

Science and Revelation.

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In all ages and nations to which divine revelation has found its way, there have been some who have denied its truth, and who, having thus rejected "the light of the world," have found that it requires but an easy step to disbelieve also the existence of its Author. Thus, they have either taught that creative power, having once given birth to material things, and set in motion the great chain of causes and effects, ceased forever to act, and as far as our destiny is concerned, to be; or, with the atheist, have denied a supreme and holy Being, and have beheld in the universe nothing but the production of fortuitous atoms. Man, in their estimation, is a creature ushered by blind causes into the circle of existence, to be the subject of a few pleasures and pains, and then to pass unheeded away. They see nothing in thought and intelligence more than the operations of organized dust, and in death only an eternal sleep; nay, *not a sleep*, but the returning of all that is lovely or commanding in human form—of all that is far-reaching and divine in human thought and feeling, into nonentity, or into senseless, material elements. Others have believed in the being and government of God, and have looked upon nature as an exhibition of his perfections, and upon life as the school-term for a new and more exalted sphere, but with a timidity proportioned to the vast consequences suspended upon their hopes, they have not dared to look on while those hopes were exposed to the test of science.

But, after so long a contest between adventurous reason and timid faith, let us ask what has been discovered that tends to corroborate or deny the Bible? It is true that the glance of a moment can avail but little upon a field from which venerated and gray-haired sages have gone down to the grave—their toil unfinished. Already a Newton and a Herschel have interpreted the telegraphic fires that nightly blaze from a thousand distant suns, and bade us listen to the heavenly harmony with which they pursue their course through space. Already has a Locke, turned within himself, carried the line and plummet far down the dark labyrinth of human thought, and revealed within mind itself a world of mystery of vast and fearful import. A Dick has assembled the testimony of all worlds, and called upon the hope of future and eternal good to plead in behalf of neglected, yet winning, virtue; and though the infidel has looked upon all this and mocked, it is not the less a duty upon all to speak, feebly though it be, in the cause of truth.

Geology was once supposed to contradict the Bible—when men, scratching the surface of the earth, exultingly read upon its granite rocks evidence against the Mosaic cosmology. But their zeal hastened the end of their triumph, and discovery followed discovery, till geology afforded the most decisive vindication of the very history it was designed to disprove. We can arrive at no other conclusion, if we bear in mind that, without in the least equivocating the language of the Bible, each day of creation may be considered an indefinite period, one that could have comprised ten thousand years. Nor do we in this, cast a reflection upon the power of God. In the words of a writer of our own day, "The movements of Providence are not restricted to narrow bounds; it is not anxious to deduce to-day the consequences of the premises it laid down yesterday. It may defer this for ages till the fullness of time shall come. Its logic will not be less conclusive for reasoning slowly. Providence moves through time as the gods of Homer through space—it makes a step, and ages have rolled away." From the sacred historian, then, we

learn that in the third day of creation plants arose—the first forms of organized matter; that the fifth day beheld the formation of living things; and that in the sixth, the last great period of unnoted time, man, the contemplated end of all previous labor, inhaled the breath of life. If we descend below the surface of the earth, we discover that, in strict accordance with the Mosaic account, the lowest strata of rocks contain neither vegetables nor animals in a fossil state; and as we ascend, we meet with the remains, first of plants, then of animals, and lastly in later deposits, of loose and earthy matter only—those of man. But the strongest proof of the truth of revelation afforded by geological research, is contained in the fact, alike apparent on the mountain and in the valley, in the old and new worlds, of a universal *deluge*, which, while it has left its impress upon every section of the globe, has everywhere baffled the investigations of unaided philosophy, and can be accounted for only by referring to that fearful time when, as the sacred writings inform us, "the windows of heaven were opened, and the fountains of the great deep were broken up."

But the whole circle of science is in beautiful correspondence with revelation. Astronomy recognizes suns, beaming from the far, faint depths of vistas, "whose opening colonnades are set with nearer suns, and busy with the hum of ten thousand attendant worlds, and asks, Who but a God has thus stationed system on the verge of system, and stretched out infinity beyond infinity, till dizzy conjecture dares not fix her eyes again on the wide abyss of possibility, and fancy shudders to escape the track upon which reason has bent her calmest gaze, and found no end?" Chemistry has, as it were, analyzed the whole material world; physiology has studied the mechanism and functions of living beings; philosophy has traced almost all effects to their causes, and pointed us to a few elements and laws, as the starting points of all existence, and the springs of all action. And who, in his better hours, has looked upon all this, and not felt that the wide machinery of a universe—so complicated, yet so simple—so swiftly changing, yet out-living mutation, and enduring still—is indeed a fearful and wonderful work, and that its "builder and maker is God?"

History harmonizes with the Bible. It were needless here to refer to prophecy after prophecy, which has been strikingly fulfilled; but let us attend to the single fact of sin, and consequent suffering in every branch of the extended family of man. More than three thousand years ago Moses penned, for the Jewish nation and for the world, an account of the introduction and universal influence of sin; and the sacred authors, whether poets or prophets, historians or apostles, have written and acted in direct view of this one truth, that "all men have come short of the glory of God." Had the teachings of human philosophy ever been able so to soften, enlighten, and purify the hearts of its votaries, that their every thought, word and action should be blameless, or had the curious navigator, while exploring some distant sea, discovered but an insignificant island in the wide waste of waters, among whose inhabitants existed no principal but justice, no sentiment but virtue, no emotion but love, and no character but innocence, the claims of the Bible would have vanished. But how humiliating! A society like this has never existed but in the poet's fancy, or philosopher's dream.

It may be said that the sacred writers were close observers of mankind; that seeing around them none who were not struggling through a life of imperfections and sorrows, they safely concluded that thus must it ever be. But this cavil contains its own refutation. If they were close observers of mankind, they must have seen in their

own hearts, and in the lives of those around them, many redeeming qualities; they must have witnessed the workings of the soul, sober and penitent reflection, deep resolves, respect for piety and for God; they must have seen, too, many human means at work for bettering the condition of the world, and enabling men to "do justly and love mercy;" and without a communication of higher and more perfect knowledge, they must have feared lest reason should at last conquer, penitence fully atone, devotion unite the heart indissolubly to its Creator, and man, self-perfected, should rise above their unfounded doctrines, and reject the book which his own experience demonstrated to be false.

But, ask the infidel, if science so plainly shows the existence of God, and so directly leads to the recognition of his moral government, in all worlds, and throughout all time, why has religion been, by so many of the learned, both rejected and ridiculed? It is an undisputed fact, that men of the most cultivated and comprehensive minds, have looked upon themselves as creatures of a day, and regarded as fabulous the ideas of God, and hell, and heaven! And too often, while looking upon such men, the Christian has doubted whether science is not an evil. But, is not this an error? We answer, in mistaking the effect for the cause. Men have seen erudition and unbelief go hand in hand, and they have too hastily concluded that the former must be the cause, the latter the effect. But this is impossible. How can it be that, while our earliest and most simple ideas of the creation point us away intuitively to a great first cause, we should yet, when we obtain larger views of nature, and behold in the universe a mere exalted and wonderful economy, deny the very Being whom the knowledge of a portion of his works has led us to adore? How can it be true that, while the strange machinery of one world forces us to believe there is a God, we should reject this belief, when we behold immensity on every side literally *teeming with worlds*? True knowledge, then, cannot lead to infidelity, and infidelity itself must, therefore, be, to a great extent, the cause of that knowledge (?) with which it is so often connected.

This may be a bold declaration, but let us candidly inquire, is it not the truth? In childhood we look around us and behold a material world—animate and powerless, it could not have created itself, and hence we conclude there must be a Creator? Again and again we look, and still all things are moving in harmony; the seasons change; day and night succeed; sun, moon, and stars hold on their silent courses, and we then conclude that He who once created, still exists, directing and sustaining all things. Years roll on, and continued observation fixes these ideas deeply in our minds; and as, at length, we learn to compare moral actions and their tendencies, we inquire if the God whose government we acknowledge in the world of matter, does not give laws also to that of mind? But there is another idea early implanted in the youthful soul. This world, with all its imperfections, is one of beauty and happiness, and therefore its Creator must have been good; if good, pure; and therefore, though creatures of passion and impulse, we are the subjects of an immutable and holy law, enforced by that Being, whose existence, even in the earliest dawn of our reason, we felt and acknowledged. But at this link in the chain of thought, *self, and its interests*, are aroused; we look into our own minds and see the testimony upon which we have admitted all this, is merely the result of inferences from surrounding nature. We wonder whether these inferences are correct, then doubt, then disbelieve. Still there are many things that force us to be dis-

satisfied with this last conclusion. The Bible exists, declaring an omnipotent and omniscient Ruler. Thousands of the greatest, as well as the humblest, bow to its mandates, and look forward to a future life; and even the discarded testimony of nature at times comes back upon us, and asks, if we will dare, without a surer foundation, to build our hopes upon the rejection of a future world. Who does not see that we should now call upon REASON to banish our fears, and that, to reason successfully, we must be largely acquainted with the world as it is, and as it has been; must draw from science, principle after principle, and fact upon fact; must descend, if need be, into the bewildering labyrinth of metaphysical speculation; that we must do this, not only to remove our former prejudices, but to meet the arguments which science itself would present to us in our search? And who does not see that while thus plunging into the depths of thought, and ransacking the material world, we must become learned, and might discover some new truth that should render our names immortal.

Thus, though infidelity is sometimes connected with exalted mental attainments, this can afford no argument against the truth of divine revelation; for in such instances it is plainly unbelief that has led to research, and consequently to knowledge and not knowledge that has strengthened or awakened our unbelief. And although the laurels of Voltaire, Gibbon, Hume, Shaftesbury, Volney, Carlyle, are gilded with a hue that belongs only to earth, and fades away in the blackness of moral night, as we approach the confines of the grave, let us remember that the brighter stars, Bacon, Locke, Newton, Herschel, Stewart, Davy, Dick, and a host of others, are radiant with light caught from the gleamings of a holier world, and shall grow dim, not on the borders of the tomb, nor in the trembling old age of a sinful world—no! not in eternity.—*Old-Path Guide.*

Artificial Eyes.

Artificial eyes have been used from the remotest times to remedy the deformity arising from a shrunken eye; and it is said that they have been found among the mummies of Ancient Egypt. Formerly they were made of gold, copper, glass, porcelain, and other substances; but now enamel is always used. The artificial eye is not a globe, but is a mere shell, painted on the front to represent what henceforth will be its fellow. The adaptation and correspondence involve much more than merely matching the color. Some artificial eyes are so well made and so carefully adapted, that they escape detection not only by the casual observers, but also by doctors conversant with the strides made of late years in this department. There are many advantages in wearing a false eye after the true one is lost. Let alone the question of appearance, it keeps the eyelids in their proper position, it prevents the lashes from turning inwards and producing irritation, and it prevents foreign bodies from entering the eye. Its use should, not be commenced too soon after the loss of the true eye, for the stump continues to shrink for sometime; and yet the wearing of the eye must not be delayed too long, or the eyelids may contract. An artificial eye should never be worn except at the advice of a medical man.—*Etc.*

—This is the way a Vassar girl tells a joke: "Oh, girls! I heard just the best thing to-day. It was just too funny. I can't remember how it came about, but one of the girls said to Professor Mitchell—Oh, dear, I can't remember just what she said; but Professor Mitchell's answer was just too funny for any use; I forget just exactly what she said, but it was too good for any thing!"—*Argus.*

Church and Educational Items.

—In all, there are 241 ordained missionaries of all denominations in China, and 19,000 communicants.

—Seminaries for girls are to be established all over France, in opposition to the Roman Catholic convents.

—One thousand communicants, with average aggregate congregations of 4,500, are reported in the mission churches in Syria.

—The old route between China and Burmah, closed for nearly twenty years, has been opened again, and a new avenue is opened for missionary effort.

—It is said that 30,000 out of 40,000 townships of France are open to evangelical preaching. A Catholic priest recently complained that he could not go anywhere in France without seeing Bibles and Protestant tracts.

—Ancient Nazareth is now the site of an orphanage under the supervision of the Educational Society of England. It has been opened four years, and there are in it now thirty-six girls, of ages varying from four to fifteen. Here, whether of Greek or Latin, Moslem or Jewish parentage, they are all taught to love the one true God and Jesus Christ, whom he has sent. They have a beautiful home, built by the generosity of English travelers.

—The Seventh Day Baptists of the United States are about to establish a mission school in Shanghai, China.

—The booksellers in China find themselves obliged to keep copies of the Bible for sale, to meet the demands of their customers.

—There are in all 248 languages spoken in India. The Bible has been translated into about 80 of them, and these the most important.

—The Sandwich Islands is the only country in the world in which there are no absolutely illiterate people. The population is 58,000. They have 11 high educational institutions, 169 middle public schools, and 43 private schools; public instruction is under the supervision of a committee appointed by the King. The government takes care that every person shall be able at least to read and write.

—At the mission of the Church Missionary Society, Frere Town, East Africa, nearly one fourth of the children at school were rescued from slave-ships.

—Of the present House of Commons, which legislates for the Church of England, it is said that one hundred and fifty members are in favor of the disestablishment of the church.

—There have recently been discovered two genealogical tables at Tung Chow, China, which Mr. Crawford, missionary of the Baptist Board, identifies with the generations of Adam (Genesis v.) and the generations of the sons of Noah (Genesis x.).

—The University of Leyden is said to be the richest in the world. Its real estate alone is worth over four million dollars.

—The printing-press which Mr. Wheeler took with him to Harpoot over a year ago, and which is run entirely by the students of Armenia College, has already printed more than 500,000 pages, among them an arithmetic and a hymn-book in Koormanjie Koordish.

—The Earl of Shaftesbury recently said that there are 500,000 persons in London who never hear the Gospel from year's end to year's end, and that the only way to reach them with it is by special services in theaters and mission halls.

—Brooklyn now has two Chinese Sunday schools, a second one having been recently started in the Central Congregational church. The first, which was opened in October, 1879, with nine scholars, has an average attendance at present of twenty-four. There are as many teachers and officers, representing six denominations.