

Why, this; A' is related to A as having been "developed out of it." That is (for the phrase means nothing else), A is *changed* into A'. In other words, change is defined "in terms of itself." In short, we find that we have simply affirmed the reality of change, though it is not an independent thing, nor a quality of a thing, nor any relation of things which can be defined otherwise than by presupposing the conception to be defined. We are just as badly off as in regard to time itself. And yet "change is real," while time is "a ghost"!

There are many other reflections suggested by Professor Bowne's discussions. But all things must end; and it is time that this discussion should end, for the present at least.

ARTICLE II.

OUTCOMES OF THE BIBLE NOT FOUND IN
THE BIBLE.

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IN some fitting matrix in nature's laboratory, in a mountain gorge, suppose there are brought together carbon and a peculiar crystallizing force. It makes no difference for the present purpose whether this force is inherent in the carbon when in a certain state, or is a foreign principle. Suppose the two together in the same matrix and under favorable conditions. At first they are simply carbon and a crystallizing energy. If the pocket could be inspected, all that could be found would be these two; possibly all that could be *detected* would be the carbon, but the other is there also. Let the years or ages roll on, till the work in this laboratory is done, then

inspect the result. Now in the matrix is a beautiful crystal. Carbon and a crystallizing energy were put in; there comes out a diamond. Something like this takes place with the Bible. Certain elements and forces were put in which in the progress of ages enter into new combinations, and come forth in a higher product.

Friendly students and critics of the Bible confine their attention almost exclusively to finding out what was formally put in; and they differ widely in their judgments on this point. But they miss, by this process, many of the new creations into which the truths and forces, apparent in it or hiding between the lines, are at length slowly evolved in the sight of the world. Here is an interesting and curious phenomenon; and it may be well to inquire what actually comes out of the Bible which analysis does not detect in it; into what new and rare crystals its own elements and forces, however prominent or hidden and slumbering, have in the process of time really shaped themselves in the world's higher thought and faith. The inquiry does not relate to the way in which the book has lifted itself up in the sight of men by its effects. That is a very different subject, a very familiar and interesting one. But what new combinations have the new-creative forces and elements lurking in the Bible taken on and effected? We are looking, not at the contributions it has made to human welfare out in the world, but at the change which has taken place in its own forces and quality in the view of the world, making it practically a different Book. What larger, richer Bible and Bible-force have we from this transformation?

It may help us into this subject to call to mind that there are remarkable forces in reserve in this Book, in its original latent potencies. Many things are in it that are not discovered till they are needed, and then come forth to meet the emergency. It carries concealed tapers packed away in it, which are not lighted, and can not be lighted, till the world comes up to the fulness of time for

them : as the earth carried in its dark depths for ages the supplies of coal and petroleum to meet the future wants of man. In the Bible are many principles, ideas, spiritual forces, which are not revealed nakedly, but are interwoven with an historical process. They are of the divine warp of history, covered over and hidden or obscured by the woof of concrete facts. Now this composite web, having human and divine threads, is set up for the study and guidance of man ; and whenever the time comes when one of the divine threads, running darkly through it, is needed to influence the current affairs of the world, it strangely becomes visible, a thread of gold, and takes on divine authority and power. Other truths are in the Book which are seen, but remain unmeaning, unknown, mysterious, for long ages. They walk the sacred pages like veiled oriental women, no one knowing them or their object—practical mysteries. But when they are really needed, they throw off the veil, and speak and act as messengers from another world.

This is a familiar truth. John Robinson referred to it when he expressed his belief that more light was yet to break forth from God's word. Vinet hints the ground of this when he says, "The Bible includes many more truths than it expresses." (*Homiletics*, p. 98.) Even Daniel Webster assumes the role of a prophet. "There is more valuable truth," he says, "yet to be gleaned from the Sacred writings, that has thus far escaped the attention of commentators, than from all other sources of human knowledge combined." (*O. T. Student*, iv. 159.) But the bearing of this truth in practically changing the character of the Book seems to have been overlooked. It leads to a peculiar process of Biblical Evolution. The glory which thus comes out of the Book from time to time—which is all the time, in fact, coming out of it during the ages—forms a nimbus about it, and the nimbus imperceptibly blends with it and henceforth constitutes a part of it, in the popular conception.

We now turn to some of the different departments of truth in the Bible, and mark this process.

First, take the *Conception of God*. There is danger, in speaking of the barrenness of the biblical conception of God, as expressed in the literature of the Bible, of looking too much to an early period of Revelation, or to a dark age, or to persons of special blindness. It is no easy matter to collect and concentrate the scattered rays on this subject, shining from the letter of Revelation, and so contrast the original Scriptural idea of God with that which has since grown up in the world's faith from Scriptural germs. Certain parts of the conception, however, as of the *Natural Attributes*, it must be clear to every one, shine forth to our view in a much grander and juster form, than could have been possible in the biblical age. The universe was then a contracted universe. The endless reaches of worlds upon worlds above, and the unmeasured reaches of worlds beneath worlds below—each series revealing the perfect touches of the Creator's skill—were unknown. The conception of his almightiness, omnipresence, skill, drawn from the Bible at first, had no occasion to go beyond the demands of the known cosmos at that time. Since then the universe has expanded a thousand-fold in every direction, and a thousand times intensified at each point the signs of the Creator's wondrous presence. This has afforded an opportunity for the biblical conception to enlarge itself and it has improved it. It covers now the same attributes, but they are inconceivably grander and more wonderful. The Natural Characteristics have the same names still, but they compass the enlarged universe, play about it and through it, and are immanent in it, quite as completely as they did, to the biblical mind, about the contracted universe. The materials for the grander idea lay in the Bible all the time, but it was necessary for science to erect a scaffolding on which the thought of the world could go

out to see it. Science is the occasion, the Bible the source of the grander conception.

The *Moral Attributes* afford a fuller illustration of the process.

Go back to the biblical age. Step out of the atmosphere of modern thought into that of the letter of Revelation. Look at every thing in that light. Study the character of God, beginning at Genesis, and—shifting the point of view with each new writer, as more light comes in—come down to the end of the Bible. Now combine all the parts of this conception in one moral portrait. You have, by this process, a God of holiness and love, justice and pity, but amid confusing elements. These traits are in Scripture, but they are mingled, more or less, with a divine administration levelled down to the current needs of low and sinful natures, coarse and perverse subjects, and, so, obscuring at times the real glory of the divine character. But the spiritual conception insensibly rises, like an apparition, from the scriptural congeries. It takes time, long inspection, sympathetic mind, cumulative insight from age to age, to see the transcendent Divine Ideal, issuing in all its spiritual glory from such fragmentary statements, and such hand-to-hand concrete dealings with mankind. It requires a moral training in the race to catch and retain it. The human soul, like the photographic plate, must be itself treated to have it take and hold the ethereal image whose elements have been thrown upon it.

Look at the process in the case of a single source,—the highest source of this conception,—the life of Christ. This has been for nearly nineteen centuries raying light into the thought of the world concerning the character of God. This light has not passed out into the regions of space and been lost, but has been slowly cumulating in the world's faith, furnishing a truer, grander, diviner idea of God. It was impossible for the world as it was in the time of Christ to see all the pure theistic

light there was radiating from him ; impossible for him to give to that age all of it which he had to give to mankind. As the "effulgence of God's glory and the very image of his substance," (*Revision*, Heb. i. 2.), it required millennia of this shining on the world, before he could put mankind in possession of all he had to reveal of the nature of God. Has he done it yet?

Thus all the enrichment and transfiguration of the world's conception of God has come forth from elements in the Bible. It is an emanation from it coming to the race as it has travelled out on the scaffoldings of experience and progress. And if man should see a thousand times farther out into the universe, up and down, or have from his future training a spiritual insight as much keener into the glories of the divine character, the elements of this conception issuing from the Bible would throw their elastic folds about him and be ample for the new conditions. The biblical conception, expressed, is one thing ; the spiritual conception, slowly emerging from the biblical elements, — from the sublime revelations, scattered statements, historical hints, condescensions to the disciplinary needs of rude ages, nebulous thought, *dissecta membra*, and especially from the person and life of Christ, — at last meeting, combining, and shining like a sun before the world in modern thought, is quite another thing.

If we pass to *Theology* in the broad sense, we find the same process going on. Theology, in the sense of a theological system, is not found in the Bible. The apostle Paul, if any one, is the scriptural theologian. He proclaims great truths ; as, the sovereignty of God, the lost state of man, the sacrificial nature of Christ's death, pardon and peace or justification through faith in Christ, the inextinguishable love of God to those who are united to his Son, the equality of believers, the unity of the church ; but he makes no attempt to give a full statement of doctrines, much less does he put them into a system. They are thrown out as great motives or powers of con-

viction, into hot argument. They are entangled with practical discussions and personal appeals. They are like the roots of a plant growing in a glass jar too small for them, and running in every direction, involved, and inter-twisted, in inextricable confusion. Besides, Saint Paul gave only one side of the great composite, many-sided scriptural truth. The other elements of Christian doctrine must be brought out from the other sources. They are widely scattered among the sacred writers. They lie, perhaps long buried, in widely separated realms of biblical thought. They are mixed with utterances relating to God, man, nature, the world, redemption. They hide behind masks of biblical history, ethics, philosophy, psychology, sociology, even scriptural secularism. All the elements must be found, brought out, collected into a system, each in its place, to have the latent biblical Theology. It is the work of the ages for the Book to give up all its secrets in this way. No one man can wrest them from it; no one school.

Men and schools have been engaged at this from the time of the making of the Apostle's Creed. What Milton says of truth is still more applicable to theology. He represents truth as having come into the world with her divine Master—a perfect shape most glorious to look on and subsequently having had her lovely form, like the good Osiris, hewed into a thousand pieces and scattered to the four winds. "From that time ever since," he says, "the sad friends of Truth, such as durst appear, imitating the careful search that Isis made for the mangled body of Osiris, went up and down gathering up limb by limb still as they could find them." "We have not found them all," he adds, "nor ever shall do, till the Master's second coming." (*Unlicensed Printing*, Wks. v. i., p. 185.)

There are many reasons why the Bible gives out the fulness of its theological secret so slowly. Theology has, perhaps, kept pace with attempts in other departments to reach the ideal; and it may not be the Divine will that it

should outstrip the other sciences. As to the fundamental and central facts, theology is very clearly and firmly defined already; and is of priceless worth. But the grand reason why we are no further along towards the ideal theology is because the church, because Christians, have not yet come up where they can recognize, weigh, and combine in one vital system all the Scriptural elements. Many theologians have based their systems on one class of Scriptural truths and slighted those set over against that, reaching a logical but one-sided system; while others have written themselves upon their theology and clouded the divine radiance by their shadow.

Only of late has the idea of a biblical theology, free from human color, gathering up all the scattered rays from the Bible in one effulgent orb, dawned on the world. Its realization is in the future. This theology—the coming glory of the theological world, issuing from the Bible, but not put in—not put in as theology, but put in as elements and potencies—will unite the other theologies, based on half truths, or on one of a pair of truths, revolving about each other like double stars, or, worse still, based on subjective feelings—fitful, internal lights and shades—and will break them in pieces, as the image of gold, silver, brass, iron, and clay, in Nebuchadnezzar's dream, was broken in pieces, when the stone, cut out of the mountain without hands, smote it.

Another application of this tendency may be found in *Ethics*. The Bible, among other things, is the record of the ethical training of a primitive people. If we examine its moral teachings, we shall find they fall into two widely different classes. On the one hand, are those relating to absolute morals; as, the ideal moral law, requiring us to be holy, to be perfect, as God is holy and perfect. This ideal law is opened out by Christ into fiery and dazzling precepts about loving our enemies, returning good for evil, and seeing the guilt and principle of vice and crime in the sinful movements of the heart—moral ideas of his

kingdom blinding to common human eyes. On the other hand, there is the far larger class of moral teachings which were wise divine adaptations to man's weakness. They were the actual rules prescribed from time to time to govern in business, domestic relations, social intercourse, civil affairs. They were the standard prevailing in society, which society recognized and by which it tried its members. The word *Ethics* I shall use to refer to this class of moral teachings. The other, or absolute, code is eternal, unchangeable, ideal: this, the ethical code, is flexible, local, temporary, adapted to the needs of those to whom from time to time it is shaped. Frederick W. Robertson has reference to this distinction when he says, "The standard of right and wrong is eternal in the heavens—unchangeably one and the same. But here on earth it is perpetually variable—it is one in one age and nation, another in another." (*Sermons*, First Series, p. 99.) The Great Lawgiver drives a quivering lance through this code of expediency, made necessary by the low moral condition of the people, when he says, "He gave them statutes that were not good" (Ezek. xx. 25.); "He gave them their request, but sent leanness into their soul" (Ps. cv. 15.); and where Christ informs us that certain social evils were tolerated in their laws for the "hardness of their hearts" (Matt. xix. 8.).

The Bible, viewed morally, is made up of these two kinds of moral teachings. But it contains elements of a far higher ethical code, in the sense in which we use the term, at length to have practical sway in the world, than we find anywhere embodied in it. True, the motive of the highest ethical living—supreme love to God, and love to man as to one's self, and the regulative principle by which to apply it, "Do as you would be done by"—are clearly stated. But this is very different from a system of Ethics drawn out in definite requisitions, and given over to society as practical rules of living.

Now out from this Book, having these mixed moral

and ethical teachings,—the outflashings of absolute morals, like gleams of lightning in a dark day, and the legal concessions to a rude people,—there has come to be enthroned over Christendom in our day a much higher ethical code, than we find recognized by society in any scriptural age, or any age between that and the present. This ethical code, in its source, not in its form, is biblical. It has come out of that generator,—from known precepts and from hiding-places, from history and biography, from parable, proverb, and song, from the lives, recorded in the Bible, of bad men and of good men, and, above all, from the teachings and example of Christ; and it has become now a recognized and pervasive power in the Christian world. It is a law for the business man, the scholar, the artist, the poet. It influences legislators and statesmen. It is an atmosphere in education. It sways those who trample on its source. It follows those who despise it, encompasses them in its meshes, entangles them, and makes them yield at last to its supremacy. Christian nations acknowledge its tests and standards.

True, the ethical light falling on the public conscience and recognized by it is not stationary, but is slowly moving across it, as a belt of sunshine in a dark day sometimes moves gradually over a landscape. It is moving now towards rights, the removal of social abuses, prescriptive evils, more equitable relations of capital and labor, higher tests of service and of manhood; and away from the sanctity of the home and the marriage-bond, away from the obligation of the Sabbath, away from reverence, simplicity of living, and caution in business adventures. Still, while the ethical light may be moving across the public conscience, it is, on the whole, broadening and brightening, and having more influence on public life.

It is interesting to observe this movement. We may catch it in the act in relation to the Woman question, the Wine question, the question of Prohibition, and the right

of the people to have a voice in the government. There can be no doubt that the ethical code in vogue at the close of the canon forbade women to speak in public, that it tolerated the moderate use of ordinary wine, and that it required obedience to civil rulers though tyrants. But from the various teachings of the Bible—from its ethical codes, and the deeper, broader, diviner moral principles in it—there is insensibly drifting out into public conviction a modern biblical ethical law—biblical, because formed out of biblical elements,—higher and more authoritative than the old ethical code, making way with it, and establishing itself in its place. We are in the midst of the travail. The eternal, ever life-imparting, sublime, moral ideas of the Bible, and the wonderful moral influences issuing in historical form from the rainbow life of Christ, have more generative power in the conscience of the world than the temporary and at length sterile ethical adaptations to the lower culture of former times. As the ethical sentiment of the age of the Patriarchs, under divine tuition, gave place to that of the period of Moses, and this to that under the prophets, and this to that in the time of the apostles; so, under the same tuition of the Divine Spirit bringing forth things new and old from the word, does the ethical code adapted to the age of the apostles in some particulars slowly change to the higher moral conditions and demands of our day. The Bible in the last analysis, reigns over the conscience of Christendom; and the deeper and more universal moral teachings at length carry the day over its temporary and local ethical rules.

Another illustration of the process we are considering may be found in *Civilization*. The question, what is the force that gives birth to modern civilization, is one that receives various answers. Is it an energy of human nature simply? Is it the genius of a particular branch of the race? Is it a germ from abroad, planted under favorable conditions? Philosophers are not agreed. But here is a fact. There is an energy of civilization wherever

the Bible goes and gets a living hold. Whatever other causes may exist, this certainly must be one. The source of this energy in the Bible is not at once apparent. It is not labelled on the passages. We look in vain for any confession or betrayal of this secret in any of its soliloquies or addresses. Nor do we overtake anywhere its exact germinal words. The Bible is not specifically a book of worldly wisdom, political economy, education, letters, or civil government. A part of it is, indeed, a record of an effort of divine legislation, for a brief and definite purpose, to regulate a body politic: but soon that effort was abandoned, and has never since been repeated under Divine sanctions. Its main object is to look after the character and conduct of individuals and the moral welfare of society. Yet from this Book, which thus mainly looks not at the earthly but the spiritual kingdom, there issues a power that fruits in civilization. It does not act in this line indirectly and slowly only, by producing effects on society through the changed condition of individuals, but it puts forth, as from an unknown magazine, an energy that at once awakens a demand for civil blessings, and hastens society to their attainment. It displays the tempting sight and creates a craving for them, before it has moved society to seek them in consequence of a general renovation of individual character. It is an original and separate cause of civilization. You no sooner put the Bible in a savage or barbarous land, and lodge it in the love of a portion of the people, than out fly schools, the press, literature, reforms, social thrift and happiness, in advance of a demand arising from the general regeneration of the people. That is, there is a civilizing energy in the Bible beyond the progress of its regenerating power. It creates appetite quickly for the good things of earth. Dr. Riggs presents an instance. More than three hundred Dakotas were in prison under condemnation of death—temporarily reprieved, but having the sentence hanging over them. While in this suspense, they became

interested in the truths of the Bible. All at once men who had hitherto resisted all efforts to teach them, became eager to learn to read. With almost no prospect of using this art, the key of civilization, they now had a passion for acquiring it. (*Mary and I, Forty Years among the Sioux*, p. 188.) A taste of the Bible fires human nature with the civilizing tendency. The savage cares nothing for knives and forks, civilized dress, the plow, the sewing-machine, the rail-road, the school-house, the press, no matter who brings them,—the merchant, the school-master, the colonist, the Catholic missionary,—till the influence of this wondrous Book, mysteriously packed with the potencies of higher things, is planted near him, and has begun to reveal its marvellous qualities.

Naturally, also, a further result follows. The seeds of a higher *Humanity* are concealed in this mysterious depository. The term *humanity* may refer either to the nature and quality of man, as we understand it, or to the principle of sympathy and devotion that turns to relieve those in sorrow and suffering. In either sense *humanity* has been greatly elevated and promoted by what has come out of the Book. While its main object has been to proclaim the great truths of immortality, the worth of the soul, God's interest in it, the coming of his Son and his death to redeem it, and above all, the ideal man and the character of God, both in one in the person of Christ, it has sent out along with this story, which emphasizes the estimate Heaven puts on mankind, an uplifting power which has raised the human estimate of man from a cheap, low being to one of stupendous stature and worth. It has placed him on an eminence. It has put royal blood in his veins. It has made him master of ceremonies in the affairs of state. Constitutions revolve around him. In the last analysis he is autocrat to-day,—not courts, not the aristocracy, not kings, not prescription, not custom, not wealth. Man in the Bible had no such position; he was in that age on the under side, beneath

the civil system, beneath tyranny, tradition, and beneath a hard, inflexible social order, stifling to freedom and individuality. But the Bible, along with its mighty revolutionary truths, has unfolded the unseen arms that were secretly packed up in it, reached them forth, and slowly lifted him up, put him on the top, and crowned him.

With this it has also put a higher principle of humanity into the world. It has taught us that nothing else on earth has such claims on us as man. No effort to unlock the mysteries of nature, to resolve the subtleties of philosophy, to revel among the ideals of art or song, to gain the high positions of power or honor, to achieve great deeds, or even to cultivate and adorn one's own manhood, rises to any such dignity, in the best thought of our age, as a life consecrated to humanity. Indeed these things themselves are mainly to be esteemed as they trend in this way. If man is king to-day, so the ubiquitous law, unconsciously born of the Bible, is that every person must serve the king. The beautiful fragrant blossoms of this high royal humanity are seen far and wide, in reforms, hospitals, orphanages, charities, seminaries, colleges; and the mysterious tree has buds not opened yet, and buds that have only begun to set.

Man, but a dwarf in the biblical age, is a giant now, and still growing; and concern for him, but an individual sentiment then, is a broadening conviction, still leavening the nations.

The process we are considering has also a broader reach. It extends to the change that takes place in *the Book itself*, in the faith of the world. A new Book, as it were, has gradually formed itself around the old book, though taking the old book up into its substance,—a Book of diviner appearance and influence,—an aureola which loving devotion blends with the original Book, and regards as part of its light-giving quality.

Suppose, for a moment, we put this Book aside,—this modern Book, this Book the Bible has grown to be,—

and go back to the Bible of the letter, the verses and the chapters, the narratives and treatises, just as they were given. Here, in the first Bible, in and with the obviously divine contents, are many very human things. We see human opinions, reasonings, methods of quotation and interpretation, limitations, weaknesses, and depravity, woven in with celestial truths and principles in one mixed and sometimes bewildering fabric. We try in vain in this literal search, with any critical tests at our command, to disentangle and arrange in separate groups the human and the divine, or what has been infelicitously called the inspired and the uninspired portions. We can find passages of which we say, "This is the work of man; it has his signs": and passages of which we say with equal confidence, "This is God's; only he could give this." But these two run into each other with mutual dependence and inextricable confusion, in the make-up of the volume.

The fact is, hidden in this Book of the letter, of mixed qualities, widely blended characteristics, having on it in one place God's superscription, and in another man's, there are elements which are ever disengaging from themselves and forming around it, in the world's thought, a corona of glory in which the literal Book disappears, transfigured. This is not the effect of imagination, book-worship, superstition, or prejudice. Nor is it merely because divine light when mixed with human rays is so much stronger that it overpowers them, and gives its own color to the union: as a little of the quality called genius, blended with ordinary human powers, is enough to give remarkable individuality to a man and distinguish him widely from his fellows. For, beyond this, the very human elements and qualities of the Bible have a divine use, furnishing the necessary basis, background and perspective, for its higher lessons. As there are portions of the body which are not made up of vital tissues, but are necessary to protect, express, and apply the vital parts, both united making the living body; so the human and

the divine in the Bible make one structural whole—always, of course, excepting the errors that have crept into the text since its original cast. The very things, then, which seem to make for a lower level have an upward trend.

Thus, from a Book so constituted there naturally rays forth the influence, the authority, the glory, of a super-natural production; and this outgoing glory comes at length to be regarded as a part of the Book itself. There are known to be spots on the surface of the sun; but the radiations from the bright portions form one grand brilliant photosphere, and this globe is what the world sees and rejoices in. So the secondary Book, the Book the Christian world now sees,—the object of its faith and love, embracing all the truth, principles, and substance of the original Book, and transfiguring it, covers the human spots in the volume as given.

There have been, indeed, times when previously unsuspected anthropomorphous elements of Scripture have suddenly been made so apparent,—thrown up as by a great upheaval, by the discovery of truth in other departments,—that individuals have been ready to think that the whole Book was about to swept away in the general convulsion. One of these volcanic eruptions took place when the Copernican system of astronomy was discovered; another, when it was ascertained that the earth was hundreds of thousands of years old; another, when the hypothesis of creation by evolution was thrown out; another, when it was held that sacred writers may have compiled from previous writers. These sudden uplifts of human or anthropomorphous elements where literal truth was supposed to exist, for the moment, to many minds, covered the whole Word with clouds of earthy smoke, scoriae, and falling stones. But soon the ceaseless radiance from the divine elements gained the mastery again: and after the eruption was over, and the interpretation had had time to adjust itself

to the now obvious anthropomorphism of the record, the glory of the volume shone forth with more than its previous brightness. Cold, analytic criticism, taking no thought of the structural and organic relations of the diverse elements, not recognizing the dependence of the divine on human forms and methods in a Book-revelation, not feeling the right of the divine to color the joint product, may tear apart the photosphere, push its intrusive analysis down to the elements, and try to separate them, in order to throw away the human and retain the divine. But such persons in this way miss the divine itself; just as, could we make the supposition, if salamanders, finding there are spots in the sun, should close their eyes, dive through the envelope of light, plunge down to the surface, and then make a critical examination to find and number the dark places, they would not perceive the brightness at all; and, so occupied, would miss the purpose and object as well as the glory of the sun. This would not be the verdict of science about the sun: for the photosphere is as much a part of the sun as the material orb beneath it. It is the part that gives light and warmth; and science, in forming its estimate of the sun, must take it for what it is in fact.

Thus the Bible, enriched and illumined by a glory that gathers about it from its own internal sources, becomes a marvellous sun in the moral and religious sphere to sympathetic and appreciative natures. Its light is the daylight in which the Christian world lives and does its work; all the other lights are to them but candles and lamps. Its last word,—the word that is uttered by the outcome and consensus of all its parts, is to them the supreme authority.

Thus the Bible, placed at first by the side of man, has accompanied him in the on-going of his experience and needs through the centuries, giving him a higher and juster conception of God, the suggestions and elements of a more perfect theology,—a theology that feels the breath

of the truth between the lines, as well as of that which is expressed,—a loftier and more authoritative ethical code, the incentives and forces of civilization, a higher and tenderer humanity, and, at last, a more ideal Bible itself. These things have come out of the Book, but were not put in. Yet they have come out of it because something was put in that made it possible for them to come out. The Book determined the quality of the evolution, was not merely the occasion of it.

If then we have such a Book,—a Book that, apart from its main purpose, lets out into the world, as they are needed, manifold and definite other blessings,—a Book carrying a secret cornucopia of good and emptying it along the centuries just at the right times,—is it not clear that there must have been a nice and exact adjustment of all the details, as well as of its central facts? Could anything be left at random? Must not all particulars be carefully looked after? In other words, must not the whole Book, the work of each writer, in some way have been dominated by a common influence, or purpose? How this could be,—how a superintending Will could have wrought through the free human wills, permitting them to carry their individuality over to the product and leave their human color on it, is not the question. That is the eternal question in connection with any Necessity that executes itself through free moral beings, and presents no peculiar difficulty here. These two elements or forces are here in the Book. That is a simple matter of fact. Now as the human elements in a book-revelation are quite as indispensable as the divine ones, the only practical question in giving it was, in what proportion and manner these should be blended and made to qualify and sustain each other in one structural whole. The entire difficulty, accordingly, takes a subordinate place, and we are ready to admit that the divine watchfulness and help must have extended to every part of the record, if we believe any part of it was so produced. Even a Phidias,

engaged in making a statue of Minerva to be the crowning glory of the Acropolis and the admiration of the world, concerns himself, not only about a few prominent features, but the whole grouping, arrangement, and form of the parts. The mutilations and corruptions of the sacred text in later times present, however, practical difficulties of another kind ; but they do not touch the question of original production, and so do not concern us.

Those who hold the theory of creation by evolution, without fresh infusion of creative energy at the borders of the higher kingdoms, must suppose the original elements, whether matter or force or both combined, were most carefully empowered and balanced in the primordial state, making them the precise potencies of what was to be the outcome. Or, if we take any subsequent stage of the grand unfolding,—e. g., the point where the mineral kingdom passes over into the vital, or the anthropoid into the human,—they must suppose that the uppermost reach of the lower development, had the precise combination of elements and forces to produce the next higher, else that higher stage would have been impossible. So that which caused the Bible to be, and to be for the ends which have come out of it, must have seen to it that just the elements, human and superhuman, entered into it that were adapted to produce the outcome: in other words, that the whole make-up of the Book was according to that plan. Now this continuous higher causality, which runs mysteriously or subtly under all its parts, even those that wear broadly the human stamp, is the *inspiration* of the Book, and gives it its specific character.

It is clear we should approach such a Book with peculiar feelings. It is a peculiar product, two intelligences all through acting freely, dynamically, mysteriously, in producing it. The result is an incarnation, as it were ; and here, as in other incarnations or theophanies, the external human values are more apparent, at first, than the fine, subtle, divine ones. The divine values, lurking and

flitting behind and among the human, are more likely to be overlooked or slighted; and many eyes are holden that they should not know them. Elect minds they find. Coleridge, in the "Confessions of an Inquiring Spirit," says, "I take up the work with the purpose to read it as I should read any other work—so far as I can and dare: for I neither can nor dare throw off strong and awful prepossession in its favor, certain as I am that a large part of the light and life in and by which I see, love, and embrace the truths and strengths organized into a living body of faith and knowledge, have been directly or indirectly derived to me from the sacred volume. . . . In the Bible there is more that *finds* me than I have experienced in all other books put together: the words of the Bible find me at greater depths of my being, and whatever finds me brings with it an irresistible evidence of having proceeded from the Holy Spirit."

We need, therefore, to put ourselves in a sympathetic mood, when we approach it,—to have that susceptibility and exaltation that is ready to welcome more coming out than we see put in. We should be in a condition to invite the singing of unexpected birds, and the stir of unseen life. When one walks carelessly through a forest in summer, he hears no sounds but his own thoughtless footsteps, and sees no play of life but what he frightens away. But let him in deep sympathy with nature go into the woods, sit down and invite confidence and approach, and soon the forest is alive with trustful song and frolic. So we should invite from their retreats in the Word the kindling suggestions, the great truths, the mighty influences, affecting not only our own welfare but that of society and nations.

So we leave this unique Book, emptying out into the centuries its pent-up treasures. There is nothing else like it in the realm of letters. From no other book do so many varied things, not apparent, spring forth,—new theology, new ethics, new potencies in politics, political

economy, social science, humanity, civilization. Plato, Aristotle, Hegel, in philosophy,—Augustine, Luther, Calvin, in theology,—Bacon, Tyndall, Spencer, in the interpretation of science,—have opened fountains to run through the centuries, penetrating many departments of thought. But these streams, each marked by its own individuality, are soon blended and lost in their union with other streams, and the resultant stream does not retain the essential qualities of the original source. Besides, the range of the outflow in the case of these individual authors, is through comparatively narrow fields. But from this Fountain diverse streams, in their essential qualities, issue directly and retain unchanged their divine peculiarities: as the Bible does not remain, like the books of men, fixed in the past, in its original historical setting, but comes down the ages with man, an ever fresh fountain, ever frequented, ever pouring out the water of life. And the new circumstances and the independent approaches furnish the occasions, not the source, of what it gives to the world.