

Between Nature and Revelation, as the product of one All-Perfect Mind, there is no conflict; but the deepest and truest harmony. Properly pondered, they have the same aim—indeed, at the root they are one.

If it can be shown that the redemption of man by Jesus Christ is part of an eternal plan whose scope takes in the outermost limit of creation, and affects the destiny of all races of intelligent creatures, a plan which to us seems necessary, in order that man may understand and interpret himself, his relation to God, and the revelation which God has made of himself in Nature and Providence—the ground will be cut from under many forms of scepticism, both empirical and scientific. In the unity so manifest in Revelation itself, considered in connection with the fact that it rests on events prior to the history of the human race, we have such presumptive evidence as warrants the assumption that the Divine plans are an unit. Nor are we shut up to mere inferences, for the New Testament contains many direct statements on this subject—statements whose mines of wealth remain largely unexplored. In addition to the one already quoted from the Epistle to the Ephesians, we may take the first chapter of the Epistle to the Colossians: “Who is the image of the invisible God, the first-born of all creation, for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and he is before all things, and in him all things consist. And he is the head of the body, the church; who is the beginning, the first born from the dead; that in all things he might have the pre-eminence. For it was the good pleasure of the Father that in him should all fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him I say, whether things upon the earth or things in the heavens.” In the wide sweep of their comprehensiveness, as well as in the glow of their splendour, we regard these words of Paul as among the richest contributions he has made to our Christology. Whatever depths, unfathomable by us in our present circum-