

the nature of Christ, the work and purposes of redeeming love, future judgment and the destinies of men in a coming eternity. These and much more are pure revelations, and we know them only when they are discovered and understood. But secondly, it gives certainty to truths discoverable by reason, such as the necessity of a cause before all causes and uncaused, creation, two distinct substances called matter and mind, parts or phenomena of consciousness, the moral faculty and its nature, the nature of virtue, the duty of man to God, his fellow-men, his country or himself, the hope of immortality, etc. Such things have been discussed and taught by the unaided intellect—sometimes to much and sometimes to little purpose. Socrates made use of the argument from design long before Paley. Upon all such topics the Word of God speaks with clear, calm confidence, and it has given settled convictions to the great mass upon such matters. But when they are still debated, and truths long regarded as settled and elementary are, to the overthrow of all religions, questioned, then it does seem as if Revelation were in some measure a failure. Why should the foundations be moved and shaken when the word has been uttered so clearly?

It should also be remembered, however, that though physical science enjoys the advantage above stated, it is not so with mental and moral science, but very much the opposite. Since philosophy began its career in the west, philosophers have disputed much and the debates of a former age have been constantly renewed. There is no doctrine over which they have not fought and debated, until they landed in what has been called common sense, or in other words, faith or dogmatism—a conflict which has been described by Burns with his usual vigor:—

“ Philosophers have fought and wrangled,  
And meikle Greek and Latin mangled,  
Till, wi’ their logic-jargon tired,  
And in the depth of science mired,  
To common sense they now appeal,  
That wives and wabsters see and feel.”

They have both maintained and derived the doctrine of creation or production out of nothing. Some, indeed *all* ancient philosophers, have upheld the eternity of matter. Some have denied