

It is quite plain therefore that a better order of things in man's nature is not only conceivable, but it might also be quite attainable but for a certain disorganization or want of balance somewhere, notably in the subjective senses or feelings of the Heart and Conscience.

The Intellect no doubt suffers, though our conceptive ideal is on the whole correct; so also may the Will, though we cannot see that much hurt has been done there, for the Will is always true to the subjective feelings or motives, whatever they may be. We find the kernel of the whole mischief lying mainly in the subjective feelings or motives, and of these, chiefly in the subjective feelings of the Heart. The subjective feelings of the Conscience, which are the true rule of duty, have had their power weakened by constant violation, and the subjective feelings of the Heart have been corrupted or unduly strengthened by pernicious or over-indulgence. The withdrawal of Divine influences at the Fall, and the exposure to evil influences supervening, no doubt, tended mainly to produce these results in the subjective feelings of both the Conscience and the Heart. The subjective feelings of the Conscience now need to be strengthened by Divine influences, and those of the Heart purified.

As the subjective feelings can be affected only through the intellect, the medium through which this moral derangement came was doubtless conception with assurance. We cannot see that a correct conception with assurance could in any case do harm; an incorrect conception with assurance would do harm.

As it is evident that the greatest part of the evil in man's case lies in the insubordination of the feelings of the Heart to those of Conscience, it is easy to see, from the constitution of man's mind as being evidently framed to be in harmony with itself and with its moral and physical surroundings generally, that the greatest amount of gratification to the feelings of the Heart lies in their subordination to those of Conscience; nothing therefore but a "conceptive lie" introduced into the mind could be the means of provoking antagonism between them. The lie, believed, by representing things falsely in a matter in which the subjective feelings of the Heart and Conscience were alike concerned, would present man's outward natural and moral surroundings out of harmony with his mind, and so put his mind out of harmony with itself, that is, his subjective feelings of the Heart, out of harmony with those of Conscience. A conceptive lie therefore, such as Satan introduced into the minds of our first parents in Eden, is just such means as we might expect to be alone capable of producing that insubordination on the part of the feelings of the Heart to those of Conscience, which we find now existing.

The tendency of the lie, believed, in a case diversely affecting the Heart and Conscience, would be to produce antagonism between them, and to corrupt and strengthen the feelings of the Heart, while it weakened and broke down the legitimate authority of those of Conscience over those of the Heart and indeed over the whole nature. The authority of Conscience once broken, disorder and lawlessness is at once introduced, divine influences and favour withdrawn, and man left a prey to his own error. This, from a philosophical standpoint, must certainly have been the manner in which the disorder in our nature was introduced. Add to the above the fact that the lie of Satan was not one the truth of which our first parents had no means of calling in question, it was preceded by a command and a statement from God asserting the contrary; also that the subjective feelings of their Conscience represented and asserted God's law in their soul. The moment therefore that they yielded to Satan's temptation, they violated the subjective laws of their Conscience, disbelieved and disobeyed God, and became morally guilty, while a subjective sense of blame and ill-desert supervened. Here then we have the only theory that will adequately explain the origin of the disorder and anarchy which we find in our nature. To be candid, from the philosophical standpoint, the theory of the Bible is the only one that will do so.

The object of any remedy for this state, really fully meeting the necessities of man's case, would be, first, to restore the subjective feelings of Conscience to their legitimate power and authority; and second, to subordinate and purify the subjective feelings of the Heart.

The scheme by which this must be accomplished must on no account violate any subjective sense of Conscience, but pacify and honour it; any other method would at once weaken and destroy the feelings that require to be restored and strengthened.

The Conscience could never be upheld and strengthened by a scheme in which it found any part or any actor violating its claims.

The substitutionary redemptive scheme of Christ, by satisfying perfect justice (for the Conscience makes no allowance for slips, though the Heart may) in the place of the sinner, handing over new life as a favour, and providing divine means for a perfect regeneration of the Heart, Conscience—the whole nature, indeed, moral and intellectual—is the only means capable of restoring man's nature to that order and harmony which it originally possessed; and we positively defy any close student of man's moral and intellectual nature to suggest and devise any other means of even the remotest practical feasibility.