

## The Triumph of Truth.

The past century has been one great interrogation point. Never before has the spirit of inquiry so possessed the people as at present. Yet the questions which to-day are most seriously troubling the minds of some of the best thinkers of the world, are questions which have agitated scientific men from the beginning - the questions relating to man's own origin, his present life, and his future destiny.

What must the first man and woman have thought of this life as they looked about them, when turned out of the Garden of Eden when they saw the fiery king of day, rising in a sea of glory and pursuing his burning course through the blue canopy of heaven, only to sink to rest, leaving the brightness of his track to fade gradually from their wondering sight; - what unanswerable questions must they have asked themselves when they gazed into the midnight sky and saw and saw the pale queen of night with all her troop of stars, giving their soft and silvery light to the darkened world. What mysteries they must have seen.



oversee the common-place things about them - the mountains and the valleys - the rivers and the ocean - above all else, in the many and varied forms of life all around them, - from the most minute organisms, up, on the one side, to the beautiful and complex flowers of the field and the mighty trees of the forest, and, on the other side, through all the grades of animal life, to the melodious songsters of the air, and the majestic beasts of the field, and last and most wonderful of all - to man himself, with his complicated structure and his inner mind filled with wonder at the marvelous things about him.

We have searched for the secret of life in all these integral parts of nature - in the plants and animals - the air and water - earth and sky, - yet all is dark, - all is uncertainty. The mystery of life is a mystery still, - though every age has probably offered some solution to the problem. From the time when the Psalmist cried out, in reverential awe, - "What is man, that thou art mindful of him?," until Darwin expounded his theory of evolution, we have been searching for the truth, yet even at the present day, the world seems to be still far from the object of its search.

In this study of life, the student has two text-books at his disposal, - the Bible and the Book of Nature, - and



this fact has lead him into many grave difficulties and mistakes. Science, in studying nature, has discovered facts from which she has drawn conclusions apparently directly opposed to the truths as taught by the Bible, and hence, from time immemorial, Bible students have antagonized the students of nature, while the latter have denied the truths of the Bible.

When Galileo taught that the earth moves around the sun, - when Newton propounded his theory of gravitation - indeed, when each and every one of the great laws which are now recognized as the governing machinery of the universe, was first discovered, it was bitterly opposed, under the impression that its acceptance must overthrow the authority of that other Book of Revelation - the Bible. Yet today, men are taking more interest in both scientific and Biblical research, and in so far as science has proved her laws to be true, they have been found, after bitterest opposition, to be in perfect harmony with Bible teaching. Both the Bible and Nature are God's books, written for the instruction and guidance of men; and, having the same author, they cannot disagree. Properly interpreted, each explains the other, - the mysterious and incomprehensible things of one are made clear by the other. Nature teaches principally the history of the past with just a suggestion of the future, while the Bible is concerned pre-eminently with the future, and only incidentally with the past. One is not the rival but the complement of the other.



Science has made many mistakes in the past, and it is more than probable that she is today teaching false theories for truths, but, as her mistakes have been overthrown heretofore, so they will be hereafter, for truths of nature are infallible and eternal.

Why, it may be asked, have so many of the world's greatest scientists, deepest thinkers, most intellectual men, rejected the Bible and its teachings? I answer that men who stand of science alone, reject the Bible because they do not know the Bible, and hence they even miss the fundamental principles of nature. On the other hand men who study the Bible alone are very apt to reject the great truths of Nature, and for the same reason, they do not understand Nature, - they do not see the close and intimate connection existing between the two revelations.

This one-sidedness I believe to be one great and important reason why science and religion have so long been antagonistic.

Those broadminded, intellectual truthseekers who have carefully and thoughtfully studied both of these Books of Revelation, accept the divine nature of both. To them the mistakes in the interpretation of one are rectified in studying the other. The God of the Bible becomes a nobler, a grander God to the man who sees him in his works.

Nature is the lawbook of the universe - and law is the fundamental principle which governs all created things. The great work of science today is the discovery of these govern-



ing laws. When Sir Isaac Newton saw the apple fall to the ground, it was not simply that individual phenomenon that he saw,—it was the law of gravitation. Through that simple event, the reign of chaos over the universe, was changed, in the minds of men, to the reign of law. Gradually the acceptance of this principle has become more and more nearly universal. There is law in every individual phenomenon. The chemist, bending eagerly over his crucible, by the aid of law, is enabled to predict exactly the reaction that will take place between the ingredients of his compounds. The botanist and the zoologist find as sure evidences of law, in the growth, development, and decay of organisms of all kinds; and the geologist in his study of the wonders of the inorganic world, finds law still reigning supreme.

When Charles Darwin, through his love of nature and his close and patient study of her phenomena, became impressed with the regularity and uniformity of her processes, he drew the conclusion, from his meagre data, that all existing things are governed by the same great law of development;—that the sun, moon, and stars, the earth and all things in it—rocks, water, air, plants, and animals, and, last but not least, man, were all the closely related parts of one vast and magnificent whole—each integral part is but a step up from the next lower part, and all are but different stages in this great law of derivation.



It is a beautiful theory, and although it has been and is most energetically opposed, it is today accepted, either partially or entirely, by thousands of scientists of greater or less repute. Many, even of the Christian students of nature, accept this wonderful theory as a law. But the latter do not make the one great mistake of the majority of Darwin's followers. They see the hand of a personal God, back of all, guiding and controlling the forces which he has set in motion. While the former deny the existence of this guiding hand, as revealed in the Bible. They draw conclusions which are surely disproved by the very facts upon which they are based. All nature teaches that life can exist only as the result of life, yet they would have us believe that the beginning of life was in non-life, - that something sprang from nothing, - that life is but a higher stage in this scheme of development.

But the mistakes are not all on the side of science. From the earliest times, theologians, in their religious zeal, have refused to accept the conclusions of science. They preferred to believe that the universe is governed by a God who seems to make confusion out of his creatures - that each individual part of the universe is a law unto itself, controlled only by the special whim or decree of its arbitrary Creator.

By this very attitude they have helped to widen the breach between nature and revelation. Their God was too small, too narrow, for the scientist, the magnitude of whose deity was infinity, and hence the scientist rejected the Bible revelation alto-



gether, and created a God of his own, whose vastness was as the vastness of the universe itself - whose greatness was shown in the order and regularity of nature in all her parts and processes - a God of power and of law.

Neither the student of nature nor the student of the Bible is willing to compromise - each rejects the teachings of the other, claiming them to be the mere fancies of men. Yet, as the years have gone by and men have, by little and little, learned more of the things around them and of their own natures, - as science has descended deeper and deeper into the wonders of the universe, and religion has come closer into the nature of its Author, both have found mistakes in their creeds, - both have found new truths to modify their beliefs, and in every case, they have come nearer together. Science has given up some of her wild, fantastic theories and has established almost beyond question, many of her laws; while religion, whose fundamental principles are resting upon as firm a foundation as they were in the beginning, has given up her claims in many unessential points. Thus it must always be - the truth alone will stand the test of years. So long as science has nature for her authority, she cannot be harmed, and just as certainly, the principles of Bible teachings will stand.

It has been said that successful application in art is the surest test of the truth of science, and since social conduct is the art corresponding to the philosophy of life, whatever makes men universally better and holier,



is, by that very means, proved to be true.

If nature is the book of law, the Bible is the book of love, and so long as men need sympathy; so long as the weak need help against the strong; so long as the sorrowful need comfort, and sinful, suffering humanity needs encouragement; just so long it will stand unharmed amid the poisoned arrows of ridicule - of distrust - of one-sided worldly scholarship - of the selfish superiority of bigoted men. This is the Book of love, of truth, of eternal life. When science says, "There is no God," when it denies the divinity of Christ, - when it questions the existence of spirit, or its power over matter, the Bible will show forth its fallacies.

On the other hand, science will, no doubt, tear down many doctrines of theology, - it may revise all existing beliefs in regard to God's methods and processes in accomplishing his wonders.

But true religion can no more be harmed by science than can the truths of nature, by theology. Truth is truth, wherever it is found, and its ultimate triumph is assured. It may be obscured by the clouds of darkness and distrust, - it may be trampled under foot of arrogant and bigoted men, but when the clouds are swept away by the winds of wisdom, and knowledge, and sound logic; when men shall have come to see nature in the light of the Bible,



and the Bible in the light of modern science, the truth will come forth from her obscurity, untarnished and unharmed, - all the more bright and shining, because of the dark background of doubt and superstition.

Truth crushed to earth by falsehood, will rise again, victorious and strong from the conflict, and God and nature will take their proper relative positions in the eyes of men.

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