

**THE VEDDER LECTURES, 1875. "THE LIGHT  
BY WHICH WE SEE LIGHT": OR, NATURE  
AND THE SCRIPTURES. A COURSE  
OF LECTURES DELIVERED BEFORE THE  
THEOLOGICAL SEMINARY AND RUTGERS  
COLLEGE, NEW BRUNSWICK, NEW JERSEY**

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**TAYLER LEWIS**

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THE  
VEDDER LECTURES.

1875.

*J. F. Lockwood*

THE VEDDER LECTURES. 1875.

"The Light by which we see Light,"

OR

NATURE AND THE SCRIPTURES.

A COURSE OF LECTURES

DELIVERED BEFORE

The Theological Seminary and Rutgers College,

NEW BRUNSWICK, NEW JERSEY.

BY

TAYLER LEWIS, LL.D., L.H.D.,

UNION COLLEGE.

*'Εν ἀρχῇ ἦν ὁ Λόγος.*—JOHN I. 1

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1875.

M. V. W.

## P R E F A C E.

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THE general title chosen for this little book is regarded as, more than any other, suggestive of its pervading thought. The study of nature alone is ever revealing more mysteries than it solves. At every step the darkness grows faster than the light. Endless links, endless adaptations, ever terminating in the physical—endless repetitions, in fact, of the same forms of force,—they never lead us out of the labyrinth, but only extend farther and farther, on every side, the limitless unknown. The soul cannot rest in this. It would know the meaning of nature. It earnestly asks: What is it all about? The inquiry itself is a religious one, and religion alone can furnish the answer. However dim or feeble this may be, it immediately elevates us above the depressing effects of mere physical knowledge. But religion without revelation, or faith in some kind of communion with the Infinite mind, is a shadow. Hence, the idea never lost sight of in these discourses: In Theology, in Christianity, in the Holy Scriptures, which we receive as the Word of God, there is a grandeur of thought unknown to any scheme of science, and which puts the humblest believer, however uncultured and

unlearned, above the proudest intellect that is a stranger to any such influence. As Christians we should not hesitate to avow this, and firmly maintain it. We should appeal directly to Christian experience, as a *mighty fact* which science has no right to overlook. God's Word, if it be indeed God's Word, must be a *λόγος ζῶν καὶ ἐνεργής*, a "living power." It is not to be merely defended, or made the subject of tame apologies. It is to be carried with us, not as an obsolete relic, carefully enclosed in a guarded ark, but as our banner in front of the host. With this we conquer. Without it the most ingenious argumentation can only yield a seeming victory. "The Majesty and Glory of God beaming in the Scriptures," as some of our older divines were fond of calling it; this is to be our "Refuge and our Strength." As is said in the closing sentence of the Fifth Lecture: "The Bible itself must be brought out as the best defence against infidelity,—the Bible itself, not only as the great standing miracle of history, but as containing unearthly ideas for which no Philosophy, no Theory of Development, can ever account. To such study it will reveal itself as 'the Power (the *δύναμις*, or healing virtue) of God. Other defences are indeed important, but without this, they are shorn of the great strength which can alone make them available to the pulling down of strongholds and the overthrow of the truth's unwearied foes."

T. L.

SCHENECTADY, *June 4th*, 1875.



# CONTENTS.

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## LECTURE I.

THE FEARFULNESS OF ATHEISM, - - - - II

## LECTURE II.

THE DENIAL OF THE SUPERNATURAL, - - - 57

## LECTURE III.

THE COSMICAL ARGUMENT.—WORLDS IN SPACE, 103

## LECTURE IV.

COSMICAL ARGUMENT CONTINUED.—WORLDS IN  
TIME, - - - - 141

## LECTURE V.

THE KINGDOM OF GOD; OR, THE GREATNESS OF  
THE BIBLE THEISM, AS COMPARED WITH THE  
PHYSICAL, SCIENTIFIC, AND PHILOSOPHICAL, 187



LECTURE I.

THE FEARFULNESS OF ATHEISM.