

BT

1101

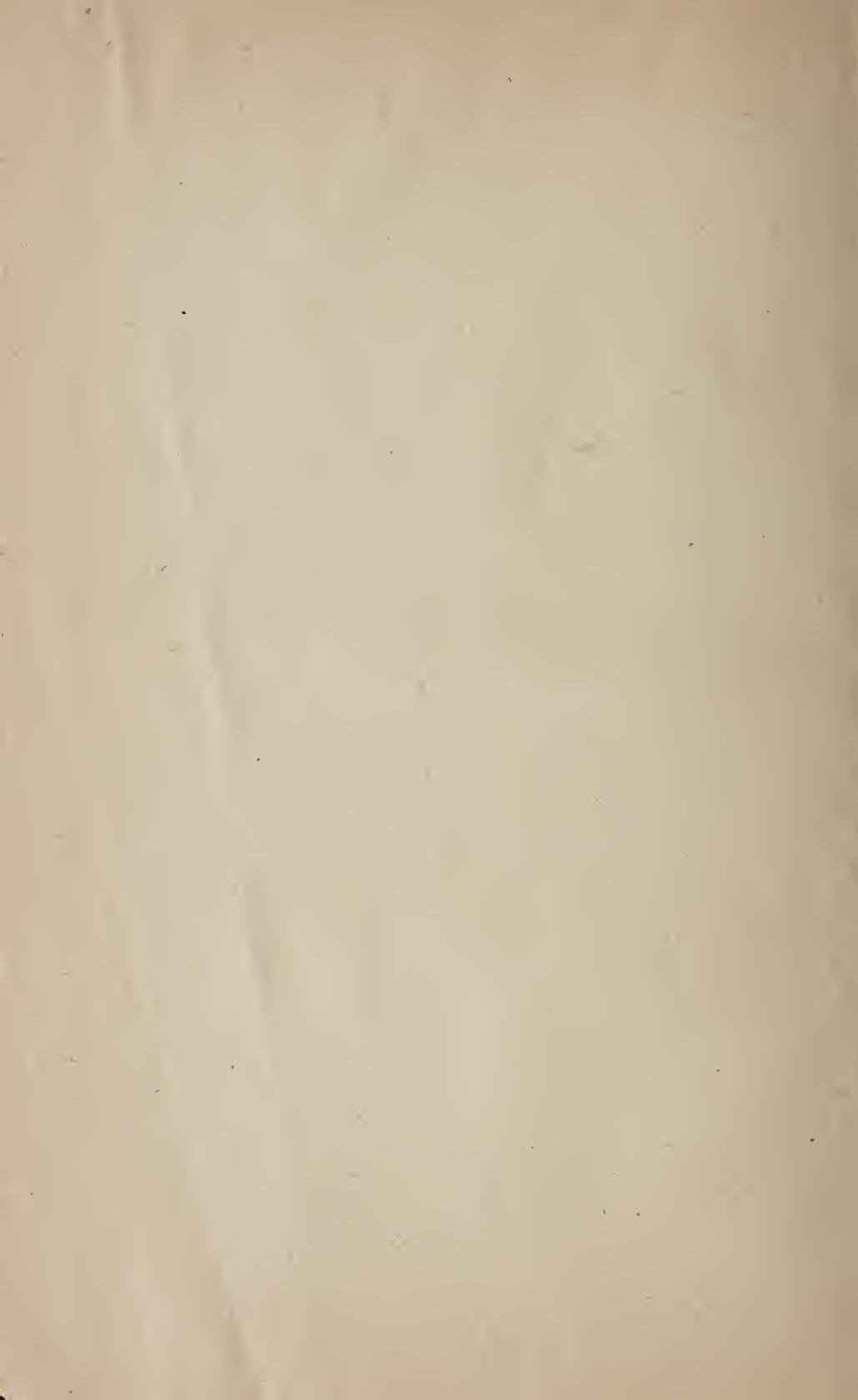
.116

1869a

4 113







THE

EVIDENCES OF CHRISTIANITY,

WITH AN INTRODUCTION

ON

THE EXISTENCE OF GOD AND THE IMMORTALITY
OF THE SOUL.

BY

EBENEZER DODGE, D.D.,
PRESIDENT OF MADISON UNIVERSITY.

NEW YORK:
SHELDON & COMPANY,

1869

BT 1101
D6
1863a

Entered, according to act of Congress, in the year 1869, by
GOULD AND LINCOLN,
In the Clerk's Office of the District Court for the District of Massachusetts.

Exchange
106
JUN 16 1942
Accessions Division
The LIBRARY of CONGRESS

106-14-3-12

Co

BARNAS SEARS

This Volume is Dedicated,

WITH THE

AFFECTION AND RESPECT

OF A

FORMER PUPIL.

PREFACE.



It is now fifteen years since I commenced to give lectures on the Evidences of Christianity to the Senior class of Madison University. These have so grown in extent as to render it impossible for the student to copy all of them in the time allotted to the study. This fact has led me to think of putting them into a permanent form.

A few words with regard to the method and design of the work may not be out of place. Its governing idea is, that Christianity is its own witness. The nature of Christianity, its influence, its relations to Divine Providence and to human progress, and its historical triumphs, constitute the best evidence of its divine origin. This method seemed philosophical, since all the great lines of evidence are wrought into the fabric of our faith, or touch some of the many aspects of human life and history. It is only the sacred records which need the aid of strictly external evidence. Here I have limited myself to an examination of the historical character of the New Testament. Very many questions of interest and

of importance are left untouched. These belong, however, to the province of biblical criticism, rather than to the field of Christian apology.

This method will, if carried out with a fair degree of success, help the student to gain a conception of the Christian religion in its unity and in its totality. I cannot but regard this object as of the highest moment. A man is hardly well educated who does not understand the religion of the civilized world. To this class, more than to any other, Christianity ought to be presented freed from the misconceptions of its friends, and from the perversions of its enemies.

My aim has been to present Christianity as accepted by the representatives of the Protestant faith. How far I have done so, does not become me to affirm. But every teacher can alter or omit any portion which he may deem defective in this respect.

I have added an introduction on the existence of God, and on the immortality of the soul. I have done this because doubt, at the present day, so often roots itself in a weak apprehension of the personality of God, and in a serious misgiving in relation to the conscious life of the soul hereafter.

It has been my desire to bring the work within reasonable limits. It may be that, here and there, I have been too brief, but I did not wish to preclude the necessity of an oral or written lecture by the teacher, or of

an essay by his pupil, nor did I desire to supersede the practice of a discussion in the recitation-room. Still, I hope the style is throughout clear and direct.

While I may venture to claim for the work some degree of superiority over others, as a text-book, I would yet express my high appreciation of the merits of those great apologetic works which adorn the English literature.

I take this occasion to acknowledge my obligations to my colleague, Dr. Arnold, for his valuable aid in examining and correcting the proof-sheets, and for the Index to the work which he has prepared.

If this volume shall prove of any service to the youth of my country, and to the ministry of my Lord, I shall be amply rewarded.

E. DODGE.

HAMILTON, N. Y., January 15, 1869.

CONTENTS.



INTRODUCTION.

I.

<i>PROOF OF THE EXISTENCE OF GOD,</i>	PAGE XIII
---	--------------

II.

<i>PROOF OF THE IMMORTALITY OF THE SOUL,</i> xxxiv	
--	--



EVIDENCES.



CHAPTER I.

THE HISTORICAL CHARACTER OF THE NEW TESTAMENT.

SECTION I.—THE INTERNAL EVIDENCE,	47
SECTION II.—THE EXTERNAL EVIDENCE,	62
SECTION III.—THE SCEPTICAL THEORIES,	70

CHAPTER II.

CHRISTIANITY A SUPERNATURAL FACT.

SECTION I.—THE IDEA OF THE SUPERNATURAL,	84
SECTION II.—THE FACT OF THE SUPERNATURAL,	90
SECTION III.—THE NEED OF THE SUPERNATURAL,	96
SECTION IV.—THE SUPERNATURAL IN CHRISTIANITY,	104

CHAPTER III.

CHRISTIANITY A DIVINE LIFE.

SECTION I.—THE CHARACTER OF THE CHRISTIAN LIFE,	115
SECTION II.—ITS DIVINE TYPE,	120

CHAPTER IV.

CHRISTIANITY A DIVINE DOCTRINE.

SECTION I.—THE IDEA OF CHRISTIAN DOCTRINE,	125
SECTION II.—THE DOCTRINAL ASPECTS OF CHRISTIANITY,	131

CHAPTER V.

CHRISTIANITY A DIVINE LAW.

SECTION I.—THE NECESSITY OF AN AUTHORITATIVE STANDARD,	145
SECTION II.—CHRISTIANITY THE IDEAL OF HUMAN LIFE,	150

CHAPTER VI.

CHRISTIANITY A DIVINE KINGDOM.

SECTION I.—THE IDEA OF A CHRISTIAN CHURCH,	160
SECTION II.—THE VALUE OF THE CHRISTIAN CHURCH,	174

CHAPTER VII.

CHRISTIANITY A FULFILMENT.

SECTION I.—THE ETHNIC PREPARATION,	183
SECTION II.—THE JEWISH PREPARATION,	192

CHAPTER VIII.

CHRISTIANITY A WORLD-POWER.

SECTION I.—ITS ADAPTATION TO HUMANITY,	200
SECTION II.—ITS HISTORICAL TRIUMPHS,	214
SECTION III.—CHRISTIANITY A FINALITY,	224

INTRODUCTION.



I. THE EXISTENCE OF GOD.

AT the outset, two seemingly opposing opinions force themselves on our attention. They may be stated thus: The existence of God cannot be proved: the existence of God need not be proved. These statements are, however, diverse only in form. They in fact mutually correct and explain each other. The logical proof is inadequate without a sense of the divine; and the religious instinct needs to be met and to be satisfied by the revelations of nature and of history.

Following the method here suggested, we are, first of all, to show that man has a religious nature, — that the soul was made for God. We shall then be prepared to consider how far his inborn spiritual tendencies and cravings have been responded to in the signs and in the symbols of an Infinite Living Presence.

The most direct means we have of determining the original nature and destination of the soul is to appeal to man's primary consciousness, — to that consciousness which is remote from whatever is merely individual, local, or national, but which underlies all human thinking and feeling.

The analysis of that consciousness gives us the sense of absolute dependence. Here the law of necessity finds

expression. This feeling rises with the dawn of our conscious life, and grows with our growth. We know that none of the life-forces which make up our being have their source in ourselves. We learn, too, that their home is beyond our reach and our control. This consciousness of absolute dependence finds expression in the poetry and in the philosophy of every people, as truly as in the more common utterances of prayer and of praise. Some form of worship is natural to man.

In this analysis we find, also, the feeling of supreme obligation. Here the law of liberty is revealed in our nature. This feeling carries with it an authority independent of all human legislation. It transcends in its imperatives the demands of passion or of interest. It can neither be annulled nor outgrown. No education, domestic or scholastic, can efface the idea of the right. All simple axiomatic principles of rectitude are intuitively recognized by all men, however they may differ when they come to apply them.

Again: our primary consciousness reveals to us another element; namely, a love for the good. Its lowest expression is found in our instinctive desire for happiness; and its highest manifestation is given in the spiritual longings and aspirations of the soul. Limited and defeated here, we are ever turning, in our best moods, to an invisible world, where we hope to realize the ideal of a perfect human life; where fellowship with the transient and the partial shall give place to a union with the source and ground of all that is true and good.

We need not carry the analysis further. These facts of our common consciousness have a profoundly religious significance. The first points to *a power above us*, abso-

lute and complete. The second indicates *an authority over us*, supreme and perfect. The third points to *a goal before us*, final and ultimate. Now the power on which we depend, and the authority to which we owe allegiance, and the goal for which we strive, can find their synthesis only in a living personal God.

All this is apparent from the fact that these springs of action are the great regnant principles of our lives. They must then have corresponding realities out of and above ourselves, else the root of our nature is a lie. And, as they centre in a self-conscious soul, so the verities which they indicate must centre in a self-conscious God. Were this not the case, there would be disharmony within us and discord without us. Thus, a profound psychology must involve a true theology. The consciousness of a finite selfhood must find its counterpart and so its meaning in the consciousness of an infinite selfhood. The soul is the enigma and God is the solution.

This general view is confirmed when we look at the representative men of the race; for the men who have varied least from the idea and the law of their species best reveal human nature. We are not to go to the foremost men of any special class, — to scholars, poets, or philosophers, — to learn what that nature is, but to the great chiefs of humanity. These best embody the ideal of a truly human character and a truly human life. Now it will be found that manhood has not suffered by faith in a personal God. The more truly religious a man is, the loftier is his general character and the more perfect is his humanity. We need here only allude to the Child of the race, whom the doubter and the believer alike admit to have been the noblest and purest of all that have ever trod

the earth. Now, he was not the head of a class, for character is before genius and before learning; nor was he the mere light of any age, or the mere leader of any people, but the Saviour and the Guide of the entire race. But this personage was the representative of humanity, in that he was the most religious of mortals.

Thus, whether we examine our common consciousness, or read the inner life of the noblest and best of our race, we come to the same conclusion, that man is a religious being. The model man is the truly religious man. The view here presented has not the suspicion of novelty. Cicero, in his work, "De Natura Deorum," says that the idea of divinity is innate. "Omnibus enim innatum est et in animo quasi insculptum, esse Deos." Descartes declared that the idea of God could not have been originated by ourselves, nor have come from without, and so must have been implanted in our natures by God himself.

This mode of statement is, in many respects, faulty, and the doctrine of innate ideas is now exploded; but there underlies this view the undeniable truth that man, by virtue of his innate susceptibility and inborn spiritual tendencies, does instinctively turn toward God.

The question then presents itself, is man's nature met and satisfied, or have we a worshipper without a sanctuary and without a God? Can this self-conscious and self-determining mind find its own infinite counterpart? Is its cry in the solitude of eternity answered only by a vain and empty echo? Must man be thus left forever incomplete? It cannot be so. Starting, then, with this assurance, we are prepared to examine the usually received proofs of the divine existence.

The Historical Proof. — The belief in a superhuman

intelligence is held by all nations. Its universality can be accounted for most easily on the supposition that such a being does in fact exist. But, as there have been very general beliefs without any foundation at all, the real value of this proof must rest on the view we have taken of man as a religious being. His character will then explain and justify his creed. This common belief was noticed by the ancients. Cicero, who compiled largely from the Greek philosophers, and so represented the current opinions among the learned of his times, says, in the work above alluded to: "Non instituto aliquo aut more, aut lege sit opinio constituto maneat que, ad unum omnium firma consentio . . . Esse Deos." This view of the Roman orator and philosopher is now generally accepted.

It has been objected, however, that travellers have found tribes without any idea of God whatever. But such supposed cases have been very rare. The idea of some superhuman authority has maintained itself in the midst of great degradation and barbarism. The exceptional cases rest on doubtful testimony. If there are such, they are found where the moral and social nature has so suffered that an abnormal development has followed. Such tribes have no government and no institutions. They herd together and live together like the brutes. Their rational and moral perceptions have experienced a partial obscuration, — for a time even a total eclipse. As the Great Teacher declared, "If the light within thee be darkness, how great is that darkness." We are to remember that the instincts of rational creatures are subject to greater variations than the instincts of the brutes; in short, that they are more or less under the law of moral development.

But how, it may be asked, shall we account for the Pantheistic and Polytheistic ideas which prevail so widely in the Eastern world? We have classed them together, because they are logically and historically connected. Both spring from one and the same root, namely, the estrangement of man from a personal communion with his Maker and the substitution of nature in his place. With the one, the life of the universe is the life of God. All living forms are only the transient waves of the infinite sea of existence. The Pantheist has lost all sense of God as a living person, and substituted instead his conception of nature as a whole, and deified his own abstraction. He has exchanged the unity of life for the unity of death. He has made an idol of his own generalization.

But, with the Polytheist, the various forces and agencies of the universe are so many veritable deities. In the place of one personal God, he puts the symbols of the philosophers and the personifications of the poets, or those agencies of nature which throng and press him on every side. The one divine light is thus broken into many colors by the media of his own selfish hopes and slavish fears. He, too, must have his idols; but they must be brought down to the low level of his thoughts. The Pantheist sinks the living God in the idea of an unknown, impersonal force, infinite and eternal; while the Polytheist divides the infinitude of God, and loses his personal unity in the very modes of the divine activity. There is, then, no real difficulty in these diverse but related types of thinking. As we have said, we have here an instance of the fact that man's moral judgments are not as fixed or as unerring as the instincts of the brutes. Though they can never be made to affirm that there is no God, yet they

may greatly misapprehend his character and his relation to the universe. The difference, then, between the Polytheist and the Pantheist is simply that of culture. The Brahman priest is a Pantheist, while the ignorant devotee is a Polytheist.

Besides, there is no evidence that the race emerged from Polytheism into the Monotheistic faith. Müller, in his work on the Vedic Literature, says: "There is a Monotheism that precedes the Polytheism of the Veda; and even in the invocation of their innumerable gods, the remembrance of a God, one and infinite, breaks through the mists of an idolatrous phraseology, like the blue sky that is hidden by passing clouds." So, also, Creuzer, in his great work on symbolism and mythology.

The Ontological Proof. — This has always been a favorite argument with speculative thinkers. Anselm was the first who gave it a formal statement. We give his own words: God is "aliquid quo nihil majus cogitari potest. Id quo majus cogitari nequit, non potest esse in intellectu solo. Existit ergo procul dubio aliquid, quo majus cogitari non valet, in intellectu et in re."

We may render this argument into the following syllogism. Our *idea* of the most perfect being is our *idea* of God. Necessary existence is an element in our *idea* of absolute perfection. Therefore God necessarily exists. But the conclusion is not warranted by the premises. The only logical conclusion is this: therefore necessary existence is an essential element in our *idea* of God. We are still in the *ideal* world. We have only gained this lofty *conception* of the Deity, namely, that it belongs to the very nature of God to be, and not to become. We can only conclude that if God does exist, he exists in his own

right and by virtue of his own nature. We are prepared to accept Jehovah's designation of himself, "I am that I am," as the profoundest which has ever been given. But we cannot infer from the bare conception of such a Being — though the conception may be complete — his objective existence. If the idea of a perfect Being were as necessary to our minds as the notion of self-existence is necessary to the idea of perfection, then Anselm's argument would be irresistible. But only that subjective thought or apprehension whose denial in the light of experience is inconceivable carries with it the pledge of the objective reality of its contents. An ideal conception, which we are free to form or not, however lofty it may be, can only give us ideal perfection.

The idea of the infinite is, however, a necessity of human thought. The sense of the infinite rises in strength and clearness with the growth of the soul. It is, however, rather a feeling than a complete intellectual perception.

It accompanies every notion of the finite. We may gather the field of consciousness and bind the harvest in logical bundles; but yet there will be gleanings on that field richer than all our harvestings. Thus, the feeling of the infinite recurring so often and along so many different lines of thought is, however vague it may be, one of the roots of our idea of God. It compels us to ascribe the attribute of infinitude to the Being whom our nature demands, and whom the universe reveals.

The objection does not avail that the idea is purely negative. This does not accord with our consciousness. The soul, in expressing its belief in the infinite, makes its broadest affirmation. It does not simply deny all limitations, but affirms the unlimited ground of all that is

limited. The word infinite is not, in our vocabulary, a synonym for the non-existence of the finite. We have preferred to use the word "sense" rather than the term "idea" in this connection. For the feeling of the presence of that which is infinite, rather than any definite conception, seems to belong to all our highest modes of thought.

This proof, then, stripped of all its defects in statement, is of great value. It completes all the others. It necessitates and so justifies us in taking the last step from the finite to the infinite. It points to a goal to be reached in all our argumentation on the divine existence, and helps us to reach that goal. It shows how the mind naturally and necessarily carries the idea of a God beyond the conclusions of the logical understanding.

If the last step in any syllogism gives us a cosmical cause, or an architect of the known universe, we are warranted by the very highest law of our thinking to affirm that that cause or that architect is infinite. This proof might have been termed the *ideological*, while the proper *ontological* proof would seem to require us to start with the fact of an existence, limited and phenomenal, and then infer existence which is infinite and absolute.

Such in fact was the argument of Dr. Samuel Clark. This proof has been termed the *à priori* argument. For though God is not an effect, yet the evidence of his existence may be the result of certain innate, rational tendencies.

This leads us to

The Cosmological Proof.— We have a series of finite and dependent objects, of secondary causes and effects. These can only be accounted for on the supposition of a

first cause — *causa causarum*. We are necessitated by a law of our nature to ask whence comes this changing and circling movement, and what is its gathering and governing centre. Must not all these forces turn

“Through darkness up to God” ?

Waiving for the present the fact that geology seems to indicate many specific creations (see chap. II. sec. 2), and so to preclude the idea of a simple evolution of an infinite series of dependent agencies, let us examine the *hypothesis*. The links in the chain of dependencies may be made on a colossal scale, and a grand phenomenal process may be conceived to go on somewhat after the following manner. Great cycles of creation will succeed each other. Each will begin with the elemental forces — primary molecules with their energies — forming in their combination and confluence a moving nebulous mass. This mass of nebulous matter will by its rotation become a sun to the bodies which it throws off from its surface. A solar system is thus formed, balanced by countless systems of a like kind, filling illimitable space and moving through great tracts of time. Each one of these myriad groups of worlds will in the course of ages reach its meridian of perfection, with all its forms of beauty and life, and then return, at the completion of its cycle, to its original nebulous condition. From out this state a new movement will commence, and advance by a like process to a like goal, and so on forever. What is true of one system will be true of all. But such a number of dependent series of worlds going on infinitely is simply impossible without a creating and moving cause. The beginning of each system, and the balancing of their innumerable cen-

tres as they all sweep through space, point to a supra-cosmical origin. An eternal Creator best satisfies the demands of our thinking. His continued presence must underlie all the continued changes of the universe. That which *absolutely* depends on God for its origination must *ultimately* depend on him for its continuance. It is within the sphere of the possible that these several series alluded to in the above hypothesis may have some unknown physical centre, though it transcends our imagination to conceive of any such centre. Nor do the facts in the case warrant any such notion; nor, if they did, would that hypothesis aid us in the solution of our problem.

Besides, we cannot admit that a chain of causes and effects may be eternal though every link is finite and dependent. It is true we can as easily believe in an *absolute* endlessness in one direction as in another. We can as readily accept a timeless regress without an efficient cause, as a timeless progress without a final cause; for in truth we cannot accept either. The endlessness in one direction, as in the other, is purely relative in its character. The whole series is of a parenthesis connecting the first cause with the final cause and identifying the two, and is in the most absolute sense dependent throughout on the continued presence of a creative power. Besides, when we affirm the endless continuance of any one form of life, as, for example, of the human soul, we have only a relative term of departure. The link with which we start is itself absolutely dependent. We have not laid hold of even one end of the chain. We conclude, then, that an absolutely infinite series of finite and dependent forces and agencies is a simple absurdity.

If it be objected that matter is eternal, and that the entire series of worlds is only the result of the interaction

of its inherent forces; we reply that matter, so far as we know or can know it, is dependent throughout; for we only know it as it addresses the senses or acts on our organism, or can be made the subject of experiments. If we analyze any form of it we never find a forceless entity, but a change-seeking and change-producing element. It is something to be accounted for. It is true, thus far we have not been able to reduce the elements to anything more simple; but these very elements are composites of forces, — minute summaries of attracting and repelling powers. And wherever we meet with matter, it presents itself as a combination of affinities and activities, and so as something demanding explanation. If there is anything else in matter, it is utterly unknown to us, and must be left out of the account both of the believer and of the doubter. If it be said that matter is a substance without properties, and so need not be accounted for; we answer, then it will account for nothing, and must stand at the opposite pole of self-existence and be represented by zero, and so proclaim its absolute dependence.

We shall have occasion subsequently to treat of the theory of development here suggested.

It is added, however, that such a Being is as inconceivable as an uncaused and eternal universe. It is true they are both beyond our power of conception. But the reason for the inconceivableness of the one is the impotence of the human intellect, while the reason for the inconceivableness of the other is its repugnance to the human mind; the one is above our capacity of comprehension, while the other is contrary to our reason. We bow our souls before the transcendence of the one, and repudiate the absurdity of the other. We cannot compass the idea of an eternal God, and we cannot rid

ourselves of it if we believe in God at all. But the measure of our comprehension is neither the measure of existence nor the limit of our faith. We are often compelled by the constitution of our souls to believe what we cannot image forth in our imagination, or construe to our logical understanding; for faith is in its nature receptive, and not constructive.

But after all, it is still affirmed that the universe is simply under the reign of law. This mode of speaking is vague and ambiguous. The literal meaning of the term law is a command with sanctions. It is the expression of sovereignty. It has here a metaphorical or figurative signification. It means the action of forces. Now these are only the administrators of the supreme will, and derive all their efficiency from the constant presence of that will. Their mode of acting, then, is but the operation of that sovereign will, and the constancy of that action is only an evidence of the immutability of that will, and of the perfection of its government. It is this permanency in the forces of nature — this immutability in the will of the supreme Author — which makes civilization possible. To say that the universe is under the reign of law is only saying that it is under the reign of a supreme Lawgiver.

Finally, it is objected that this proof does not lead us to a personal God. We answer, it must not be taken alone, for it rests for its support on the preceding argument, and is to be interpreted in the light of our essential spiritual cravings and of our abiding practical necessities.

The Teleological Proof. — This has attracted the greatest attention. The literature of our language is exceedingly rich in works treating of this branch of our subject. The argument is, in truth, exhaustless. It is

important that we fall into no mere play on words in our statement. Such is the case when we affirm that the world bears marks of design, and therefore must have had a designer. Here design means a designing mind; and so we reason in a circle. Besides, we assume a unity of purpose, and so beg the conclusion that there is only one intelligent Architect of the universe.

Care, too, must be taken not to limit to any one sphere the marks of intelligence. These relate to order, to beauty, and to utility.

Order pervades nature. The elements crystallize according to fixed geometrical forms, and combine in definite numerical proportions. All forms in the plant kingdom are built up after the idea of the class to which they belong. Every individual organic structure follows the law of its kind. Variations are only temporary, and touch only what is accidental, and merely adjust the creature to its new surroundings. In the animal kingdom, unity of plan is never sacrificed. Thus, when an organ ceases to be of use, its rudiments are still retained, to indicate the type to which the animal belongs. The structural pattern, in its chief outlines, is preserved in all the great branches of animal life, in order to show how species are related to each other. Thus, the bones of the hand, of the paw, of the fin, are similar in structure. These homologues indicate that the several species to which they belong were formed according to one generic plan. Here, too, variations are only temporary, and answer special purposes. The great divisions in the animal economy make up the entire system of animal life, and mark the generically distinct and ascending paths in the creative movement. All this indicates thought of the greatest breadth and

farthest reach. The intelligence here revealed is the intelligence of the scientist; for order is at the basis of all science.

Beauty, too, is an end in nature. Its presence is all-pervading. In the shells of the ocean; in the precious stones and metals hidden in the mountains; in the color and contour of leaf, and of flower, and of fruit; and in the statuesque form of the living stalk that supports them all; in the gorgeous plumage and in the graceful evolutions of many kinds of birds; in the symmetry of animals, and in the spiritual features of the human face; — in all these we see the evidence of the beautiful. Here, then, beyond question, we have the intelligence of the artist.

Utility is admitted to be an end, and perhaps the chief end in creation. We see it in the countless numbers of special adaptations which front us on every side. Some of these will be presently noticed. But just here it only concerns us to mark an additional evidence of intelligence, — the intelligence of the mechanician.

These three ends generally blend together; for model, and symmetry, and contrivance are found in the same structure. Yet any one of these may be dominant, though hardly exclusive, as in the crystal, — where order and beauty seem to take precedence of utility, — or as in animals of the primeval world, where beauty gives place to the law of adaptation: yet even here there is an element of the beautiful in the perfect adjustment of life to its external conditions.

We wish to show that the adaptations of nature are all adjusted to each other, and that all point towards a unity of design.

The elements of nature enter into the framework of

every living structure. In their mechanical combinations they are the conditions of all life, vegetable as well as animal. You cannot increase the oxygen of the air without inviting a universal conflagration, nor can you diminish it without bringing on a general stagnation. And in their chemical unions they form solids, or fluids, or gases, and thus make the different types of life possible.

The inorganic world is the direct support of the plant kingdom. The vegetable lives on the elements which play about its leaves or gather at its roots. They are the materials by which the germ principle builds up its organism, and shapes its stalk, and determines the angle of its branches, and the outline of its leaf, and the color and flavor of its fruit. Here the two worlds minister to each other. The plant gives back at its death what it has received during its life. In fact, the soil itself advances in fertility as it becomes the residuum of organic forms. Nature feeds on her decay.

Again: following the ascending stream of life, we find that the animal lives on organic matter alone, though the elements are, as we have said, the condition of all life. The two kingdoms of nature support each other. Thus, while the animal takes the oxygen from the atmosphere, and gives back the carbonic acid, this in turn becomes the chief food of plants. It is consumed, and decomposed, and the oxygen returned to the atmosphere for the animal. By this mutual respiration, in part, at least, the balance of the elements in the air, so necessary to all the higher forms of life, is maintained. The microscopic animals of the earth, air, and water, are the invisible scavengers of nature, whose office seems to be to devour those decaying organisms which might breed pestilence and death. They

thus prevent particles of matter from passing into elementary gases, and, by a living appropriation, start them again on the upward current of life.

All these departments of nature have paved the way through a series of vast geologic periods for the reign of man. The earth slowly formed its solid crust, and the great forests of the ancient world gathered the noxious gases from the atmosphere, and prepared it for animal life, and then sank beneath the surface, thus reserving their treasures for human wants. During this great transition epoch, animals must gradually appear, else the atmosphere would lose its balance; and they must be adapted to their conditions, and must finally give place to others more useful to man. The coral insects must build up the islands of the sea, and lay the foundation of continents, and protect their shores by solid ramparts. The secret forces of nature must work in her laboratory, and prepare for human needs all the precious and all the useful metals. The internal agencies must lift up the beds of the ocean, and bring to the light of day its accumulated treasures. They must, too, heave up the mountain ranges, and open the well-springs, and form the various systems of rivers which now water the earth. These and other forces must vary the surface of the continents, and create natural harbors along their shores. Unless in all these, and a thousand other ways, preparations had been made for man, he could not have fulfilled his destiny, and there would have been a fatal break in the higher adjustments of nature. All this points to a unity of design.

But the earth, the abode of man, does not move in space apart from the solar system: nor is the solar isolated from the astral systems, or from similar groups of worlds

which make up the great Cosmos. The design here indicated must be connected with other purposes unknown to us, but possibly revealed to other orders of beings; and all these relative intentions must issue in one ultimate and absolute end. That end — that final cause — can only be commensurate with the first cause; in fact, identical with it. This is favored by the grand conclusion towards which all science tends, namely, the doctrine of cosmical unity. Thus, the great Architect will exhibit his own ideals, will realize his own thoughts, and will make manifest the perfections of his own character.

It is objected that we cannot infer an infinite designer from a finite system of contrivances. We reply, that when we have reached one designing mind, adequate to the known universe, we naturally conclude that that mind is infinite. This proof is bound up with the ontological and the cosmological argument.

The same objection is repeated in another form. It is said that the designer shows marks of design, and so needs to be accounted for. But this is mere play at words. When we have reached the Architect of the universe we can go no higher. We ascribe at once to him the incommunicable attribute of self-existence. The mind rests here. The legitimacy of the idea of the infinite makes this process legitimate also. The mind is not driven along an endless series, in the hopeless search for the absolute, but is led by a law of its nature to ascribe infinitude to the Architect of the universe.

It is also objected that this proof leads us only to an Architect, and not to a Creator. But we have already shown the legitimacy of the idea of the absolute, and we have also shown that matter always presents itself to us as something

that needs to be accounted for. We conclude, then, the Architect can only be the proper Creator himself.

But it is intimated that these very contrivances result from forces adjusting themselves to each other. In this way the light acts on the eye, and the air on the lungs, and the water on the gills. But the power to modify any existing forms is wholly separate and distinct from the power to originate them. The power to affect externally a plant or an animal is certainly something different from the power to create a plant or an animal. The fact that a creature can adapt itself to new conditions is only another instance of the wisdom of its Maker. The variations, however, even here, have their limits. One species does not pass into another; at least one great branch of the animal kingdom does not pass over into another and different branch. Besides, what shall we say when we find that the flower and the insect seem to be made for each other? Any process of essential mutual adjustment would seem to be fatal to the life of both. The question would return, how did flower and insect first come into life? There is no evidence that the elements can create life, and, even if they could, it would not eliminate the idea of a Creator. Spontaneous generation, even if it were true, could only be a creational law, — simply a mode in which God creates the lowest form of organic life.

Moral Proof. — This has been ably elaborated by the German philosopher, Kant. As presented by him, it is, in brief, the following: We are made for the highest virtue, and the highest happiness. Both are desirable, and both attainable. Both must lead to one common goal. That goal can be reached only in another life, and in fellowship with God.

This argument has in part been anticipated by our view of man as a religious being. It rests on the great facts of human life and human history. These reveal a moral government, established, though not perfected. To state the case more specifically, the evidences of a divine government are found : —

First. In the fact of a moral nature. We are endowed with a moral sense, and recognize a moral law, and apprehend ultimate moral principles, and so must cognize a moral Lawgiver.

Second. In the actual rewards of virtuous living, and in the actual penalties of a vicious life. These are felt and seen in our self-approbation on the one hand, and self-condemnation on the other. We thus recognize ourselves as the subjects of God's government.

It is further made known in the social advantages of virtue, and disadvantages of vice. The results of virtuous acts often seem to be counterbalanced by others of greater pretensions and show; but these are always of a lower grade, and of temporary worth. Virtue may even bring along with it special trials, and vice carry along with it special attractions for a season; but it will be found that virtue in the end, and on the whole, will ever secure the richer blessings of life.

Third. In the fact that human government must punish crime as injurious to society, in order to maintain its existence. This procedure is essential to its stability. The government may make a mistake in deciding what is criminal, but it cannot ignore its own idea of virtue as a conservative force in society. Let the distinction between virtue and vice be given up, and no political machinery, or mere physical force, can save the commonwealth from de-

struction. Thus, every human government rests on and testifies to the invisible moral government of God.

Fourth. In the providential history of the world. The history of humanity has not yet reached its goal, and just to this extent this proof must be incomplete. But there are clear traces of a divine movement in the lives of individuals and of nations. We find a Providence in the general progress of humanity, in the mission of nations, and even in the great wars which have afflicted our race.

Fifth. In the tendencies of virtue and of vice to secure their respective ends — that of reward or of punishment. The hindrances and delays to these results are artificial, and so temporary, while the tendencies to them are natural, and so sure to prevail in the final issue. The expectation of such a perfect moral government is, then, warranted by the course of Divine Providence. — See “IMMORTALITY OF THE SOUL.”

Each of these proofs of the existence of God, taken by itself, is incomplete, because it is based on a partial view of the facts in the case. Each needs to be complemented by the others. They form together *one complete*, and, we think, convincing process of argumentation. If we break the demonstration, we have at best only great fragments, inviting our criticism, and awakening our doubts by their very inadequacy. But when these proofs are all taken together, and are interpreted by the religious wants and aspirations of the human soul, they cannot but carry to every open mind the conviction of the existence of a living and personal God.

II. THE IMMORTALITY OF THE SOUL

IF God is personal, the soul is immortal. These two truths mutually support each other. If God is distinct from the cosmos, the soul is distinct from any physical organism. If the soul is destined to a spiritual and eternal world, then that world is constituted by the very presence of God himself. If there is no personal God, then there is no place for the continued individual life of the soul after death. A full belief in either of these truths insures a complete conviction of the other.

The doctrine of the immortality of the soul may be more distinctly grounded on the following considerations.

First. On the Expectation of a Future Life. This is found everywhere. It has embedded itself in the mythologies of the old world, and wrought itself into the superstitions of ancient and of modern times. It emerges in the oriental dogma of transmigration of souls, and it comes before us as an integral part of the old Platonic philosophy. It is now the inheritance of the ages, and the full or partial possession of every earnest soul throughout Christendom.

This expectation, amounting often to a full credence, varies with the elevation and tone of one's life. The higher this life is, the stronger is our conscious hold on the life to come, for the belief has its roots in our spiritual nature, and not in the intellect alone, or the æsthetic sentiments merely. Thus a man may possess great culture, and may be wanting in depth of moral feeling, and so may lose all faith in immortality. Such was the case with Julius Cæsar, and many other enlightened heathen, before

and since his day. A man may give a false direction to the dominant thought of his mind, and, holding to the impersonality of God, he must make his future life equally unconscious. In all such cases the distinctive religious and moral elements in man's nature have been greatly weakened. The general truth of this view is exhibited on a broad scale in the ancient faiths of Egypt and China. The Egyptians, with a moral consciousness more or less alive, notwithstanding the grossness of their cultus, and retaining somewhat of the primeval revelation, held more clearly than any other great heathen community to the doctrine of a future life. The Chinese, on the other hand, with his moral sense obscured by a materialistic civilization, and with hardly any of the traditions of an earlier and more spiritual faith, had the faintest apprehensions of a conscious existence in another world.

The belief, then, in an existence beyond the grave is natural. It does not spring from any fear of death, or any mere animal love of life, nor is it one of the fruits of superstition. These doubtless color it, and distort its normal expression, but they do not create it. Such a faith best harmonizes with all human capacities, and best helps on to all that is purest and loftiest in human action. Without it the highest heroism is impossible. No man can be warranted in making an absolute end of himself for any cause whatever. For while it is true our duty must rest on our relation to God, it is yet the relation of a soul, godlike in its character, and so endless in its life. Without this belief, martyrdom would be supreme folly.

If, then, this belief be general, and be the mark of true manhood, it must be natural and so legitimate.

Second. On the Nature of the Soul. We cannot go

beneath consciousness, and affirm the unity of the soul's essence. All we know is that the person is one and indivisible. Consciousness, if it exists at all, must exist as a unit. Our selfhood cannot be broken into a number of self-conscious and self-determining fragments. The assumed simplicity of the Soul's essence seems inconsistent with the notion of a seminal and potential existence in the head of the race. Besides, if it proves anything, it proves too much. For absolute unity of substance seems to prove the pre-existence of the soul, as well as its continued life. If death cannot destroy it, how can birth originate it? On this supposition the doctrine of metempsychosis is not unnatural. It is enough for our purposes to accept this unity of consciousness. The soul emerges by the very law of its being in a free, conscious personality. Here, as we shall see, is the pledge of its immortality. This conscious unity certainly accords with unity of composition, though it does not demonstrate a simplicity of nature, and so a perpetuity of being.

But mind exhibits qualities very different from any form of matter whatever, especially from that with which it is most closely connected. The soul, then, may have a destiny very different from that of the body. Thus, mind cannot be measured, or weighed, or put to any sensible test. Its manifestations have neither extension, nor form, nor motion, nor any physical relation whatever; yet they are realities of the highest grade and of the highest worth. The soul, then, may not share in the fortunes of its present organism. For it does not seem to be identical with it. It may, under different conditions, form another organism quite different from the one which it now inhabits. It may be under the necessity of using some medium of commu-

nication with the universe, suited to its altered surroundings. Possibly the Supreme Being alone is without any organism whatever. All that we need here insist on is, that the qualities of mind are so different from those of matter, as to point to a different and higher destiny.

The mind of the brute cannot be resolved into material elements. If its work is done and its growth finished here, it returns to the *Supreme Will*, by a process the reverse of that by which it first issued from the Divine Volition. The difference between the destiny of brute intelligence and that of the human soul is measured by the distance between the two spiritual natures; but neither follows in the wake of its physical organism.

It cannot be maintained that the mind is the result of the organism, — a secretion, or function, or electric nerve-movement, of the brain. For how will you account for the organism itself? How was the machine made for the production of thought? May not organization be the result of life, instead of life being the result of organization? Such is the view of Prof. Huxley, in his recent work on Comparative Anatomy. In his first lecture, on Classification, referring to the Rhizopodd, he says: "Nor is there any group of the animal kingdom, which more admirably illustrates a *very well-founded doctrine*, and one which was often advocated by Hunter himself, *that life is the cause*, and not the consequence, of organization."

But, waiving this point, a process so diverse and so complicated as human thinking would seem to require a corresponding qualitative difference in different portions of the brain. But no such difference appears. That portion which is in an especial sense the organ of thought

has a general uniform appearance. We have afferent and efferent nerves: we ought also to have, on this theory, nerves of thought, — nerves whose function it is to think. Physiology has disclosed no such fact of science.

Besides, what organization of matter can produce qualities so radically unlike material properties as thought, or feeling, or volition? It is true, chemical combinations give us properties widely different from the qualities of the combining elements; but they all belong to the same grade, — all are material properties. It is only a change in the forms of matter. Charcoal and diamond are made up of the same elements, but show different properties; but even here everything is material. If mind was only the sublimate of matter, then volition might be the sublimate of extension, and thought of color, affection of weight, etc. This seems hardly possible. But the hypothesis itself does not account for all the facts, — indeed, hardly pretends to account for them. What vibration of the brain can give us an abstract idea? How do the vibrations so differ as to furnish now the idea of the beautiful, and now the idea of the right? What one gives us the idea of the absolute? What electric movement is it that constitutes a volition? and how does this tremor of the molecules of the brain start a whole series of vibrations, so that we have a connected process of reasoning? But the difficulties increase as we press the hypothesis. At best, it can only suggest a possible origin for a chain of thoughts and feelings and volitions. But consciousness is a unity. *How is this chain conscious of itself?* The vibration gives a thought; but what gives the self in which the thought inheres? How is our *selfhood* to be accounted for? What nerve-movement within the cra-

nium gives the I, — the thinker himself, — the one person who remains the same through his whole life, amid the thousand currents and eddies of his varied thinking and feeling? Here, then, the materialistic supposition utterly breaks down. It cannot cross the chasm between the physical and the spiritual in man.

The death, then, of the physical organism does not carry with it the death of the soul. It only disconnects it with this physical world. Its activity is no longer *visibly present* among us; but this is no reason for concluding that it has ceased to exist, or ceased to be active in another and higher sphere of life. It may take on a new organism from its very surroundings. The soul, then, is an immaterial personal energy. It seems to be destined to a spiritual and endless existence.

It is said that the universal alone survives, while the special must perish. How much truth there may be in this vague speculative statement, we need not inquire; but the consciousness that survives the issue of this life will be filled, and so formed, by an infinite Living Presence. The form will be individual, but its contents will be universal. The soul will come face to face with its God, and will thus enter an eternal life. Then the consciousness of self will be pervaded and exalted to the consciousness of God.

Third. On the Analogy of Nature. All creatures are suited to their conditions and relations in life. They all realize their destiny. We infer, then, that man, the crown and glory of creation, must reach his destination. The analogy cannot fail just where, most of all, we should expect it would hold good. But, in this world, man is above his conditions and relations, and so must be destined

to transcend them all. He is superior to his physical state, and to his material connections. They are, indeed, the media of his acting in and on this world; but they are also hindrances to his acting in the world of spirits. He is now a tenant of both worlds, but his ultimate home must be the invisible world. Here his higher energies and susceptibilities are hampered and limited: in truth, some of them are in an embryonic state, and are awaiting the new birth into a higher sphere of living.

Besides, man's life is too short for him to begin to accomplish all he was made to achieve. The period of his earthly life is straitened by the necessities of his bodily organism, — by its waste, by disease, and by death. The soul, as it advances, finds itself surrounded by the ruins of its broken resolves and half-finished projects. The history of humanity shows that there is no assignable limit to human growth. It thus needs not only a higher life, but an endless life.

It is objected, however, that the species will be perfected, though the individuals perish. It is said that man secures his immortality in the perpetuation and advancement of his race. In confirmation of this view, and in answer to the above argument, much is made of the fact that there are thousands of plants and animals which do not reach the perfection indicated by their endowments, but die prematurely. They find their perfection, it is affirmed, in the kind or class to which they belong. We need not, in reply, press the startling fact that, even on this theory, countless thousands of both plants and animals of various orders have been perfectly developed; while not a single solitary member of our race has ever reached, or made any noticeable progress towards reach-

ing, in this life, the manifest goal of his existence. We may, too, pass by another fact, namely, that the race, in its present abode, and left to its present condition, must find a limit to its progress; and that limit must not be in its inherent energies, but in its outward means of expansion and elevation. It is only a question of time. When the materials for man's civilization, gathered in the earth, begin sensibly to diminish, or begin to fail to meet the increasing demands of the race, then the advancing growth of humanity will be checked, and a period of general decline must follow. If there is no heaven for man, one thing is certain, — that this earth, in its present condition, can never be made by human instrumentality to answer as a substitute. How, then, can the individual reach his destiny in the race?

It is true, that plants and animals live for their kind. They are samples and specimens of the class to which they belong. Whatever be their endowments, they all lack the prerogative of a free personal life. Man stands apart and above them all. He is an original, — an individual, independent power, existing, not alone for the race, but as well for himself. The animal has impulses, rather than volitions; necessities, rather than responsibilities; liabilities, rather than duties; cravings, rather than aspirations; sense, perceptions and judgments, rather than rational thoughts and universal ideas. The one has his cries, and the other his articulate speech. The one is content to use the implements of nature; the other is master of nature herself. Man alone makes his artificial instruments, and subordinates the forces of nature to his will. In fact, he must do

so in order to be what he was made to be, — a man. Man, then, is more than an animal: he is a person, and a person endowed with an individual stamp of his own, having his own independent plan of life, and his own separate and untransferable duties, and his own distinct and individual destiny. Thus, one man cannot answer for another, as one animal may for another. Thus, he is not lost in the race, but exists in and for himself, and so must be viewed in his own unique greatness as an heir of immortality.

This perfection is thus individual, and cannot consequently be found in the species. This individuality will maintain itself even in the perfection of its symmetry. Each will have, not a uniform stamp, but its own separate and distinct mould and make. Its symmetry is thus to be typical, and not generic and absolute. Every soul is to grow and to develop, according to the law and the idea of its own peculiar nature.

If it be said that, after all, death does end man as well as every other animal; we answer, our argument remains untouched. We must still insist that man is more than an animal. He is even structurally distinct from that class which seems nearest to him. For his forearms are not designed for locomotion, as in the case of the apes, but chiefly as instruments of mind. They are cephalic in their purpose. The foot, too, is for support merely, and the great toe has no proper prehensile power, as is the case with the gorilla. The instances alleged to the contrary show no structural conformity between the human foot and the hand of the ape. When Huxley, in his work on "Man's Place in Nature," calls the hand of the ape "prehensile," he simply distinguishes, by this very term, the hand from the foot. So when he refers to a few instances

where the toe has done the work of the thumb, he does not at all lessen their structural difference.

The Duke of Argyll, in an article published in the "Good Words," says: "Man's place in nature has long been, and still is, the grand battle-ground of anatomists and physiologists. But Prof. Huxley confesses that, if in defining man we are to take into account the phenomena of mind, there is, between man and those beasts which stand nearest to him in anatomy, a difference so wide that it cannot be measured, 'an enormous gulf, a divergence immeasurable, and practically infinite.' But this last conclusion is really incompatible with the first. There is an inseparable connection between the phenomena of mind and the phenomena of organization. They must be taken together, and interpreted together. The structure of every creature is correlated with the functions which its several parts are fitted to discharge; and the moral character, dispositions, and instincts of the creature are again strictly correlated with these functions. The mental difference between a gorilla and a man is the measure of value which nature has set upon the kind and degree of divergence which separates these two material forms."

Fourth. On the Imperfection of the present Moral Government of God. The evidence of such a government having been established in this world has already been given, and need not be here repeated.

But it is equally clear that that government does not find its completion in this life. Now, if there is a God, and if he has established a moral government, he must beyond all doubt complete it, and that completion can only be found in a future life.

It seems needless to show that we have in this world

only the beginning of such a government. Even Plutarch felt it, as is seen in his treatise on the delay of God in the punishment of the wicked. The Psalmist before him felt it, in his oft-repeated cry, "How long, O Lord?" The fact of infidelity witnesses to this imperfection. For it is essential to the perfection of government that it not only be perfect, but that it be seen to be so by every one, everywhere, and always. The perfection embraces certainly as much as this. If men are rewarded and punished perfectly without their knowing it, then the great governmental ends of such a procedure, the ends of public law, are utterly overlooked. Besides, rewards and punishments that do not enter the consciousness are simply so many fortunes and misfortunes without any moral sanction whatever. Thus, then, we clearly discern the imperfection of God's present administration of affairs; and in that great fact we have an assurance not only of a future life, but of a future life of retribution.

But if it be said that all this proof has been found inadequate thoroughly to convince men of the reality of a future life, this shows how deeply man needs the supernatural. Christianity must do for him what natural religion, in the nature of the case, cannot do. It must not argue the question of immortality, but give the fact of immortality in the case of some one transcendent individual who should fairly represent the race. (See chap. II., sec. 3.)

It is not intended to deny the soul's absolute dependence on God. Its immortality is relative. God alone hath immortality absolutely. Man's future existence is the gift of God, but an *original* and *permanent* gift, and so an endowment. Take it away, and an endless growth ceases to be the

law of our lives ; and with this change would come the loss of our free moral and rational capacities ; for only where there is endless progress can there be moral freedom. We should no longer grope after the unknown. The prophetic elements of our nature would be blotted out. Immortality, then, is not simply something superadded to the soul, but its inalienable possession and inheritance.

EVIDENCES OF CHRISTIANITY.

CHAPTER I.

THE HISTORICAL CHARACTER OF THE NEW TESTAMENT.

SECTION FIRST.

THE INTERNAL EVIDENCE.

THE records of the Christian faith bear the marks of being the genuine product of apostolic times. The very idiom in which they are composed is an evidence of this fact. It was formed by the blending of the Greek, the Hebrew, and the Christian elements into one living speech.

Now, the origin and character of the language fastens it to the first century of the Christian era. The Greek tongue had been widely diffused by the conquests of Alexander, and had become corrupted in that diffusion, and corrupted most of all in the city he founded. This common dialect was accepted by the Jews of the dispersion, and, at a later period, by their countrymen of Palestine. How it was adapted to their purposes is seen in the Septuagint version of their sacred books. The language thus formed lacked the symmetry of the Greek period, but gained in that vividness of conception peculiar to the Hebrew mode of thought. The subtle interdependence of clauses gave way to the more simple Jewish parallelism. But this speech underwent still another change. The Jew,

in his conversion, was lifted up into a new field of thought, and was forced to put a new and profound meaning into all his old religious words and phrases. Thus the spirit of the new faith and the distinctive ideas of the new religion entered, with all their depth and breadth of significance, into the Greek forms, and the Hebrew modes of conception.

Now, the absence of the artistic spirit, or of the philosophical tendency, as well as the frequent quotations from the Hebrew original, show that the writings of the New Testament must have been written, not only in the first century, but under Palestinian influence. They could not have been composed at Alexandria. They must have been written while the Hebrew still retained something of the freshness of a living tongue. Now, a language is beyond the reach of imposture; for it is not the inspiration of the hour, but the growth of ages. It is not the creation of any individual genius, but the fullest expression of a nation's culture.

Besides, these writings, from their very character, must belong to the creative period in the history of the church, — to the apostolic age. There is no feeble imitation, and no crude eclecticism, which mark a later and dependent period. Drawn by the magnetism of a great presence, the evangelists indulge in no fine writing, but simply bear witness to the words and deeds of Jesus; and the apostles, in familiar letters, unfold the worth and significance of his person and his work. The power and freshness with which they write, show that they drank at the fountain-head of Christian truth, and that they were the foremost men in the grounding of the Christian church. As we pass from their works to the circle of writings which immediately follow them, we find ourselves in a far lower sphere of thought and feeling. Foreign elements have

mingled in the clear, fresh stream, colored its waters, and weakened its life. The apostolic writings could no more belong to the second century, than the works of Plato could have been composed in the age of Plutarch, or any classic production of original and creative power could have been conceived or brought to birth in a period of intellectual feebleness.

We need, however, to be more specific. Let us, then, first examine the Gospels. These bear traces of having been composed by the men to whom they are ascribed. The authors must have been either eye-witnesses of the events they narrate, or else must give us the evidence of direct testimony. This is plain, from their intimate acquaintance with the details of the Saviour's public life, and their careful silence on whatever was outside of their knowledge, or would merely minister to human curiosity. Thus the Gospels lack every mark of mere pragmatic histories, nor do their authors show themselves versed in the art of historical composition. They make no estimate of the influences which went to mould the character of Jesus; nor do they mark the successive steps by which he came to be all he was on his entrance on his public mission. They even subordinate the order of time to that of moral affinity, and often group together discourses which were spoken on different occasions, but which are united by common spiritual elements. In a like manner, too, they often depart from a mere chronological arrangement in their narration of the events in the life of our Lord. Still the discourses always grow naturally out of the occasion and incidents of the narrative. In short, they are not artists, but witnesses, and their Gospels are only their continued testimony that the Son of God has in fact appeared in human history.

Each of the synoptics maintains his distinctive peculiarity. Matthew, as a Jew, who had spent most of his life in Palestine, writes for his countrymen. He naturally presents Christianity as a theocratic kingdom. He is full in his account of the Saviour's discourses, but brief and generic in his outlines of events. His work has the rhythm, too, of the Hebraistic style. Mark, the companion of the Apostle Peter, whose ardor he seems to have imbibed naturally, writes for the Gentile converts. As might have been expected from his associations, he is brief in the evangelical discourses, but full and graphic in his narrative. Luke was a Hellenist, and so betrays his culture and calling in his Gospels. As the companion of Paul, he exhibits that spirit of universality which characterized the Apostle to the Gentiles. He wrote for his Roman friend Theophilus, and is more complete in his narrative of events than any of the other evangelists.

The agreement of these three Gospels is natural. The synoptics give a portraiture of Jesus after a common type. That type had been fixed by the historical character of the apostolic preaching. The events and discourses of our Lord had been, doubtless, often rehearsed in public by men personally called to that work by Christ, and had also been repeated in private in every Christian family in the empire. Thus an oral Gospel had become embedded in the minds and hearts of the early disciples. Now, the synoptics had no wish and no motive to work over these materials. Each simply selected such elements as suited his tastes and habits of thought, and the special purposes he had in view in writing his Gospel.

It was given to John to receive and treasure up the

deeper discourses of our Lord. This was but an instance striking, but not exceptional, of the great law of moral congruity. Like souls only can interpret each other. John, though separated far from Him in whom there was the fulness of humanity as well as divinity, was yet nearer to him than any other of the chosen disciples, and so was naturally the author of the last Gospel. His record thus becomes the complement of the synoptic narrative.

John writes according to his distinctive character and distinctive aim. The synoptics had presented Christ as the Messiah, — the new theocratic king, foretold by prophets, and accredited by word and deed. He would present Christ as the Son of God, whose credentials were given in his own superhuman life and character. Living, as the apostle did, at Ephesus, amid the currents of religious speculation, he is led to unfold those profounder sayings of our Lord, in which he presents himself as at once the ful' Revealer and the final Revelation of the Father. The synoptic representation deals largely with the parables of our Lord, and his simpler and more ethical discourses, and so gives mainly a Galilean ministry; while John, who seeks to report his deeper and more enigmatical words, must concern himself chiefly with his ministry in Judea, where the most frequent and fit occasion would be found for their utterance. Yet the one aspect ever involves the other. Each account has marked traces of the other. He who assumed the office of the Messiah in the villages of the North, is the same as he who unfolded the mysteries of his own character in the national capital, and amid the memorials of the national faith. The conception of Christ was ever one and the same throughout the early church. John's more dramatic presentation of the Lord's life is in

perfect agreement with the more simple narrative of the other evangelists.

All the four writers, each in his own way, maintain throughout the attitude of witnesses. They explain none of the enigmas in the words of Jesus. They never praise the goodness nor the heroism of his character. They even expose their own ignorance, and dissensions, and unbelief, without any palliation, whenever the narrative demands it at their hands. They indulge in no speculations, and give themselves up to no moral reflections. Utterly self-forgetful, they abandon themselves to the one purpose, namely, to give an honest report of those sayings and doings of Christ which had mirrored themselves in their own souls.

We need not stop to consider any of the alleged discrepancies. Criticism has so far disposed of them, that they no more affect the credibility of the New Testament history, than the worm-holes or soiled pages of an ancient manuscript affect its genuineness. Who thinks of rejecting Livy or Polybius as credible histories because they so widely differ in tracing the march of Hannibal across the Alps? And are not the testimonies of witnesses received as true, notwithstanding their many minor and superficial discrepancies? And are not even the reports of legal judgments admitted when they cannot be easily reconciled?

But the historical portion of the New Testament is the foundation of the entire collection, and its credibility, as a genuine and authentic production of the times it represents, demands a more detailed examination. Every reader of the Gospels and of the Acts is struck with the numerous and casual allusions to the history of the times, to the

geography and to the climate of Palestine, and also to the manners, the customs, and the institutions of her people. These allusions are wrought into the very fabric of the narratives, and are undoubted evidences of the age in which they originated.

Thus the physical features of the Holy Land are accurately noted by the evangelists. We may start from either of the two centres of our Lord's ministry, — from Galilee or from Jerusalem, — and we shall find the notices of localities verified by the existing outlines of the surface of the country. We may take our departure from the Northern Lake. All along its borders are still to be seen the ruins of the cities where the Saviour wrought his mighty works. Its eastern shore is still lined by hills from whose deep-cut ravines the "storm of wind comes down on the lake," as it did in the days of the apostles. The relative position and distances of places are correctly given, and still indicate the general contour of Galilee. Thus the route from Cana to Capernaum is a continuous descent, justifying the phrase, "Come down;" and the distance between these places answers to the notations of time in the Gospel. The "five and twenty or thirty furlongs" would now, as in the days of John, place a vessel in the midst of the Sea of Galilee. On the north and east of this lake there are now solitudes, as there were when Jesus sought alone communion with his Father.

Again, leaving the holy city, — the southern centre of his labors, — we find the surroundings are noticed just as the existing features of the country demand. The brook Kedron is but a step from the eastern walls, and just beyond is Gethsemane, and above the Garden is Olivet, now, as of old, over against the Mount Moriah.

The Pool of Siloam is still shown to travellers. The way "down" to the plains of Jericho, even at the present day, leads through a desert region, abounding in ravines and caverns, — the natural homes of thieves and robbers, as is intimated in the parable of the Good Samaritan. As one journeys toward the north, he may meet with Jacob's well; and on the edge of the great plain he will see the very mountain to which the Samaritan woman pointed, when she exclaimed, "Our fathers worshipped in this mountain." As the traveller journeys on and reaches Nazareth, he there beholds the identical hill with its overhanging brow, from whose summit the infuriated rabble sought to hurl our Lord.

The passing and unstudied allusions to the climate of Palestine are truthful. The winter is casually identified with the rainy season in the simple words, "It was winter, and Jesus walked in Solomon's porch." The indications of fair and foul weather are the same as in the days of our Saviour. The rain, the flood, the wind, are still the marks of the winter-storm, as when embodied in the imagery of Christ.

The products of the country, the grape, the olive, the fig, the sycamore, the wheat and the tares, testify to the accuracy of the record. The ancient coins of Judea exhibit a captive under the palm-tree, and thus show that even here the evangelic narrative is reliable, though so few date-trees are now found in that region. The withered grass is still "cast into the oven" for fuel, and the plough even now has but one handle, in exact literal accordance with the expression, "He that putteth his hand to the plough," etc. The wild honey is gathered by the present dwellers from the trees and rocks that abound in the wild

region near the Dead Sea, and locusts are an article of food for the poorer people, as well as in the days of John the Baptist.

The notice of political personages and of civil institutions accords with what profane history teaches us. Palestine was, at the birth of our Lord, under Herod the Great, whose two characteristic traits, namely, cruelty and munificence, are brought out in the Bethlehem massacre and in the rebuilding of the Jewish Temple with increased splendor. When Joseph and his family returned from Egypt, the country was found divided among the sons of Herod. But, on the appearance of John the Baptist, Judea had already been reduced to a Roman province under Pontius Pilate, while Galilee was left under Herod Antipas. The notice, too, of this prince, answers to his character. The opposition of John to his infamous marriage, and his rebukes "for all the evils he had done," led to the execution of the prophet. The narrative thus not only notes his unscrupulousness and sensuality, but also reveals the weakness of a despot who values his reputation more than his character. In the continuation of the early history of the church, by Luke, we find Judea has ceased for a time to be a Roman province. Herod Agrippa the First now succeeds to the estates of his grandfather, and the old kingdom of Palestine is restored. Under a native prince, he soon shows the genuine Herodian spirit in the execution of James, and the imprisonment of Peter. The manner of his death accords with the account given by Josephus. He is smitten by Heaven for his impiety, in allowing himself to be addressed as a god by his flatterers. His son, Agrippa the Second, succeeds to a portion of his father's estate, and Judea is once more

a Roman province. Now, in all these complicated changes so casually noticed by the writers, the historical character of the narrative is plainly indicated.

There was a singular complication in the civil status of Palestine, growing out of its anomalous condition as a Roman province, which none but a Jew and a contemporary could have alluded to with easy familiarity. Thus, we find a reference to the occasional exercise of power of the "Governor of Syria," the chief representative of Rome in the East, in the taxing under Cyrenius; to the divisions between the civil and the ecclesiastical authority, as seen in the persons of the High Priest and of the Procurator; in the two tribunals; in the two spheres of jurisdiction; in the two modes of punishment; and in the two military forces. This coexistence, it is to be noted, came to an end before the close of the first century.

The domestic and social manners and usages are frequently alluded to in a like incidental manner. Sepulchres hewn out of a rock, and whitened, still attract the attention of the traveller. The house-thief must now, as then, dig through (as the Greek signifies) the clay walls of the common dwelling. The wise man will now, as then, build his house on the rock which almost everywhere underlies the soil of the country. Two women may be seen now, as in the days of Christ, grinding at the same mill; and sheep and goats pasture together, and are separated at night by the shepherd. The temple, with its festivals and rites, the synagogue, with its freer worship, and the sanhedrim, are all referred to just as we should expect. In fact, irregularities in the office of the Jewish pontificate are implied in a remark that "Caiaphas was high priest that same year."

All these minute but incidental references wrought into the gospel narrative fasten the scenes of Christ's life to one narrow spot on the eastern borders of the Great Sea, and confine them within the opening years of the apostolic age.

The Acts of the Apostles naturally follows the Gospels. The Christ of history becomes the Christ of the church. He who wrought visible wonders before the eyes of the disciples now works invisibly, but none the less really, on the souls of men. A new spiritual movement in the Gentile as well as the Jewish world has been initiated, and the kingdom of God is thus founded in all the great cities of the empire.

The narrative gives us varied forms of human life. The scenes are constantly changing. We pass from Palestine to Syria, and thence to Asia Minor, and to Greece, and finally to Rome. New personages, new customs, and new institutions are presented or suggested to our view. Paul is now a violent Jewish partisan, and now a humble disciple and chosen apostle of Christ; now a fugitive from the hate of his countrymen, and now a defender of the faith before the philosophers at Athens; now a prisoner before a Roman magistrate, and now sent across the sea to stand his trial in the capital of the empire. In all this diversified narrative, the allusions to places, to persons, to usages, to the opinions and institutions of the times, are faithful to history, and yet often so incidentally given as to preclude all idea of intention on the part of the writer.

The notices of Greek and Roman life and manners are minutely accurate. Thus Athens is alluded to as the resort of strangers, — a well-known fact in ancient history. The Athenians, too, are portrayed as religious in their sentiments, but as sceptical in their belief; as fond of

novelty, but averse to all exhibitions of moral earnestness. They left Paul as soon as he began to speak of a future judgment. All this accords with the accounts we have of them from their own writers and historians. The reference to the tumult at Ephesus — to its cause and its incidents — agrees with the ancient coins, and with the inscriptions still found in the ruins of the ancient city. It is to be noted that the ancient world could not have witnessed a mob caused by any outrage on the moral sense. The public conscience was dead. It was only self-interest which could have called forth any public outbreak. The ‘Great Goddess Diana’ was the title given to the heathen divinity in ancient times, and the name of the ‘town clerk’ is found in the inscriptions in the neighborhood of Ephesus. That a large church should have been gathered at Corinth, and so few been converted at Athens, is what might have been expected. Intellectual pride is a deadlier foe to the religion of the cross than even sensual vices. Everywhere in the Acts we meet with traces of the spirit and method of Roman administration. We find a tolerant temper born of indifference; a sense of justice in insisting that the accused and the accuser should be brought face to face; a recognition of the privileges of a Roman citizen, whether acquired by birth or by purchase; a right of appeal possessed by the provincials; the punishment of aliens by scourging and by crucifixion. All this is but a small part of the internal evidence which goes to demonstrate that the Acts of the Apostles is a historical work.

The Epistles follow the Acts, as they seem to interpret the historical books. This form of composition renders imposture or invention quite impossible. Everything in

the style, in the method, in the spirit, and in the occasion and object, as well as in the relations of the parties to each other, and to the age and country in which they live, so individualizes and localizes the writings, that any forgery is altogether out of the question. The references to contemporary persons; to the germinant errors and parties of the day; to the attitude of the various classes of the Gentile world; to the private and public relations of prominent personages; — all these, taken in unison, give a moral demonstration that these letters — at least the longer ones of Paul — are perfectly trustworthy documents.

The numerous undesigned coincidences between these several portions of the New Testament lead to the same result. Thus the style of Luke in the Gospel is the same as in the Acts. It is marked by the recurrence of favorite words, and stamped with idioms peculiar to this evangelist. In this fact we have the clearest internal evidence of a common authorship. Thus the word Christ is in the Gospels and Acts an appellative designating Jesus as the Anointed, — the Messiah; while in the Epistles it passes into a proper name. This accords with the relation in which these portions of the New-Testament canon stand to each other. Besides, we have in the Acts the speeches of Peter, James, and Paul. Now, when we come to compare them with the Epistles written by the same men, we notice a marked, though unstudied agreement, both in the modes of conception and of expression.

It is instructive, in reference to the specific point we are now considering, to see how each great character preserves its distinctive individuality throughout the Gospels, the Acts, and the Epistles. We may take the Apostle Peter as

an instance. Thus the evangelists, in all their direct or casual allusions to him, represent him as the foremost of the apostles. He heads all the catalogues of the twelve. He takes the lead in asking and answering questions. It was on his confession that Christ said, "Thou art Peter; on this rock," etc. He alone declines having his feet washed by his Master. He alone ventures to walk on the sea, and only sinks when his faith fails him. At the transfiguration he boldly proposes three tabernacles, "not knowing what he said." In the garden he draws the sword and cuts off the ear of the servant of the high priest, and is again reproved by Christ. He openly denies his Saviour at his trial; but, as Jesus turns and looks on him, he goes out and weeps bitterly. He is the first to enter the tomb where our Lord was laid. After the resurrection, when Christ thrice put to him the same question, in allusion to his three denials, notwithstanding his boastful claim of his superior loyalty, "Lovest thou me more than these?" he could, from a grieved and honest heart, say, "Lord, thou knowest all things; thou knowest that I love thee." He is foremost in proposing the election of a successor to Judas, and in preaching on the day of Pentecost. He takes the lead in word and deed in grounding the church. He resists the Judaizers of his day, and announces that the Gospel was designed equally for Gentile as for Jew. But yet, true to his character, he vacillates in his treatment of the Gentile converts, and is rebuked by his brother apostle. He yields not only to this reproof, but, in noble self-forgetfulness, also to the growing leadership of the great Apostle to the Gentiles. His Epistles mark their author as a man of ardent temperament, and of great singleness and purity of purpose. The disinterestedness of his

nature reveals itself in the way he speaks of Paul; for he not only recognizes the intellectual superiority of the new convert, but expresses towards him the warmest personal friendship. In all these notices of Peter, and in all these indications of his character, we meet with an individual personality developed according to its own distinctive type, and brought out on manifold occasions and amid trying junctures, and yet the same in all its showings. The Apostle Peter is ever the rash, but honest, the fickle, yet, in the core of his heart, the loyal disciple, ardently attached to Jesus, — a noble and magnanimous soul, whose very failings make us love him all the more.

These coincidences need not, however, be noticed further, as Paley has given a classical treatise on this subject in his "*Horæ Paulinæ.*"

The Apocalypse is the prophetic book of the New Testament, and fitly closes the canon. The claims of John as its author rest on adequate grounds; for the author may well have been a disciple whose quiet, contemplative nature had been roused from its hidden depths by the great wrongs of the Neronian persecution, and whose prophetic sense had been awakened and sustained by an unshaken faith in the grand triumph of the new religion. Now, a simple, ardent soul like that of Peter could not have composed the Revelation. The fire might have flashed forth, but could not have sustained itself. Nor could a logical mind like Paul have produced such a work. He would not have dwelt in such a series of grand and imposing symbols. Nor could James, with his practical and ethical turn of mind, have written the book. The writer could only be a man who united a depth of feeling and a spiritual insight with a creative imagination

Such a man was the Apostle John. The eagle was the emblem with which the ancient church marked his character. When he wrote the Gospel in the quiet of Ephesus, his wings were folded; but when he penned the Apocalypse, he did it with outstretched pinions, and with a fiery, eagle glance. It is noteworthy that John desired to destroy the Samaritan village for refusing to entertain his Master and the disciples; and equally so that he received in connection with his brother, at the hand of Christ, the designation of Son of Thunder.

It would be easy to show a progress in the development of Christian truth as we pass from the Gospels to the Acts, and from the Acts to the Epistles; but, as this has already been implied, it need not be here developed.

May we not, then, conclude that the New Testament bears on its very face the clearest internal evidence of its genuineness and authenticity?

SECTION SECOND.

THE EXTERNAL EVIDENCE.

This is the same in kind as in the case of other ancient writings, but greater in degree than that which we have for any other ancient document whatever. It is the same in kind, because it rests on references and citations found in later writings. It is greater in degree, for the reason that we have far more numerous and far more ample allusions and quotations from our present canonical books in post-apostolic works than we have from the writings of the most admired classic author in the remains of his contemporaries or successors. Besides, we have a special testi-

mony to the authenticity of the New Testament in its early versions in the leading languages of the Old World.

This fulness of historical evidence was owing to the unique character of the sacred canon, and to the peculiar guardianship to which it was intrusted. Reverence for its authors, and a profound regard for their narratives and epistles, led to these multiplied citations and translations. The church, too, naturally proved a better keeper of authoritative documents, than the republic of letters has ever been of its most valued treasures. Its very continuity of life amidst great changes of society, and the necessity early felt of having some standard by which to settle its controversies and form its doctrinal systems, made it the special guardian of its sacred library and of its sole law-book.

As our purpose is apologetical, and not purely critical, we shall only note the main points of the evidence.

On the very confines of the second century, we meet with the beginnings of an Apocryphal literature, which continues to grow for some three centuries. Separated as this is from our canonical books by its local circulation, by the puerility of its contents, and by its want of general authority, it plainly reveals the lateness of its origin. The Apocrypha does not, in the main, alter the groundwork of our evangelical narrative, but fills up imagined gaps in the sacred record, and seeks to adorn with false ornament the work of the great masters. Its fancies are only foreign growths, which have rooted themselves on the surface of the original stalk, and sent forth their weak and worthless parasitic shoots. They thus indicate a sub-apostolic period, and bear on their very face the accretions of an age which had fallen somewhat from the earnest

spirit of the opening era of the Christian Church. Thus these Apocryphal Gospels presuppose the original biographies of our Lord.

The Apostolic Fathers belonged to the age which immediately followed that of the apostles. They fairly represent the opinions of the entire church of their times, since they wrote from the chief seats of the Christian faith, — from Rome, from Ephesus, and from Antioch. They refer to the apostles as the only authoritative teachers of the church, and thus indicate the principles on which alone a written rule of faith could be formed.

We do not find many express formal citations from the books of the New Testament, but frequent indirect references to apostolic preaching. This is just what we should expect from their position and their surroundings. They had heard the apostles themselves, or had received with others the oral Gospel as the common possession of the church, and so did not need to cite the written record, or to refer to any well-known apostolic writing.

There are, however, exceptions to this indefinite reference. Thus Clement of Rome, in writing to the Corinthian Church, reminds them of the fact that Paul had already written to them. Thus, too, Polycarp reminds the Philippians of the letter they had received from the apostle. Barnabas cites from Matthew the very words of Christ: "Many are called, but few are chosen;" for he quotes, with the proper formula of citations, "As it is written."

These references, then, to a growing canon, are all that could be expected in an age when some of the apostles were still alive, and when their teachings were still fresh in the memory of the early church. Besides, any more

express allusions to the apostolic writings before these had passed from their several local centres would have been simply impossible. Some time must elapse before copies could be multiplied and circulated, especially when the labor of transcribing them was both difficult and expensive; and a still longer time must elapse ere these copies could be collected in one volume, and be everywhere received and recognized as canonical.

Justin, a native of Palestine and afterwards a teacher in Rome, was the first Christian writer after the Apostolic Fathers who notices such a collection. He had in his possession our present Gospels, which he termed the *Memorabilia* of the Apostles. The references are evidently drawn from his memory, according to the custom of his day, and according to his purpose as a Christian apologist. He mentions them as being read in the churches, and attaches to them an importance equal to that of the sacred canon of the Jews. He gives us all the main facts in the life of our Lord, from his nativity to his passion; and gives them, too, in such language as argues an acquaintance with original and authentic documents. When we remember the high character of this witness, his intimate knowledge of both the Syrian and the Roman Church, and the fact, too, that he lived and wrote within five decades of the death of John, his witness is entitled to great weight.

The testimony of this philosopher and martyr is confirmed by that of the earliest Christian fathers. Near the close of the second century, and within three generations after the death of the last of the apostles, Irenæus of Gaul, Clement of Egypt, and Tertullian of North Africa, give us the New-Testament canon as we now have

it, with generally unimportant exceptions. The first of these fathers is a credible witness, as he claims to have had a personal acquaintance with Polycarp, the intimate disciple of John, and of "others who had seen the Lord." He held that our four Gospels were exclusively entitled to be considered authoritative. He distinguishes them as "those which have been handed down to us." The second of these fathers was the head of the Alexandrian School, a person of extensive learning and of wide acquaintance, and so must be regarded as a representative man. The third also belongs to the same class, and was thoroughly versed in all the traditions of the church. Thus we find that the canon presents itself as nearly complete in all the great centres of the empire; and that, too, within a century after the close of the apostolic age. We see that nearly all its most important writings have been collected, transcribed, and distributed throughout all the provinces within the circle of the Mediterranean Sea. It is beyond question, then, that this collection first presents itself as the heritage of a past age. It thus comes before us, not as a novelty, or as a fresh product of the times, but as the creation of the men who founded those churches which could witness to its authenticity.

The early heretics and pagans strongly corroborate this testimony of the fathers. These early separatists appeal to the writings of the apostles as authentic productions. They often misinterpreted them, and sometimes mutilated them, but never doubted their authority, except on purely dogmatic grounds. Thus Irenæus remarks, that "our Gospels are so firmly established that the heretics themselves bear witness to them; and every one starts from them in his attempts to confirm his own doctrines." The

Alogi did, indeed, reject the Gospel of John, but from purely doctrinal reasons, and ascribed it, in the same arbitrary way, to Cerinthus. This need not surprise us, when we remember that the Platonic canon was treated in the same way. For Panætius, a Stoic philosopher, rejected even the Phædon as one of Plato's works, simply because it taught the immortality of the soul. Basilides of Alexandria, a contemporary of the immediate disciples of the apostles, referred especially to the Gospel of John. While he naturally alludes to other documents, he admits all the leading events of the evangelic record. Another Gnostic, Valentinus, also removed only by a generation from the apostolic age, certainly recognized, among other books, the Gospel of John. Now, he taught in Rome, where all the ancient traditions of the church would naturally be carried; and so his testimony is altogether apposite. Heracleon, the pupil of the latter, wrote a commentary on the fourth Gospel, and probably also on Luke. Marcion, a contemporary of Justin, admitted Luke, and ten of Paul's Epistles. The reason that he rejected others was purely arbitrary. He insisted that Paul alone — and that, too, after he had freed himself from Jewish prejudices — was the true representative of Christianity, and so rejected all writings that had not the stamp of his authority. It is to be noted that this Gnostic did not deny the authenticity of the other books of the New Testament, but only their authoritative character. It is evident, then, from the testimony of these heretics, that the most important of our Gospels was known and widely circulated within thirty years after the death of its reputed author. We must, then, conclude that it was written within the lifetime of John, and, if so, that it was his composition. We

can escape this conclusion only by the incredible supposition that the Gnostics originated our fourth Gospel as soon as the apostle was in his grave, and secured for it, notwithstanding they were everywhere opposed, a speedy and unquestioned recognition as his genuine work throughout the universal church.

Celsus may be here taken as an exponent of the more learned pagan opponents of Christianity. He wrote his **bitter invective against Christianity** near the middle of the second century. Now, he declares that he drew his views of the new religion from the "writings of the disciples of Jesus." He admits that these Gospels and Epistles were composed by the persons whose names they bear, and by those to whom the church generally attribute them. He only charges them with mistakes and inconsistencies, and affirms that they borrowed their best opinions from the philosophers. The weakness of his criticism is apparent, but that only renders his testimony the more valuable. Thus heretic and pagan alike bear witness to the authenticity of our sacred books.

The last independent but contemporary witnesses to the historical character of these writings are the early versions of the New Testament, and the fragment found by the Italian critic, Muratori. The ancient Syriac translation called the Peshito — perhaps from the simplicity of its style, or from its literalness — belonged to the early part of the second century. It contained no uncanonical work, and thus shows that the unapostolic writings, however much they may have been prized by single individuals or churches, never had any general recognition. This version gives our present Gospels and the Epistles, with the exception of the Second and Third of John, Second of

Peter, and the Apocalypse. The ancient Latin version or versions date as far back as the close of the second century, and contain, we may believe, all, or nearly all, of our present collection. Such is the plain inference from the references in the Latin fathers. The Muratorian fragment, although it is mutilated at the beginning and close, gives us a catalogue of nearly all our canonical books. It is in Latin, but rests on a Greek original. It was discovered in the Ambrosian Library at Milan, and belongs to the middle or close of the second century. Thus most, if not all, the apostolic writings must have been everywhere generally received within the second century, and so must have originated in the preceding age.

As soon as we leave this period, we find all the books of our canon recognized by the churches throughout ancient Christendom. Origen, the scholar of that age, formally quotes from them all. In fact, his references are so numerous that the New Testament could almost be reproduced from his works alone. If, here and there, doubt still lingered with regard to the authenticity of some of the books, owing to dogmatic prejudices, or to a lack of evidence of their apostolic origin, these soon gave place to a full credence.

From this point the lines of testimony branch out in all directions, and form a network of evidence too complicated to be followed, as it is too strong to be broken or weakened by any sceptical criticism whatever.

As we have intimated, very many interesting questions have purposely been left untouched; *e.g.*, that of an Aramæan or Hebrew original of the Gospel of Matthew, and its relation to the so-called "Gospel according to the Hebrews." All such questions belong to the province of criticism.

Thus, then, long before any council had decided what books should be received as authoritative, the church held already as canonical those writings, and those alone, which had the sanction of apostolic authority. This decision was the natural and spontaneous expression of the common judgment of Christendom. We only remark in passing, that the historical character of any one of the Gospels, or any one of the longer Epistles, would give an adequate historical basis for the Christian religion.

That the New Testament has been transmitted to us in its essential integrity allows of no doubt whatever. It was watched over by the church, guarded by opposing sects, embalmed in diverse languages, and preserved in several hundred manuscripts more or less perfect, some of which run back to the fourth or fifth centuries. The discrepancies which exist between these manuscripts are, indeed, very numerous, but, for the most part, absolutely insignificant, and do not affect in the least the historical value of the New Testament.

SECTION THIRD.

THE SCEPTICAL THEORIES.

Were the New Testament writings the forgeries of a later age? But who could create such an ideal character as that of Jesus, and draw it out with such naturalness? Who could have written the Acts, or have forged all the Epistles, with their distinctive styles, their variety of incidents, and their geographical, historical, and personal allusions? Who could have secured the unity of spirit and thought

which runs through the entire collection? What motive had they to fabricate them, and palm them off as the productions of apostolic men? How shall we account for their perfect success? Who were these men of genius who stand out solitary and alone in the field of fiction, and yet are so unknown to fame? What place shall we find for them in the ages following the apostolic period? Did some one master-mind compose the whole twenty-seven books, or did some eight men combine to impose on the world? Such an hypothesis, in the light of these difficulties and in the presence of the facts already considered, is absolutely incredible. A forgery of such a character would be a greater miracle in literature than any physical wonder recorded in the Scriptures themselves.

Nor can we vary the theory, and ascribe the collection to a series of pious frauds, mutually concurring and supporting each other. The supposition that all these works, so various in form, so creative in spirit, and so distinctive in style, were composed under the cover of a falsehood, and in the interests of Christianity, is at war with reason and history. Oral tradition of so wide a compass, and with so many minute details, could hardly be embodied in so pure a form in a sub-apostolic age. Still less could the writings of later and feebler hands be palmed off as the productions of the apostles. But the Epistles, which presuppose the Gospels, and which have the impress of originality and apostolicity wrought into their very structure, absolutely preclude, in the light of historical criticism, any such hypothesis.

The idea that the writers were honest but deluded men is no less absurd. How could they be deceived in regard to facts coming under their own observation, and supported

often by the testimony of concurring witnesses? How, too, could they be mistaken in reading their own consciousness, when the reality and the permanence of the inward change were verified by a life of heroic self-denial?

As an example of the first case, — namely, of the reality of the fact which appealed to their senses, — we may take the resurrection of our Lord. Christ appeared some ten or twelve times, to different persons, and under different circumstances. Now, the hallucination could not have been the same to so many different minds, on so many occasions, and in so very different places, unless the expectation of the event was so regnant and so exclusive — in fact, so engrossing — as to mislead the united testimony of all the leading senses of all the witnesses on every occasion. Such a view not only involves inherent difficulties, but is in plain and flat contradiction to the facts of the narrative. All the disciples expected to find the body of their Master still in the sepulchre. All seemed surprised at the first news of his resurrection, and some would not believe until they had direct and sensible proof of the event. The apostles, it is to be remembered, had the evidence of the eye, the ear, and the touch, as to the verity of Christ's bodily presence, and as to the identity of his person. It will not help the sceptic if, in his inconsistency, he resorts, for a moment, to the idea of conscious deception; for, if the friends of Jesus, weak as they were, could remove the body of our Lord, then their self-delusion would be dissipated, and thus their moral enthusiasm would soon die out. This subterfuge, too, leaves untouched the testimony of the senses to the reality of the risen presence. Besides, such an imposture in such a cause is simply impossible. Self-denial is not so sweet

that men will become dishonest for the sake of enjoying it. The character of the new faith, and the responsibilities of its profession, as well as the foreseen fate of its adherents, preclude this notion. But, on the other hand, if the enemies of Jesus removed the body, then all they had to do was to produce the corpse, in order to fix the despair of the early disciples, and to consign their cause to a speedy and irretrievable ruin. The presence and remembrance of the dishonored body of Christ would have destroyed utterly and forever all faith in his resurrection. Jesus, then, did certainly appear to his chosen disciples and others after his death.

Will it be said that he did not, after all, really die, but only swooned? But consider the night of exhaustion, with its weight of care and sleepless hours, which preceded the trial; the failure of the sufferer's strength on the way to Calvary; the nailing of his hands and of his feet to the cross; his long suspension there, and the deadly thrust of the Roman soldier. Would not all this have produced death? Were the hostile Jews mistaken in thinking him dead? Were the executioners, so accustomed to judge in such matters, also deceived? Did Jesus deceive himself, in imagining that he had died and risen, when he had only swooned and recovered; and were his predictions of his own resurrection a like mistake? But this desperate supposition of a swoon is completely set aside by the fact that Jesus appeared suddenly in full vigor, and in the full use of all his faculties.

Neither Zeller nor Strauss will tolerate the idea of a sudden restoration to vigor, after the scenes of the crucifixion. Zeller says, "that any one, who, after a long and exhausting abuse, was crucified, and left on the cross at

least six hours, and then taken down with all the symptoms of death, — that such an one, after being without food for two days and a half, and shut up in a sepulchre without any care, should have revived in virtue of the restorative power of nature, after about thirty-six hours, and have been at once in a condition to undertake a pedestrian excursion either to Galilee or to Emmaus, is so exceedingly improbable that we are compelled to call for the most irrefragable proof in order to believe it. . . . Besides, a natural revival could not have produced at all in the disciples the belief which we find them showing in the sequel.” Strauss declares “that a being who had stolen half dead out of the sepulchre, — who crept about, weak and ill, wanting medical treatment, and who required bandaging, strengthening, and indulgence, — could never have given to his disciples the impression that he was the conqueror over death, — the Prince of Life, — an impression which lay at the basis of their future ministry.” So the new school of sceptics will not tolerate their forerunners.

As an example of the second case, of their power to read their own consciousness, we may take the conversion of Paul. His consciousness on this point was clear and full. He makes frequent allusions to it, and gives a detailed account of it on three several occasions. We gather from his own statement that he was fixed in his purpose to exterminate the rising Christian communities, and that he had taken for this end a commission from the high priest, and was about to execute it in the capital of Syria. There was no faltering in his steps; he never makes the slightest allusion to any doubts he had on his way to Damascus. If he had any misgivings at all, they were

too slight to have left any impression whatever on his memory. This inward radical change of mind and heart was not the result of reflection, but a somewhat sudden transformation wrought from without and from above; for no mere reverie, or dream of an hour, or transient sentimental relenting in the solitude of his journey, could culminate in the complete reversal of the entire current of his opinions, convictions, and purposes. The bitterness of his hate against the Christians would have fluctuated only with the fervor of his persecuting zeal, and that zeal would have been as likely to have risen as to have fallen as he approached his journey's end. His strong national prejudices, and the public position he had taken, as well as the commission he had received, could only have served to fire his young and ardent nature. How, then, can we account for a change so sudden, so thorough, so spiritual, and so permanent, reversing all the plans of his past life, except by the miraculous call he claims to have received on the plains of Damascus? It cannot, as we have seen, be explained as the result of a psychological process wrought by silent communings with his own soul. The very question, "Who art thou, Lord?" as well as his utter silence about any such gradual inward change, shows that there was in fact none, — at least none adequate to produce such a transformation, and to embody itself in such a wonderful vision. With the noonday splendor in the midst of which Jesus appeared to him, a sudden light flashed on his soul, and the apostle received at once his call, and experienced at once his conversion. This wondrous appearance could have been no natural phenomenon, which the apostle subsequently explained as the personal presence of Christ, and as a judgment on his course of life. It

carried with itself the evidence of its reality. The impression was immediate, and not subsequent to the event; its character and purpose were beyond question, confirmed as it was by the simultaneous vision of Ananias.

We cannot, then, admit for a moment that in these two great historical events, so central, so fruitful in results, and so related to each other, the writers could possibly have been deceived.

The attempt has been made to take refuge in a myth, and thus escape the absurdities of the older sceptical theories.

The general idea of a myth is plain enough. It is the unconscious creation of an age. The individual who first begins to embody it only voices the common sentiment of the community among whom he lives. He is only a mythographer, and not in any proper sense the creator of the myth itself; for it is not so much the product of his genius, as it is the incarnation of the spirit of his times. Whenever an age thus turns its ideas into facts, it is an age of mythology, and its varying creations are so many varying myths.

It does not here concern us whether the myth be supposed to be perfect or partial in its character; whether it be a pure embodiment of a common thought and feeling without any historical basis whatever, or only the grouping of ideal elements about a nucleus of facts; for if the mythical element be the constitutive principle in the Gospels, then their historic character is for our purpose as truly lost as if this element was the sole factor in the product. Either view will not materially affect our line of discussion. But if the historic element is the reigning or governing principle of the evangelic narrative, then we

have all that we here claim or need. This last point will, however, be noticed further in the discussion.

To the hypothesis of a myth we have the following objections: —

First. The Gospels do not wear a mythical garb. Their form and spirit are prosaic rather than poetic. The narrative is essentially fixed, and not varying and multi-form like the classic stories of the heroes of the Old World. It claims, too, to be grounded on testimony, and is addressed to the conscience and reason of men, rather than chiefly to their æsthetic sentiments and feelings. It has throughout a realistic character. The writers not only appeal to witnesses, but to older historic documents, and bind their narrative in a thousand ways to their own generation. Luke has the historic sense as clearly marked as Tacitus himself. The evangelic record is not a collection of crude and grotesque marvels, nor a series of beautiful allegories, but a clear statement of facts and discourses from the life of our Lord. Its very omissions, where the myth-forming element, if it had existed, would have been most fruitful, as in the infancy and childhood of Jesus, plainly reveal its genuine historical character.

Second. No such ideal as that of Jesus was floating in the Jewish mind at that period, seeking expression and demanding embodiment. The very reverse was true. The Jews were expecting a worldly Redeemer, who should come with pomp and power, and should make Jerusalem the seat of universal empire. Thus the age stood in open and sharp antagonism to the apostolic conception of the person and reign of the Messiah. It could not furnish materials out of which to form such a character. It could only give the narrow asceticism of the Essenes, the strict

legalism of the Pharisees, and the cool scepticism of the Sadducees, tainted as they may all have been by the presence of their conquerors, or by the freer manners of the Jews of the dispersion.

Nor can we find such an ideal cherished among the simple disciples of Galilee. That these shepherds, living far from Jerusalem, and destitute of all the culture of the schools, should form and foster such a lofty, harmonious, and extended myth, and should impose it on the early church, and have it supersede completely and utterly the facts of history, — that these simple-minded followers of Jesus should be able to do all this, — to create an ideal transcending in beauty and power the conceptions of any age, however creative; an ideal which should take the place of the real in the minds of the apostles, and become the very foundation of the Christian Church, and embody itself in all their doxologies, hymns, and symbolic rites, — to suppose that these disciples should have been able to do all this, is to carry the incredulity of unbelief to the farthest point of extravagance.

Third. The period of a third of a century is far too short to create either a pure or an impure myth. It requires centuries for an age to give expression to its governing ideas. It can only thus embody and express the reigning sentiments and dogmas of the popular belief. Now, the character of Jesus, whether ideal or real, must have been formed and accepted within some thirty years after his death. This is apparent from the well-known paragraph in the history of Tacitus. We quote what bears on the case. “Nero accused a set of men . . . called Christians. The author of this sect was Christ, who in the reign of Tiberius suffered death by Pontius Pilate.

This vile superstition broke out, not only in Judea, the nest of the mischief, but in the city [Rome]. . . . A vast multitude were condemned, not so much for burning the city as for enmity to mankind. . . . Some were torn to pieces; some were crucified . . . some burned to death, and set up as lights in the night-time." Now, within the short period indicated by the Roman historian, the character of Jesus had been formed, and had passed from the hills of Judea to the metropolis of the world, and had become the comfort and the support of a vast multitude. Such was the simple fact. Now, was that character mythical or historical, ideal or real? If the former, then all confidence in historical criticism is gone, and it ceases to be an instrument in the discovery of truth. But the birth and the growth of so pure and so lofty, so extended and so fruitful, a myth, in so short a period, are simply inconceivable.

We may go still further, and safely affirm that the great supernatural events in the life of Jesus were generally accepted before the conversion of Paul. For there are no critics of any respectability, or of any school whatever, but admit the genuineness of the four larger Epistles of Paul, namely, Romans, the two Corinthians, and Galatians. Now, these letters show clearly that Paul accepted from the first the fact of a crucified and risen Saviour, and show, too, that his faith was the common belief of all the churches. If, then, the Christ of the church was a myth, that myth must have arisen within eight years from the death of our Lord. The statement of the view is the only refutation which it needs.

Fourth. The age was one of general enlightenment, and so fatal to the origin, growth, and sway of any great

myth, or series of myths. It was a historical period, and did not possess that atmosphere in which the creations of a common fancy come into being and life. It is true, isolated legends — the offspring of individual minds, and having a limited range — are quite probable, but not myths. Nor can we make the Jewish community an exception to the general character of that period. They were an educated people. They had their scribes and their schools and their literature; their temple worship, their synagogues, and their Sanhedrim. They had, too, constant intercourse with the Greeks and the Romans. The great caravan routes between Egypt and Syria went through or touched the borders of their country. The great festivals dispelled ignorance from even the inhabitants of the rural districts. In that period Israel was a historic nation, with great memories and great hopes. The general intelligence of the apostolic age, then, precludes the rise of any general myths.

Fifth. The defenders of the mythical theory have based their view in part on the alleged irreconcilable opposition between the synoptics and John. But, if this is so, both cannot be mythical narratives. One must be historical to justify an assumed contradiction. Now, whichever one is historical, that one gives us a historical Christ. The master of Strauss saw this difficulty, and so rejected his pupil's theory.

The legendary theory has had its advocates, and so demands a brief consideration. If the historical element is only incidental, then the narrative is, as a whole, a fiction, and is to be examined as *in the light of the facts it ignores and the difficulties it creates*. These facts and difficulties we have already considered. If, however, the

historical element is central, pervading, and controlling, then it is for the supporter of such a theory to point out and eliminate the legendary elements. For apologetic purposes we have all we need. As the narrative is essentially historic, so we have a real historical personage in Jesus Christ. We only remark, that biblical criticism will admit of no such legendary excrescences in the sacred narrative. One thing has been forgotten by some of these sceptics, that is, that they, too, are bound to be self-consistent. They cannot at the same time maintain contradictory hypotheses. — (See chap. II., sec. 4.)

A recent school of doubt has applied a novel theory of development to the origin and growth of the New-Testament canon. According to this theory, the Christian Church contained from the first two opposing parties, — the Jewish Christian and the Gentile Christian. These were headed respectively by Peter and Paul. The apostles and their adherents wrote from purely polemic motives. Paul begins with his larger Epistles; and his adherents at a later day follow him, in order to set forth the Pauline conception of Christianity; and some follower of Peter gives Matthew and other documents of a Petrine tendency; and some unknown genius closes with the Gospel of John, in which he endeavors to conciliate both factions. But no such antagonism existed in the ancient church. There was an essential agreement among the apostles. The reading of the Gospels and Epistles cannot make on the unprejudiced mind the impression that the authors of these works were polemic theologians. Nor can the New Testament be thus broken up into disconnected and opposing fragments. The fact, that the great body of learned critics, as well as of believing men and

women of all ages, have seen and felt the unity which pervades the whole collection, is a fact which overrides the arbitrary judgment of any narrow and isolated school whatever. It is the case of Baur versus History before the bar of criticism. Every new trial foreshadows all the more certainly the ultimate condemnation of the theory. It is possible to build a pyramid on its apex, creditable to one's constructive genius; but to make it stand the shocks of time exceeds all human power. This hypothesis, though it has little to support it, and so much to oppose it, yet, by admitting the genuineness of the leading Pauline Epistles, by the searching and exhaustive criticism which its advocates have given to the literature of the early centuries, has indirectly contributed to the making more evident the genuineness and authenticity of the entire New Testament.

There has been an effort to give up the supernatural and retain the natural in the history of Jesus. But the miraculous element cannot be eliminated from the Gospels or Epistles. Miracles do not form a patchwork on the surface of the record, nor a beautiful embroidery which may be easily detached from the main fabric. They are woven into that fabric, and give to it its peculiar value. They often grow out of the events recorded, and naturally suggest the sayings and discourses of our Lord. Take them away, and the narrative becomes a disjointed writing, without order, coherency, or meaning, and the very warrant for what remains is lost. The presence of the supernatural is recognized in the apostolic Epistles, and the Church has for eighteen centuries builded its faith not on what is natural, but on what is supernatural, in the character and work of Christ.

We conclude, then, that none of the sceptical theories weaken in the least the force of the evidence, external and internal, for the historical character of the New Testament. In fact, when we find that no other hypothesis than the one we have defended can account for the origin and character of these writings, we have a strong evidence of its historic trustworthiness.

CHAPTER II.

CHRISTIANITY A SUPERNATURAL FACT.

SECTION FIRST.

THE IDEA OF THE SUPERNATURAL.

NATURE, as the word denotes, is that which is born, evolved, developed. A natural event is, then, any link in a chain of dependent causes and effects. It is a part of the established order of creation. It is God's fixed mode of procedure in the sphere to which it belongs. It thus indicates and expresses the immanent presence and energy of the creative power.

The supernatural is the transcendent act of God in the realm of matter or of mind. It is the effect of an immediate divine efficiency, appearing at the beginning of an ordained order of phenomena, or somewhere along its continuous progress. It indicates and expresses the transcendence of the creative power.

The supernatural and the natural are both the effects of one and the same supreme will. Both make up the one unchangeable plan and method of the Almighty. Both are essential to a universe. For the beginning of every cycle of creation is an instance of the supernatural, and its continuance is an example of the natural. In the one case we have the transcendence of God, and in the other his immanence. Thus there is no change in the ordained

plan of the Almighty. The supernatural is not an after-thought in the divine mind, nor is it a makeshift to meet some emergency in the divine government. Nature is not interrupted, but advanced; not defeated, but crowned with victory. Thus, when a new species is introduced, the idea embodied in the larger class to which it belongs finds a fuller and clearer expression in this new creation. It is the fulfilment of a prophecy. Thus, too, the intent of nature, defeated for a time by the lawlessness of sin, is secured by an intervention foreseen and provided for in the economy of the divine government. Thus the natural rests on and culminates in the supernatural. Thus the plan and method of God is one and unchangeable.

The idea of the supernatural as an intervention in the order of nature, without being out of place in the economy of the universe, is analogous to the common experience of life. There is a subordination in the laws under which we live. Thus the laws of chemical affinity yield to those of organic life. They are held in suspense so long as the vital functions endure, and when these cease the animal falls under the dominion of these lower laws, and decomposition ensues. Again, the physical yields to the psychical, as when the force of the will transcends for a time the force of gravity. Each of these agencies is supreme until a higher one takes the case from under its jurisdiction. The analogy is striking in this fact, namely, that the one subordinating force is a personal will, spiritual in its nature, sovereign in its sphere, and moving from its own centre to its own moral and rational goal. Thus it is not incredible that the supreme will may subordinate the forces of the universe to its own spiritual ends, whenever and wherever these ends are to be reached by such a subordination. Its

single volitions only yield to its superior, dominant choice. The divine mind, which manifests itself in a series of connected volitions, may centre its power and reveal its transcendence in some regnant act of the will, whenever and wherever the foreseen crisis may arise. The immutability of God even justifies this view, and thus the idea of the supernatural is altogether a rational conception.

The miraculous differs from the supernatural as a species differs from the genus to which it belongs. A miracle is wrought within the sphere of physical phenomena alone, and always through the instrumentality of man. Thus the resurrection of Christ was a supernatural event, while the raising of Lazarus from the dead was a miraculous occurrence. Thus, again, the inspiration of the apostle was supernatural, while the woe he pronounced on Elymas was miraculous. The wonder-worker appeals to the immediate power of God to make potential the impotency of his own agency.

How far any event is miraculous depends on how far it is the sole effect of the immediate efficiency of God.

We are thus able to distinguish our conception of a miracle from our notion of a prodigy, or from our idea of the monstrous. Both of these last are anomalies, but anomalies to be explained by the established laws of nature. One of them is a mere departure from the usual course of things, and the other is a simple defeat of the usual ends of nature herself. But yet both fall under the domain of science, and both are wanting in any express or implied moral purpose whatever, except that one of them is the penalty for violating some organic law of our being. Both, too, are independent of the conscious instrumentality of man. Now, the miracle can never be explained by

science, and must always have some spiritual end in view, more or less fully apprehended by the wonder-worker.

The idea of the supernatural and the miraculous answers at once the objection that a miracle is an impossibility. It is affirmed that the course of nature is unalterable, and so of course allows of no violation or variation. But, by the term nature, the objector must mean the one scheme of the universe, — the one great realm of order and harmony. But this one scheme may cover, as we have seen, both the immanence and transcendence of God, — both his ordinary mode of procedure and his extraordinary acts of efficiency. Both methods of operation are not only harmonious, but also invariable. The principles which govern the divine mind in its interventions are as immutable as those which sway that mind in its ordinary agency. There is no change in the divine plan, no departure from the divine order; for a miracle is a part of the original system of the universe. Besides, a violation of any law of nature can take place only when a different effect follows from the same cause, and a different end is proposed under the same circumstances. But, in the case of the supernatural, God himself is the immediate efficient cause. Even Huxley, as quoted by the Duke of Argyll, declares that “to deny the possibility of miracles seems to me quite as unjustifiable as speculative atheism.”

It has also been objected that no testimony can substantiate a miracle. Our experience shows, it is said, that nature is uniform, and that human testimony is more or less unreliable. We might reply, this narrows experience, on the one hand, to the observation of the individual; on the other hand, it reduces all testimony to the same level. But, waiving this formal and technical

reply to Hume, we may place our answer on a broader basis. If the supernatural is not in itself improbable, then the testimony of honest and competent witnesses is altogether adequate to prove a miraculous event. Now, when we remember that God is a personal being, and so above nature and not of it, and when we reflect that there may arise occasions, foreseen and provided for in the divine plan, on which God will interfere to secure the great moral ends of his government, there can be no presumption whatever against the occurrence of the miraculous; and so the testimony of competent witnesses is as valid here as in any ordinary court of justice. The objection is in fact atheistic.

It is further objected that testimony can only prove the occurrence of the event, but not the miraculousness of it; that it can only give us the fact, but not its cause. But the witnesses do testify, not to some marvellous occurrence without any known moral purpose, but to a change exceeding the laws of nature, wrought by man's instrumentality, and that, too, with some worthy moral end in view. The wonder-worker refers the change thus wrought to God himself, and claims it as a proof of his divine commission. Now, that claim is at once admitted by the common judgment of mankind. The idea of some unknown law of nature, such, for example, as the law of resurrection, is everywhere repudiated. To suppose that the early disciples were acquainted with such a law, and able to avail themselves of it at pleasure, is to attribute to them a superhuman knowledge, which they never claim, — is to attribute to them one form of the miraculous at the expense of another. Thus, though it be true that testimony can only vouch directly for the fact, yet, when

the fact has been substantiated, we are able in most cases to decide at once whether it is natural or miraculous.

A recent writer has insisted that this last question ought to be left to a board of learned naturalists. But it is to be remembered that a miracle is not a scientific fact, — a fact determined by experiment; but an obvious historic fact, addressing the senses of the beholders, and falling within the range of their ordinary powers of observation. Its value lies in its direct appeal to the common mind. If it does not in all fairness carry their judgments, and satisfy them beyond all honest doubt that it does transcend the course of nature, then it has no evidential weight whatever.

But, finally, it has been urged that the apologist makes the miracle a proof of the doctrine, and then the doctrine a proof of the miracle, and thus reasons in a circle. We answer, there is no need at all of this fallacious mode of treating the subject. The miracle, in its evidential aspect, accredits the messenger, and not directly and immediately his doctrine; and the doctrine, in just so far as it commends itself to the human reason and the human conscience, has an independent authority, a weight of evidence all its own. They are both the credentials of the teacher claiming to be sent by God; just as the seal of state and the letter of instructions both accredit the new minister at a foreign court.

It is here to be noted, that one must judge of any given cycle of miracles as a whole, and also of the entire system of doctrines with which it is bound up, in its totality, in order to appreciate the full force of their united evidence. The central miracles and the central truths, and not those nearer the circumference, are to engage our chief atten-

tion. Any other method of treatment would be unphilosophic in its character, as it would be dangerous in its results. The process, then, of severing the minor Christian miracles from the grand cycle to which they belong, and the habit of comparing them with the spurious miracles of notorious pretenders, with a view of weakening the legitimacy of the idea of the supernatural, is in the highest degree disingenuous. Whatever may be said of the motives of the sceptics, this method of attack is simply dishonest.

If there are cases, as there doubtless may be, whose miraculous character is doubtful, they are unimportant as vouchers for the divine mission of the religious teacher. The uncertainty which thus hangs over their evidential value is only a part, and a very small part too, of that general uncertainty which belongs to our probation.

We conclude, then, that, notwithstanding all these objections, the supernatural, as revealing the mind of God, and as giving evidence of that revelation, is in itself by no means incredible.

We have here considered the supernatural as giving the proof of a revelation, rather than as containing the substance of the revelation itself. This point will, however, recur in the closing section of this chapter.

SECTION SECOND.

THE FACT OF THE SUPERNATURAL.

If God is a personal being, a free and sovereign will, then the idea of the supernatural is, as we have seen, alto-

gether legitimate. We have here to consider whether the past testifies to any supernatural agency. Now, the ancient strata of the earth contain a record of a presence and a power far transcending all the known forces of nature. There have been numerous beginnings, possibly great catastrophes and as great interventions, in past geological periods. Thus Dana, in his work on Geology, says, "At the close of long periods and epochs, there were nearly universal extinctions followed by creations." Corbigné, a recent French naturalist, in his treatise on Paleontology, says, "Twenty-seven times have distinct creations repopled all the earth with plants and animals, following each time some geological disturbance which had totally destroyed living nature." Professor Hall, an eminent living geologist, says, "Of the succession and coming in of new species we have everywhere the most palpable evidence." Dr. Hitchcock affirms that "We may set it down as one of the established facts in Paleontology that the earth has several times changed its inhabitants — as many as six times at least — so entirely that, with the exception of the tertiary and alluvial, not a species is common to two adjoining groups; and as many as twenty-five times have the faunas and floras been so distinct as to prove their origin equally distinct."

It is not important for our purpose whether these great changes were sudden or gradual. We may even believe in a creation by evolution, and affirm a supernatural growth. For the mode in which the creative energy operates is a matter of speculation. All we need in this connection to insist on is, that new living organisms came into being by a creative process transcending all the force of nature.

An attempt has been made to avoid the force of the testimony of science, by the hypothesis of a simple development. On this point let us listen to Agassiz. In his essay on Classification he says, "Nothing furnishes the slightest argument in favor of the mutability of the species. On the contrary, every modern investigation has only gone to confirm the results first obtained by Cuvier, that 'species are fixed.'" Dr. Hitchcock remarks, "If the doctrine of transmutation of species be true, we ought to find ten thousand intermediate formations." Even Darwin, of the opposite school, admits that all eminent paleontologists, Cuvier, Owen, Agassiz, Barrande, Falconer, Forbes, and our greatest geologists, Lyell,* Murchison, Sedgewick, etc., have unanimously, often *vehemently*, maintained the immutability of species. He freely acknowledges the difficulties which press on his own theory. Thus, he writes, "To the question why we do not find records of these vast providential periods, I can give no satisfactory answer." Professor Huxley, in his address before the British Association, while favoring a transmutation theory, forcibly states the objection. We quote at length: "Much observation must be made, and much evidence accumulated before we can see our way to a theory of transmutation of species. The only valid, though cardinal, objection to such a theory is the want of evidence that a change of the kind inferred really takes place, and so little proof of it is forthcoming, in spite of the attention which has for many years been anxiously directed to the subject. The nearly allied species tantalize, by a certain flexibility of type, and by their approach to one another, but they seem rigidly to *abstain* from the boundary lines, and the varia-

* In the tenth edition of his "Geology," however, he inclines to the theory of Darwin.

tions that take place seem to have *no special reference* to an approximation to those lines, but rather to a certain power of accommodation to external circumstances, necessary to a preservation of the species. Between the lowest of the human species and the highest of the monkey, *there is a gap*, the width of which will be estimated differently by different persons, but so wide that there has never yet been any doubt to which side any specimen should be referred. Now, if the *one* has been transmitted from the other, how comes it that the series has been broken and the connecting link ceased to exist?

“ We may wonder not only that the traces of species in past time are not forthcoming, but that the species are not now living. Moreover, we do not know that any conceivable conditions operating through *any number of years* will bring the gorilla or the chimpanzee one whit nearer to man. Though artificial selection may do much to modify species, it is rather by producing varieties than by drawing away very far from the original stock. To the former there seems to be no limit, but the latter is stopped by the increasing unproductiveness and the unhealthiness of the individuals, by their susceptibility to disease, and by the tendency to revert to the original type. So that increasing departure requires increasing care, and we do not know that any amount of care and of time would be sufficient to produce what might fairly be called a new species. The bringing about of any marked change by natural selection is shown to be very hard of proof, and has opposed to its probability the fact that members of a species that are most unlike have the greatest tendency to pair off, and are the most fertile, so that we have, in addition to the ready reversion of modified breeds to the original stock, a law by which the growth or **perpetuation of**

peculiarities is prevented, and a constancy given to the character of species. This law is the more striking, from its contrast with the law which exists in the pairing of different species, and in the infertility of hybrids. Within a given range, dissimilarity promotes fertility; beyond that range it is incompatible with it."

The tendency to variations is constantly met by a tendency to reversion. Here, too, actions and reactions are equal. The greater the departure from the normal type, the greater is the tendency to return. Even the hand of man cannot prevent the operation of this great law. The moment he withdraws his care all the variations begin to disappear. They are never fundamental in their character. And any chance variation, springing up by virtue of "natural selection," would be sure to be lost in the very stream of life to which it belongs. It could no more create a new species than the casual spray thrown on the banks of the river could originate a new and rival current. The great lesson of nature is that the law of constancy subordinates the law of change.

The Duke of Argyll, in an article already quoted from, remarks: "It is true that this record, the geological record, is imperfect. But, as Sir R. Murchison has long since proved, there are parts of that record which are singularly complete, and in those parts we have the proofs of creation without any indications of development. The Silurian rocks, as regards oceanic life, are perfect, and abound in the forms they have preserved; yet there are no fish. The Devonian age followed tranquilly, and without a break; and in the Devonian sea suddenly fish appear, — appear in shoals, and in forms of the highest and most perfect type. There is no trace of links or transitional forms between

the great class of mollusca and the great class of fishes. There is no reason whatever to suppose that any such forms, if they had existed, can have been destroyed in deposits, which have preserved in wonderful perfection the minutest organism."

It is not, then, science which supports the theory of the transmutation of species, but speculation. The remark of Owen, the prince of English naturalists, is worthy of note. "Observation of the effects of any of the above hypothetical transmuting influences in changing any known species has not been recorded. And past experience of the chance aims of human fancy, unchecked and unguarded by observed facts, shows how widely they have ever glanced away from the golden centre of truth."

Besides, this theory of development, even if it should be verified by the discoveries of M. Gaudry and others not only admits, but necessitates, a beginning. Darwin says, "I should infer that probably all the organic beings which have ever lived on this earth have descended from some one primordial form, into which life was first breathed by the Creator." Now, this extreme hypothesis requires the very highest exercise of creative power, since the original primordial form must contain within itself the germinal elements of all the organisms which have filled the earth, or shall have filled it at the end of its existence. It must gather in itself the minimum and the maximum of all living terrestrial forms. Thus this fancy by which the butterfly and the elephant are both potentially centred in a common ancestor, while it distances the divine agency, yet renders that agency all the more intense and wonderful. It is valuable as showing that speculation cannot eliminate God from the universe, but is forced to make the super

natural the starting-point and the basis of the natural itself.

Now, there has, no doubt, been a general progress, at least within and along the line of great plans of organic structure and life. Thus, in the history of the vertebrata, we have the reign of fishes, of reptiles, of mammals, and, lastly, of man. There is an advance, but no purely simple and natural development. One species does not by a natural process grow out of another, and wholly different, order of animals. The order of advance is not uniform and continuous by virtue of inherent forces and outward circumstances alone, but by progressive steps through a supernatural agency. How far that agency may avail itself of established and allied agencies of nature we know not. That God should thus avail himself of his own ordained forces is but in harmony with the divine economy. God begins where he left off. New and higher forms of life, following, however, the general type to which they belong, are continually showing themselves as we proceed from the oldest strata to our present existing organisms. We conclude, then, that science is ever leading us into the presence of the supernatural, and ever demonstrating that it is an essential part of the economy of the universe.

SECTION THIRD.

THE NEED OF THE SUPERNATURAL.

The supernatural is not merely the regalia of Jehovah, or the simple credentials of his messengers, nor is it the accompaniment of revelation, but the sum and substance of the revelation itself. The divine message must be both miracu-

lous and prophetic; for only in this way could God re-enter the order of nature or the realm of human history. The one involves the other, and both reveal God as transcending his own creation. The Christian theist must insist not merely on the possibility, or on the utility, of the supernatural, but also on its necessity.

Nature does most certainly reveal a religion of her own. It is the religion of experience grounded on the dictates of conscience and of reason. It makes man responsible for his character, his belief, and his conduct. But it does not satisfy the aspirations which it awakens, nor does it answer the inquiries which it calls forth. Man, sinless though he be, cannot find rest in its teachings.

He must enter within the veil, and so come into the sensible presence of his Maker; or God must lift that veil, and present himself before the creature; or, what is far more probable, the second alternative must be a prelude to the first.

For, if God should meet us only at the close of this life, we should then need a prophetic assurance of the fact, in order to make the day of our departure a day of jubilee, a season of festive joy. But, even in this case, life could only become great as we left it. We should expect then not only a voice from out of the silence of the infinite, but also a flash from out of its impenetrable darkness. God's great welcome at the goal of life would thus have been preceded by many a visit of his love and of his power. These manifestations would transcend nature, and lay the foundation of infinite hopes.

No system of instruction, based on nature, and springing from natural gifts, could supersede the necessity of this intervention. Man could not rise above his condition.

Science could not enter at all the spiritual world, and philosophy could only conjecture, where man needed, most of all, assurance and certitude.

There would be need of other and higher elements. These could come only from a supernatural source. The communication, too, must be through objective media. The revelation must be based on new and transcendent facts, or the inspired prophet must himself incarnate the truths he proclaims. In some way the revelation must be more than verbal, else it will not answer the needs of our nature. For we are made to apprehend spiritual truths by sensible symbols, and we can only lay hold of absolutely new truths by means of new symbols.

It is only the deed-acts of God, and his veritable presence made evident to our senses, that can satisfy the demands of man even in a state of innocency. Any higher instruction, based alone on the course of nature and of life, would lose its realistic character; it would be but a dead nominalism, or at most a sublime idealism having only an artistic value.

The fact of the incarnation need not address immediately the senses of every man. All that is needed here is that it should enter permanently into human history, and that credible evidence of that entrance should reach all men. The life of Christ must incarnate itself in a new society, — the Christian church. The new revelation must be historical.

If it be said that man as a sinless being, in a sinless world, could have no conscious need of a revelation, — that his life could move on to his goal, — we reply that this very supposition would show his need of special help in order to lift his soul up to a higher plane of living. For

such a life might have the sweetness of innocency, but it could not have the nobility of high and holy endeavor. A moral law, resting on the will of Jehovah, must rouse his moral nature, and turn his spontaneous love of the good into a free, conscious choice of the right.

The degradation of man, radical and universal as it is, demands a special divine intervention. His moral and intellectual vision has been obscured, and he fails to learn the full lesson which even nature was designed to teach. Besides, he has taken a new attitude and a new position. He is now a sinner, as well as a creature of God. He finds himself entangled in new difficulties, and borne along to a dread goal by an irresistible current. He can find no escape. Nature has thrown no light on his prospects. If she teaches anything, it is utter and blank despair.

Man must have divine help. In his fallen condition he needs new truths, new springs of action, and a new divine life. All these can be embodied only in a supernatural revelation.

The history of all the great nations of the world testifies to the insufficiency of the light of nature. Races have followed their tendencies. Each has had its peculiar civilization, and has worked at the moral problems of life, and each has signally failed in practically solving them. They have given us stray truths, but embedded in great superstitions. None of them have found out any proper remedy for human ills. Their loftiest utterances lack the air of reality and the tone of authority.

The most gifted souls of the Old World do not stand out to us as discoverers, — hardly as reformers. Without the power to adjust the relations of man to his Maker, without certainty, and often without conviction in their teach-

ings, and without any grand motives to offer, or any new life to impart, what could they do for a lost humanity?

The only, solitary exception among the nations of the earth has been the Jews. They did not work out the religion in and by which they lived. We see very clearly that the natural tendency of the Jewish mind was to forms of idolatry kindred to those held by their neighbors. Their religious ideas and institutions had been given them from without and from above. They were grounded on revelation.

It is not safe to affirm *à priori* how God would reveal himself. Reason must follow, and not precede, revelation. Taking this rule for our guidance, we are able to see a wisdom in God's adapting his revelations to different degrees of natural culture. There was the need of just that form of the supernatural which is best suited to the comprehension of the age to which it is addressed. A rude and sensuous people must be approached in symbols, natural or supernatural, which they can comprehend.

Our general view of the need of the supernatural is rejected by the deist, the naturalist, the rationalist, the pantheist, and the positivist. The attitude of these sceptics towards Christianity is essentially the same. But their mode of treating revealed religion is different, and demands a brief notice.

The deist recognizes God both as separate and as separated from the world. God does not concern himself with the race either in a natural or supernatural manner. The course of nature and of providence moves on without his presence or agency. Now, this system is shallow in the extreme, for a universe *absolutely dependent* on God for its origin must be *equally dependent* on him for its

continuance. In fact, this mode of thinking has become quite obsolete in the higher schools of doubt.

The naturalist advances a step further, and gives us a God enclosed in the mechanism of his own law, and manifest alone in and by the agencies and forces of nature and of life. With him the truths gathered by our common experiences and by our ordinary inductions are the sole truths of religion. Man needs no more. But the general consciousness of the race protests against any such theory, and that protest is its condemnation. For it has far more authority before the bar of human reason, than the mere speculation of any human thinker whatever.

The rationalist takes a different standpoint. He makes the human reason the supreme judge and source of all the higher truths of religion and of morality. Doubtless reason has its rights, but the case is beyond its jurisdiction. It can never accept what is repugnant to its clear and settled and uniform intuitions. But the supernatural is never a simple abstract proposition, but a transcendent fact in nature or in life, — a deed-act of God. The reason cannot by its own light pronounce on the credibility and worth of the miraculous facts of Christianity. It can exclude only what no one admits. Their credibility must rest essentially on testimony. The interpretation of these facts may give us doctrines which loom up above our reason. Now, in such cases, the court must declare itself incompetent to pronounce a decision. Any other principle would exclude the grandest verities from our faith, and justify the old heathen postulate that man was the measure of the universe.

It does, as we have before remarked, belong to the human reason to follow revelation, and not precede and pre-

determine. It is for her either to solve the problems of revelation, or to submit to its mysteries.

The pantheist gives the theory on which both the naturalist and the rationalist would seek to justify themselves. It identifies God with the growing consciousness of humanity.

But if our selfhood is an independent verity, it is not one and the same with the selfhood of God. If we are persons distinct and separate, then God must be free and personal also. At least his identity with the soul is precluded. The sense of personal sovereignty in the Saxon mind is strongly expressed in the use of the capital letter *I*, when it stands alone, or of that single letter crowned, whenever it stands among its fellows. It is also to be noted that our deepest and most abiding moral convictions, as well as our loftiest aspirations, are at war with this theory; for with it perishes the validity of all our ideas of sin and of guilt. These become our idle and superstitious fears. In fact, all the notions we have of right and wrong, of virtue and vice, are purely subjective without any basis in the eternal order of Providence. Our longings for a personal communion with God are only the morbid cravings of our diseased souls. All the truth there is in the pantheistic theory is gathered up in the Christian idea of absolute dependence on God.

The positivist closes the development of the anti-supernaturalistic tendency. His position is negative. He simply affirms that the supernatural is unknown and unknowable. He declares that we have to do solely with the phenomenal, and that all spiritual and transcendental causes are the purest fancies in the world. Now it does seem to be a broad and patent fact, that we have intellectual

instincts which are not at all met and satisfied by the bare study of phenomena. It is natural for man to look beyond what is presented merely to the senses, aided or unaided by science. His craving after the unknown does not belong to the immaturity of youth, nor is it due to an ignorant and unbalanced mind. It is altogether natural and legitimate. This positivism itself is ever assuming what it ignores. It has on its own principles no right to accept, as an established doctrine of science, the law of cause and effect, or a dogma of the immutability of nature. It ought in all consistency to admit the facts of life and of history, which are fairly attested by the senses, whether they be natural or supernatural.

It may be true that we have first a theological age, and then a metaphysical period, and lastly a scientific epoch. But this order only shows that the spiritual instincts, being most central, are first awakened; and that then the rational habits of the mind are called forth, and that last of all the more patient and laborious methods of scientific inquiry come into play. But in this development the spiritual and rational elements of our nature are never even partially outgrown except at the expense of our humanity. They only take a truer and wider sweep along the opening paths of science itself. A glance at the discoveries of Goethe and Oken is a refutation of the idea that the scientific spirit has left behind the sphere of metaphysics; and the position of theological studies shows what rich contributions science has already made to her domain. We might as well affirm that, as art precedes science in the historical development, therefore it is to be discarded in the progress of science itself. The truth is, whatever rests on the native instincts and intui-

tions of Humanity, whether it belongs to the sphere of æsthetics, or of religion, or of philosophy, must first appear in the progress of society, ere science can claim a large share of human attention. Any other view is contrary to reason and to history.

Comte's latest speculations only show how impossible it is to set aside the claims of religion. He would ignore the supernatural; but he must have something to worship, and so he idealizes humanity, and bows down to the idol of his own fancy. But it is humanity realized, — humanity assumed, — the God-man who alone can answer the cry of the race.

The secularism which prevails in England is only positivism applied to the practical duties of life. If it could be carried out, we should have at best a Chinese civilization, void of great hopes or fears or aspirations, and incapable of great sacrifices, and sure to end in the grossest materialism.

We may say, then, in conclusion, that the longings of man pronounced in so many ways and through so long periods, the futility of his efforts to extricate himself from his condition, and his inherent wants, both as a creature and as a sinner, all demonstrate the need of the supernatural, and so the necessity of a revelation.

SECTION FOURTH.

THE SUPERNATURAL IN CHRISTIANITY.

Natural religion has its support in the common facts of nature and of life. Revealed religion is grounded on supernatural facts and verities. Thus, as we have shown in the

last section, all revelation is, and must be, miraculous. The form which this supernatural element will take on depends on the accidents of time, place, and occasion; while the supernatural itself is the essential characteristic of all revelation, — its essence, as well as its evidence. Christianity is gathered and centred in the incarnation of the Son of God. Here are found all its germinal principles as a life, a doctrine, an ethical law, a kingdom, a fulfilment, and a world power. With the reality of this assumption of our humanity (an assumption which, since God is a spiritual being, and not subject to physical measurements, is by no means incredible), — with the truth of this assumption, Christianity stands or falls.

Jesus himself is the miracle of the ages. He enters permanently into the life of humanity. His presence in the world is the broadest and the firmest fact in all human history. The great Messianic period to which we belong opened with his visible presence — the Christ of the past. It has advanced, and is now advancing, under his invisible guidance — the Christ of the present; and it is to culminate with his appearance in glory — the Christ of the future. He is a unique and complete cycle of the supernatural. Take away any one of the great epochs in this movement, and the entire movement itself loses its inner harmony, and can have no place in the moral order of the universe.

We have to do, in this chapter, not with the Christ of heaven, or with the Christ of the church, but with the Christ of history. Still it is true that they are one and the same; for he is, as we have already implied, the central and the permanent miracle in the life of humanity.

All the great events in his earthly career are supernatural, — the conception, the resurrection, and the ascension. No one of them can be given up without impairing the completeness of that wonderful, unique life. They mutually support each other. Thus we have a supernatural Christ, or no Christ at all. The common wonders Jesus wrought are but the effulgence of his glory, — sparks of light elicited by his contact with suffering humanity. The divine power and love flashed forth whenever and wherever human helplessness or human misery appealed to the sympathy of the one great Wonder-worker. He could not but interpose, when disease or death, or any form of human want or woe, tacitly or expressly claimed his intervention. In all this he was but acting according to the law of his nature and the purpose of his mission. Thus every miracle was a triumph over the kingdom of evil, from the first and humblest one at Cana, to the crowning one at the resurrection.

The redemptive character which stamps all these acts of Jesus, so natural to him, but so supernatural to us, will appear from the following classification. They may be grouped under the following heads: —

(1.) His power over the conditions of time and space; *e. g.*, the cure of the nobleman's absent son.

(2.) His dominion over nature.

(a.) Over the properties of nature; *e. g.*, turning water into wine. Here was a qualitative change. The increase of the loaves and fishes was a quantitative change.

(b.) Over the laws of nature; *e. g.*, the walking on the waters of Galilee, and the stilling of the storm.

(3.) His dominion over physical evil; *e. g.*, supernat-

ural cures, and the instances of the resurrection of the dead.

(4.) His dominion over psychological evil; *e. g.*, the casting out of devils.

(5.) His dominion over his own person, over his own destiny, absolute and complete, in which he shapes that destiny in the interests of redemption; *e. g.*, his resurrection and ascension.

The supernatural in Christ, and so in Christianity, shows itself in his perfect moral character, as well as in his individual acts. He claims to be sinless, and his followers admit that claim, and rest their hopes upon it. Now, in this unique self-assertion he cannot be deceived; for, *first*, he had a clear and exalted view of the moral law, the clearest and most exalted ever given to mortal. In fact, he was pre-eminently a moral and religious Teacher. All this tends very strongly to preclude any grave self-deception. In the *second* place, he was accustomed to look at the hidden and inward springs of action. Thus his own consciousness could not well have escaped the searching scrutiny of his own introspection. This, too, would stand in the way of any self-imposition. In the *third* place, it was his wont to give himself up to private prayer and to self-reflection. This, also, would have opened to himself his own spiritual condition. In the *fourth* place, he was placed in the midst of special and varied trials, in which the latent evils of his own heart — if there were any — would have been certain to show themselves, at least to himself, if not to the world. It was this temptation which converted his sinlessness into positive holiness. The very struggle to keep the moral law, and to discharge faithfully the high trust committed to him, would have stirred the fountain of

evil in his nature, had any such fountain existed. The testimony of Judas, as well as that of Pilate and of the apostles, and indeed of men outside of, as well as within, the church, shows the general impression made by the character of Jesus on his contemporaries. That impression has been deepened with every succeeding age. Besides, does the theory of self-deception accord with the loftiness of his mission ; does it harmonize with the grounding of a church ? Can we construct history on any such hypothesis ? Should we not be giving up the supra-natural for the contra-natural ?

Shall we say, then, that Jesus was a deceiver ? Here we must make our choice between two opposite views. We must believe that he was either a miracle of goodness, or a marvel of wickedness ; for, if he was a hypocrite, his hypocrisy was of the most subtle and insinuating character possible, bearing all the marks and having all the potency of truth itself. It was, too, a deception in the highest and holiest sphere of one's life. It was, then, a false coin, but with all the appearance and weight, and even value, of the genuine one, and that, too, after having been used for many centuries, and after having endured not only the popular tests, but the more scientific ones, by which the true is distinguished from the false.

On this supposition, what refinement of wickedness there must have been in the character of Jesus ! He assumed to be the perfect pattern of holiness, and was received as such by those who knew him best. He even claimed to dwell in the bosom of God, and to be one with him in thought and action ; and yet he was, on this theory, a deceiver. Besides this, blasphemy clothes itself in the garb of humility. He presents himself, notwithstanding this bound-

less self-assertion, as the very model of humility, and is enabled to take on all its moral power and all its sweet, attractive beauty. What, then, must we say, if Jesus is not the Christ of God? Must we not declare him to be the one great Antichrist of history? But there is no difficulty in accepting the other alternative, that Jesus was the one great transcendent miracle of goodness.

This conclusion accords with the facts in the case. Let us note some of them in the light of the severest test which can be applied to any hypothesis, namely, that it not only shall account for the facts of the case, but that its falsity in view of those facts shall be inconceivable.

In the first place, we have the origin and development of the church grounded on a *personal relation* to its Founder, — a society struggling to be holy and hoping to be sanctified, — a kingdom, however divided in doctrine, or ceremonial, or government, yet agreeing in a personal attachment to Jesus as the sinless Messiah, and accepting his claims not only as a mystery, but as a moral necessity. Such was the simple fact in the case. How can it be accounted for, except on the theory that Jesus is all that he proclaims himself to be, — the supernatural ground and source of divine life?

In the second place, we have a civilization which he has created, and which thus rightly bears his name, — a civilization in which the sentiments of religion and of humanity are blended together and made unceasingly dominant. Now, such a civilization necessitates for its starting-point and source just such a person and character as Jesus proclaimed himself to be. These two facts would be the enigma of Providence, — unexplained and inexplicable, — if Jesus was not the holy Helper and Healer of humanity

This enigma is still further heightened, when we consider the calmness and the depth of earnestness with which Jesus avows his belief in his own freedom from sin. For this interior calmness, and this freshness and strength of conviction, ever well up from a profoundly truthful nature. The conviction of his own purity had grown with his consciousness, for it was rooted in his conviction that he was one with his Father. A wicked man cannot so assert himself as to become, on account of that very self-assertion, the great moral attracting and governing power of the centuries.

Now, there is no middle ground, as Renan imagines. If Jesus is not absolutely sinless, he is not only sinful, but falls below the level of our common humanity. If he was tainted by the least stain of enthusiasm or of hypocrisy, then that stain is fatal to his character as the ideal of truth and goodness. Let us look at the case. He claimed to stand apart from, and above, all others in his moral character, solitary and alone, and yet he made himself the sinless among the sinful, the model of humility. He gave to others the prayer for forgiveness, but he tacitly assumed that he needed none for himself. Others say "Our Father," for they belong to the community of sinners, while it is for him, standing alone and apart in his purity, to say "My Father." He everywhere taught or implied that his sinlessness had come from his oneness with God, — a oneness which antedated the creation of the world. He offered forgiveness to others; he sought none for himself. He presented himself as the Saviour for a lost world, while he himself needed no exterior help. Thus he presented himself as the Representative of God, the Founder of his kingdom, the Teacher of mankind, their

perfect Exemplar, their only Redeemer, and their final Judge. Yet, with all these unique and transcendent claims, he added still another, namely, that of personal humility, and yet he did not destroy the matchless symmetry of his character.

If now, by reason of any defect, however slight, he falls from the moral elevation he has assumed, — the loftiest position possible, — if he falls, we affirm, from that altitude, he falls with a tremendous momentum. The slightest inclination of the well-balanced rock on the mountain-top hurls the entire mass down to the base, and buries it with an awfully crushing force beneath the soil. The very height from which Jesus would thus fall but increases the final velocity, and our Master sinks away forever from our sight; for he falls burdened with the guilt of blasphemous assumption, or stained with the follies of a moral insanity. The condemnation of the high priest is just, and the cry about the cross, “Crucify him!” accords with the highest law of his own people. All his claims to stand on a plane essentially above that occupied by the race now rise up to condemn him, and the higher the claims the greater the condemnation. His religion becomes a superstition, and his plan to save the world the delusion of a fanatic, or the scheme of an apostate.

It would not answer to resort at random to both of these theories, and to make the character of Jesus a blending of fraud and of folly. Its singular moral unity, notwithstanding its great proportions, its wonderful beauty, and its amazing power in the world, are fatal to a shift so childish and so desperate.

Thus, then, we return to the great alternative. Jesus was super-angelic or super-satanic in his character; mar-

vellous beyond expression in goodness, or monstrous beyond all conception in wickedness. Browning has well expressed it : —

“ If Christ, as thou affirmest, be of man,
Mere man, — the first and best, but nothing more, —
Account him for reward of what he was.
Now and forever wretchedest of all;
Call Christ then the illimitable God,
Or lost.”

His calling grew out of his character, for vocation and character ever go together. His mission as Revealer and Mediator, as the Head of the race and the Founder of a new humanity, as our great Helper here and as our great Stay and Hope hereafter, are supernatural features belonging to his person and his religion. They are only stated here, but will be further noticed or involved in the following chapters.

It may be asked how, in consistency with this view, shall we account for his reception by Jew and Gentile? We answer, that reception was in perfect accord with their respective characters. The pious Hebrew gladly embraced him as the promised Messiah, while the mass of irreligious countrymen neglected his claims or rejected him with scorn. The Roman historians looked upon everything which seemed to be of a Jewish origin with unmitigated contempt. They either would not notice Christ and the new religion at all, or else they treated it as a superstition, both anti-social in its nature and revolutionary in its tendencies. (See the last chapter.) It is worthy of note that neither in the apostolic period nor in the present century is Christianity to be forced upon the soul, nor are its

evidences to hold the intellect or sway the will in spite of the dominant alien dispositions of the heart.

We may remark, before closing this section, that the miracles wrought by the apostles in the name of Jesus constitute a part of the supernatural in Christianity. They were on the one hand vouchers for their divine authority, and on the other hand flashes of divine energy and love, — splendors reflected from the central orb of life and truth.

Did the coming of such a personage as Jesus, with such a purpose, disturb the moral order of the world? Was it not in fact a restorative of that order? Has not his presence in human history tended to vindicate the beauty and the worth of virtue? Have not the higher harmonies of his own person mastered, and are they not destined to master still more, the disharmonies of our natural life? Do we not see that here, as in other periods of the world's history, the supernatural supplements and keeps in place the natural, and is in fact the key-note of the universe?

Christianity is not, then, a speculation, or a system of opinions, or a mere form of worship with its rites; for then it might have been the creation of some individual thinker, and so the natural product of human reason. It is, as we have seen, a fact at once historical and supernatural. He that does not receive it because of its real or imaginary difficulties must take care that he does not embrace greater difficulties in rejecting it. The sceptic must declare the evidences null and void; he must admit that man's religious nature remains unmet and unsatisfied; he must take the church without an adequate founder, and the Scriptures without an adequate origin; he must accept a civilization for which he can give no reasonable account whatever; he must reject all Divine Providence, for without Christ

there is no key to interpret it. He must, in short, believe in a history that has no bond of union, and betake himself to natural religion, powerless though it has ever been shown to be, or he must, in a reasonless despair, turn **atheist.**

CHAPTER III.

CHRISTIANITY A DIVINE LIFE.

SECTION FIRST.

THE CHARACTER OF THE CHRISTIAN LIFE.

RELIGION, as an inward principle, is the fellowship of the Creator with the creature. This fellowship is, however, mutual. God enters into the life of the soul, and the soul receives into itself the life of God. The one involves the other, for the movement is vital and not mechanical. This intercommunion is the religion of all moral and rational intelligences, angelic or human, sinless or redeemed.

Christianity, as a principle of life, is the re-entrance of God into humanity. It is thus the reunion of man with his Maker. It is thus specific in its inward character, as well as in its outward expression; for it implies an estrangement, and presupposes a mediation.

Thus Christianity is more than the free, original aspiration of an unfallen nature. It is the renewal of the friendship between the soul and its God. This renewal is secured by the entrance and permanent dwelling of the Son of God in the life of humanity.

The incarnation is, as we have already seen, the essential objective fact of Christianity, while the presence of God in the individual soul is its fontal subjective principle.

The historical Christ is not lost to the race, but becomes the Christ of humanity, and pre-eminently of the church.

This spiritual life has its seat in the affections; for in religion these are central. They are awakened by a conscious, personal, and friendly relation between ourselves and God. It is life alone which can beget life. The divine life is in reality much more an impartation than an acquisition. Its earliest manifestations are, and must be, since man is a fallen creature, repentance and faith.

The one is the negative side of the new life, since it is an abandonment of self as an independent centre of authority, a forsaking of the world as an independent source of happiness. It is this which finds a place for the conscience, which precludes sentimentalism, and which gives a realistic character to all one's rising religious convictions and persuasions.

The other is the positive side of the new life, since it is a living appropriation of the realities of the eternal world. But its highest expression is pure love; for love is the very soul of faith. Christianity is primarily a supreme affection. As the Apostle John affirmed, "He that dwelleth in love dwelleth in God, and God in him." It is not love for the ritual, which makes one a formalist; nor merely for a creed, which makes one a bigot; nor simply for a sect, which makes one a partisan; nor even for an idea of God, which can only make a sentimentalist or a mystic. But it is love to a holy, a gracious, and a sovereign God, which, in the language of Peter, makes one a partaker of the divine nature. This regnant temper of the soul penetrates all human capabilities and all human relations, and pervades all human activities. While its

most direct and exclusive expression is found in the formal act of worship; either of prayer or of praise, it also shows itself in fellowship with the divine wherever found. Thus, a love for one's self, as the image of God, is made legitimate, as well as the love for one's fellow-creatures, who are created in the same likeness. Thus, too, this bond of union strengthens as the creature grows in resemblance to his Maker. Souls which bear the most of the divine image awaken our love in the highest degree; while the most degraded, by the very fact that they still carry the natural image of God, and so by the possibilities which they still bear in themselves, awaken our deepest compassion and sympathy. Even the brutes, as reflections of divine intelligence, become the objects of kindness, and nature herself is looked upon with new and fresh interest, as revealing the thought and will of God. Everything is looked at in the light of its relation to God, or in its bearing on the eternal world. Thus we are brought into contact and harmony with the humblest of God's creatures, and with the lowliest of his works, as well as raised up to a full and free communion with the Author of them all. While the divine life flows along in as many different channels as there are marked individualities, it is narrowed and colored by the constitutional bias, as well as by the education and peculiar surroundings, of each soul. But yet it has in all men certain general characteristics more or less fully developed. We shall find in the church of all ages and of all nations the common graces of humility, of patience, of forgiveness, of fortitude, of benevolence, of spiritual joy, and of heroic self-sacrifice.

This divine life carries with it the assurance of its own continuance. The soul living on the truths of the spirit-

ual world cannot but be conscious of its own destiny. Hope is thus an abiding, essential element in the Christian consciousness. The hope thus acquired on earth has in its very nature an eternal life. Dissatisfied by reason of his failures to reach his own ideal, and trembling amid the uncertainties of the present, the Christian yet looks with sure confidence to the grand issues which await his entrance on another life.

But the divine life reveals itself in right knowledge, as well as in right affections. In fact, the two are inseparable. An essential defect in the one involves a radical want in the other. Thus superstition is founded on a false knowledge, and is ever attended with inordinate or malignant affections, from which an impure enthusiasm or a fierce fanaticism is sure to spring. Thus low views of religious truth touch the soul only on its circumference, and never pierce to its inmost centre, and so fail to awaken the spirit of devotion and of self-consecration. This knowledge is something deeper than opinion, since it is the richest possession and treasure the soul can have. It is not speculative in its character, but a matter of experience; a knowledge tested, not by analysis or by clearness of mental conception, but by actual trial. In the one case there is a settled conviction of the truth, and in the other only an idle play of the reason, or a vain flight of human fancy. This knowledge is not properly scientific in its character, for it does not require for its attainment the culture and discipline of the schools. It need not embody itself in the formulas of a theological system. These formulas are, however, valuable in marking the progress of the science of theology, and in fixing for the age the essential verities of religion, and even in advancing the

growth of many souls ; but they are not at all essential to spiritual life. This whole subject will open itself more fully when we come to consider Christianity as a divine doctrine.

Christianity, as a life, must culminate in right actions. This is the flower and the fruit of holy living. Our religion is not a vague and aimless emotion. It is more than an act of devotion. It does not find full expression and embodiment even in any form of worship, nor does it exhaust its power and its beauty in the gorgeous ceremonial of the consecrated temple. Christian thought and Christian feeling must and will incarnate themselves in Christian speech and Christian deeds. Divine love is the generative force and the regulative principle in Christian character and conduct ; for it is the most pure and the most evangelic of all internal forces. There may be springs of action more violent than this, as the many forms of hate ; or more exhausting, as ambition and avarice ; but this principle of life is steady and constant, exciting no direct antagonism and suffering no direct defeats. From this one spring of life we have the law of submission and the law of consecration, — all that is sweet or saintly in suffering, and all that is heroic in achievement. Thus, the entire man is moulded after the new and higher type given by the great Exemplar. Were this not the case, the religion of Jesus would be a splendid failure. We shall need to recur to this aspect of Christianity when we come to consider it as a code of morals — as a divine law.

SECTION SECOND.

ITS DIVINE TYPE.

This new life bears the stamp of a divine origin. It is not the outgrowth of a late culture, the blossom and fragrance of man's latest and best thought, the flowering out of our common humanity. It is in no sense the natural fruit of our present civilization. This view would be an anachronism in history, and a reversal of the relations of cause and effect. For the apostles, inferior though they be in learning, or even in genius, to the foremost men of the world, yet in purity and in depth of religious life are certainly their equals.

But the life introduced by Christ eighteen centuries ago is the same as that which he now imparts, and is as truly above the average life of the present day in moral beauty and power, as it was above that which marked the age of the Cæsars.

Each succeeding century only opens new channels and new spheres for the Christian activities, and brings out into bolder relief some one or more of its principles, and illustrates in new and fresh ways some of its far-reaching applications. But yet the culture of no age, in itself considered, can generate this new divine life.

Let us, then, briefly notice the highest forms and styles of religious life which the soul alone, with all its natural aids, can call into existence. They all spring from the same religious instincts and wants of our nature. Man must worship, and worship his ideal. This religious tendency is variously colored and directed by the special

culture of the individual, and by the general culture of the age in which he lives.

It is shaped in some by the idea of duty, and by the desire of personal merit. In this case, religion becomes a rule of conduct, rather than an inward spring of feeling, thought, and action. It is narrow and superficial in its range, and is always, in the case of any conflict, overborne by human interest and human passion. In strong natures it leads to asceticism, and in weak souls it degenerates into formalism. In all, it is cold, and dry, and barren, and, in short, utterly selfish.

Again, it may be united with æsthetic culture, and then it takes on a pure and lofty sentimentalism, but without any power to lighten the sorrows of the soul, or to secure any self-sacrifice or any noble achievement. It becomes a mere religious idealism. Men play with the ideas of God and Christ, and of man, and of human virtue and vice, as a child plays with its dolls. The grand verities of religion float in their imaginations, refine their spiritual tastes, and excite their wonderment, but do not subdue their will or engage the conscience, or bind the soul to the law of practical godliness.

Again, this instinctive religious feeling may be colored by a contemplative turn of mind. It then assumes the form of mysticism, and leads to the deification of self. There is often in the mystic an earnestness and energy of feeling, which is as deluding as it is imposing; for it is a species of self-righteousness so subtle as to hide itself from one's consciousness. In all unchristian systems this principle generates a self-sufficiency and self-complacency absolutely appalling. Mysticism, pure and simple, untrans-

formed by the Christian spirit or the Christian truth, is the very essence of heathenism.

We may notice another type of natural religious life. In some cases the human sympathies almost absorb the religious instincts of our being. Here God and man are made to change places, so that while these religionists are philanthropic in their creed, they are misanthropic in their temper. This is inevitable; for a break with God always involves a break with man. All genuine and profound sympathy with the race must rest on an appreciation of the relations which it holds to God, and must spring from a cordial fellowship with the divine administration. Such a religion, if it deserves the name, is thin and repulsive in the extreme.

These forms of religion are all rooted in self, as much so as when they passed under the old name of "Pagan," or were dignified with the epithet of Stoic and Platonic philosophy. They are all of human origin and growth. This is a necessity. The soul cannot go out of or beyond itself. It cannot rise above its own level, nor can it create truth, or generate any new spiritual force. No education or appliances can enable the human mind and heart to produce any real divine life. The several religious manifestations noticed above may be variously blended, but in every case they will always lack that spiritual regenerative element which belongs alone to the Christian faith. The Christian life, then, must exist by virtue of a power out of and above ourselves, by the presence of an indwelling Christ.

It is true the evidence of such a life in its inmost movements can be known only to its possessor. He alone has experienced the radical change which it involves. The truth of Christianity rests, with him, not on external evi-

dence, or any conscious logical process, but on a simple experience of its life-giving power. But a man's character reveals itself to others, and the testimony of good men as to their own life experience is not without its weight. This experimental proof, then, is open to any community among whom Christianity has found a lodgement.

It is true men are liable to be deceived in reading their own consciousness, and in judging of the changes wrought in their own characters. But this habit cannot invalidate the concurring testimony of many thousands, extending as it does through many centuries. Besides, the hypocrites and fanatics are sure in the course of time to disclose the hollowness of their faith; and when men during a long period, under many and varied trials, show their sincerity and sobriety, we cannot place them under either of these classes, but must admit the testimony of both their characters and their words.

It is often objected that we see everywhere great defects in the actual Christian life. Such is undoubtedly the fact. God does not treat men as automatons, or destroy their distinctive individualities, or the freedom of their wills. The wonder is that Christianity is able to do as well as it does with the material it has to work on, with natures so alienated from the life of God. The divine plan seems to be to give scope in this world for the discipline of virtue, and for the evolving and training of the whole man for a higher and broader life in heaven. We have its beginning here amid inward fluctuations and outward conflicts, and its final consummation hereafter. This growth amid dangers and struggles is just what Christianity anticipates and provides for.

Besides, one single example of genuine and noble Chris-

tian life would be enough for our purpose. Just as a solitary act of creative power would reveal a personal God, so a solitary instance of a consecrated human life would reveal the presence of a supernatural agency. We might refer to the Apostle Paul, and ask any one to read his life and study his history, and then explain that life and that history on any worldly or natural principle if he can. We might refer to the Christian martyr Stephen, or to any other one of the thousands who have followed in his footsteps, and ask one to account for the triumphant death they died, on any other supposition than that Christianity is true. A man may die bravely when pride or necessity forces him to do so, or when the sentiment of duty or the feeling of patriotism urges him to make the sacrifice. He may even throw away his life when the tide of passion or fanaticism sweeps away both his fears and his reason. All this is quite possible and quite natural. But when a man lies calmly and peacefully, with a clear and full apprehension of the change of worlds he is to make, and with a spirit of forgiveness to his enemies, and with a heart reconciled to God, then he does in that closing scene of his life witness to the truth of that religion he has professed. Such is the character of a Christian martyr. May we not conclude, then, that Christianity is a divine life, and vindicates its claim to be of divine origin?

CHAPTER IV.

CHRISTIANITY A DIVINE DOCTRINE.

SECTION FIRST.

THE IDEA OF CHRISTIAN DOCTRINE.

A CHRISTIAN doctrine is a fact of the Christian revelation, in its moral value and significance. It is the interpretation of some aspect of the person of Christ, or of his mission and work in the sphere both of nature and of spirit. It is a deed-act of God, in its religious worth and bearing and consequences; something done by him in the economy of redemption, or wrought by him in the consciousness of the individual. All such divine movements are the agencies of Christ, for he is the Logos — the Revealer — everywhere and always.

A doctrine is not a mere opinion, since this lacks all authority. It is not a speculation, for this is purely subjective in its character, and is the property of the philosopher, and not of the church. It is more, even, than a theological statement, since this is the special formula of the schools, — a dogma dressed in the fashion of the age which gave it birth. This transient element marks the period to which it belongs. A Christian doctrine, then, is a Christian truth, realistic in its character, permanent and universal in its nature, and authoritative in its claims for recognition.

The facts, then, of the Christian revelation, which constitute the substance of its doctrines, must have a divinely authorized interpretation. Christ must explain himself, or must appoint others to speak in his behalf. If he would save his religion from human alloy, and transmit it in its essential purity to after ages, and thus make it the final possession of humanity, he must reveal himself in an especial manner to his chosen disciples. And yet he cannot do this till he has finished his earthly career, and has spiritually reappeared in the life of his people.

This was a part of his plan for the recovery of the race. He promised to be to his apostles, after his death, more than he was before, — to make his spiritual presence a source of supernatural light. The apostles were thus to become the authoritative expounders of his religion. In harmony with his great promise to guide them into all truth, we have the initial step and fountal beginning of their inspiration on the day of Pentecost. Then was touched the very fountain of their thinking and feeling, and a divine impress given to their oral teaching and their writing. In agreement with both the promise and the fulfilment, we have their claims to be the chief guides of the race in the sphere of morals and religion. Now their preaching was for their day, but their writings for all the centuries.

This simple statement of the case commends itself to the Christian consciousness. It is consistent throughout; the promise, the fact, and the claim, perfectly accord. The New Testament contains nothing inconsistent with this general view. Inspiration has to do solely with religion. If, however, any one should affirm that the sacred records contain anything which in the mind of the writer had no bearing on any religious doctrine, then it is for him to

make out his case. The presumption is, that the Bible is throughout a religious book.

The student of early Christian history is struck by the careful reserve in the Gospels,—a reserve all the more remarkable from the profound interest of the historians. They seem to be restrained by a higher spirit than their own. And when he comes to the Epistles, he is equally impressed with the wonderful creative power and freshness of the writing. He feels a certain realistic air and tone, which separate them, by a wide interval, from all the succeeding writers.

We are to bear in mind that these apostolic men expound the religion of Jesus, not as apprehended by the intellect alone, in set formulas, but as experienced by the soul, in the popular language of every-day life. We are also to remember that divine life and light flow along the preordained channels of thought and feeling peculiar to each writer; and that he remains free in his choice of materials, and of occasion, free in his methods and in his diction. We are not here stating any *theory* of inspiration; that belongs to theological science. We only insist on the general fact.

Every doctrine, then, must have the sanction of inspiration. It is not a deduction of the reason, or a simple intuition of the soul, but is a truth pronounced by divine authority. If at any time there should seem to be a conflict between our moral intuitions and any Christian doctrine, then we have either misapprehended the sacred record, or we have dignified our common judgments with this higher appellation. Here we are in danger; for while we can rely on the simple ultimate propositions which our moral sense gives us, we cannot at all

be sure we are right when we come to apply these first truths to individual concrete cases. Complex moral judgments are not always infallible, except in perfect natures. To make the reason the test of truth is to betray no little ignorance of the many grand speculative failures in the pursuits of philosophy. Nor are these abstract dogmas, which the individual reason alone warrants, of any great value in religion. They lack objective support, and permanence, and spiritual depth. The torchlight has its uses, but it can never ripen the harvest. As Christianity, then, is historical, so it has its records; and as it is crystallized in the consciousness of Christ and of his apostles, so those records are infallible.

But the general Christian consciousness, while it is essentially one with the apostolic consciousness, must ever grow in the fulness and richness of its contents. Its essential elements and its regulative principle are found in the inspired word; but its apprehension of the meaning of the great facts and principles given in revelation becomes clearer and broader every day. The study of nature, of life, and of human history, and, above all, of the various sciences, is presenting the truth in new relations, and opening for it new and world-wide applications. Even the wrecks of philosophic systems are yielding rich contributions to our knowledge of the economy of redemption. Thus, while we are dependent on the authority of apostolic men, and must accept their writings as the fixed standard of faith and practice, we have still the advantage of being able to illustrate their principles in the advancing light of eighteen centuries. Here there is room for a genuine Christian development.

All the doctrines of Christianity belong to a super-

natural religion, and so have in them a supernatural element. In their inmost essence they transcend the reason. In short, they are, and must be, mysteries; for they relate either to the infinite, or to the meeting and crossing of the infinite and the finite. The first is an absolute mystery; the second, a relative one. Both are readily distinguished from an absurdity, which is a simple self-contradiction. This transcendent element in the doctrines of our faith is an evidence in their favor; for a religion perfectly comprehended is a religion of human origin. Besides, it is only as mysteries that they satisfy the soul in its highest moods, — when it is struggling to rise above the limits of its present life, and yearning for a fellowship with the unknown. They can be felt where they cannot be comprehended. To reject them because of their mysteriousness is to throw away our richest treasures, and to ignore the divine side of our natures. Mr. Spencer, in his *First Principles*, well remarks: “Positive knowledge does not, and never can, fill the whole region of possible thought. . . . Throughout all future time the human mind may occupy itself, not only with ascertained phenomena and their relations, but also with the unascertained something which phenomena and their relations imply. Hence, if knowledge cannot monopolize consciousness, — if it must always continue possible for the mind to dwell upon that which transcends knowledge, — then there can never cease to be a place for something of the nature of religion.” Here, then, there is room for faith. She gathers what reason leaves behind; for reason is conceptive and constructive, while faith is simply sensitive and receptive. The one is an intellection, the other is an affection of the

soul. Both are modes of mental action equally normal and legitimate.

All these truths, then, have marked doctrinal notes. They are realistic, permanent, universal, mysterious, and authoritative in their character, and they all centre about the God-man. Thus Christianity, as a divine doctrine, is redemptive in its nature. Its entire creed is gathered up and expressed in the symbols of its faith. Here we find Christ's idea of his own religion, and that idea is voiced in one word, — redemption.

Christianity, then, is a unity, — a central doctrine on which all its truths depend. The honest difficulties which our reason starts are connected with some one or more of its many sides and aspects. They touch the circumference and not the centre of our faith. They do not hold against Christianity as a whole, but only against some presentation, or some real or supposed application, of some particular doctrine. Now, astronomers have sought to account for the spots on the sun; but their success or failure does not alter the fact that that central orb is still the source of light and heat to the solar system. No one doubts its effulgence, or questions its right to rule the day. When Christianity is judged of as a complete doctrinal system, — is examined in its totality, — then it is that its divinity becomes most apparent.

Here it is to be noted that a person may have doubts, more or less serious and persistent, on some of the essential as well as on the non-essential points in revealed truth, without rejecting Christianity; for his mind may be illogical; or he may still suffer from an early sceptical tendency; or his will may not yet be submissive, — for faith is the synthesis of the intellect and will; or he may be be-

wildered by the opposing opinions of different evangelical communities, forgetting the governing fact of their substantial agreement. But if, amid all these sad doubts, he has a personal attachment to Christ, then he is in the truest sense of the word a Christian; for he must hold to the central doctrine of redemption. We may add, that a man may be a sincere believer in Christianity as a whole, in spite of his misgivings on various isolated points of Christian truth.

SECTION SECOND.

THE DOCTRINAL ASPECTS OF CHRISTIANITY.

Christianity is at least the republication of natural religion in clearer terms, with stronger motives and with fuller evidence. We are first of all to look at the truths of nature in the light of this new revelation.

The heart of the race in its moral estrangement has voiced its yearnings and its needs in Polytheism. The intellect of the race in its fall from God has embodied its demands in Pantheism. The underlying truth in the first error is the personality of God; and in the other, is the nearness of God to his creatures. It was the mission of Judaism to teach both truths without alloy. The theophanies, the symbolism of the tabernacle and the temple, the cultus, the teachings of the prophets, and the supernatural providences, all proclaimed that Jehovah was a personal Being, dwelling in the midst of his people. But this is treated of more fully in the chapter on Christianity as a divine fulfilment.

But these truths of natural religion, so covered over by gross superstition or by idle speculations, and so imper-

fectly brought home to the minds and hearts of the Jewish people, are not only reaffirmed, but clearly articulated, in the religion of Christ. They are the general interpretation of the perpetual miracle and mystery of the Incarnation.

The coming of Christ reveals the ascending presence of God, frees him from the iron mechanism of his own laws, and presents him as an absolute personality. It casts a gleam of light, faint but real, on the way in which we are to think of him. He is alive — alive throughout — alive absolutely and eternally. There are no latent elements in his consciousness. He knows himself absolutely, and can perfectly respond to the cry of his creatures. This absolute personality is triune; for he is not a subject finding his object out of himself, but his own consciousness is the living synthesis of both. This tri-personality represents the divine life in its absolute fulness. Analogy seems to teach, that simple, bare unity is death, — for it is the form of consciousness without any content, — and that duality is only an infinite antagonism; while the blending of subject and object in the unity of consciousness, in other words, trinity alone, is life. God is three in a sense in which he is not one, and in such a sense as makes him the only living and absolute personality. This speculative statement is without any special value, except in just so far as it may bring into relief the grand idea of Christ and his apostles, that God is not only a personal Being, but that there is an absolute fulness of personal life in him.

Of the higher views we have of the divine character, so faintly reflected in nature, we can only here mention one, — we mean the sympathy of God. The sublimer the ancient conceptions of his perfections were, the more

remote and unapproachable did they make his blessed presence. But the assuming of our nature and the living of our life is an exhibition of the tenderness of divine love. God is touched by our woes, and has a fellow-feeling with the wants and sorrows of humanity. This sympathy is not secured by the sacrifice of either the purity or the greatness of his nature. God has moved the throne of his glory from the great cosmos, and enthroned himself in the heart of humanity. The divine light and love is not withdrawn from the universe, but here centres as in a burning and radiant focus. Were not God great, his love could not be so gentle and so tender and so pure.

Redemption presupposes creation, gives to it a marked prominence, and clothes it with new moral significance. This doctrine was nearly lost in the speculations of the ancient philosophers. Dualism and Pantheism divided their suffrages. Modern culture has outgrown the first of these theories; while the second still holds its sway under the imposing dogma of evolution. Here Christianity renders a signal service to natural religion; for it completely breaks the chain of development, in the person of its Founder. This is done, not in a past geologic period, but in human history, and even within historic times. In character and in influence he had no forerunner and no successor. On his human side he was a new creation. In him the order of nature is plainly subordinated to the moral order of the universe. In this deed-act of God, the question of creation is settled, and settled against the idea of evolution. We are prepared to accept with a stronger faith the primal truth of natural religion, that the universe is but the product of a supreme and sovereign volition. We can admit the Mosaic account of that cycle of creation, which

made the earth "the Bethlehem of the worlds." How matter or mind, atom or force, was generated, belongs to the province of speculation, and not to the sphere of religion. Christianity does not touch such questions, because it addresses our religious consciousness, and not our intellects simply and alone. The proposition that the world was created out of nothing is certainly faulty in its statement, but involves no absurdity. Oken's famous algebraic formula shows this, $0 = + -$. The world, aside from the Will on which it rests, and from which it sprang, is nothing; and yet for us it is an endless process of growth and decay, with its unnumbered powers of attraction and repulsion.

The materialists have sought to revive the old, exploded idea of "spontaneous generation." The experiments of Pasteur seem to have settled the case. Their accuracy was questioned in France, and the Academy appointed a commission in order to test them. They presented their report in 1865, in which they close with these words: "To conclude, the facts observed by M. Pasteur, and contested by MM. Ponchet, Joly, Musset, are perfectly accurate." Had an opposite conclusion been reached, we should only have discovered another of God's creational laws, — another of his modes of introducing new forms of life. Chemists are but discoverers, — never, in the proper sense of the word, creators; their laboratories rest on the great laboratory of nature which God has made, and where he alone works.

It is a favorite idea with many men of science, that all forces only change their form, while they are in themselves indestructible. This only shows that the results of divine agency are never lost, but maintain themselves perpetually.

This persistence of force is only another name for the abiding presence and constant energy of God himself. It may be admitted that, in the absolute sense of the proposition, the sum of the forces of the universe has never been, and can never be, increased or diminished; for the first and absolute cause includes in itself the sum of all causes. Creation itself can add nothing to God, or augment at all the fulness of his power, the omnipotence of his will. Such hypotheses are speculative in their character, and so, perhaps, are the answers. As the one is outside of the sphere of science, so is the other foreign to the spirit of religion. Yet the answer, in a speculative point of view, is altogether adequate.

Redemption is the key also to Providence. It is, in fact, the crowning instance of God's providential government. Now, Christianity rejects the doctrine of chance, for it teaches the immutability of God and the uniformity of his laws. It rejects also the notion of fate, since it represents man as made in the image of God, and so endowed with free will. It always treats him as though that natural image could never be lost. It addresses him as a creature swayed by motives, and so under the law of rationality. It thus recognizes the true factors of moral life, — freedom and order, liberty and law. These are essential, for law without freedom would be a dead necessity, and freedom without law would be simple license, pure lawlessness. Thus man is treated as the subject of a government already established in this world.

It is true that everything is under law, but law is only God's mode of acting, his method of procedure. This fact does not preclude moral ends, and so does not shut out all foresight. Thus the forces of nature and of life,

in their endless combinations and interactions, work out moral ends in the government of God. It is a divine arrangement, and so a divine providence. The providential element is the more marked, as great moral results are seen to follow quite independently of any conscious human agency.

This doctrine is presented in Christianity as a comfort and support, rather than as a guide. It is the resting-place of the soul. Such a view of the outward course of events — events so entangled and so mysterious — can alone satisfy the cravings and aspirations of the soul; for if God be not the God of providence, then he is for us no God at all. Prophecy is the dream of fanatics, and prayer the delusion of fools. In spite, then, of all the difficulties which a narrow observation and a narrower logic may suggest, yet a moral necessity, confirmed by marking the course of history through the sweep of centuries, and by noting the turn of affairs at great junctures in the lives of individuals and of nations, — a turn often brought about apparently by trifles, — compels us to admit the superintending care of God in shaping our lives, and in controlling our destiny.

But Christianity is more than a republication of natural religion; it is a redemptive agency. Its aim is not to awaken and to direct the religious instincts of the creature, nor even barely to reinstate the sinner in the lost favor of God, but to raise him into a fuller and richer life, and to make him the best beloved child in the family of God. The place he is to occupy in the divine favor will far transcend that which he lost in the great apostasy.

God surmounts the obstacle of human sin and guilt, re-enters humanity, and so reconciles himself to the race. He

assumed human nature with the penalty of death upon it ; and he assumed human life without its sinfulness, and yet with all the threatening consequences of sin upon it. He took into his own consciousness all the misery which was the inheritance of a lost race. This humanity he carried through all the great experiences of life, bore it with him into the curse of death, and raised it up and presented it in the eternal world, thus faultless, transfigured, reconciled to God. In this life and death we have that unique and transcendent penalty, which fell upon the substitute for sinners ; for he felt the guilt, the pollution, the folly, the misery, and the doom of the sinner, as the sinner did not and could not feel them ; for he was in full sympathy with God as well as with man, and so fully alive to the wretchedness and woe of a lost world. Thus Christ, though sinless, experienced the sinner's sin. It was in this new humanity, in this divinely human life, thus suffering in the place and in behalf of a sinful race, that God reconciled himself to that race. It was in and by this substitution that God changed his attitude towards the world, and was enabled in harmony with his own character to offer to the guilty free and full pardon, and to invite to the fullest and richest participation in his love. They were only as freely and as gladly to accept the proffered friendship. A new fellowship was thus to be established, with richer experiences, sweeter memories, and grander hopes.

But souls must be individually reconciled to God. A new life must be originated within them, as well as a new relation established for them. They must be renewed as well as pardoned. The character must be changed as well as the person justified. But the great doctrine of a

new life has already been presented in our previous chapter, and need not be here further developed.

Here the great mystery of human freedom and of divine sovereignty forces itself on our attention. It does not belong exclusively to Christianity. The religion of Christ did not create it, but accepted it as an ineradicable fact of life. It has brought it into prominence only by exalting human life, and clothing it with a new worth and dignity. Christianity does not deal with these truths as speculative opinions, for then it would cease to be a religion, and become a philosophy. It treats of them just so far as they relate to our religious consciousness. And here it is clear and decisive. It makes them the governing elements in shaping our destiny. It does not aim to reconcile them; nor does it absorb one in the other, or magnify one at the expense of the other, but makes each regnant in its own sphere; freedom in the province of duty and of responsibility, and sovereignty in the domain of authority and of dependence. It thus gives to both free play and full force, without the slightest hesitation or reserve. Now, the sphere of dependence encloses in a larger concentric circle the sphere of freedom, so that the primal factor in the Christian life is the divine agency. But the relation is, as we have elsewhere said, a vital and not a mechanical one. God elects man, and man elects God, and the one does not exist as a realized fact without the other. Naturally and logically considered, God first moves on the soul; but in and within that very movement the soul turns towards God. Thus Christianity deals with these questions in the very way to satisfy the religious cravings of the soul, and in the only way it could treat them without denying its own nature.

The gospel is the only religion which lifts the veil of nature, and opens to our hopes or to our fears the realities of a future life. The common aspirations of man and the reasonings of philosophers are confirmed, not so much by any solemn affirmation of a divine messenger, verified though it be by miracles, as by the great fact of the resurrection of our Lord. The doctrine of the immortality of the soul now becomes the doctrine of the resurrection of the dead. Our present physical bodies are not to be restored, for "the mortal is to put on immortality;" nor is the new body to be simply a new creation, for it is to have points of identity with the one we now possess; nor is it to be merely evolved from the dust of the organism laid in the grave, for the seat of identity must be in the centre of man's life. The soul is to be the formative principle of both bodies, — of the present organism chiefly through its lower impulses; of the future one through its higher spiritual capacities. Just where there are now spiritual features in the expression of the man, by look, or speech, or air, or manner, just there, doubtless, are to be found points of identity between what we are now, and what we are to become hereafter. The materials of both are to be drawn from this earth, and so are to be the same. The future body is termed spiritual, because the spirit — the soul in its moral and rational capacities and affections — is to pervade and animate, and to give form to the new organism. Each soul will have its own body, because each will have its own separate individual character, — a character which will take on its own separate, individual, bodily form. The new body is thus to be the organ of the soul, in its new and higher life.

The private individual judgment will begin at once after

death. It will be the opening of the great judgment-day. This will culminate in the final one at the end of probation. This public judgment will close the great day of account. It is only then that all the results of human life will have been gathered; and it is only *in* these results that the final judgment can fully enter into the consciousness of the creature. The agents for effecting this judgment will be found to be within us, as they are called into activity by the surroundings of an eternal world.

The decisions of that day will rest, not on abstract legal principles, but on moral and spiritual ones. Christ is to be the dividing line, the point of attraction or of repulsion to all souls. Everything will depend on the character of the relation which each and every one will then hold to him. It is faith, and not obedience, which is to settle the destiny of the soul. That faith may be gathered into a formal act of confidence, or may exist only as a permanent spirit of trust, waiting for the Great Helper, ere it can assume a distinct and positive form. For all in Heathendom, as in Christendom, are put in a new relation by the coming of Christ, and only need to exercise as sinners a childlike trust and confidence in God, — in him as revealed in Christ, or as reflected in nature and in humanity. It is to be remembered, that the measure of our apprehension of Christ is not the measure of what he has done for us. An objective redemption has been accomplished for the race, and each and every member of it has been placed on probation; and the possibility of salvation is secured for every soul.

We are now brought before the great doctrine of future rewards and future retributions. Christianity does without doubt secure a higher heaven or a deeper hell; for

they are the certain issues of a reconciliation, or of a renewed and persistent rebellion. These issues are made to depend on this present life. There is but one probation, on which hangs the future weal or woe of every soul. It is clear that Christianity provides for no second trial; and yet Christianity seems to be God's final message to the race.

This doctrine of one probation and one only is supported by the evident tendency in the human soul to a moral finality. Character is soon formed and soon crystallized. Radical changes are in the natural course of things precluded; and a man's moral state becomes settled and fixed. This is still further confirmed by the analogies of this life. We find that our present existence finishes a cycle, — closes a distinctly marked period. This earthly course of things does not exist after death. There is a change. The old conditions and modes of living perish. All earthly pursuits and avocations come to an end. Death does most certainly make this crisis in our physical condition, and close up forever this one cycle of our lives. The law of change gives place now to the law of constancy. The physical crisis in our existence is but the sign of a moral crisis in the condition of the soul.

The tendency which now encounters opposing obstacles — the tendency towards God or away from him — suddenly becomes absolute and exclusive in its character; for the consciousness of God at once fills the soul. The sense of his presence is the one characteristic feature of the eternal life. "Every knee shall bow." Every soul yields to God either the grateful adoration of its affections, or the painful homage of its moral convictions. Sin is thus mastered either in the completeness of its removal or in

the perfection of its punishment. In the one case it is the worship of love, in the other the worship of the conscience, — of the conscience that honors the judge and condemns the criminal.

The rewards and the penalties of the future world can know no end; for the religious life is not a trade, where virtuous acts bring their fixed equivalents; nor is an irreligious life a business, where every crime against heaven is noted in a price-current. These retributions are the natural results of living, — the natural fruits of the final moral condition of the soul as it passes into eternity; for it is not single isolated acts alone, or chiefly, that determine one's future destiny, but the moral character in its unity, from which all these acts spring. It is the abiding fountain of sinfulness that sends forth the everlasting streams of death. The like is true of the blessedness of heaven. It is the continued fruit of a continued divine life. These rewards and these punishments are also positive, because they are *ordained of God*, and are *recognized and felt to be thus ordained in the consciousness of the saved and of the lost*.

Penalty has no more tendency to end the life of sin, or the sinful condition of the soul, than reward has any power to end a life of holiness, or a holy state of the soul. If sin was but an external and superficial habit of the man, its own consequences might lead to reform; but as it is a complete break with God, — a central and fatal aversion to his character, — there can be no self-restorative process by which the sinner self-moved can return to his Maker. If sin had its seat in the organism, then it might fall away with the dissolution of the body; but, as it is rooted in the affections and in the will, it must survive

death, and reappear in a more fixed and malignant form. Death cannot be our saviour, nor can punishment be our restorer to the love and favor of God. All such naturalistic conceptions are absolutely foreign to the mind of Christ.

There can, then, be no recovery except by the absolute intervention of God himself. Of this we have no intimation in the teachings of Christ and of his apostles. The general drift of the Scriptures is in direct opposition to any such idea. In fact, a second probation would be more unfavorable than the first. We cannot argue from the divine attributes what God must do in such a momentous case. There are too many unknown elements in the problem, as thus presented, to warrant the conclusion that God will interpose. He may not be willing to dishonor his own image in breaking down the freedom of the creature. The very dignity and worth of man may thus stand in the way of his future recovery. After the rejection of the Son of God, no better offer of life, and under no better conditions, can possibly be made. God's love, too, must have supreme regard to his character as supremely holy. The difficulties which may press and sadden our souls on this awful subject must remain till the light of eternity shall dispel them. Of one thing we are sure, and in that we can rest, "the Judge of all the earth will do right."

But we shall make no attempt to look into the future world. The solemn fact remains, — we are to commence our eternal life hereafter as redeemed from sin, or as confirmed in it. And we know that heaven contains all that is good, actual or possible, for the saved; and that hell embodies all that is evil, actual or possible, for the lost. And we know, too, that the doctrine of restoration is not a doc-

trine of Christianity. One must rest it, if he can rest it anywhere, on the secret purpose of God, — a purpose all unknown to man. The only warrant that can be given for it is an utterly presumptuous one.

We have, in this discussion, considered only the essential aspects of Christianity as a doctrine. The others are purposely omitted, as not necessary in bringing out the proof of its divinity. But if now Christianity is found to throw light on our destiny, and in some measure to solve some of the problems of existence, and to give comfort and support to our weary souls, then we have an additional evidence of its divine origin and character.

CHAPTER V.

CHRISTIANITY A DIVINE LAW.

SECTION FIRST.

THE NECESSITY OF AN AUTHORITATIVE STANDARD.

CHRISTIANITY is a law, as well as a life; an authoritative rule, as well as an inward spiritual power; a standard of duty, as well as a spring of action; the ideal of moral excellence, as well as the growing realization of the divine likeness.

These two aspects of Christianity do not stand apart and opposed. The impulse of divine love is coincident with the imperative of divine holiness. The Christ within our souls is the same as the Christ without us and above us. Every joy is a duty, and every duty a joy. The child of God is at the same time the subject of his government.

There may be, somewhere in the universe of God, spirits whose morality is purely instinctive; whose conformity to the Divine Mind is spontaneous and complete; whose surroundings are such as not to furnish any natural test of loyalty. The plan of God may be such as does not require any positive trial to awaken them to a fuller self-consciousness, and so to confirm them in virtue, and thus to lead them through the discipline of probation to a higher and broader plane of thought and feeling. Such,

however, is not the condition in which the human race finds itself in its present stage of existence.

It may be that hereafter, in the moral history of man, the very idea of divine authority may merge itself in the free and joyous sense of divine love, so that he will be held to his allegiance solely and purely by the attractions of the divine character, and by the intrinsic blessedness of the divine service. But such is not the case here and now. God must, then, reveal himself as our Sovereign as well as our Father.

The consciousness of an Infinite Personal Presence arose with the consciousness of self. But this original possession of our nature shared in the fall of that nature. The handwriting of God, though not effaced, has been greatly obscured by the stains and the blots of human sin. This obscuration is, in several points, marked and striking. We may here note some of them as they appear in the life of our common humanity.

The most sadly painful of them is the fact that the lawgiver is more or less forgotten in his law. It is not God who condemns us, but the moral order of the universe. It is no longer a personal being, supreme and infinite, who punishes the guilty, but only the conscience. Thus, in the moral government of the world, the minister usurps the prerogatives of the sovereign. The divine will is sunk in an impersonal providence. The right, and the good, and the beautiful, instead of being the eternal thoughts and volitions of the divine reason, and so the norm and the goal of all human living, are only splendid abstractions, — the creations of the soul, — her sublimest imaginings, but nothing more. In the physical world, also, God is lost in his law, and a thousand co-

called secondary agencies separate the soul from the presence of its Maker. In this idealism, so cold and so thin, there is no fixed rule of life, no standard of moral goodness.

Kindred with this, and at bottom one with it, is another no less fatal defect in man's sense of the divine. The results of living do not enter the consciousness as the rewards of obedience, or the penalties of disobedience. The divine character of law is lost sight of in the very certainty of its operations. The soul takes in nothing more than the idea of a great, iron-like mechanism, with its chain of causes and effects, moving on with a relentless, and often crushing power. Thus the soul does not enter into any close personal relations with God. But all experience shows how little men care for mere threatened evils, when these are not the tokens of the crowning evil of all, the personal displeasure of an infinite God.

The fact of sin has made, in another respect, the laws of nature very inadequate. Her silence or her inarticulate tones on questions where a response is most needed and most craved, and her persistent and terrible plainness of speech where man most seeks for some way of escape, — both of these features make natural religion the revelation of death, the proclamation of despair. It is true all this is not forced on the soul. Men may school themselves into indifference, or may delude themselves with the hope of something better hereafter. It is worthy of note, however, that in such cases all moral earnestness was melted away amidst the heat of human ambitions, or in the intense pursuit of earthly pleasures. Nothing but the voice of authority can silence these doubts, dispel

these fears, or recall souls from the indifference of a frivolous life.

Besides, God's natural revelation often lacks the needful sanctions; for the results of human character and conduct are often delayed; and often, when they do come, they do not, as we have said, enter the consciousness as God's appointed rewards or punishments. More than this may be affirmed; they never come in their fulness and in their intensity. Yet these are the proper supports and guaranties of the divine law. If they are weakened, the nerve of that law is gone, and its very idea begins to be dissipated. Positive religious hopes or religious fears cease to be the springs of action.

That the Old World needed an ideal is plain to even a casual reader of ancient history. Her ablest minds had either abandoned the hope of reaching the truth, or had lost themselves in endless disputes on the nature of virtue, and the good of life. No school could claim to be the living church, and no philosopher could assume to be an authoritative teacher. Their utterances lacked the spirit of inspiration and the tone of realism, so that their writings could never be looked on as the standard of truth and of duty. They were the chiefs of their respective schools, but not the leaders of humanity. In fact, the mind of heathendom was broken into fragments; it had neither unity, certainty, nor authority.

The great difficulty, however, was not in nature and in providence, but in their interpreters. The chief reason why God's signs and symbols were not recognized and understood, was that man had put up false lights all along the shores of time. All are left responsible, but none the less powerless and hopeless; for while the

conscience never errs in its simple axiomatic deliverances, it is ever turned aside by ignorance, or passion, or self-interest, in applying these first principles to the pursuits and to the duties of every-day life. The world, then, needed another light than human reason, and another guide than human conscience. That reason must be enlightened, and that conscience quickened, by a law out of and above themselves.

Christianity, then, must present itself as the one authoritative rule, the one objective standard, of all human duty. Man needs something more than a new life, than the partial appropriation of even divine truth. The impulse of a free life is not the sole constitutive element in the Christian character. It has to be met and supplemented by the principle of authority. The convictions of the soul cannot safely be followed without reference to an infallible guide. Otherwise, religion would degenerate into the weakest sentimentalism. The mystic could justify his waste of spiritual energy in midnight vigils and in useless reveries, and the mere fanatic could pass for a hero and a saint. Torquemada was honest in his convictions, and yet applied the instruments of torture in the name of Jesus; and so was Robespierre, and yet he worked the guillotine in the assumed interests of humanity.

The beauty and the worth of a free, spontaneous obedience cannot be too highly prized. But, before that state is reached, and long before it is consummated, man must learn to submit to authority, and to follow the dictates of simple duty, till perfect love has cast out all fear. That can never be till the consciousness of self has wholly given way to the consciousness of God. The child of God even here is ever falling under the discipline of law; and the

lower motives, legitimate or not, must ever operate in a worldly soul ere the higher and nobler ones can come into free and full play.

SECTION SECOND.

CHRISTIANITY THE IDEAL OF HUMAN LIFE.

Christianity cannot be incorporated in any code of ethics. The attempt to embrace it in a mere list of duties, or to mould it into a system of casuistry for all possible cases of conscience, would be both impossible and undesirable. Nor can even its leading principles be crystallized into abstract formulas; for the vital element which gives unity and power to them all is lost in the very process of separation and reproduction. The fresh and delicate beauty of the living organism, with all its quickening fragrance, is completely and forever gone when spirit and form are thus once forced asunder.

Yet Christianity, as a law, must have an objective existence. The ideal must be real, though it may not be actual. If this new divine law cannot be given in any compilation of duties, or expressed in any scientific statement, then it must be embodied in some perfect human character and life. It must be more than any prophetic utterance, however sublime. It must be more than what can be given in cold and dead forms of human speech. It must be incarnated in a living person, who shall represent our common humanity, and who shall be the model as well as the magnet for all men in all times.

But more than this is needed. This life must be a divinely human one, mediatory and redemptive in its character. It must thus reveal what is peculiar and dis-

tinctive in Christianity. It must realize in its very nature that God and man are reconciled. It will thus give us not a system of mere natural ethics, where there is only a development of the moral forces from their normal centre, but a system of Christian morals, where there is a spiritual growth from the germ of a new redemptive life; where a new and higher type of character becomes the blossom and bloom of the new redemptive process. Such a theanthropic life must certainly, on its historic side, be tied to some one age, and to some one nation, and so must have its biographer and its interpreter. Yet Jesus is greater than his teachings or his doings, and so greater than the evangelic portraiture or the apostolic delineation; greater, even, than the church has ever realized in her thoughts, or formulated in her creeds, or sung in her doxologies and hymns of praise. Thus no age in its highest representatives will ever go beyond, or come up to, the law of God, as rewritten and republished in the life of Jesus. In fact, every epoch in human history has found something new and fresh and inspiring in his character, suited to its changed condition and wants. The ages that are farthest off, and that have the widest sweep, will have their centre of gravity in Christ.

The great value of the New Testament is in the fact that it gives us the consciousness of Christ. That is preserved in a fixed and final form, and can be approached by men of all nations into whose language the written word has been translated. We only remark that the Christ-consciousness is the fulfilment of the prophetic consciousness of the Old World. The New Testament is the guaranty of the worth and dignity of the Old Testament.

If it be objected that this method of revealing the

divine will still leaves man in the midst of many uncertainties, we answer, this is but an inseparable accompaniment of our moral freedom, and is in full harmony with the facts of our common probation. Besides, any painful uncertainty of this kind is itself a part of the penalty of human guilt, and in part the discipline of divine Providence. However, it is sure to grow less and less, as one seeks for the truth, and submits his will to the ideal he recognizes.

Thus the form in which the Christian law is given us reveals its divine origin. It is no mere compilation of commands and prohibitions, but the living exemplar, — the personal realization of a perfect human virtue. God lives our life that he may fix the type of a divinely human character. It is no mere exhibition of the moral abstractions of the philosopher. The ideas of the right, of the good, and of the beautiful, are, as we have said, living verities, whose seat and whose source is in the bosom of God, but whose radiance is felt all over the universe, and whose power is centred in the person of the God-man. Now, this personage did not emerge as a rare and gifted genius out of the mass of our common humanity, but came forth of his own free will from out of the depths of eternity, as the new head and new pattern of a restored and redeemed race.

The contents, as well as the form in which the new law is given us, clearly reveal its divinity. It is enough for our purpose to indicate some of its leading principles, and some of its general applications.

It begins at the beginning. Religion is made the soul of morality. God's nature is viewed as the ground of all virtue, and his will as the rule of all duty: There are

no ultimate truths independent of his reason, and there is no ultimate authority outside of his will. The one primal personal relation to him makes good all other subordinate relations which men hold to their fellow-creatures; for it sanctions and justifies them, penetrates and ennobles them all. God's redeeming love to us, and our returning love to him, make up that mutual fellowship which is to be the regnant principle of the new life, the first requirement of the divine law.

This regnant principle determines the relation which a man holds to himself. It works in full accord with the normal susceptibilities and impulses of our nature. Self-love — a love for our true selfhood — is everywhere recognized and appealed to as a sacred element in our souls, and as a legitimate motive power in human life. In this region move all our natural hopes and natural fears. These presuppose a love for the good for its own sake, and are coincident with the purest and loftiest springs of action. Our appetites, too, and our passions, are to have their natural gratification. The body is not to be the slave of the soul any more than its idol or its master. Thus there is to be a growth for the whole man, and not a sacrifice of either part of our nature to the other. In this way alone one secures a free human development, while a mere code of arbitrary rules could at best only create a statuesque morality, beautiful it may be, but cold and rigid in death. Thus the significance of man, rather than the worth of the citizen, is always insisted on. He is led towards his ideal, not by emphasizing his rights, but by urging home his duties; not by making him either the mere expectant of another world, or the mere tenant of this earth, but by making his position amid the glories of the

future depend solely on his share in the nobilities of the present.

Christianity regulates the family life. It reaffirms the positive law of marriage. The relation of the sexes is not left simply to the public conscience, as that may voice itself in the legislation of the State, but fixed once for all by a divine enactment. It thus becomes a religious institution as well as a civil contract. The separation of the parties can only be justified by a continued neglect, or by great cruelty; while a complete release can only be allowed when death interposes, or when the crime of the husband or of the wife has defeated the very end of the relation itself. Both polygamy and the law of free divorce are unchristian; for the first degrades home-life, and the second renders it insecure, and destroys its sacredness.

Thus a religious sanction is given to the union of the sexes. All the guaranties of a divine law are thrown around the relation to hallow and to ennoble it. Thus one spot on earth is secured, where the fountains of new affections may be opened, and where the purest and tenderest sympathies may find their fullest and freest scope. When the idea of a Christian home is realized, then the aims and the interests of husband and of wife blend together in the unity of one wedded life; then love descends from parents to their offspring, and ascends in return in equal measure; then the father becomes the priest of God, and all the members of his household daily worshippers about the family altar; then the mother becomes the loving comforter, and heart-friend and guide of her children. Here piety creates and fosters all the domestic virtues. It is Christian gentleness, and patience, and forgiveness which

make the family the nursery of the church, the bond of society, and the type of heaven.

Christianity gives the law to the social life. The individual cannot live alone and yet be a complete man; nor can he shut himself up within the narrow circle of his own dwelling without dwarfing his own nature. He is born a member of a wider community, and can only attain to his full stature in free intercourse with his fellows. He cannot, under the delusive pretext of a more entire consecration to God, withdraw from society. God has made us for each other as well as for himself. He will not in any exclusive way appropriate all our affections and all our services, for he is supremely unselfish. He accepts a pure communion with our fellows as a part of the homage paid to himself. It is only when we are in the closest fellowship with the children of God that we are nearest to the heart of our common Father. Religion is thus to pervade and not to absorb our lives. It is to penetrate our affections and our activities, and not to break down any side of our nature. Thus the old monk always lacked symmetry of Christian character. In spite of his raptures, his practical piety was often fierce and vindictive. He was the leader in many a cruel persecution. Thus his ferocious partisanship not unfrequently took the place of a gentle, loving, and persistent devotion to Christ; and his arrogant assumption of a higher morality passed for the utter renunciation of a godless world.

Every man has his providential position in society. This will change as his surroundings change; as the laws of life, or as his own free resolves, may determine. He must accept that changing lot, whatever it may be. If he has failed to improve his condition, he has no one to blame

but himself. It was his privilege and his duty to make the most of himself, and the most of all his opportunities. Yet even here all idle regret is opposed to that quiet heroism which patiently waits and works and conquers. He is to take special care that his trials are not of his own creation, — the pure product of his own unrest; but he is to see that they are only the real visitations of an unseen Providence. And while he accepts his appointed lot, and submits to the discipline of life, he is ever to open his soul gratefully to every innocent pleasure which may be given him, and to every nobler joy which may be breathed upon him from a spiritual world. Christianity thus requires a man to trust to no chance, and to yield to no necessity, but to accept the plan of life which God has mapped out for him.

Every man must have a calling. That vocation is indicated by his character, and conditioned by Providence. The natural gifts, directed and developed by all the opportunities and influences under which one is born and bred, are to determine that calling. Every one, in the light of a true self-knowledge, is to choose his proper field of labor. As he moves in that appointed sphere of life, he becomes a natural coworker with God; and as he departs from it and fails to meet his responsibilities, he can only become one of the natural but unconscious instruments in the accomplishment of the divine purpose. These gifts of nature are the basis of the gifts of grace. Thus Paul was "called from his mother's womb," and thus the grandeur of Christ's mission was in accordance with, and morally necessitated by, the grandeur of his character.

The *ultimate* object of every calling is to educate the soul; to bring into use all the energies and endowments

of our natures; to attain to that typical symmetry of character which is the law of every individual life; — in brief, to grow into a conformity with God. But the *immediate* object of the majority of men must be to accumulate wealth, as a means of higher culture and of a wider benevolence; for the goods of life are not to be despised, but to be coveted, gratefully received, and wisely employed. Every abandonment of them is immoral; for it makes poverty a virtue, a mere outward condition the saving panacea of life, and encourages personal pride under the garb of humility. Every one is entitled to the full avails of his own talent and of his own labor. He may give what his conscience dictates, but he can never abandon his rights in property without making war on Providence. All arbitrary attempts to remodel society so as to secure a community of goods are both futile and wrong; for they are vain efforts to correct the radical defect of selfishness by balancing one of its forms against another, even annulling in this process of social reconstruction the sanctity and the obligations of the family life.

But every pursuit and every profession must be regulated by a life in God and a life for God. It is this ruling principle which is finally to determine whether any business is a legitimate one or not. It is this which fixes the morals of trade; which decides the duties of the employer and of the employed; which regulates the relations of capital to labor; and, in short, which makes political economy a part of the system of Christian ethics. Thus this one supreme and dominating pursuit of life, this regnant aim to conform one's self to the divinely human life of the Son of God, is to subordinate and to direct every earthly employment and every human vocation.

But the broader aspects of society — its humanitarian side — must all come under this Christian principle of redeeming love. Self-sacrifice is to be the norm of the new life. It is to show itself in the daily interchange of thought and of feeling with our neighbors; in sympathy with the sad and sorrowing; in charity to the poor; in educating the ignorant; in reclaiming the vicious; in encouraging the reformed; in sustaining every good man and every good cause; in ministering to the sick and to the dying; in seeking in every right way to make others better and wiser than they are; and, above all, in bringing all souls back again into the love and fellowship of God. If any feeling of pride, or any charm of the world, or any of its entanglements, stand in the way of such a consecration, then they must give place; for to crucify our lower selves in doing good is the condition of all heroic living. If sufferings stand in our path, and even if death is in the clear line of duty, these only bring the cross and the crown near together, and show the vicarious nature of the Christian life.

Where the claims of the community are too great to be met by personal individual action alone, then good men are to unite to advance every great and good cause. Here there is room for the best and the most persistent efforts of all our philanthropic societies. Men must associate to inaugurate and carry on the various social reforms of the age in which they live. They must found schools, whenever the state fails to establish them; they must erect the asylum and the hospital for all the unfortunate classes of our fellow-beings; and they must scatter the seeds of light and truth all over the wide world.

No man, however, is to do good by proxy when he can

do it directly and personally. There is always a loss to the individual, just because his individuality is lost in the society of which he is a member. Yet no great evil can be adequately met except by associated action.

But the law of duty respects our entire life-work. It does not require an immediate exhaustion of our strength in any single effort. It is only on rare occasions, when the hour of extreme self-sacrifice, or, possibly, of martyrdom, has come, that this expenditure of life-forces can be demanded. We are ever to economize and treasure up all our sources of power in order to use them wisely and well. There must, then, be rest and diversion. There must be innocent amusement, and seasons of relaxation and of repose. Yet we are never to reverse the divine order, and make these amusements the very sources of our inmost life, and change our whole existence into a round of mere enjoyments. Nor are we to accept such diversions as have irreligious associations or vicious tendencies.

But one more point needs here to be briefly noticed. Christianity determines the duties of the citizen. It recognizes the social status of any people, in its several stages of progress, as providential. It accepts the fact that out of this race life, or national life, grows a legitimate government; also the attendant fact, that every such government must in its form be more or less provisional or transitory. Thus Christianity recognizes national revolutions as part of the order of Providence. But its attitude is not negative, but positive. It does undoubtedly help society, and so government, towards that ideal state, when the right of the individual shall be fully recognized, and when the principles of virtue shall reign in the halls of our legislature as fully as in the family circle.

The first duty it enjoins is obedience to the civil authority. Every man is to submit to the powers that be, whether their administration is wise and good, or foolish and vicious. It is only when there is a conflict between his allegiance to God and his loyalty to the government that the citizen is to obey the higher law; for this is the central duty he owes to both himself and his Maker. Whenever the rights of the conscience are infringed on, then he is quietly to refuse obedience, and to accept the consequences, be they what they may.

But whenever the government fails to answer the very end for which it was created, so that social order exists in name but not in reality, then a revolution, even though it must be a violent one, is inevitable. It is only a question of time. The necessities of the community demand a radical change. It becomes the duty of every good man to take part in it, and so to lessen as far as may be the inevitable evils of an appeal to arms. But even here the end must be plainly attainable, and that end must be not simply the overthrow of a tyrant or of a bad government, but the establishment of a good one in its place; for anarchy is worse than tyranny, and Christianity cannot sanction an idle waste of human life.

It cannot be doubted that Christianity enjoins patriotism; but it is certain that it subordinates the love of country to the love of man. Yet, as every great nation has its mission, so a love on the part of the citizen for the land of his birth or of his adoption harmonizes with his love of humanity, and is an imperative Christian duty. It is, however, a false patriotism, as it is a false principle of political economy, to suppose that the real interests of our country can be promoted at the expense of any other

Christianity, as well as social science, requires that we hold to the fraternity of nations and the brotherhood of man.

We may now compare the Christian ideal with that given in the writings of the stoics. We refer to these ancient moralists, because they were the best representatives of the Old World. They lived through the first centuries of the Christian era, and so enjoyed the fruit of the old culture, and possibly breathed somewhat the rising Christian atmosphere. Now, we shall find very many noble precepts, which seem to accord with those of Christ and his apostles. But, if they be allowed such an interpretation, they show that these moralists had come in contact with currents of thought and of feeling higher than the schools to which they belonged, and foreign to the spirit of the system which they themselves taught. If, however, we interpret their loftiest sentiments by the governing idea and tone of their philosophy, we shall conclude that there was a striking agreement and a striking contrast, — an agreement in form and appearance, but a contrast in spirit and in substance. None of the stoics made the will of a personal God the rule of duty, and supreme love to him the spring of all moral living.

Christianity recognizes religion as the very life of morality. They always blend together in the unity of a perfect human character; for piety without morality is mere sentimentalism, and morality without piety is a cold and dead legalism, rising in some natures to an atheistic deification of self. Often the disciple of Zeno seems, in detached sentences, to approach the same view; but it is an approach only in appearance. Let us take an example

from Epictetus. He affirms that "no man is good without God." This sounds apostolic. But he adds, "In every good man there dwells — what God is uncertain." Here the form of statement is polytheistic, and the idea savors of naturalism or pantheism. The soul is conceived of as a mode of the divine consciousness. The personality of God is lost in a godless self-worship. The idea of the constant presence of God was only the notion that one should ever keep company with his better and diviner self.

The prayer given by this eminent moralist contrasts strikingly with that propounded by our Lord. "Make use of me as Thou wilt. . . . I refuse nothing which seems good to Thee." Now mark the opposition in spirit and temper between the two, as seen in the omission here indicated. We give the omitted words: "I am of the same mind, I am one with Thee." How such arrogance alters the whole import of the first part of the prayer, and in what antagonism it stands to the humble petition, "Forgive us our debts as we forgive our debtors"! In fact, the idea of prayer was alien to the stoical system. Epictetus affirms that "the cry for mercy was pitiful," and that "prayer is an attempt to corrupt your judge and to silence your adviser."

The only providence the stoic believed in, whatever isolated expressions might show to the contrary, was the sufficiency of his own reason, and the supremacy of his own will. He was his own consoler, counsellor, and guide. All that he submitted to was unimportant in life. Nothing could move his will or dethrone his reason. He had no anxiety about himself, or for his family, or for his friends, or for his country. Nothing which might befall

him or them was to give him the slightest trouble. He was ready to labor for them and to care for them, but not at the cost of any inward disquiet. As one of the school said: "It is better that the child should be bad than that you should be unhappy." Thus Seneca allowed of clemency, but denied compassion; commanded kindness, but forbade sympathy; he will wipe away the tears of others, but shed none himself. Thus there could be no conscious relation to a loving Father, no subduing and chastening of human passions, no real fellow-feeling and sympathy with others, no great joy, no inspiring hope, no chance for anything beautiful in character or divinely heroic in suffering. The stoic, then, knows no providence but what comes from that universal reason of which he is a part and a parcel, and he submits only to what he regards as the veriest accidents of life. Self-assertion is the law of his existence; with the Christian it is self-abandonment. Self-centred and defiant, the stoic learns only the lesson of repression; while the Christian finds his self-reliance guaranteed in his dependence on God, and gladly follows the leadings of his providence in a life of submission, of aspiration, and of entire self-consecration.

Paul and Seneca were in Rome at the same time; both taught the duty of forgiveness of injuries, yet on what different grounds and in what a different spirit! The philosopher insisted on the doctrine, because the wise man knows that his enemy can only touch the accidents of life. One's real self is beyond and above the reach of his malice. In fact, there is nothing to be forgiven. Besides, it is unworthy of a man to resent an injury. He cannot stoop so low as to be vindictive, or to allow himself to be disturbed by what is not of the slightest moment, or of the

smallest consequence to his true interests. It is for him to humiliate his enemy by the calmness and coldness of his neglect and indifference. With the apostle this doctrine rested on another basis, and breathed another spirit. The feeling of forgiveness carried with it the sense of sin, and the sense of reconciliation. It was the restoration of a lost fellowship. It was grounded on the mutual relations of men to each other as creatures and as sinners, and their common dependence on one and the same Saviour. Both parties must cherish the spirit of forgiveness, as they hoped to be forgiven by their Lord in heaven. The stoic pardoned in pride, in contempt, and at a distance. The Christian forgave in love, and in fellowship, and in the hope of a richer and sweeter union hereafter.

We may instance one more point of comparison, — the view of the essential equality of all men. The stoic was constantly proclaiming the fact that all men were “citizens of the world.” Man partook of the divine nature, and had a real kinship with God. In the Christian system this truth was supplemented by others, namely, that all partook of a common creaturehood, and of a common sinfulness. The first by itself satisfies human pride, while the other secured human love and sympathy. The one harmonized with the fact of a common aspiration, and the other with the need of a common redemption. The realities of this life have sanctioned the fuller and clearer idea of the Christian faith.

If there are any systems of morals of a lofty style and character held by modern sceptics, we are to bear in mind how largely these very systems have been indebted to Christian ideas and institutions. They have grown and bloomed under the light and heat, under the rain and

dews, of a Christian civilization. What is best in them is the product of a Christian age, and so gives an unwilling testimony to the loftiness and purity of the Christian religion.

CHAPTER VI.

CHRISTIANITY A DIVINE KINGDOM.

SECTION FIRST.

THE IDEA OF A CHRISTIAN CHURCH.

CHRISTIANITY must issue in a religious society. The church must grow out of Christ; for it is the person of Jesus, and not any doctrinal idea, which is fontal and central in the religion he founded. He came not to establish a school, but a kingdom, — not to philosophize, but to redeem, — not to propagate a dogma, but to gather about himself believers in his person, and subjects to his will. He came to win souls from out of the mass of humanity, and to assimilate to himself and to each other a Christ-like community.

The religion of Jesus is historical in its character. It is a revelation for the ages; a life to be diffused through humanity; and a common worship to be rendered by all men. It can thus fully realize itself only in a divine kingdom. This new spiritual fellowship with God necessitates a new communion of his people, and seeks for a fixed visible embodiment in the life and history of the race.

The church, then, is not an appendage, or an instrumentality, or even an inseparable accompaniment of the Christian religion. It is not a temporary scaffolding for the

erection of the temple of truth. It is not an establishment which our transient needs have forced on the Founder of the new faith, or which his followers have substituted in place of the original idea and plan of their Master. It is not a mere temporary affair; for even the end of human probation marks not the abolition of the church, but its perfection; not its dissolution, but its transfiguration. It is in its essential features, then, an integral part of Christianity itself. It is the conscious living presence of Christ incarnated in the souls of men. The soul and body of Christianity cannot be separated without the practical extinction of the Christian religion itself.

It is true every age will stamp itself on the church. It can furnish, however, only the varying and the transient elements in its organic life. That life has its source in Christ, and its continued growth from his abiding presence; and all its radically distinctive features are but the impress of his person and of his character, and the memorial of his redeeming work, as that is given in the records of his earliest disciples and of his chosen apostles. The manners, and habits, and customs, and institutions, and prevailing ideas of any local community, where any particular organization has been planted, may modify its worship, and may vary its modes and methods of activity, but cannot legitimately alter its original and essential type.

The constitutive elements of every complete Christian church are few and simple. They are the following: spiritual life derived from Christ; or, stated in a more concrete form, souls in living fellowship with Christ and each other; symbols to express, on the one hand, the origin and continuance of that fellowship, and, on the other, the

great facts in the life of Jesus; a ministry to administer those ordinances and to proclaim the truths they embody; and a stated and consecrated day of worship, the Christian Sabbath. These are the constituent factors and the determining principles in the constitution of the church. They are essential to its perfection. They cannot be changed or modified or obscured by any rightful authority in or out of the society of Jesus. Nothing can be taken from them or placed on a level with them. All other church customs or usages are without any positive divine sanction, as they are without support in the universal needs and convictions of humanity. They can rest only on the tastes and judgments of limited classes or nationalities, and are supported on the ground of traditional associations, or justified as a matter of expediency. But whatever be their value, and however large a suffrage they may command, they can never rise to the authority and to the dignity of laws in the kingdom of God.

The relative importance of these several factors is indicated in the order in which we have given them. Individual souls, coming to a full moral consciousness by a conscious union with their great Helper, are made the units of power in the commonwealth of Christ. Thus the personal will, spiritual and transcendent in its character, binds and holds together the entire community. It is coincident with the collective will of the society. Thus are secured the divine notes of spirituality, unity, and universality.

But the Christ of the church — this transcendent personal presence and power — is ever new and ever fresh. It can never die out. Human interests and subjective ideas, and all earthly establishments founded upon these, are

subject to the law of change. Here alone we have both stability and growth; stability, because the same eternal self-consciousness rules and reigns through the entire life of the church; growth, because its sources are as manifold as our wants, and as exhaustless as eternity itself. Thus we have the marks of immutability without immobility, or the great divine notes of permanency and development.

If families held this fundamental relation, the responsibilities of each soul would be transferred to his representative, and the principle of individualism would be merged into that of nationalism, and the new community founded by Christ would tend to become a state establishment.

The common life thus created must find a common expression; must embody itself in some definite, fixed forms. That life stands related to the great historic verities in the person and character of Christ. It is only as thus symbolized that it can rise above the changing manifestations of different ages, and voice the aspirations of a new humanity. The prayers of the individual and the creeds of communities may vary with the changes of culture and of language; but in these symbolic forms and acts we have one universal worship and one universal faith. These representative signs point to the deed-act of God without us, — the objective fact of redemption; and to the deed-act of God within us, — the subjective fact of reconciliation. They thus have a special worth and significance, and they cannot be altered without more or less obscuring their divine intent and meaning. They thus grow out of the very heart of our religion, and so lose the appearance of arbitrariness. They represent in a natural manner the mode of origin and the law of growth of the Chris-

tian life. It is not possible for even the imagination to conceive of any other forms which would express equally well the distinctive ideas which they were designed to reveal. Thus Baptism denotes a radical change in the moral character by union with Christ,—a death to sin, and a rising to holiness by fellowship with a dying and living Redeemer. The Lord's Supper naturally follows the Lord's Baptism, and signifies the continuance of the new life, by a continued fellowship with a crucified and risen Saviour. These ordinances help to settle the organization of every Christian society, and give, in fixed forms, the one unalterable and universal creed of its Founder.

Subordinate to these elements, in the constitution of the church, is the Christian ministry. Such an order of office-bearers and teachers did, without doubt, enter into the plan of Christ, and is thus essential to the perfection of his commonwealth. It is true all the communicants are kings and priests unto God, and the rights of kingship and of priesthood are of paramount importance. But yet the kingly graces and priestly gifts greatly vary in different members, and so mark their several churchly callings, and their respective spheres of Christian labor. Now, whenever these higher endowments are marked and special, they qualify their possessors for the special work of the Christian ministry. The character determines the vocation. This divine call is sure to come to the consciousness of the individual, and to awaken within him a sense of his true destination. It will, in time, meet with a response in the body of the church, and can justly claim a formal and authoritative recognition on the part of the clergy. The ordination is only a public acknowledgment of a divine vocation. It remains for

each separate community to determine what class of ministerial gifts best suit its peculiar wants and surroundings. It belongs to the spiritual office to preach the gospel, to administer the ordinances, and to recognize those whom God has called into its ranks. These duties and privileges are naturally co-ordinate, and leave no room for any other great spiritual duties to be performed by any other distinctive office. The temporalities of each local community must be assigned to an office local in its character and in its authority. The apostolate has passed away; but the pastorate remains. The mission of the first was extraordinary; for, as inspired teachers, and the authoritative guides of the universal church, they could have no successors; but the office of the second must remain till the great Master of both apostle and pastor shall come a second time, at the close of our probation.

The last great distinctive element in a perfect church is the day of public Christian worship. It is the birthday of the kingdom of Christ, — the day of the resurrection, and of redemption. It is destined to become the great rest day of a new humanity. It is a necessity of the church, and so an outgrowth of Christianity itself. The patriarchal dispensation had its day, — the day of creation. But the theophany was abolished by being fulfilled in the theocracy; and so the Jewish economy enlarged the idea of the ancient Sabbath. It had its day, — the day of national deliverance. But these partial and transitional revelations were, in their essential principles, gathered up in the new theocracy, — the spiritual, and universal, and final kingdom, founded by the Son of God. The Christian church must have its oft-recurring day of jubilee, — the one fixed season of praise for God's recon-

ciliation to man, and of prayer for man's reconciliation to God. It is the great memorial day of Christ's victory over death, and so the only fit stated occasion when the grand realities of his redemptive work can be presented to the world, and when the final issues of this probationary life can be urged home on the souls of men.

A church without a spiritual membership lacks a divine life; without its proper distinctive symbols, a real objectivity; without a ministry, a missionary zeal and an aggressive power; without a Sabbath, the position of influence and of authority in the world; and without, as we have elsewhere intimated, a divine law-book, it lacks purity and stability of Christian doctrine.

Every society thus organized is a representative of the divine kingdom, and is responsible to its great Head and Founder. It has all the privileges and all the obligations, all the rights and all the duties, which belong to the new theocratic empire established by Christ. Neither antiquity, nor numbers, nor wealth, nor culture, nor real or fancied superior gifts, nor geographical or national position, can alter the official equality of the churches, or give to any one of them an ecclesiastical pre-eminence.

These several Christian communities, however numerous and however divergent in the points we have just noted, are bound together by the closest ties. They all have "one Lord, one faith, and one baptism." There is mutual fellowship in all the essentials of a common belief. Membership in any one church secures the same in every other. The vote of admission is only a vote of confidence in the profession of a disciple; and the letter of dismissal has no value except as the credentials of one's membership. The exclusion from any one visible church is an

exclusion from all of them ; for the qualifications for entering the kingdom of God, and the grounds for exclusion, are the same, everywhere and always. The organic law has been fixed, once and forever, by Christ himself.

These several societies, acting separately or collectively, may create agencies, or found institutions, for the promotion of any moral or religious end whatever. But the dependent bodies hold a less central position in the evangelization of the world than the church ; and their relation to its spiritual Head is less direct and immediate than that of the society he has founded. Their work, too, is to be outside of what is distinctive and peculiar in the church organization. The men who lead them, or fill their offices, have no ecclesiastical prerogatives whatever. There is room even for associations, and conventions, and councils, made up of messengers, or composed of Christian men voluntarily assembling for Christian purposes. Such are inevitable, where the power of the church comes in conflict with the forces of an alien and godless world. The churches remain then in their integrity, incarnating the life of their common Lord, mutually dependent on his invisible presence, and inwardly united by a common spirit, a common belief, a common worship, and a common work.

This divine idea of a Christian church has been only partially realized. The plan of Christ has been more or less departed from by his professed disciples. The principles of his kingdom have been obscured or modified, or their relative importance has been misapprehended, and some one has been unduly emphasized and exaggerated at the expense of the others. In the midst of such antagonisms, there have sprung up diverging denominations and

opposing sects in Christendom. But these two facts of modern history loom up before us, and challenge contradiction: One is, that the points in which the Christian churches of every name agree are immeasurably more important than the point or points in which they differ. The other is, that there is a growing unity of spirit among them, and a growing friendly co-operation in the work of redeeming a lost world. These two facts indicate an approach to the ideal of Jesus.

The evidence of this view is to be found, not so much in written creeds, or in the polemic works of theologians, as in the freer and often profounder utterances of those men who may justly be regarded as the representatives of modern Christianity, — the foremost men of the Christian pulpit and of the Christian press.

SECTION SECOND.

THE VALUE OF THE CHRISTIAN CHURCH.

Christianity, viewed as a philosophy, must ever hold a central place in the history of opinion, as Jesus is the profoundest of all religious philosophers.

But if his religion had been only a philosophy, having its seat alone in the heart and mind of his disciples, it would have been a splendid failure; for the individual man is not a tenant of the invisible and ideal world alone, and so cannot sustain himself in any such isolation. He cannot walk alone on any such plane of thought and of feeling. At such an elevation the air is too cold and too rare, and all life is too meagre and stunted, for the soul to find a permanent resting-place. The individual is not great enough

to constitute, in his own separate personality, the church of God. He needs the sympathy and the support of his fellows, as truly as of his God. He obtains, in fact, the one, in a great measure, by means of the other. The society, in its organized capacity, cannot as easily fall away from its proper vocation, as the separate individuals which make up its membership; for whenever and wherever it meets, it does so in the presence of grand and everlasting realities, and in the consciousness of great memories and great hopes; and it cannot well absolutely lose sight of its own lofty ideals. Its very attitude before the world, and its very worship reacting on its faith, and its ordained ministry, are conservative and educative in their nature. Nor can an unbelieving community ever be saved by the chance influence of the secret disciples of our Lord. The seeds of life cannot be trusted to the currents and the tides of varying human opinions. The winds of heaven do indeed carry the life-germs of many a flower, and scatter them far and wide; and many a soul is made to rejoice in their beauty and fragrance. But the great world, petrified in death, is to be quickened and won to God by a religion that shall organize itself, and be an abiding and living memorial of his presence, and be positive and aggressive in its spirit and in its movements.

The plan of Christ looked to something more potent than the cold and dead categories of rational and moral principles. He founded no academy, and established no republic of letters, but a spiritual empire, and put its divine origin to the severest ordeal and to the most practical of all possible tests, — the test of general necessity and utility. If the church of Christ is Utopian in its character, then its founder was a dreamer; but if it is the realization, more

or less complete, of the reign of God in fallen human souls, then he is the message and the messenger of heaven. This will appear when we come to consider Christianity as a power in human society. But the ground and the pledge of that power may be given in this connection.

The organization is based on the common origin, the common nature, and the common destiny of the race. The bond of association is of the broadest possible kind. There is no institution or community with which it can be compared. Brokers have their boards; merchants their guilds; lawyers their inns; savants their academies; socialists their communities; masons their lodges; literary men their clubs and secret societies; working men their trade-unions; and the members of any one race or nation have their separate state associations; but humanity has but one and the same home for all souls. Thus the church is not for the select few, distinguished by nobility of descent, or ennobled by talent or learning, or favored by rich natural endowments of head or heart, or even rendered famous by great discoveries or by heroic achievements. It is in no respect and in no direction exclusive and aristocratic in its character. The church alone is the one universal empire.—the one kingdom of God on earth, into which all the members of the human family may enter, and enter in the same way and on the same footing, and in which they may find an enduring satisfaction and an inward and permanent repose.

But human nature has lost its original harmonies. Man in his fall from God has fallen away both from his true self and from his fellow. The great human sympathies no longer well up and overflow, and thus bind together all souls of the most diverse cultures into one common broth-

erhood. Thus the race in its present condition, false to its true race-life, cannot afford an adequate basis for a holy catholic church. That church must rest on a humanity, not *restored*, for that is impossible, but *recreated*, — advanced towards a higher and purer ideal, remoulded after the likeness of its new Head, and gathered into a new and higher unity under the lead of its new Representative.

The church makes its appeal to what is central in our nature, — to the religious susceptibilities and capacities of the human soul. Thus it is not a great communistic association, where one works from the surface of human life towards its centre, and where, too, every form of selfishness is sought to be balanced by some counter selfish tendency. Such a society may for a time secure the results of associated labor, but it cannot long survive the inherent weakness of its very constitution. It sacrifices the spiritual elements in the nature of man, clouding his conscience, belittling his aspirations, effacing his finer and more delicate sensibilities, and taking away the very possibility of a consecrated and unselfish life. At best it can only be local and temporary in its character. It can never make itself universal. All such plans and methods of social regeneration are quite foreign and antagonistic to the idea and to the aims of the kingdom of God. The plan of Christ, unique and original as it is, is alone adapted to meet the exigencies of the case.

Nor is the church a general moral reform society. Its work is deeper and wider than the eradicating of any form of social evil, or even the uprooting of all the great ills and wrongs of human history. It begins at the origin of all human woes, and seeks to restore man to his fellowship with God, and to make him **worthy of that communion.**

In such a renewal, the feeling of a common relationship and kinship is called into a new and fresh life, and man is thus reconciled both to himself and to his fellows. Thus Christ grounds his kingdom on the broad instincts and aspirations of humanity; on the grand possibilities which make man capable of redemption; on what is fontal in his nature, as that nature is quickened and raised to a higher plane of life by the indwelling of the Spirit of God.

The idea of such a regenerated and regenerating society was not reached by a philosophic investigation into the essential elements of man's nature; nor by a careful and laborious induction of historical data; nor was it borne to the author by the advancing opinions of his day. It was apprehended at once without effort, and without even the surprise and the glow of joy at a great discovery, and apprehended, too, in its fulness and in its grandeur. Placed by his origin and destiny in the line of the old Hebrew prophets, and familiar with their theocratic ideas, Jesus realized in thought and in act, in his very person and work, the new kingdom of God. It was his life-thought and life-deed, growing with the growth of his divinely-human consciousness. All other founders of religious institutions have shown that they were but leaders of sects, and that their creations were but the reflections of the age in which they lived, without the notes of originality, universality, perpetuity, and sanctity.

But the *plan* of a divine society simply presents Jesus as the first of idealists; as a genius inspired by the breath of a better world, and revelling in schemes whose matchless grandeur and goodness made them all the more visionary. Now Christ was a realist, and that, too, in his highest thought and in his loftiest purpose. He had no

visions ; he did not live in his imaginations, but in the world of spiritual realities. He brings with him the verities of that world into the actualities of this life. In him alone they harmonize and make the rhythm of his wondrously human character. His ideas enter into history because they are realized in a life which is in no sense a failure. He will execute his plan because his very living presence in human consciousness is the ground and pledge and beginning of that execution.

But he accepts all the issues of his career, as fully as he recognizes its moral necessity ; and he apprehends all its difficulties, as clearly as he looks forward to the joy and the success which are to crown its goal. He does not succumb to the obstacles which oppose his path by sacrificing his principles in order to secure a nominal triumph ; nor does he ignore them by presenting an impracticable scheme of life. He begins where he finds man, opens to his view the truths nearest to his wants, and presents the subordinate motives till the higher springs of action are formed in his soul. He thus leads man, in the only way in which he can be led, towards his true destination.

But how shall Christ make his church a living organization ? How can he save it from being a mere dead establishment, to be sustained only by the civil government or by the necessities of social life, or by the appliances of art, or by the genius of its leaders, or by the vague longings of our religious nature, or by that party devotion whose very intensity serves to hide from the consciousness the utter selfishness of its character ? Now Christ presents himself as the source of its life and as the principle of its growth. It is not the memory of the name and work of Jesus which is to be the inspiring bond of the new association, but his

own real presence in the souls of its members. It is Christ himself, with all the garnered treasures of Calvary, who is the source of all its vitality. Thus no regenerating power can be evolved from unregenerated natures, and no spiritual efficiency can be imparted to any outward rite, by whatever formula it may be accompanied. The symbol has its place as the memorial of great facts, as the mirror of great truths, and as the pledge of the glories of a future and invisible world. It is the truth, whether thus symbolized, or crystallized in the form of the inspired word, or given from the lips of the Christian minister, or brought home to the soul in the providence of God, which is the instrumentality that Christ uses in order to attach men to himself, and to enter into fellowship with his people. Thus the primary elements in the origin and in the development of the church are not subordinated to the secondary and dependent agencies. Education has its place, but not the first place, in the new life-process, not even under the most favorable circumstances; for the child, as the man, needs renewal, and that renewal can only come of union with Christ. The church can never take the place of him from whom it sprang, and whose life it incarnates, and can never by mere educative means and influences mould natures, however young and plastic, into the likeness of its Lord. He alone can found the new theocracy by working on and in human souls, through his providence, his institutions, his followers, his word and the Christian literature it has created, and, above all, by means of his living ministry.

The church thus founded has penetrated all races and all nationalities, however diverse they may have been in character, or culture, or manners, or government. It has

established itself among the most advanced nations of the world, of whose civilization it is the highest expression and the chief support. It has entered the great families of India, and planted itself among the barbarous tribes of Asia and of Africa. It was able to do this by the simple and radical principles it embodied and avowed, and by that unseen spiritual presence of which it was the abiding witness. A solitary missionary, gathering two or three souls about himself, forms the nucleus of the kingdom of God. Then and there is inaugurated a religious revolution; and from that event is to be dated the overthrow of the mighty fabrics of heathen superstitions. Thus heralds of truth and love, with no gift but that of simple faith in their Master, have by patient working and waiting girdled the earth with new Christian communities, and laid the groundwork for his universal reign.

The imperfections of the existing church of God, the slowness of its growth, its varying fortunes, and its present limitations need not raise any misgivings or fears. All these were anticipated by its Founder. He knew the material he had to work with, and the character of the work which needed to be done in and for man, and the mode of doing it. He designed that the church should be formed out of a new humanity, and he knew that that humanity could be only partially conformed in this world to his own plan and ideal. He recognized the greatness of man's moral nature. He left unabrogated the laws of human development. He secured all the coming ages, in which each nation might work out its own destiny. He made all virtues acquirements as well as gifts, so that they might become the real and permanent possessions of the soul.

The difficulties which start up, on the theory of the hu-

man origin of the church, are overwhelming and fatal; while those which present themselves on the supposition of its divine origin are superficial and casual in their character. They are but the accompaniments of human freedom. They are grounded on hindrances which are sure to yield, in the course of time, to the inherent and irrepressible tendencies of truth. These obstacles will, in the lapse of the uncounted ages, be reduced to so many vanishing points. Still the church is never to be glorified in the midst of its conflicts on earth, but only at the close of its struggles, as it enters on its triumphal life in heaven itself.

CHAPTER VII.

CHRISTIANITY A FULFILMENT.

SECTION FIRST.

THE ETHNIC PREPARATION.

As Christ was not the creature of his age, but the creator of a new epoch and the leader of all the outpouring centuries, so his religion was a new creation. It was not the efflorescence of Judaism, for the old economy was dying out when Christ appeared. He was not evolved from the life of the Jewish people, for, though born of them, he was above them all. His appearance was a fresh deed-act of God, creative and transcendent in its character. His religion could not be an amalgam of Judaism and orientalism; for it had a living unity in the grand Personage of its Founder, so that it could not consist of any mosaic, however beautifully or artistically made. It is true the East had its incarnations, and the West its apotheoses, but the aspirations and the dreams of both were purified and realized alone in the central historical fact of Christianity, — the coming and the reign of the Son of God in human life. And Judaism itself was only the prelude and the herald, and in no sense the creator, of the new Christian faith.

But Christianity has another broad aspect. Christ appeared in the "fulness of times." His religion must,

then, be not a development, but a fulfilment of prophecy, — whether that prophecy emerges with increasing clearness along the path of the ethnic nations, or whether it consciously gathers to a head in the Hebrew race.

The New Testament represents heathendom as a world forsaken of God. But this abandonment is not an abnegation of divine control. For there can be no interregnum in the government of God. His general providence is extended over all the earth. He reveals himself in the heathen conscience, and in the bounties of nature, and the divine call to repentance repeats itself with every setting sun. Yet God does abandon them, in that he does not send a prophet to reveal his counsels, or a priest to consecrate his sanctuary, and to minister at his altar. Thus, in the language of the apostle, “He suffers all nations to walk in their own ways.” But the light of experience and of history ever remains to witness to God’s watch-care and love. We must, then, conclude that even Gentilism, in its dim foregleams of the truth, and in its fearful revelations of its wants and woes, was a providential preparation for Christianity. It must be so, since redemption is the goal of Providence.

This preparation was also ideal in its character. The Pagan mind embodied its hopes and its fears, even its profoundest ideas, in symbols and myths. Many of its divinities were the impersonation of its governing moral sentiments. Thus Nemesis was the goddess of retribution; the Eumenides, the avengers of crime; Hercules, the embodiment of the heroic virtues. The poets gave a fixed form to their sense of the true and the right in their epics and dramas. But these fables, with all their drapery of fancy and with all their truthful sentiments, had no his-

torical basis, and hence could have no permanent hold on the moral susceptibilities of the people. Their deeper truths lived chiefly in the imagination, and hardly in the convictions, of the literary men of the Old World. It is true there was a progress in breadth and loftiness of view. We can advance from Homer to the tragedians, from Plato to Seneca and the Roman stoics, who succeeded him. It was, however, an advancement in the region of pure thought, rather than in action, — in letters and criticism, rather than in noble living. There were dramatists and historians and satirists, and even moralists, but no reformers. The spirit of reform only ruffled the surface of society. The cold idealism of the great masters of poesy and of philosophy had rendered it well-nigh impossible. For it is worthy of note, that, in the very age when ethical science most fully bloomed, its very principles most waned in motive power. The old Pagan moralists indulged in beautiful speculations, but seem not to have had faith in their own ideals. Cicero argued for the existence of God; but God with him was only a necessity of thought, and not of life. He does not base virtue on God's nature or his will. Seneca wrote his eulogy on poverty, and had his millions out at an exorbitant interest. He commended a life of abstinence, and lived luxuriously in his splendid palace. His works were text-books in the schools of Rome, and abounded in detached moral sentiments of striking beauty. But his noble words on the inherent rights of all men, unsupported as they were by depth of conviction, or by a self-sacrificing life, were grateful to Roman ears, as only the music of a beautiful song. This ideal preparation did, however, promote the general culture and advance the general intelligence.

The ideas of truth and of goodness were raised to a higher level. The standard of moral excellence was so elevated as to comprehend, in a measure, the mission of Him, who should, in his own person, actually embody a still higher ideal, and actually realize and make potential in the world a still loftier virtue.

This preparation was also outward and negative in its nature. We call it outward, because the Old World did, in many directions, but rear the scaffolding of Christian civilization. Greece and Rome had gathered all that was valuable in the culture of heathendom. The treasures of science heaped up in the valley of the Euphrates, or along the banks of the Nile, had not been lost. They found a repository in the great bilingual empire which encircled the Great Sea. The Greeks bequeathed all her master-works of philosophy and of art; and the Romans handed down to the coming Christian ages her splendid system of jurisprudence, and her municipal institutions. The rising Christian states gathered inspiration from the one and practical wisdom from the other. Thus the ethnic literature, when it had reached its greatest fulness and richness, opened a wide path for the entrance of the new faith. The general enlightenment which accompanied and followed its diffusion made the common people accessible to the gospel. Such was the view of the early Christian Fathers. We find, too, in the porticos of the Eastern church the followers of Pythagoras and of Plato pictured as those who prepared the way for Christianity.

The great despotisms of the Oriental world are here left out of account. They did not prepare the way so much for the coming of Christ as they did for the diffusion of his religion at a later period. They saved much from the

great waste and ruin of barbarism, and will, no doubt, hereafter add much to a deeper apprehension of Christianity itself. The gospel will come to them, not with the isolated miracles of apostles, but with the permanent miracles of a Christendom of eighteen centuries standing.

This preparation was also negative in its character, for it was the preparation of hopelessness. It was the ethnic conviction which must precede the conversion of the nations. The wail of the world's woes voiced itself in suppressed murmurs of despair. Heathenism revealed just those defects and those wants which Christianity supplied. It was the proclamation and the verification of the failure of all human efforts to redeem society from its impending doom. Gentilism, by its deification of the forces of nature and of life, revealed its yearning for a personal God incarnated in humanity. Its system of idolatry, with its consecrated symbols, expressed its need of some effectual mediation between God and man. And its sacrificial rites showed how deeply convinced the worshipper was of the reigning presence of evil within him and without him, and how he craved a propitiation which would restore him to the favor of the Deity. In all this there is an unconscious prophecy. The mystery of blood veiled under those dark heathen rites was clearly revealed on Golgotha.

The crisis in the old civilization showed that the fullness of times had come. It demanded a special intervention. The fate of society depended on the introduction of new dominant life-forces, which should impress and mould this great, heaving, fluid mass of humanity. How impending and decisive this crisis was, is apparent from the causes which induced it, and their radical and wide-sweeping effects. The leading ones must be here noted.

The very growth of the empire hastened its decline. The belt of nations which enclosed the Great Sea formed one great Mediterranean community. Rome was its social and political centre. She had Romanized all the lower forms of culture. The empire was one in thought, and feeling, and interest, as well as in polity. This centralization broke down and wore away the life of the separate states. The petty tyrannies and partial codes of opposing nationalities were lost in this consolidation. But with the nationality the stronger elements of public life also perished. The hold on the past was broken, or made crushingly sad, and all aspirations for the future were gone forever. The love of country, so grand in its intensity and exclusiveness, went down with the loss of independence. The Roman citizen, himself strong in his patriotism, with a high sense of his personal worth, lost that sense when he found the elective franchise so extended as to admit vast numbers of outsiders to the dignity of citizenship. His virtue sunk with his self-respect. All the distinctive traits of the old Roman character were fused and transfused in this cosmopolitan culture.

The sudden and enormous increase of wealth still further sapped the foundations of Roman society. A large part of this was gained through the legitimate channels of commerce and trade, but by no means all. The state made its provinces tributary, and its wars the occasion of wholesale robbery. Its public functionaries were extortioners and spendthrifts. Wealth, thus wrongfully gained, and selfishly squandered, without any principle or any high ends to regulate its use, could not but poison all the veins and arteries of the common life. The old domestic virtues of the Romans could not resist the tide

of corruption. The number of slaves greatly increased by war and by purchase, and the curse of slavery burned itself deeper into the vitals of the commonwealth. Labor was dishonored. Trade was placed in the hands of the bondmen. Crowds of paupers were supported in idleness by the largesses of ambitious demagogues. Luxury pervaded all the higher classes of society, and bore its legitimate fruit. Men and women became effeminate, and refused to bear the burdens of children. The old, noble families died out, or were replenished by the sons of barbarians. Rome was losing her best blood. Underneath softness of manner there lurked callousness of heart, a cruel and often ferocious disposition. Sensuality reigned everywhere. It was not an excrescence of society, as in modern life, but it paraded itself in public. Art was made to foster it, and foreign superstitions gave it a semi-religious sanction. Images of shame were painted in private dwellings, and carved on the vases, and elegantly wrought on the ornaments of the hands and feet. The low and degrading scenes of the theatre, and amphitheatre, and circus, drew together, not only the rabble, but the fashion and the elegance, of Roman society. The famous watering-places of Italy, Baiæ and Puteoli, derived all their charms from the godless lives of the aristocratic families of the metropolis. In fact, the courtesans were the representatives of educated women. The ties of domestic life were greatly weakened. Divorce was common. Cicero, Pompey, Cæsar, Augustus, and his successor, put away their wives. It was done, too, at pleasure, and without even the formality of a judicial procedure. The responsibilities and cares of marriage had become irksome; and the emperor had to treat celibacy as a crime

against the state. Augustus went so far as to sanction that immoral relation where the "amica" took the place of the wife. The old society was surfeited with illicit excesses and dementing vices. Its vital forces were well-nigh worn out in refined indulgences, or in brutal pleasures. Law only restrained the passions, and philosophy only refined the manners. Beneath a splendid exterior there was concealed a hopeless decrepitude of body and of soul.

The loss of the ancestral faith precipitated the fall of the old culture. This grew out of the decline of speculative studies, and out of the increase of general intelligence. Philosophy had spent its force. It had lost its fascination for the leading minds of the republic or of the empire. Its earnestness was gone. Its sublime problems were treated as so many puzzles which might amuse the intellect, but could not satisfy the soul. Its study was at best an amusement, or a discipline, and its pursuit a trade. Rhetoricians dealt out its petrified forms to the scholars, and strolling pedagogues peddled their small wares to crowds in the market-place; and mountebanks and astrologers were the real teachers of the lower order of society. The result of all this was scepticism on the one hand, and superstition on the other. The educated classes became infidel. They treated the state religion as a police arrangement, to be accepted and used for what it was worth. But the moral and religious convictions of the masses had not absolutely rotted away. They must worship something. Thus, when they left the gods of their fathers, they turned with the recklessness of despair to the foreign shrines. They deified their living emperors, and put them on a level with their old divinities. The

change was demoralizing. The new gods of the East brought with them their retinue of priests and prophets, their coarse and sensuous festivals, and their secret and mystic rites and ceremonies. Thus the shrine vied with the stage in glorifying vice. The conservative elements of the ancient faith perished between the infidelity of the leaders of society, and the new and fierce superstitions of their followers. Unbelief and credulity are always the twin offspring of a fast-decaying civilization.

This process of death went on all the more surely and rapidly, for the reason that the multitude were unconscious of its presence. Still, here and there, were vague expectations of a deliverer, — expectations which betokened a sense of helplessness. And the more earnest citizens could not conceal from themselves that society was approaching a dissolution. Tacitus looked on human life with pity or contempt, and Juvenal is as bitter and sarcastic in his representations, as the Roman historian is clear and sad and despairing in his delineations. Seneca advocated suicide as the only remedy for brave men. He exclaimed: "Freedom is so near, and yet there are slaves!" It is evident, as Ritter affirms, in his "History of Philosophy," "that the Roman nation was ripe for death." And Branis, in his Introduction to his "Philosophy," has well put the case: "The first centuries of Christianity are nothing but a death and a resurrection, — a death, as a decay and ending of the old order of things; a resurrection, as the bringing in of a new epoch, whose immanent principle and conscious motive was Christ." One thing is plain, that the tragic feature in this great drama was becoming broader and deeper when the final catastrophe was partially averted and turned aside by the

coming of the Son of God. Thus the ethnic civilization, by its fulness and by its emptiness, by its hopelessness and by its yearnings, by the pressure of its inmost needs and by its real progress in moral enlightenment, was an unconscious preparation for the introduction of the Christian religion.

SECTION SECOND.

THE JEWISH PREPARATION.

The Jewish people were a marvellous phenomenon in ancient history. They were separated from others by broad and generic differences, — differences which place them on a higher plane of spiritual life than that occupied by the foremost of the ethnic races. Inferior to most in culture, in power, in wealth, in extent of territory, and in trade and commerce, but in advance of all in the purity of their faith, and in the spirituality of their worship, and in the depth and tenderness of their religious feelings, the Hebrew race stood out a unique people, and an elect community among the nations of the earth. A supernatural element marks their origin and pervades their history.

Judaism was not a variation of the common belief of the Old World. It was not a reform of any heathen religion, but the contradiction of them all. It did not affiliate with them, but repudiated all fellowship and contact with them. Its intolerance isolated the Jews as truly as their faith; in fact, the former was the offspring of the latter. The surrounding nations were the foil of the Hebrew people, bringing out by their contrasts the singularity of Jewish institutions and the purity of the Jewish worship; for it broke with the naturalism which environed it. The

kindred tribes of the North and of the East had their symbolic representations of the hosts of heaven, and their gross, sensuous rites and ceremonies. But the Jews never adopted any of them except in express and direct conflict with their own established and recognized creed. The old Egyptian faith was equally alien to that which Moses had received from Jehovah, and had given to his countrymen. Its worship was divided between the silent tenants of the heavens, and the dumb creatures of the earth. The old Egyptians saw, in the unerring instincts of the animal, the workings of a superhuman intelligence, and in its very dumbness they felt the mystery of its silent presence. Thus divinity seemed nearer to them in the brute than in man. Judaism was absolutely free from the least taint of any such mediation. The consciousness of Jehovah was in direct fellowship with the consciousness of his worshipper. The religious belief of Egypt did not stamp itself in that of Judea, even where we might have expected such a result. We should have supposed that the doctrine of immortality would have been placed in the foreground of the Mosaic economy. Such is not the fact. It was the meeting of God now, and not the coming into his presence hereafter, which was the great motive presented by the lawgiver of Israel. Immediate rewards and punishments, and not remote ones, were the burden of prophetic utterances. These were accepted as the preludes of something more hereafter. Such a pre-eminence in the very group of nations to which the Jewish people belonged, points them out as holding a leading position in the religious history of the world.

But the life of the Hebrews did touch here and there the life of the adjoining tribes and nations. Its ritual, in

its outward forms, often bears a rude resemblance to those of Babylon and Egypt. But these resemblances were only incidental in their character. They did not touch the centre of faith, or the heart of the inner life of the Jews. These forms and rites, borrowed from the Gentiles, and often greatly changed, were, in fact, rebaptized, and made to take on a new and higher significance. The character of Judaism, on whatever side it is viewed, demands a supernatural origin, as it points to a divine destination. We cannot account for this system of religion, and the modes of thought and habits of feeling it engendered, except on the supposition that they were the people of God, educated and set apart by an unseen power, — the organ of the Divine Will, and the depositaries of revealed truth, — a people whose history was both miraculous and prophetic.

However criticism may deal with the Pentateuch, and the glorious writings of the old Hebrew prophets, one thing seems certain, and that is, that Judaism was of God. The divine call and mission of Moses must be admitted as a settled historical fact, without which the Mosaic dispensation would be the enigma of the Old World.

The rise of heathenism endangered the purity of the primeval revelations; and the founding of new nations on a Polytheistic basis tended to make idolatry universal, and to banish the worship of the true God from the face of the earth. One nation must be formed after the divine model, in order to save the original truths given to man, and to transmit them in increased measure, and with new applications, to the succeeding ages. They could not be left to single souls gathered into a free church, for in such a

society the individual was nothing, and freedom was a chimera.

At such a crisis in the world's history a solitary personage is summoned to found a theocratic state. Borne up by a sense of destiny, and by a lofty faith in the success of his mission, the patriarch forsakes his ancestral home and retires to the hills of Canaan. Here his family is secluded and trained under the old theophany. At a later period, their descendants migrate, under the providential guidance of Jehovah, to the rural districts of Egypt. Here they remain under the severe but salutary discipline of bondage, till they are in a miraculous manner delivered, and directed to return to the home of their fathers. At Sinai, Jehovah gives them his law, and accepts them as his elect people. They march under his guidance, and witness in their journeyings fresh miracles of judgment and of mercy. Thus organized and instructed, they enter the promised land, — a land both isolated and central, where, on the one hand, they may be protected from foreign influences, and where, on the other hand, they may go forth, at the foreordained hour, as the bearers of positive revealed truth to the Gentile world.

A theocratic state was thus established. Jehovah becomes the sole lawgiver of the new commonwealth. He enters into friendly relations with the children of Israel. He establishes a central seat of public worship, and manifests his special presence in its inmost sanctuary. He thus contrasts his one tabernacle at Jerusalem with the many temples of the Polytheistic nations. An order of hereditary priests was established, whose ministrations, morning and evening, and on the great festive occasions, should keep fresh the memories of the past, and keep alive the

consciousness of sin and of redemption. To guard against the formalism of the priestly order and their ritual, Jehovah raised up a succession of prophets, — interpreters of his mind and guardians of his honor, — both patriots and preachers of righteousness. A volume of written law was thus gradually formed, which embodied the will of God and the history of his people. A theocratic element pervades the public life and controls the fortunes of the nation. Loyalty to Jehovah secures victory, disloyalty brings defeat and exile. Its whole history was an illustration, on the broadest scale, of the supernatural providence of God.

Thus Judaism was not so much an ideal, as a real preparation for Christianity; for the Mosaic economy did not grow out of the current modes of thought and of feeling in the ancestors of Abraham. It was the revival and enlargement of the primeval faith in the soul of the patriarch. Here was its new germ and its fresh starting-point, originating in the deed-act of Jehovah. God passed in symbols before his vision, and entered creatively into his consciousness. His faith did not spring from his fancy, but rested in the facts of his life and history. Otherwise, he could not have been the founder of the Hebrew race. Judaism did not consist simply in the wealth of religious ideas or the depth of the religious sentiment prevalent among the masses; nor even in the higher conceptions of truth cherished by the more advanced thinkers of the Jewish community. It was a positive religion. The law, the family of priests, the line of prophets, the temple service and its significant and splendid ceremonial, all had a divine origin and sanction, — an authority far above the endorsement of the people or of

their leaders, — an authority grounded on the re-entrance of God into the course of nature and into the life of humanity. Besides, the belief in Jehovah, the recognition of his unity, personality, and providence, was not a sentiment grounded on the interpretation of the natural signs of the divine presence, but a living conviction, created by the transcendent movement of God in the history of the people. This belief was not a sentiment which had clothed itself in a myth, but an inward persuasion, whose reality was witnessed to by the grand miracles which marked the epochs in the history of Israel. Thus the whole Jewish mind was realistic in its tendencies. Nature's laws were God's mode of operation; and every event in the lives of the individuals was seen in the light of the divine presence, and every change of fortune in the life of the nation was marked by some religious festival or some sacred rite. In brief, Judaism was not a system worked out by their great men, but had come to them from without and from above; not from the subjectivity of man, but from the objectivity of God's presence and agency in the history of the people. Its dogmas had a historical, but supernatural basis.

This preparation was direct as well as real in its character. The old economy brought men into actual fellowship with Jehovah, and was thus the medium of divine life and light. That life and light was not so clear and so full as the distinctively Christian life, but it was essentially the same. The sun was hidden, but the planets still gave forth his reflected light. The dawning of the morning gave the promise of a noontide splendor. Jehovah stood to the pious Hebrew consciousness in a like relation as Christ now stands to the Christian consciousness

This appears on comparing the experimental theology of the Psalms with that of the Epistles. The way of life, too, indicated in the approaches to the symbolic Presence over the mercy-seat in the Holy of Holies, was a clear type of the great central principle of the Christian faith, that "without the shedding of blood there is no remission."

Judaism, then, standing midway in the world's history, with great memories and greater hopes, was prophetic throughout. There was a conscious incompleteness which pointed to the future. The aspirations within and the ritual without demanded something better and greater than what was realized in the Mosaic economy. The very doctrine of one God for the one race of man foreshadowed the ultimate spread of the cardinal principles of Judaism. Its exclusiveness was on the surface; in its centre and core it bore the seeds of universality. The Jewish people in their highest moods of thought were conscious of their high mission. Their prophets themselves, in clear and emphatic tones, foretold a new covenant, — a law written in the hearts of men, — a new theocratic economy, at once universal and spiritual.

Judaism, then, in its character and in its history, has the highest evidential value. It is the great historic witness to the truth of Christianity, inferior only to that given in the person and life of Christ himself. Here criticism cannot obscure the prophecy, or throw doubt on its fulfilment. The one is the firmest fact in ancient history, and the other is the broadest fact in modern life.

It is not meant to ignore or belittle the striking character of many prophetic utterances. They need, however, a fuller discussion than we can here give to them. The

general character of prophecy claims here a passing notice.

There is a prophetic element in man, now unnaturally disturbed in the clairvoyant, and now supernaturally exalted in the seer. The last was the case with the prophets of Israel. They were not the chroniclers of future events, but the interpreters of the divine purpose, — the exponents of the moral order of the universe. They unfold the features of the kingdom of God, in the light of his avenging justice, or of his redeeming mercy. Their chief mission was to console or to warn their own countrymen. Thus their immediate vision was the near future. But as this future was only a type of the recurring cycles, which are to fill up the entire historic period, so it was seen in the light of the grand consummation; for the energy of hope brings the outgoings of the present into close contact with the grand finality. Thus, too, they paint the future in colors drawn from their surroundings, and in images suggested by the customs and institutions of their age. They draw this future out of the present, not by the aid of human insight, but by faith in the purposes of God, and by virtue of that illumination which placed them far above the historians and statesmen of the world. Tracing the footsteps of God in the past, recognizing his presence in their own times, they saw with the clearness of open vision his goings forth in history, and their grand consequences. The burden of all their prophecies was the struggles and the progress and the triumph of the kingdom of God. A moral and a supernatural element characterized their proclamations. Here and there may be met flashes of prophetic foresight, isolated, but clear and specific. But these, too, all have a relation to and a bear-

ing on the one grand promise and the one grand theme, — the new crowning Messianic period, — the reign of God in the souls of men.

But this negative and this positive preparation — this preparation of despair and of hope, the one coming from the Gentile world, and the other from the Jewish people, — must, to be effectual, flow into one channel. Now this was brought about by the concurrence of three great changes, political and social, in the Roman Empire.

The first was the gradual, but wide-spread, dispersion of the Jewish people. Impelled by a loss of nationality, and by a love of gain, they made their homes in the chief cities of the empire, establishing synagogues and places of prayer, and carrying with them the Greek version of their prophetic writings.

The second was the establishment of one polity and one general government over the civilized world. Rome was the seat of authority for this great monarchy. Military roads extended from her forum to the most distant colonies. Her population, with its extravagance and its luxuries, created a vast commerce, and filled the seas and the rivers with the merchandise of her most remote provinces. Thus the antagonism of nations was broken, the antipathies of races greatly weakened, and the idea of a universal state prepared the way for the grander conception of a religion which should transcend the limits of nationality, and become as wide-spread as the human race. Besides, war was driven to the outskirts of the empire, and general peace left the highways of travel free and open to all. Thus, the countries bordering on the Great Sea were opened to the missionary as well as to the trader, to the preacher of the cross as well as to the soldiers of Cæsar.

The third was the diffusion of the Greek tongue. The armies of Alexander and of his successors had carried the common Greek idioms into the eastern portions of the civilized world. They had founded colonies and settled in the cities, and thus introduced, throughout Asia Minor, Syria, and Egypt, their native language. Rome herself was reached by the intercourse of her people with the East, and also by the fact that her leading men were ambitious to know the literature of Greece, and to have their sons educated in some one of her far-famed schools of learning.

Thus was the world prepared for Christianity. Had it appeared earlier, it could not have been apprehended, and would have perished in the warring jealousies of opposing states. Had it come later, all the treasures of the past would have been destroyed, instead of being appropriated, and the ends of Providence would have been defeated. But Christ came at the appointed time. The Jewish mind was cherishing the expectation of his coming, and the pagan mind was groping all unconsciously after him. God entered humanity, and went forth to meet the one and find the other. The apostles, wherever they travelled, could freely enter the Jewish synagogue, and there discourse to their countrymen, and to the numerous proselytes from the Gentiles; or they could gather in the forum and market-place a crowd more or less ready to listen to the gospel of Christ. Thus Christianity became the fulfilment of the conscious and of the unconscious prophecies of the Old World.

CHAPTER VIII.

CHRISTIANITY A WORLD POWER.

SECTION FIRST.

ITS ADAPTATION TO HUMANITY.

CHRISTIANITY addresses the religious consciousness. As a supernatural fact, it is the lifting of the veil of nature, and the appearance of God in human history; as a divine life, it is the return of God to the soul, and his re-enthronement in the affections and in the will of his creature; as a divine doctrine, it is the unfolding of the redemptive agency and process for the recovery of the race, and the restoration of the individual soul to its God; as a divine law, it gives the ideal, towards which man must move, in order to reach the goal of his hopes and the perfection of his nature; as a divine kingdom, it grounds the oneness of the race on a common natural likeness to God, and institutes a profounder community of life, based on a deeper resemblance to his character; and, as a fulfilment, it reveals man's position in the providence of God, and explains the past, and guarantees the future. It thus satisfies what is broadest and deepest in humanity,—man's craving after life, and light, and sympathy.

But man's wants must first be provided for, before his capabilities and possibilities can be met and satisfied. These are expressed in the universal and correlative facts

of human sin and human guilt. These are the radical and permanent characteristics of human nature in its present state of existence. Christianity seeks to meet these at the very outset. It does so, not mainly by enlightenment or reform, still less by any outward re-organization of society, but by a redemptive mediation. In this way a new access is opened to God's infinite love, and the lost communion is renewed, and made deeper and richer in spiritual experiences. Had Christ been a mere teacher, he could not have been the one crowning necessity of the race, nor could his mission have been anything else than a splendid failure. If man only needed instruction, then Socrates might have regenerated Athens, and Seneca might have stayed the corruption of Rome.

But the physical side of our nature is the open theatre, though not the seat, of human misery. The tidal wave of sadness flows from our mortality, and the common griefs of life spring from a sense of our waning strength, and from the consciousness of the certainty of our doom. The changes in the home circle wrought by death, the vacancies and voids caused by the loss of dear ones, and the blighting of hopes and of high ambitions, which its near prospect occasions, are evils which belong to our very condition. He who has exhausted and mastered these evils of our common humanity can alone become its great helper and healer. His victory over death is the one convincing argument for the resurrection of the dead. All others are robbed of their consoling power by the touch of death. Nothing that is spiritual in friendship, or that is pure in human affection, can perish. Here the religion of Jesus comes to the heart of every man with the comforts and consolations of a better world. The redemption of the

whole man gives to the doctrine of a future life a palpable form and a practical worth all its own. The individual is saved. The growth of each one follows the law of its own life. The symmetry is, as we have elsewhere said, typical, and not ideal. The lines of separation between souls are not obliterated. The flower and fruit in another world are as different as the bud and blossom of this life. Each individuality is to be maintained with its symmetry of type and its treasures of soul experience. Thus, in the promise and in the procurement of a new and higher life for both soul and body, Christianity satisfies one of the most pressing of human necessities.

The only immortality, which filled the cultivated pagan mind and monopolized its aspirations, was the immortality of fame. This came from the fact that the moral convictions had melted away in refined self-indulgence, and the yearnings after a better life had perished in the excitements of an engrossing ambition. We meet everywhere in the Latin writers of the Augustan age the "*vivit enim vivetque semper,*" or one of its parallels in the "*est, eritque,*" or the "*manet, et semper manebit,*" or the "*viget, vigebitque.*" They never dwell on the hope of a reunion. Even Cicero, with a higher moral consciousness than his contemporaries, only gives way to a sense of his own loss in the death of his Tulliola. Neither he, nor the many friends who wrote letters of sympathy, could conceal the hollowness of all consolation apart from the hope of a conscious and happy reunion hereafter. Plutarch, too, could go no further in his letter to his wife than to speak of the death of their daughter as "a little blot" in the volume of their happy life, and add, as a mere sentiment, that the life of the little one had become divine. The only immortality

which moved these men was the reverence of after ages. Still humanity craved something more than this. And these authors betray at times those deeper yearnings which belong to our common nature.

Christianity does not aim to furnish materials in an immediate and direct manner to allay the evils of life. It could only do this by making self-sacrifice impossible, and by excluding all heroism from the kingdom of God. It meets the ills of humanity by moral and spiritual forces. It instils the principle of faith ; it inculcates the discipline of sorrow ; it evokes on every hand the charities and the sympathies of the favored ones of Providence ; and it engenders and makes real the hopes of a holier and happier life hereafter.

If Christianity was adapted to the peculiar wants and tastes of the cultivated classes alone, then its teachers would be philosophers, its Bible a speculative treatise, and its church an academy. As a philosophy, it might have had a success ; as a religion, it would have been doomed to a complete failure. Had it accommodated itself to the level of the more ignorant of the community, then we should have had another form of superstition, and Jesus would have been added to the gods of the Pantheon. But it adjusts itself to neither of these halves of our humanity, but is conformed to the permanent and universal capabilities of the race. It thus subordinates the intellectual to the spiritual nature of man. It places wisdom before knowledge, worship before culture. It reveals to man his true dignity, reconciles him to himself, and implants in his soul the principle of a new and higher harmony. In and by virtue of this very subordination, the human reason takes a loftier flight than when it moves alone, self-centred

and self-directed; for it transcends the intellect of the greatest and best, and stimulates the minds of even the lowliest. All are made to breathe the air of its grand mysteries, and to feel the glow and warmth that come from the atmosphere of a higher life. Under such an influence, the intellect cannot be dwarfed or become shallow from mere self-complacency. Knowledge has a religious aspect and worth; and the search for truth is seen to be the law of growth, and its results are made to be an eternal possession, and the means of an everlasting good.

Christianity does not ignore the æsthetic element in human nature. While it makes the conscience the regulative principle in the sphere of morals, it allows to the taste its own ample domain. Its attitude is clear and positive. Its central fact and its constitutive principle suggest the theory of the beautiful. Beauty is the infinite incarnating itself in the modes and forms of the finite. It is the divine embodying itself in the human. The divine thought, whether it be the right, the good, or the true, as it voices itself in life, is ever beautiful. The divine volition, as it passes into creation and settles down in nature, becomes an object of sublimity or of grace, according to the intensity of its presence and its movement. Beauty, then, is the ideal as it actualizes itself in nature, and as it is approached in pure and noble living, or as it is still further realized in the works of creative genius.

Christianity has ennobled art, and widened the boundaries of her empire. It has given to the endless changes and forms, and even laws, of nature a divine aspect. It brings out her hidden meaning and secret intent, and so enables the artist to embody the spirit of beauty in his own transcendent creations. In fact, landscape-painting,

whether it be an imitation or an idealization of nature, is in its highest form the product of Christian art. Christianity furnishes ampler and richer materials for the painter or the sculptor than can be found in the old mythologies, or in the lives of Pagan nations. Her history is full of saintly and heroic deeds, and her spirit must ever inspire the artist with purer and loftier ideals. Thus, while the Greek temple rested firmly on the soil, as though it would embody the sentiment of natural religion, the Christian dome and spire seem to belong to the sphere of the supernatural, and to carry along with them the hopes and aspirations of the worshipper. Thus, too, while antique art has had its day in the sensuous but faultless forms of beauty, and Catholic art its ideal in the Madonna, and in the wondrous mystic face of the child Jesus, we cannot doubt that a higher style of Christian art is yet to appear, to witness to the inspiration and the power of a purer faith.

But language is the most wonderful of all human creations; and the literature of a people is the grandest of all works of art, for it is the fullest expression of the national life. Its prose gives us the great deeds of the past or the present, or the results of pure thought in philosophy and in science. Its poetry gives us thought and feeling, sentiment and passion, crystallized in forms of marvellous power and loveliness. And its works of fiction embody, at the will of the writer, the historical, the speculative, and the poetic elements. But yet the literature of any people is the one monument on which all her men of literary genius have worked through all the centuries of her life. Christendom, too, has its literature, — the last growing product of its faith. Now, this is pervaded by a sense of the divine, and by an increasing reverence for humanity

The cosmic element gives place to the theistic. The literature of the modern period is more fully pervaded by the consciousness of an infinite personal presence than that of the classic period. The other feature is no less striking. There is a truer idea of the worth and dignity of man, and a purer and deeper sympathy with his woes, than is expressed in the writings of the ancients. We have a clear recognition of the rights of all, and a loving compassion for the misfortunes of all, instead of the deification of the few and the scorn of the many, instead of the hopeless sorrow over man's ills, or that remorseless contempt for his character, which marked the literature of Greece and of Rome.

The adaptation of Christianity to the moral necessities and susceptibilities of the individual soul, has been so often involved in this and the preceding chapters, that it need not be here formally presented. As a social and religious being, too, man needs a leader who shall be one with him in sympathy, and yet who shall so realize his ideals, and so exalt his possibilities, as to be forever the great centre of attraction for humanity. But the grave questions which here press upon our attention are to be considered in the last section of this work.

But Christianity does not cherish simply the passive virtues. Christian life is made to culminate in action. The will yields to God. Just here the religion of Jesus does meet a real demand of our nature. It gives us something to do. Man wishes to live a worthy life. He cannot do so unless the little events which make up our daily existence are ennobled. This is done by Christianity; for every honest pursuit is dealt with as a divine calling, and every duty has a divine blessing. A divine

joy is connected with all right living and doing. Our responsibilities are enlarged, our cares increased, and our sympathies rendered broader and purer by our hopes and beliefs. The law of self-sacrifice opens a noble career to many great natures. It is only Christianity that affords any chance for moral heroism, or that can inspire men and women with unselfish benevolence.

But one point is not to be overlooked. Man is more than an individual, however gifted, more even than a person moving from his own centre and regnant in his own domain. He is also a nature determined by the social forces beneath him and around him. He is a sharer in the common life of the society to which he belongs. He is the heir of all the past. Many of his greatest moral possessions have fallen to him by inheritance. Christianity does not turn aside from its legitimate path to reconcile the law of liberty with the law of necessity. Its spirit is practical, and not speculative. But it recognizes the bond of blood as well as the bond of virtue. It admits a community of life, and its bearing on the ultimate destiny of the individual. It adjusts itself to the fact that the race-life has fallen from its original level, and that it needs restoration. This must come from without and from above. It must be the deed-act of God. Christ, then, recreates our nature, and founds a new humanity. He restores the lost fellowship on a new and higher basis. He carries with him our common nature into the spiritual world, and forms a new gathering centre in the very presence of God. He incarnates the spiritual elements of his consciousness in the church he has founded, and makes his own life the source of all the higher life of humanity. So Christ touches the hidden springs of our social ex-

istence, as the conscience and the heart, the affection and the will of the individual man.

All other religions have been the resultant of the co-existence and coworking of the depravities and aspirations of the people among whom they originated. Thus they have been only in a very superficial manner adapted even to their own times ; for they seldom address humanity, and they never exalt her. The man is lost in the citizen, and the individual is sunk in the state, or his intrinsic greatness and worth are sacrificed to the lower side of his nature. They have been national and local in their character. They must grow on their native soil. If they are transplanted to a foreign clime, they are sure to die. Thus Mahomedanism belonged to the East, and could not maintain itself in Western Europe. Its civilization only flashed with a brief and unwonted splendor, and then died out forever. It now exhibits in its recandescence a remarkable spectacle. The Turks have held one of the fairest portions of Europe for some four centuries, — centuries of great progress. They had inherited, or might have inherited, the culture of their co-religionists. The soil, the climate, the location, and the natural resources of the country, ought to have made Turkey one of the ruling powers on the continent. But what is the fact in the case? All the progress which has been made is owing to an external pressure and influence, which have been felt in opposition to the authority of the Koran itself. She exists to-day by the sufferance of the great powers, — a sufferance made possible by their mutual jealousies.

But Christianity, unlike all other religions, was designed for no one nation and adapted to no privileged class, but suited to all men, wherever found, and so bears on its very

front the stamp of universality. In brief, it is prophetic of its own great future, and as a world-power must sway the centuries.

SECTION SECOND.

ITS HISTORICAL TRIUMPHS.

Christianity must, as we have elsewhere shown, organize itself in a divine society, else its forces are dissipated, and its power wasted. It must voice itself not only in the fixed form of a dead language, but in the living church. It must have an organism suited to its genius, and to the sphere of its existence and its activity. Every society of Jesus, organized in his spirit, and after his principles, is God's great agency for the conquest of the world. Its Sabbaths, with their historical and prophetic associations, its sacred seasons of worship, its memorial and symbolic rites, its consecrated ministry and membership, make Christianity the great aggressive and renewing power in human society. Its law-book and its church make it a permanent historical religion, destined, if from God, to realize its claims to universal acceptance. We are to test this power by an appeal to the past and to the present.

It is to be noted, that the mere spread of any religion is no proof of its divinity. That may depend in part on a resort to authority and force; and in part on its adaptation to the prejudices and passions of the community to whom it is addressed; and in part on its real superiority to those forms of belief which it supersedes. Thus even the minimum of truth may acquire, within a narrow circle, and for a limited time, the maximum of social power and influence. These principles are illustrated in a great degree in the

career of Mahometanism in the East, and in the rise and spread of Mormonism in the West. But when a religion conquers by its own spiritual agency alone; when it condemns at once the passions of the people, and the creeds of their leaders, and the policy of the state; and when, too, it elevates humanity in all directions, and helps man to become himself, — then it vindicates its claims to a divine origin.

The obstacles to the spread of Christianity were so numerous and so deeply rooted in the old Roman society, that it would have come to a speedy and ignominious end had it not been supernatural in its origin and character. To conquer heathenism was not to change a common opinion, or to overthrow any civil institutions, but to revolutionize and reconstruct the entire social fabric. It was to subdue prejudices, to originate new modes of thought, to start new currents of feeling, and to create new springs of action; for the heathen worship was embedded in the national rites and usages, was authorized by the government, was sanctioned by a rich and varied literature, was supported by all the allurements of art, was associated with the greatness and glory of the state, and was thus wrought into the very life of the people. The entire community, however divided between the sceptical leader, and the superstitious mass of their countrymen, were united in their opposition to Christianity. While the Jew hated it as an apostasy from the religion of his fathers, the Gentile scorned it as the offspring of Jewish superstition; the philosopher looked down on it as a species of morose fanaticism, and the entire literary class deplored its spread as the death of all culture; the citizens felt that it was a social pest, the cause of all their calamities; and the great body of the people spurned it as a religion without a

temple and without an altar, and so as atheistic; the priests despised it as a worship without the sanction of the state, and without the authority of antiquity; the magistrate persecuted it as revolutionary and disorganizing in its tendencies. The crowds of brutalized idlers were ready to wreak their vengeance on the professors of the new faith as opposed to their vices and their amusements; and the jugglers and artisans, and all the trades which were favored or supported by the idolatrous practices of the age, arrayed themselves in deadly hostility to the Christian religion. Still, Christianity without any foreign aid, by reason of its own exhaustless spiritual energy, and in spite of the violence and of the seductions of government, and in spite, too, of the horror of the stake and the arena, and of the calumnies and sophistries of pagan apologists, moved steadily on to universal dominion.

The concurring external conditions which favored its introduction in the Roman Empire only made its reception possible. They showed that the time of its appearing was providential, and gave one mark of its divine origin. But even the deeper causes which favored its diffusion witness to its truth. These were the general enlightenment, the growing sentiment of humanity, and the yearnings and aspirations of nobler souls. Thousands found their rest only in the religion of Jesus. A great social crisis had come, — when the forces of evil seemed ready to engulf all that was good; when the rising tides of corruption were ready to sweep away the growing ideals of truth and of goodness, — the crisis which was to put to a crucial test all the religions of the then civilized world. Christianity alone stood that test. It became the cement of a new society. But the glory of this new-

created social life cannot be accredited to the death of the old civilization. The soil must be prepared, but the germs of life are in the seeds of truth which a foreign hand has planted.

In three hundred years after Paul had entered the city of the Cæsars the conflict had virtually closed. The intelligence of the community had been won, and the mass of the people who thronged the cities accepted the Christian faith. Christianity came forth from sanctuaries unconsecrated, save as Christian homes, to take possession of the deserted temples of heathendom. It passed from the catacombs to the basilicas of Rome, and soon became the recognized religion of the empire. Its presence was felt, as a saving power, from the shores of Britain to the deserts of Africa, from the pillars of Hercules to the plains of the Euphrates. This wonderful triumph had been gained, not by the favor of the state, not by the strength of an organization, not by an accommodation to the passions and superstitions of the people, but chiefly by the preaching of the cross, by the unselfish lives of Christian disciples, and by the saintly heroism of confessors and martyrs. But these causes were secondary in their character, and derived their real efficiency from the presence of a living Christ.

But Paganism was hardly uprooted ere a new and untried conflict awaited the Christian church. The contest with the civilization of the South was followed by a struggle with the barbarism of the North. The wild hordes from beyond the Danube utterly overthrew the Western Empire, and even threatened the destruction of the entire culture of the classic period. Christianity must save itself in saving society. Had it not been divine, it would

have gone down, with all the treasures of literature and of art, in the mighty convulsions of the times. The currents of barbaric life would have swept it away, and all that the historic nations had gathered for their successors, had not the religion of Christ held within itself enduring vital forces. But these inroads were providential. Christianity needed fresh material. It found that in the energy and the endurance of these northern tribes. But it gained even more than these. Civilization had been saved by the empire at the expense of liberty. This was restored to the public life by the Germanic nations. Christianity appropriated this essential condition of all progress. It hallowed also the old Teutonic devotion to woman, and freed it, at the same time, from the coarseness which belonged to the manners of these barbarians. It resumed its missionary zeal. The monastery was planted in the wilderness, and became a school of industry and a centre of Christian influence. Here men labored and studied and prayed and taught. In a thousand ways, legitimate and illegitimate, Christianity worked at the fountain-head of all the great states which make up modern Christendom. And it was able to build up these states, in spite of the errors of doctrine and of practice which marred both the beauty and the power of its life.

And here the fact is to be noted that Christianity had to pass through the ordeal of its own corruptions. All other religions had died under the process of any radical reform. Now nothing shows more fully the inherent vitality of the religion of Christ than its own restorative power. The fact that it could exorcise the demoniac spirit of the hierarchy; that it could throw off the subtle and the monstrous errors of the schoolmen; that it could rid

itself of the worship of relics and of the idolatrous homage paid to the Virgin, — gives a sure promise of its ultimate and complete triumph over all opposing forces. The Reformation, then, of the sixteenth century, carrying with it the more intelligent half of Christendom, is a historical proof of the divinity of the Christian religion.

But though Christianity was early corrupted, yet it has wrought wonders in human society. It has elevated woman from her condition as a chattel and a drudge, and made her the companion of man; it has removed the brutal sports which disgraced Rome in the very days of her glory; and it has abolished serfdom and slavery from nearly all the civilized states of the world. It has profoundly quickened the spirit of humanity, checking the tyranny of princes, enlarging the privileges of the individual, mitigating the horrors of war, and founding everywhere the hospital and the asylum for the more unfortunate of our race. In this last respect Christianity is thoroughly humanitarian in its character. It alone of all religions had in the very centre of its nature a fountain of charity for all men; for though Nerva introduced into his government a provision for the children of the poor, and though Trajan made it an imperial institution, yet all this was a matter of state policy rather than the dictate of a humane and sympathizing spirit. A school for the education of idiots, and an asylum for the training of the deaf and dumb, would have been a moral impossibility. The state had no motive to found such institutions. The very best men among the millions of heathen who thronged the city of Rome would have laughed at the idea of organizing a society for the furtherance of any such charitable object.

It has become the great moral constitutive force in every

civilized state. It gives a spiritual centre of unity in the worship it established, and also creates a feeling of community of life among the nations of the earth. It insists on the duty of all to labor, and on the right of none to be idle. It maintains that wealth cannot be used for selfish purposes without endangering the social fabric. It stamps itself on the legislation of the country and on the administration of the laws. It stimulates learning and founds schools. It exalts the language and creates a literature. It condemns all forms of vice, but opens fountains of charity for all forms of human misery. It makes loyalty to God the governing principle of the state as well as of the individual. But Christianity makes itself felt far outside of the church, or of the direct influence of its ministrations. Men who never enter its sanctuaries, and never open its Bible, and never read its tracts, yet breathe the atmosphere it has generated. They belong by birth to a Christianized nation, and share in its common life; for a nation in the course of many centuries becomes Christian by the spiritual transforming life-process which moulds its character. It does not take this name because its leaders are Christians, or even because its public documents recognize Christian obligations; but because its common ideals, its common beliefs, and its common tendencies, are Christian. Thus it is that infidels are indebted to the very religion they reject for all that is purest and noblest in their writings. And thus, too, those reformers and philanthropists who work apart and aloof from every Christian organization, are dependent for success on that sense of duty and that sentiment of charity which Christianity has infused into the veins and arteries of social life. In fact, the religion of Jesus, that they so ungratefully ignore, had

so educated their consciences, and so softened their sympathies, and so intensified their convictions, as to have given them all the reformatory power they possess. Christianity creates currents of thought and feeling which noiselessly pervade the life of the nation, and save it from its own natural tendencies to corruption. It generates forces and reveals their tremendous power only when some gigantic social wrong necessitates a moral convulsion. It forms a public conscience, as is seen in the general maxims of morality and in the sentiments of honesty and of honor which are common to the entire community, even in those excesses which come from an outraged public sentiment, — a phenomenon quite uncommon in heathendom. It is this public conscience which moderates the heat of passion, restrains all forms of self-seeking, and which gives support and vigor to the authority of the civil law. It gives security to private and public credit, and makes passports and treaties inviolable. Its lofty religious sentiment humanizes society, ameliorates manners, and creates kindly sympathies and charities in every neighborhood. Christianity is the life of every political or civil reform. It favors such reforms. It demands the best means for securing the highest ideals. It thus leads the nation along the path of freedom and of virtue to its own highest goal; but it ever subordinates the individual nation to humanity, for it recognizes the brotherhood of nations as a governing element in the foreign policy of every political community. This participation in the life of a Christianized people is not to be confounded with the conscious fellowship of the soul with its God.

If it be asked why has not the religion of Jesus made wider conquests, and why its network of missions has not

produced even better and richer results than it has, the answer is at hand. It must submit to the law of human progress. Such is the divine plan. It cannot be spread at the expense of the destruction of human freedom and the annihilation of the dignity and worth of human nature. Ritter, in his "History of Philosophy," strikingly remarks: "The great influence of Christianity would be less questioned if it had not penetrated so deeply and so widely into our entire being. . . . We habitually bear about with us much that is exclusively Christian, which, however, having, as it were, become a second nature, is no longer looked upon as in any way an influence of Christianity, but is regarded as an ordinary element of man's character."

The extent and character of its triumphs cannot be ascribed to any other cause. The inadequacy of philosophy, or of any form of natural religion, or of any social reorganization, has already been shown. Now, the two great forces of social life are industry and intelligence. Commerce and trade are their direct fruits. But they fall, and must ever fall, when left to the natural course of things, under the ruling principle of human nature, — our common selfishness. These pursuits do most certainly lift communities out of the narrowness of isolation, and out of the ferocities of barbarism. They often engender the habits of honor and honesty, and still more often create that effeminacy of life which betokens, as it hastens, the overthrow of the state. The civilization which rests on such a foundation is always material in its character. The history of the great commercial states of antiquity verifies what we have stated; and the tendency of British dominion in the East, till Christianity interposed, abun-

dantly confirms the same position. All that is great in life, or in art, would be purely impossible in a civilization founded on industrial pursuits alone. The heroic or saintly elements in common life, and the splendid achievements in art, have come from a civilization pre-eminently Christian.

It remains to be considered whether Christianity has triumphed in the field of controversy as well as in the sphere of life. Has it successfully met the literary attacks of the different schools of doubt and unbelief? The history of Christian apologetics would form a work by itself, and a work, too, of great interest. We can barely touch a few of the main points in that history.

The pagan apologists denounced the Christian religion as revolutionary in its character, and unpatriotic in its spirit. The church fathers, in reply, showed that it was not violent in its methods, as its process was from within outward, and not the reverse; but that the individual and social changes it wrought were necessitated by a higher ideal, and were themselves the pledges of a firmer and better government. To the charge that the lower classes, and even the vicious, were invited to join the new faith, it was said, Christianity puts all on the same level before God, and so repels none, but seeks to save even the lowest. To the calumnies, which were so often reiterated in the pagan writings, the Christian apologists opposed the purity of both their faith and their lives, and exposed in return the follies of the popular belief. They insisted on the need of a revelation, and on the evidential value of miracles and prophecy, particularly of the latter. In one respect only both parties agreed in admitting the possibility and utility of the supernatural.

The Neo-Platonists, uniting Greek culture with Oriental speculation, and unconsciously borrowing much from Christianity, made a last stand for the old faith. They sought, by resolving all into allegory and symbol and myth, to eliminate from Paganism all its grosser features. But many of the fables would not yield a higher sense, and the gods lost their hold on the popular heart, when they lost their concrete significance. In vain they called up the heroes of their ancestral religion. Apollonius, of Tyana, could not for a moment take the place of Christ in the affection and reverence of the people. Neo-Platonism, in attempting to transmute the old religion into a philosophy, extinguished forever the last signs of its life. Most of the fathers looked quietly on this self-immolation. Eusebius alone made an extended reply, showing how unreliable was the reputed life of Apollonius, and how far below the miracles of Christ were the supposed marvels of his life.

The defenders of Mahometanism admitted the divine mission of Jesus, but insisted that he was subordinate to Mahomet himself. They attacked many of the Christian doctrines, but especially that of the triunity. These attacks, however, were weak compared with the counter attacks which Christian writers made on the sensuous aspects of the Mahometan religion, and on the claims of its founder as an inspired and authoritative teacher. They insisted, too, that there was no prediction of his coming in the Old Testament or in the New, that his doctrines were not in harmony with the older revelations, and that they were not authenticated by miracles.

The Deists admitted the existence of God, but rejected a supernatural revelation. This they rejected, chiefly on

the supposed inadequacy of evidence, and needlessness of its teachings. The answers given to these objections were full and satisfactory. It was shown, beyond all honest doubt, that there was a necessity for new life and new light, with new and higher sanctions; that the evidence for the truth of revealed religion was sufficient to make it obligatory on all men to receive it whenever and wherever presented; and that like objections could be made against the course of nature itself, and the natural religion which the Deists themselves professed to admit. The result of this controversy was clear and decided. Deism was wanting in philosophic depth, since it denied the immanence of God in nature and in life, overlooking the principle that whatever is absolutely dependent on a cause for its origin must also be dependent on the same cause for its continuance. It was equally wanting in openness and fairness, since it magnified the difficulties which touched only the surface of the question at issue; and, consciously or unconsciously, belittled those central evidences which in such a case must ever be final and decisive. The Deists were not only worsted in the conflict, but were treated with pitiless contempt by the sceptics who followed them.

The last foe which entered the lists against the Christian religion was Pantheism. Its attitude was the opposite of Deism, since it ignored the transcendence of God. It thus swept away the objective foundation of all religion. The answer to the fundamental principle of Pantheism may be summarily stated thus: It was a monstrous assumption, counter to the conviction of the reality of an objective world, of our own independent selfhood, and of the fact of human sin and guilt. But its two chief aspects were philosophic rationalism and critical rationalism.

The first would make Christianity a step and a stage in the great process of the world's development. But what step introduced it, and what step will follow and transcend it? Could there be anything more unhistorical and more unscientific than this assumption? Christ was not the creature of any age, still less the child of a culture eighteen centuries old. He was the creator of a new epoch, — the beginning of an endless cycle. It is always easy to assign men to their respective ages; for, however great they are, they receive in an untold measure more than they give. But, in the natural development of humanity from the heads of the race, no place can be found for Jesus of Nazareth. He inherits all of humanity by a supernatural birth, and glorifies it all by a supernatural power. Christ is not evolved from humanity, but a new humanity is, so to speak, evolved from him.

The second has made the credibility of the sacred records the chief object of attack. The rationalistic critics have assumed that all the narratives of miracles were unhistorical. This assumption has put them in the attitude of advocates, of polemics, and not at all of earnest and honest inquirers after the truth. Thus the force of external evidence has been made to give way to the necessities of their theory; and different, and often antagonistic, shifts have been resorted to in order to account for the narratives of the Gospels. Discrepancies have been sought for and intensified, and the underlying harmonies have been left all unnoticed. The most violent suppositions have been resorted to, and the most far-fetched interpretations given to isolated passages, for the purpose of throwing as much as possible of the New Testament into the second century of our era. But these rationalists have been answered by

men of equal learning and of a sounder philosophy. The result is that the New Testament stands on a firmer and broader scientific foundation than ever before. Defeated in their efforts to take possession of the citadel of our faith, they seek now to undermine the historical character of the Pentateuch and other outworks of Christianity. Such questions, though they have an important apologetic bearing, may safely be left to the province of biblical criticism.

The conflict with Judaism has been intermittent all through the history of the church. It has hinged in the main on the interpretation of Messianic prophecies. It does not belong to our plan to enter into the nature and results of this struggle. We only remark, that the numerous converts from the Jews to Christianity have felt that, without the historical Christ, Judaism must remain forever an unfulfilled prophecy.

In closing this section, we may well ask ourselves if the past triumphs of Christianity through so many centuries, against so many foes, in the sphere of life, and in the field of thought, is not a guaranty of its ultimate and complete victory as a world-power? This leads to another and kindred question: Will Christianity be as triumphant in the distant future, under all possible circumstances and contingencies, as it has been in the past? This opens to us the next and last section of this work.

SECTION THIRD.

CHRISTIANITY A FINALITY.

It is not necessary that a religion should be final in order to be divine. The earliest theophanies were only

preludes to Judaism; and Judaism itself was only a preparation for Christianity. But yet the religion introduced by Moses was perfect, in reference both to its immediate and to its ultimate design. It was only imperfect when viewed in a light in which it did not present itself. We can thus admit its provisional character, and still recognize its divinity. Christianity might have been an introduction to a higher economy, and so might still have been from God. In such a case, however, its nature and its claims would have been wholly different from what we actually have in the religion of Jesus.

But Christianity does present itself as God's last message to man. It claims to be the crowning and complete fulfilment of the past. It foretells no intermediate revelation which, in the distant future, is to take its place, but only its own struggles and its own millennial glories. Its one great promise is the spiritual presence of Christ till the end of probation; and its one great prophecy is Christ's personal return, to pronounce by his very presence the final judgment. The great Messianic period, which connects the first coming of our Lord with his second appearance, is always spoken of as the last grand era in the history of the race. The ultimate destinies of men in another world are made to depend on the reception or the rejection of the Christian religion. The church itself embodies the life of Christ, and makes his unembodied influence felt far and near; and its great symbols are to remain till the end of the world, and so seem to represent the final kingdom of God. Christianity, then, in its very nature, as an economy introduced by the Son of God, and carried on by his spiritual presence, and destined to be transfigured in heaven, itself precludes any further and higher

dispensations of divine truth. He who admits the truth of Christianity must admit its finality.

But is the view which Christianity presents of itself warranted by the facts in the case? Are all the conditions, on which it could claim to be the final expression of the divine will, fulfilled? The question remains to be answered. This answer is to be found in the following considerations: The very nature of Christianity determines its destination. It has no internal weakness. It is not inconsistent, and so self-destructive. It is not incomplete, so that its inadequacy should reveal itself more and more. The sources of its life are not found in anything that is local or national, nor do they depend on any human organization or appliances; else, in the course of centuries, that life might be exhausted. But its centre is the person and the work of Christ, — the Christ of the past, of the present, and of the future. This centre determines all its principles and all its precepts, and so relates them as to form a living harmonious agency. It makes and fills a circle as wide and as advancing as humanity itself. It brings God to man, and man to God, and bridges over the chasm between heaven and earth. This living Person, the centre and substance of Christianity, is the source of an endless life, and the ground of infinite hopes.

The religion which best meets the essential religious wants of the race has the best guaranty of its permanency. These wants remain the same through all the ages; for sin and guilt cannot be outgrown. Evolution only brings out what is in the fontal source. Just so long, then, as these elements enter into human life, just so long will there be the need of the religion of re-

demption. Humanity never will content itself with less than Christ. And can a greater than he appear, — one more the child of humanity, as well as the Son of God? Will the natural development of the race — for the objector here does not admit the supernatural — ever produce a greater healer and a greater helper for the sinful and the lost, than the Man of Calvary?

The test of eighteen centuries is not without its bearing on the point at issue. Christianity has been tried in the furnace of persecution, and in the crucible of doubt. It has stood the misconceptions of friends, and the perversions of enemies. Parasitical errors have not eaten up its vitality, nor have the gross inconsistencies of its professors, nor the open apostasy of some of its leaders, undermined its power and influence. It has survived the controversies of opposing sects, and the bitterness of their representative champions. It has been called on to meet tribes and nations of the most diverse culture and institutions. The centuries have not left it behind. They have not even sensibly diminished the moral distance which originally separated Jesus from his followers. The religion founded by him was never so strong as it is to-day. It is for the sceptic, then, to show what new danger it will have to encounter in the future, fatal alike to its claims and to its power.

But the religion which is to maintain itself hereafter must be in harmony with all that is true, and in antagonism with all that is false, in the life and laws and institutions of every people. It must be the common rallying centre against all forms of error and of injustice, against all wrongs, whether they be of society, or of the government, else the best men of the community will organize

outside of its pale. It must take this stand by virtue of its affiliation with all that is noble and pure in human endeavor. It must inspire all the humanitarian efforts for the elevation of the race. Christianity, as illustrated by the life of its Founder, and as interpreted by its noblest representatives, does, without doubt, meet this condition of its continued life. All great moral reforms have been the acknowledged, or unacknowledged, creations of its spirit. All the great movements in society have resulted from the conscious, or unconscious, application of principles enunciated centuries ago by Jesus of Nazareth. All the elements of progress which have been evolved in the growth of society, or have been worked out by men of genius, or have been set free by the decay of systems of oppression, have been incorporated in the Christian religion. Thus the principles of civil and religious freedom seized on by Rousseau and Voltaire, and prostituted by their disciples, in the excesses of the French Revolution, did, at last, find their real home in the bosom of the Christian church. They had gone out of their orbit, but were drawn back again as soon as the attracting power of Christian ideas made itself felt in society. And whatever of moral beauty, or of substantial value, can be found in the works of Newman, or of Parker, or of Comte, has its natural place in Christianity; for none of them come up to Jesus in the depth and tenderness of his sympathy for man, or in the recognition of the grand possibilities of humanity. Such sceptics have their uses in the providence of God. They help to bring out in a bold relief some neglected truth of Christianity, or help to give a final expression to some unformulated doctrine of our common faith. In short, the principles of Christian

ity are so central, so vital, and so increasingly fruitful, that they cannot fail in their application to meet the needs of every generation, and to accept, as the fruit of its own inspirations, whatever is noble in thought, or heroic in achievement.

Christianity insures its perpetuity by the ease with which it affiliates with all the results of scientific research. It is impossible that the advance in science should render religion superfluous, or in any way annul or weaken its claim to be of divine origin; for all truth has two aspects: the scientific, and the religious. The cycles of phenomena which make up any special science, point to, and illustrate, a transcendent cause; for they address both the intellect and the faith, both the constructive and the receptive sides of our nature, both the rational understanding and the religious sensibility. All the discoveries of science are the disclosures of a supreme intelligence, — the revelations of infinite wisdom and love. Progress in pure science alone can never solve the mysteries of life. The scientist, over whatever field he may traverse, can never pass the boundary which separates the natural from the supernatural. Thus the physiologist does at best but follow the telegraphic lines which connect the soul with the outward world. He marks their physical character, their changes, and their uses, and he notes their signs and signals; but he never comes face to face with the invisible, personal agent who receives and sends the messages. If he is a man of genius he may follow the border line which divides the physical from the spiritual, but he cannot go beyond that impassable limit. The naturalist, too, in his profoundest investigations, only ascends the stream of life, but never reaches

its hidden source, nor does he anywhere cross to the opposite shore. But the sphere of the known necessitates always the sphere of the unknown; and it belongs to religion to reveal enough of this to form our faith and to regulate our life. Science, then, can only bring out more and more fully the extent of our ignorance, and can only awaken more thoroughly our spiritual aspirations, and expose in a clearer light the imperiousness of our needs. Such is always the case when the facts and truths of science are allowed to address our religious consciousness. Every science, then, may be a school-master to lead the soul to its God. Some of the minor results may lead the interpreter to modify the meaning he will give to various passages of Scripture. They may even change his opinion on questions of chronology, or possibly go so far as to affect his *theory* of inspiration; but these effects are incidental, compared with the general and profound religious impression which all the sciences must make on candid and open souls. This is not inconsistent with the fact that an exclusive devotion to any one pursuit tends to narrow the vision, nor with the other fact that a personal repugnance to some of the aspects of religion will often make a man of science hostile to the claims of the pure and simple religion of Jesus. Christianity, then, hails with joy the growing enlightenment which advancing science is sure to create. Perhaps no one natural agency will do so much for her in the coming future as the crowning science of all, — social science; for, as the facts of life and of history are classified, and made to reveal the great laws which control communities and nations, it will become more and more apparent that the Christ of history transcends these laws, and that his

character and influence in the world belong to the region of the supernatural. In fact, the presence of that supernatural element, blending with the elements of our common humanity, will always make that science itself more or less incomplete and inadequate.

But if it be said that the religion of the distant future must be the absolute religion, we answer, though we do not like the expression, such is Christianity, — Christianity perfectly comprehended and completely realized in the life of humanity. There can be no other. There are no elements in any other system of belief which need to be appropriated and utilized. An eclectic religion was possible only in heathendom, where all was on the same level, and where all was the outgrowth of the varying union of our common depravities and of our common aspirations. But philosophy cannot construct a religion. It cannot do this, even when moving in the light of Christian faith, and even when drawing its profoundest utterances from that faith. Such a religion would want every essential which the soul needs. It wants a historical basis. It could have no objective media, — no deed-acts of God, — no facts of history of transcendent worth and influence. It would want a divine life. A religion which does not bring God into actual contact with the consciousness of his creature is simply dead. It matters not what form such a religion would take on, — whether it would be the worship of genius, or the worship of humanity, with the canonization of all her great heroes, — it would utterly fail to satisfy the cry of humanity, or even to stifle the prolonged wail of the centuries, which would signalize the extinction of a supernatural religion. The race will never be content with anything less than Christ. Such a religion might create

a school for the few, but it could not erect a church for the many. But if philosophy cannot pass for religion, can she dispense with it? Now what has she to offer? Only broad generalizations and bold speculations. But what comes of them, singly or blended? Can they efface the religious element from human nature, and satisfy the cravings and yearnings of humanity by an ideal system, however lofty and pure it may be? How idle the expectation! How empty the dream! The re-entrance of God into human nature and human history has given to Christianity just that realistic character which secures for it an endless life.

Christianity, then, is to be perpetual. It is ultimate and final. We are not called on to believe that any one church organization is to be the final one, or that any one written creed is to be the fixed and permanent one. The form of statement is provisional. Still, every lover of the truth, with any breadth of comprehension, must look with reverence on the great men of the church who have led their age in religious opinion, and who have helped their successors to broader apprehensions. It is only the religion of Christ, as presented by himself and by those who stood nearest to him and felt most fully the inspirations of his presence, that can claim to be the last message of God to the race.

The evidences for the divine origin and character of the Christian religion are accumulative, and in reality exhaustless. They will advance in interest and in value as the generations of men roll on. Each age will have just that weight of evidence which it can well bear. It could not be increased without interfering with that divine plan, by which God guards the freedom of man, and by which

he puts him in probation in the acceptance or the rejection of the religion of his Son. One is justified in rejecting Christianity only when he has demonstrated its falsity; only when, in spite of all the evidences, he clearly sees that it is of human origin. Such are the consequences which hang on the practical refusal or admission of its claims, that a slight presumption in its favor should govern the faith and control the life. But when its falsity is, in the light of the facts, vastly more incredible than its truth can be, then not to receive it is a crime against our Maker and our own souls! And when, again, it is absolutely inconceivable that the religion of Jesus should be false, how can we palliate our guilt in not accepting with **an ADORING AND GRATEFUL HEART ITS PROFFERED TERMS OF MERCY?**

INDEX.

PAGE			PAGE
ACADEMY of France, report against spontaneous generation,	13	APOCALYPSE required such a man as John, for its authorship,	61
ACCUMULATIVE nature of Christian evidences,	19	APOCRYPHAL gospels presuppose the genuine originals,	63
ACCURACY of the Evangelists in respect to geography,	53	APOSTOLICAL Fathers, their testimony to the Canon,	64
climate,	54	ARGYLL, Duke of, on man's place in nature,	43
products of Palestine,	54	on transmutation of species,	94
political affairs,	55	ART ennobled by Christianity,	206
domestic and social usages,	56	ARTISTIC spirit absent from the New Testament writings,	48
of Acts in notices of Greek and Roman life and manners,	57	ASSOCIATED philanthropy, its place in Christianity,	158
of the Epistles. Impossibility of imposture in this class of writings,	58	ATHEISM the alternative of rejecting Christianity,	113
ACQUISITION of property a duty,	157	ATTACKS upon Christianity by Pagans,	220
ACTS OF THE APOSTLES, accuracy of,	57	Neo-Platonists,	221
ADAPTATIONS of nature adjusted to each other,	27	Mahometans,	221
in nature not the result of self-adjusting forces,	31	Deists,	221
ADJUSTMENT of the vegetable and animal kingdoms to each other,	28	Pantheists,	222
ÆSTHETIC element in our nature not ignored by Christianity,	206	Jews,	224
AGASSIZ on transmutation of species,	92	AUGUSTUS sanctioned concubinage,	190
ALOGI rejected the Gospel of John,	67	AUTHORITY divine, needed to interpret the facts of revelation;	126
ANALOGY of nature points to immortality,	39	and to expound Christianity,	126
ANCIENT LATIN versions of the New Testament testify to the Canon,	69	divine, promised to the apostles, and claimed by them,	126
ANIMAL LIFE supported by organic matter,	28	AUTHORITY the rightful complement of impulse,	149
ANSELM'S argument for the existence of God inconclusive,	19	BASILIDES a witness for John's Gospel,	67
		BEAUTY, an end in nature, revealing the intelligence of the artist,	27

- BENEFACTANCE** should be direct and personal, not by proxy, . . . 158
- BODY**, the spiritual, how related to the physical, 139
- BRANIS** on the decay of Roman civilization, 191
- CÆSAR**, Julius, a disbeliever in the immortality of the soul, 34
- CALLING**, each has his appointed, . 156
object of, ultimate and immediate, 156
- CAUSE**, first and final, commensurate and identical, 30
- CAUSES** of the decline and corruption of Roman civilization, . . 188
- CELSUS** admitted the authenticity of the sacred writings, 68
- CERINTHUS**, the fourth Gospel attributed to him by the Alogi, . . 67
- CHARACTER** of the New Testament writings fixes their date, . 48
- CHINESE** faith in immortality why weak, 35
- CHRIST** the permanent miracle of human history, 105
sinless, 107
sinless, or the worst of sinners, . 110
reception of by his contemporaries, how explained, 112
the centre of all Christian doctrines, 130
- CHRISTIAN** ideal of life compared with the stoic, 161
church an indispensable embodiment of Christianity, 166
its essential elements, 167
- CHRISTIANITY**, or Atheism, no middle ground, 113
its relation to philanthropic associations, 158
its relation to civil life, 159
“ “ patriotism, 160
to be judged in its totality, . . . 130
a clearer and more effective republication of natural religion, . 131
alone reveals the sympathy of God, 132
its redemptive agency, how exerted, 136
- harmonizes human freedom and divine sovereignty, 138
not a code of ethics, but the realized ideal of a divinely human life, 150
a redemptive mediation, 203
allays the evils of life by an indirect method, 205
not the religion of a class, but of humanity, 206
recognizes the æsthetic element in our nature, 206
has ennobled art, 206
has elevated literature, 207
does not simply cherish the passive virtues, but culminates in action, 208
recognizes and remedies the fall of the race, 209
regenerates society as well as the individual, 209
a universal religion, 210
its truth witnessed by the causes which favored its diffusion, . . . 213
its victory over Roman civilization, 214
its victory over northern barbarism, 214
its victory over its own corruptions, 215
its relation to humanitarianism, . 216
“ “ the public conscience, 217
its progress, why so slow, . . . 218
Ritter's testimony to its influence, 219
attacks upon it by Pagans, . . . 220
“ “ “ Neo-Platonists, 221
attacks upon it by Mahometans, . 221
“ “ “ Deists, 221
“ “ “ Pantheists, 222
“ “ “ Jews, 224
a finality, 225
- CHURCH**, its foundation and growth unaccountable on the sceptical theory, 109
an indispensable embodiment of Christianity, 166
its essential elements, 167

CHURCH, its ordinances,	169	CORBIGNE, his testimony to the supernatural as an induction of science,	91
“ ministry,	170	CORRUPTION of Roman civilization, its causes,	187
“ day of worship,	171	COSMOLOGICAL proof of the divine existence,	21
“ relation to voluntary associations,	173	CREATION, presupposed in redemption,	133
its ideal imperfectly realized,	173	CREUZER makes monotheism more ancient than polytheism,	19
“ value and necessity,	174		
a universal spiritual empire,	176	DANA, Prof., his testimony to the supernatural as an induction of science,	91
founded on a recreated humanity,	177	DARWIN on transmutation of species,	92
not a communistic association,	177	DATE of the New Testament writings fixed by their composite dialect,	47
“ moral reform society,	177	their unartistic style, and their manifest freshness,	48
idea of, a spontaneous conception of its Founder,	178	DAY of worship a constitutive element of the church,	171
not a mere idea, but a realization,	178	DECLINE of Roman civilization, its causes,	187
a living organization, dependent on Christ as its life,	179	DEISTIC view of God's relation to the world,	100
its temporary imperfections and limitations anticipated by its Founder,	181	attacks upon Christianity,	19
its universality,	180	DELUSION not predicable of the sacred writers,	71
CHURCHES, equality of,	172	DESCARTES, his view of the proof of God's existence,	16
fellowship of,	172	DESIGN, marks of in a designer do not need to be accounted for,	30
CICERO on the existence of God, 16, 17		DESTINY of man realized not in the race, but in the individual,	40
CIVIL life regulated by Christianity,	159	DEVELOPMENT theory of the New Testament canon untenable,	81
CIVIL authority to be obeyed, with what limitations,	160	theory, scientific objections to it,	95
CIVILIZATION, modern, presupposes a real, historical, sinless Christ,	109	“ necessitates a beginning,	95
CLARKE, Dr. Samuel, his ontological argument for the existence of God,	21	“ of Christian doctrine, in what sense progressive	128
CLEMENT of Alexandria, his testimony to the authenticity of the sacred writings,	65	DIALECT of the New Testament a compound of Greek, Hebrew, and Christian elements,	17
CLIMATIC allusions in the Gospels, their truthfulness,	54	DISCREPANCIES in the Gospels no valid objection to their genuineness,	53
COINCIDENCES undesigned in the different books of the New Testament, their significance,	59		
COMTE, his hypothesis of three epochs in man's advancement,	103		
obliged to admit the need of religion,	104		
CONCUBINAGE, sanctioned by Augustus,	180		
CONVERSION of Paul not accounted for naturally or psychologically,	74		

- DISCREPANCIES** in the New Testament manuscripts insignificant, . 70
- DOCTRINE** and miracle to be judged as a whole, and not merely in detail, 90
- DOCTRINE** defined, 125
- Christian, must have the sanction of inspiration, 127
- Christian, in what sense progressively developed, 128
- DOCTRINES** of Christianity, their unity, 130
- DOMESTIC** and social usages accurately described by the sacred writers, 56
- DOUBTS**, even on essential points, do not necessitate the rejection of Christianity, 130
- EARLY** versions of the New Testament witness to its historical character, 68
- EGYPTIANS** firm believers in immortality, why, 35
- ENDLESS** nature of future retributions, 142
- EPICLETUS** on virtue and on prayer, 102
- EQUALITY** of all men, stoic and Christian view of compared, . . 164
- of all churches, 172
- ETHNIC** and Jewish preparation for Christianity, how combined, . 200
- EVANGELISTS** write as witnesses, not as critics, nor as moralizers, . 52
- EVOLUTION**, theory of disproved by the incarnation, 133
- EXCEPTIONS** to the general belief in God accounted for, 17
- EXISTENCE** of God, method of proving it, 13
- EXPECTATION** of future life, an argument for the immortality of the soul, 34
- the strength of this expectation proportioned to the elevation of the moral life, 34
- EXPOSITION** of Christianity by the apostles free and popular, rather than formal and scientific, . . . 127
- FAITH** the positive side of the Christian life, 116
- FAITH** finds its highest expression in love, 116
- FAMILY** life regulated by Christianity, 154
- FATHERS**, apostolical, their testimony to the canonical Scriptures, 64
- FELLOWSHIP** of individual souls with Christ, the prime constitutive element of the Christian church, 168
- of all churches, 172
- FINALITY** of Christianity argued from its nature, 226
- “ “ adaptation to human needs, 226
- from its past history, 227
- “ “ relation to social progress, 227
- from its relation to scientific discovery, 229
- from its being the absolute religion, 231
- FORCES**, persistence of, only another name for the abiding energy of God, 134
- FORGERY** out of the question in the case of the sacred writings, . 70
- FRAUD** pious, not admissible in the case of the New Testament writings, 71
- FREEDOM** and sovereignty, how harmonized in Christianity, . . 138
- GENERATION** spontaneous, rejected by the highest scientific authority, 134
- GEOGRAPHICAL** accuracy of the Evangelists, 53
- GOD**, existence of, how proved, . 13
- origin of the idea of, 16
- Cicero on the existence of, . . 16, 17
- existence of, Descartes' method of proof, 16
- existence of, historical proof, . 16
- exceptions to the general belief in, accounted for, 117
- the infinite designer and architect not an effect to be accounted for 30
- personality of, an argument for the immortality of the soul, . . 34

GOD , moral proof of his existence, 31	HUMILITY of Christ not inconsistent with his high claims, 110
existence of, Kant's argument, 31	HUNTER on relation of organism to life, 37
his personality triune, 132	HUNLEY on relation of organism to life, 37
his sympathy revealed only by Christianity, 132	admits the possibility of miracles, 87
his personality lost in his law, 146	on transmutation of species, 92
GOSPELS , their common type, 49	IDEAL , moral, wanting in the Old World, 148
bear all the marks of truthful testimony, 49	of life, stoic compared with Christian, 161
synoptical, specific character of each, 50	moral of modern scepticism borrowed from Christianity, 164
GOSPEL of Matthew, its specific character, 50	of the church imperfectly realized, 173
of Mark, its specific character, 50	IDEOLOGICAL distinguished from ontological, 21
" Luke, " " 50	proof of the existence of God, . . . 19
" John, " " 50	IMMORTALITY of the soul inferred from the divine personality, . . . 34
GOSPELS , apocryphal, presuppose the original and authentic, 63	" " expectation of a future life, 34
GOVERNMENT of God, evidences of, 32	of the soul relative, not absolute, 41
HALL , Professor, on the supernatural as an induction of science, . . 91	" " not fully established without the aid of the supernatural, 49
HARMONY between the natural and the supernatural, 84	an original and permanent endowment of the soul, 44
HEATHENDOM in what sense abandoned of God, 184	of fame the pagan aspiration, . . . 204
an ideal preparation for Christianity, 184	IMPERFECTION of moral government in this world an argument for immortality, 43
an outward preparation for Christianity, 186	of the church anticipated by its Founder, 181
a negative preparation for Christianity, 187	IMPULSE needs to be supplemented by authority, 149
HERACLEON wrote a commentary on John's Gospel, 67	INDESTRUCTIBILITY of force another name for the abiding energy of God, 134
HERETICS corroborate the testimony to the sacred writings, . . . 66	INDIVIDUALITY of character faithfully preserved by the evangelists, 59
HISTORY testifies to the need of revelation, 99	exemplified in case of Peter, . . . 59
HISTORICAL proof of the divine existence, 16	INFIDELITY a witness to the imperfection of moral government here, 44
character of the New Testament, 47	INFINITE , the idea of a necessity of human thought, 20
HITCHCOCK on transmutation of species, 92	the idea of, not merely negative, 20
on the supernatural as an induction of science, 91	more a feeling than a conception, 26
HUMANITARIAN activity the law of the Christian life, 158	
influence of Christianity, 216	
HUME'S argument against miracles answered, 67	

- series of finite causes and effects
 inconceivable without God, . . . 22
 Designer legitimately inferred
 from finite contrivances, . . . 30
- INSPIRATION an indispensable
 sanction of Christian doctrine, . . . 127
- INTELLIGENCE, marks of in nature
 threefold, 26
- INTERPRETATION of the facts of
 revelation must have a divine
 authority, 126
- IRENÆUS, his testimony to the
 Canon, 65
- JESUS the permanent miracle of
 human history, 105
 could not be deceived as to his
 own sinlessness, 107
 could not be a deceiver as to his
 own sinlessness, 108
- JEWISH theocracy, need of, . . . 194
 theocracy, origin of, 195
 and ethnic preparation for Chris-
 tianity, how combined, 200
 attacks upon Christianity, . . . 224
- JOHN only could have written the
 Apocalypse, 61
 his Gospel, its design, etc., . . . 50
 " " the complement, etc., . . . 51
 " " in harmony, etc., . . . 51
 " " its profounder charac-
 ter, etc., 51
- JUDAISM no product of pre-existing
 ideas, 194
 unaccountable if not of divine
 origin, 194
 as a preparation for Christianity
 real rather than ideal, 196
 a direct preparation for Chris-
 tianity, 197
 its prophetic character, 198
- JUDGMENT begins at death, closes
 at the end of the world, 139
 its decisions spiritual, not legal,
 grounded on faith, not on obe-
 dience, 140
 its decisions final, 141
- JUSTIN MARTYR, his testimony to
 the Gospels, 65
- KANT's moral argument for the ex-
 istence of God, 31
- LANGUAGE of the New Testament
 proves its genuineness, 47
- LATIN versions of the New Testa-
 ment testify to the Canon, . . . 69
- LAW without a lawgiver a delusive
 conception, 23
 usurps the place of God's person-
 ality in men's thoughts, 146
- LEGENDARY theory of the origin
 of the Gospels untenable, 80
- LIFE, Christian, character of, . . . 115
 spiritual, seated in the affections, 116
 " its manifestations, . . . 116
 divine, eternal in its very nature, 117
 " its relation to divine
 knowledge, 118
 its relation to right action, . . . 119
 divine, not a form or result of
 human culture, 120
 religious, natural types of diverse, 120
 divine, manifests itself by its
 fruits, 122
 Christian, its defects do not dis-
 prove its reality, 123
 Christian, a single instance of re-
 veals the presence of a supernat-
 ural agency, 123
 shortness of, makes future life
 necessary, 40
 its relation to the physical organi-
 sm, 37
- LIMITATIONS of the church antici-
 pated by its Founder, 181
- LITERATURE, influence of Chris-
 tianity upon, 207
- LOVE, the soul of faith, 116
 to God brings us into harmony
 with all his creatures, 117
- LUKE, design and specific character
 of his gospel, 50
- MAHOMETANS, their attacks on
 Christianity, 221
- MAN a religious being; this proved
 by his religious consciousness, . . 14
 the representative, 15

- MAN**, preparation for his advent in nature, 29
- MARCION**, a witness to Luke's Gospel, and ten of Paul's epistles, 67
- MARK'S** Gospel, its design and specific character, 50
- MARTYRDOM** not justifiable, unless the soul is immortal, 35
- MATTER** not eternal, but essentially dependent, 23
- MATTHEW'S** Gospel, its design and specific character, 50
- MICROSCOPIC** animals, their use, 28
- MIND**, not the result of organism, 37
- MINISTRY**, a constitutive element of the church, 170
- MIRACLE**, distinguished from prodigy and the monstrous, 86
 not impossible, 87
 logically related to doctrine, 89
 and doctrine to be judged as a whole, not merely in detail, 89
- MIRACLES** may be established by testimony, 87
 of Christ classified, 106
 wrought by the apostles a part of the supernatural in Christianity, 113
- MIRACULOUS** element inseparable from the character and work of Christ, 82
 its nature, 86
 distinguished from the supernatural, 86
 not to be verified by scientific tests, 89
- MONOTHEISM** more ancient than Polytheism, 19
- MONSTROUS**, the, distinguished from the miraculous, 86
- MORAL** proof of the divine existence, 31
 government, evidences of, 32
 ideal of modern scepticism borrowed from Christianity, 164
- MORALITY** in man not spontaneous and instinctive, but consists in loyalty to duty and obedience to law, 145
- MORTALITY** of man one of the chief sources of his misery, 203
- MÜLLER** on the earlier Monotheism of the Veda, 19
- MURATORIAN** fragment on the canon, 68
- MYTHICAL** theory of origin of Christianity untenable, 77
- NATURE** of the soul an argument for its immortality, 35
- NATURAL** and supernatural, harmony between them, 84
 religion distinguished from revealed, 104
 religion only a revelation of despair and death, 147
 religion, its sanctions too long delayed and too imperfectly recognized, 148
- NEARNESS** of God to his creatures the underlying truth of Pantheism, 131
- NEO-PLATONISTS**, their attacks on Christianity, 221
- NEW TESTAMENT** dialect a compound of Greek, Hebrew, and Christian elements, 47
- OBEDIENCE** to civil authority, its obligation and limits, 160
- OBSTACLES** to the spread of Christianity, 212
- ONTOLOGICAL** distinguished from ideological, 21
 proof of the divine existence, 19
- ORDINANCES** a constitutive element of the church, 169
- ORGANISM** the result, not the cause, of life, 37
- ORIGEN** quotes from all the canonical books, 69
- ORIGIN** of the idea of God, 16
 of Polytheism, 18
 " Pantheism, 18
- ORDER** pervades nature, and reveals the intelligence of the scientist, 26
- OWEN** on transmutation of species, 95
- PAGAN** writers corroborate the testimony to the Canon, 66
 attacks on Christianity, 230

- PALESTINE, products of, accurately reported by the evangelists,** 54
- PANÆTIUS** disputed the authenticity of Plato's Phædon, 67
- PANTHEISM, its origin,** 18
springs from the intellect, 131
its underlying truth is the nearness of God to his creatures. 131
- PANTHEISTIC** view of God's relation to the world, 102
attacks upon Christianity, 222
- PASTERN'S** experiments in regard to spontaneous generation, 134
- PATRIOTISM, its place in Christianity,** 160
- PAUL'S** conversion not to be accounted for naturally or psychologically, 74
- PERPETUITY** of Christianity does not imply perpetuity of any particular church or creed, 232
- PERSONALITY** of God an argument for the immortality of the soul, 34
of God the underlying truth of Polytheism, 131
of God triune, 132
" lost in his law, 146
- PESHITO, its testimony to the Canon,** 68
- PETER, his character consistently portrayed,** 59
- PHÆDON** of Plato, its genuineness disputed by Panætius, 67
- PHILANTHROPIC** associations, their place in Christianity, 158
- PHILANTHROPY, practical and self-denying, the law of the Christian life,** 158
- PIOUS** fraud not admissible in the case of the New Testament writings, 71
- PLATO, authenticity of his Phædon** disputed by Panætius, 67
- PLUTARCH** recognized the imperfection of moral government in this world, 44
- POLITICAL** accuracy of the evangelists, 55
- POLYTHEISM, its origin,** 18
- POLYTHEISM** springs from the heart; its underlying truth, 131
- POSITION** in life, providential, must be accepted, 155
- POSITIVE** character of future awards, 142
- POSITIVISM** inconsistent, with its own principles, 103
- POSITIVIST** view of God's relation to the world, 102
- PREPARATION** for man's advent, 29
- PROBATION** terminates with present life, 141
its unity confirmed by the analogies of nature, 141
- PRODIGY** distinguished from miracle, 86
- PRODUCTS** of Palestine accurately reported by the evangelists, 54
- PROPHECY, its general character,** 199
- PROPHETIC** character of Judaism, 198
- PROPERTY, acquisition of, a duty,** 157
- PROVIDENCE** interpreted by redemption, 135
no place for in stoic philosophy, 166
doctrine of, for comfort, rather than for guidance, 136
- PROVIDENTIAL** position in life must be accepted, 155
- PUBLIC** conscience formed by Christianity, 217
- PUNISHMENT** not restorative, 142
- QUALITIES** of mind and matter essentially different, 34
- RATIONALIST** view of God's relation to nature, 101
- REALISTIC** character of the Epistles, 127
- RECEPTION** of Christ by his contemporaries, how explained, 112
- RECREATION, its legitimate place in the Christian life,** 159
- REDEMPTION** the key to Providence, 135
- REDEMPTIVE** agency of Christianity, how exerted, 136
- RELIGION, natural and revealed distinguished,** 104

- RELIGION, necessity of, recognized**
 by Comte, 103
 natural, confirmed and enforced
 by Christianity, 131
 natural, only a revelation of des-
 pair and death, 147
 natural, its sanctions too long de-
 layed, and too imperfectly recog-
 nized, 148
 the soul of morality, 152, 161
- REPENTANCE** the negative side of
 the Christian Life, 116
- REPRESENTATIVE man, Christ the,** 16
- RESERVE** of the evangelists, . . . 127
- RESTORATION** hereafter not re-
 vealed in Scripture, 143
- RESULTS** of living not recognized
 as retributions, 147
- RESURRECTION** of Christ, no room
 for mistake or deception in regard
 to the fact, 72
 of Christ, the great proof of im-
 mortality, 139
 body, its relations to the present
 material body, 139
- RETRIBUTIONS** of the future world
 positive in their nature, and end-
 less in their duration, 142
- REVEALED** religion distinguished
 from natural, 104
- REVELATION** must have a histori-
 cal basis, 98
 would be needful, if man had not
 fallen, 98
 still more needful in view of
 man's sinfulness, 99
 character of, not to be judged à
 priori, 100
- RITES, symbolical, a constitutive**
 element of the church, 169
- RITTER** on the decay of Roman civ-
 ilization, 191
 on the influence of Christianity, . 219
- ROMAN** civilization, causes of its
 decline and corruption, 187
- SELFHOOD** our, in its entirety,
 recognized and respected by
 Christianity, 153
- SENECA** on compassion, 163
 on forgiveness, 163
- SENECA** and Paul compared in refer-
 ence to their teaching, 163
 advocated suicide, 191
- SENSE** of God's personality lost in
 his law, 146
- SHORTNESS** of human life makes
 future life necessary, 49
- SINLESSNESS** of Christ, 107
- SCEPTICISM** modern, borrows its
 moral ideals from Christianity, . 164
- SOCIAL** life regulated by Chris-
 tianity, 155
- SOVEREIGNTY** and freedom, how
 harmonized by Christianity, . . 138
- SPENCER, Herbert,** his testimony to
 the insufficiency of the natural, . 129
- SPONTANEOUS** generation, rejected
 by the highest scientific authority, 134
- SPREAD** of any religion no proof of
 its divinity, 211
- STOIC** ideal of life compared with
 Christian, 161
 philosophy leaves no room for
 Providence, 162
 doctrine of human equality differs
 from Christian, 164
- STRAUSS** rejects the idea that
 Christ's apparent death was but a
 swoon, 74
- STRUCTURE** of man differs from
 that of the gorilla, 42
- SUPERNATURAL** element insepara-
 ble from the character and work
 of Christ, 83
 idea of, defined, 84
 distinguished from miraculous, . 86
 its harmony with the natural, . 84
 idea of, in analogy with common
 experience, 85
 as a fact, apart from Christianity, 90
 its occurrence an induction of
 science, 91
 inseparable from Christianity, . 105
 works of Christ but natural to him, 106
 the, restored, not disturbed, the
 order of the world, 113
 element in the doctrines of Chris-
 tianity, 123

- SYMPATHY of God revealed only by Christianity,** 132
- TACITUS, his testimony to Christianity,** 78
- TELEOLOGICAL proof of the divine existence,** 25
- TELLER rejects the idea that Christ's apparent death was but a swoon,** 73
- TERTULLIAN, his witness to the Canon of Scripture,** 65
- TESTIMONY valid evidence of the miraculous,** 87
- † the supernatural as a legitimate induction of science, 91
- THEOCRACY Jewish, need of,** 194
- origin of, 195
- THOUGHT, not a product of the brain,** 37
- TRANSMUTATION of species cannot be established,** 92
- of species, scientific testimony against it, 92
- TRUTH of Christianity witnessed by the causes which favored its diffusion,** 213
- UNCAUSED Being, an, above our conception, but not contrary to our reason,** 24
- UNDESIGNED coincidences, in the different books of the New Testament; their significance,** 59
- UNITY of design in nature,** 29
- not to be affirmed of the soul's essence, 36
- of consciousness, a necessary truth, 36
- of Christian doctrine, 130
- UTILITY, an end in nature, revealing the intelligence of the mechanician,** 27
- UNIVERSALITY of the church, in adaptation and in fact,** 180
- VALENTINUS a witness for John's Gospel,** 67
- VALUE of the Christian church,** 174
- VARIATIONS in nature, tendency to, counteracted by tendency to reversion,** 94
- VEGETABLE life supported by inorganic matter,** 28
- VERSIONS early, of the New Testament, bear witness to its historical character,** 68
- VICTORY of Christianity over Roman civilization,** 214
- over northern barbarism, 214
- over its own corruptions, 215
- VOLUNTARY associations, their relation to the church,** 173

THE END.

320
560
6360

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: August 2005

PreservationTechnologies
A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

LIBRARY OF CONGRESS



0 014 653 713 3

