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Princeton Review

THE

PRESBYTERIAN QUARTERLY

AND

PRINCETON REVIEW.

EDITORS:

LYMAN H. ATWATER: HENRY B. SMITH.

NEW SERIES.—VOL. V.

1876.

NEW YORK:

Published by J. M. SHERWOOD,
75 JOHN STREET.

PRINCETON: MCGINNESS & RUNYAN.

PHILADELPHIA: PRESBYTERIAN BOARD OF PUBLICATION, 1334 Chestnut St.

AMERICAN NEWS CO., NEW YORK NEWS CO., *General Agents.*

Press of ROGERS & SHERWOOD, 94 & 96 Nassau Street, New York.

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NEW SERIES, No. 17.—JANUARY, 1876.

Art. I.—THE AUBURN DECLARATION.

By Rev. E. D. MORRIS, D.D., Professor of Theology in Lane Theological Seminary.

AMONG the treasures preserved in the Library of Lane Seminary, is the original draft of what is widely known as the AUBURN DECLARATION. More than thirty years after its preparation, just when the separated Presbyterian Churches were happily uniting, this interesting historical document was presented to the Institution by its author, the venerable BAXTER DICKINSON, D.D. It was also accompanied by valuable memoranda with respect to its authorship, and to the circumstances which occasioned its preparation. Its contents have at various times been made public through the press, and have recently been incorporated under another name in the Presbyterian Digest. Its doctrinal quality and its important historical relations to the Presbyterian Church, both as separate and as united, are such as justify its further introduction to public notice in the columns of our denominational REVIEW. What will be attempted in the present article, is a narrative of the origin of this declaration, an analysis of its contents, and a brief discussion of its doctrinal significance and value, as one among the interesting memorials of our beloved Zion.

It is hardly needful to say that this task is undertaken in no conscious mood of partisanship, and with no anticipation of awakening old animosities or arousing new oppositions, but

load referred to is not from God, but from man, and instead of consisting of benefits, is the burden of oppression. The correct rendering is, "Blessed be the Lord day by day; whoever lays a load upon us God is our salvation;" that is to say, whatever be our burdens he will rescue us.

Art. III.—JESUS AND THE RESURRECTION.

By THOMAS H. SKINNER, D.D., Cincinnati, Ohio.

HUMANLY judging, it was a superhuman undertaking for a few Jews, poor fishermen of Galilee, and Saul of Tarsus, a disinherited son and recent convert, to establish the name and Gospel of Jesus Christ in the chief cities of the Roman empire, and so to establish them as to secure their eventual triumph throughout the whole world.

Here was a new thing upon the earth. There had been nothing like it in all previous history. There has been nothing like it in all subsequent history. No mind could deduce the idea of the actual person and work of Christ from the Old Testament Scriptures, or from anything else. Those who took these Scriptures as the basis of their Messianic expectations, formed a totally different conception both of his person and his mission. Some time after his appearance in the world, there was found to be a marvelous congruity between the Old Testament statements and the living Christ of Galilee. The promises that ran through the Bible, of a Seed that should bruise the head of the serpent; of one in whom all the nations of the earth should be blessed; of a prophet, like unto, but superior to, Moses; of a king, in comparison with whom David and Solomon were as nothing; of a priest, before whom Melchisedec and Aaron would pale—a priest upon a throne; of a Messiah who should be despised and rejected of his people, and suffer and die as an atoning sacrifice—all this became clear and vivid. But so intermingled and seemingly conflicting were these descriptions, that no Jew, no Gentile, ever had a

just conception of the actual, veritable Christ in his mind before his advent, and no god or goddess, no priest, no king, no hero, no teacher, no martyr, no mortal, was ever heard of that bore resemblance to him. And since his disappearance from the world, all the "false christs" that arose in Judea, all reformers, and propagators of new religions, such as Mahomet, Swedenborg, Irving, all, of whatever country, name, or pretensions, have been so utterly unlike Jesus Christ as never rightfully to be named in comparison with him. He stands solitary and alone, alike in human history and in human mythology. He was an humble and obscure man, who wrought at the bench of a carpenter till he was thirty years of age, when he became a public teacher and reformer; proclaiming the highest morality ever taught on the earth; enforcing with utmost sanctions and personal example, supreme love to God, and a love to man like that to oneself; a love to the poor and neglected, to enemies and persecutors; honesty, integrity, and universal righteousness; courtesy, contentment, and chastity—all welling up from the secret life of the soul, from a new heart and a holy spirit. He inculcated a nobility, generosity, and magnanimity of character before unheard of, to be evinced in self-denials, self-sacrifices, and consecration to the good of others. And with all his personal humility and unearthly teaching, he boldly and persistently claimed to be the only Son and equal of the Eternal God—omniscient, omnipresent, and almighty—profoundly intimate, yea, one with the Father. He announced himself a King, the King of kings and Lord of lords, possessing all power, rule, and authority in heaven and on earth. The mightiest and proudest monarch and conquerer never dreamed of royalty so supreme, of dominion so vast and enduring. This strange, unique, before unconceived and inconceivable Person, spent three years in his ministry; a ministry filled with words and deeds of surpassing love, a love as incomprehensible as were either his person or his claims. By his strange and unhuman life he brought upon himself the enmity of the priests and rulers and chief men of his people, which culminated in his arrest and trial before Pontius Pilate, followed by an ignominious death, and his burial in the sepulchre of Joseph, of Arimathea.

Such a life, closed by such a death, was utterly unanticipated,

and in itself is a dark and insoluble enigma. He had proved himself possessed of ample power to prevent his execution and death, but he did not use it. He, calmly, for reasons all commanding to himself, chose to suffer, to agonise, to die. As he said, "No man taketh my life from me. I have power to lay it down, and I have power to take it again."

Now, according to the Scriptures, this enigmatical life and voluntary death of Christ are of the very essence of Christianity; and yet, peculiar and marvelous as were that life and that death, had the career of Christ closed with his burial, there could have been no intelligible Old Testament, no New Testament, no Church, no Christendom, no hope of heaven, no fear of hell. His name would speedily have perished from among men. A dead Christ could not make a living religion. A crucified Christ, moldering in the tomb, never could have moved and shaken to its centre and revolutionized the Roman empire, and on the ruins of its idolatry and pagan civilization built up historic Christendom. A dead Christ could awaken neither faith, nor hope, nor zeal, nor sacrifice in his cause. Nothing but disappointment, dismay, and despair on the part of his friends, would follow his final destruction. His death would be a death-blow to any religion he might have proclaimed in his life.

Thus we reach the one conclusive, all-interpreting, all-powerful fact, that Jesus, crucified, dead, and buried, *rose* from the dead. He came out of the tomb a living, immortal man. A more stupendous, transcendent event cannot be conceived, and it is impossible to exaggerate its importance. The religion, civilization, and progress of Europe and America are founded upon it. It is an event which throws back its radiance upon the death, life, and birth of Christ, upon all the Old Testament types and prophecies and promises; an event which created the New Testament, and gave vitality to Christian morality and faith and hope; an event which is more and more changing the face of the world, and is destined to purify and bless the earth with peace, righteousness, and all prosperity, and to crown the race with everlasting honor and glory.

This event formed the staple and substance of apostolic discourse. It was specifically for their testimony to this fact, that the apostles were selected and trained. "Him God raised

up on the third day, and shewed him openly ; not to all the people, but to witnesses chosen of God, even to us."* When Judas had hanged himself, Peter declared that "one must be chosen and ordained in his stead, to be a witness with us of the resurrection of the Lord Jesus."† The prominence thus given to this event was well and wisely ordered. The condition of the world was such, that, in laying the foundations of Christianity, it became absolutely necessary to insist upon and establish this as a regnant, outstanding, incontestible fact. It could not be treated as a subordinate and secondary matter.

In later years other truths have been brought to the forefront. In the fourth century the Trinity and the Person of Christ were regarded as of preëminent importance, and absorbed the mind of the church. In the sixth and seventh centuries, the fall of man in Adam, and his spiritual condition in consequence, were the chief topics of thought, writing, and discussion. In the sixteenth century, justification by faith alone, without works, loomed up into singular grandeur and power. Again, in the revolving circle of time, "Jesus and the Resurrection" is emerging into a position of first importance and significance.

There is abroad in the world a vast amount of thought and speculation, whose tendencies and statements are such as to unsettle the Christian faith by unsettling and upheaving its deepest foundations. It is intrenched in the broad and noble domain of science, and is put forth, enforced, and illustrated by minds of unusual power and culture. It has penetrated and impressed large sections of society through books and lectures, magazines and tracts, and newspapers and conversations. In its spirit and tone it is exceedingly dogmatic and confident, often contemptuous and flippant. Its pretensions are enormous. It aims at nothing less than the overthrow and annihilation of the venerable fabric of Christianity, and to place itself on the very throne of the universe.

Unquestionably, the most effective answer to all this would be found in the consistency, beneficence, and blessedness of the lives of professing Christians. Where rare and precious fruits abound, the tree is accounted worthy and vigorous. "So is the will of God, that with well-doing we put to silence

* Acts x : 41.

† Acts i : 22.

the ignorance of foolish men,"* and by our simple faith and manifest godliness, we should prove that the foolishness of God is wiser than men, and the weakness of God is stronger than men.

But our religion has always needed other defenses ; partly because of the palpable shortcomings, inconsistencies, and worldliness of the church ; partly because of the distortions and misrepresentations and high-handed abuses practiced in its name ; and partly because the wise and mighty and noble of this world resist, as by an irrepressible instinct, the humbling, self-renouncing, and condemning teachings of the religion of the cross. And when they cannot put it down by physical force, as for several centuries they attempted to do, they will bring all the urgency of their intellectual and acquired resources, all their reason and rhetoric, and wit and ridicule, to compass their end. Hence, in all ages, those who have been set for the defense of the gospel, have ever been ready to come to the front, and utter good, brave, and strong words, urge clear and solemn arguments, and assail the citadel of the foes of the blessed religion they maintain. There is a vast library of so-called apologetic or defensive Christianity, and its service has been incalculable.

The leaders in the school of thought to which we now refer have one general drift, if not avowed purpose, and that is, to get rid of a personal and living God, and so of Christianity, by showing that he is wholly unnecessary in the assertion of the stability, unvariableness, unchangeableness, and omnipresence of what they call the laws or order of nature. These are accounted all-sufficient for all things, and therefore there is no place for God, or for Jesus Christ, as his only Son and our Redeemer. With them nature is all inclusive. Anything beyond nature, anything above nature, anything other than nature, is denied as a sheer impossibility. Whether God, in the beginning, *created* the universe in substance and in germ, and disposed it in its orderly motion and progress, is a question which puzzles and baffles most of these teachers. But the universe once existing and put into working order, they all agree that any interference with, any suspension, any alteration of this order, is inadmissible. Providence and Redemption are both

excluded ; and the Bible record of miracles and prophecies, of spiritual and eternal and divine revelations, the entire scheme of Christianity, is unreliable, unhistoric, legendary, and mythological.

Of course, if this absolute and universal proposition respecting nature and its laws could be established, if these men could prove their doctrine, the entire fabric of our religion would be demolished. If this proposition is true, there *can* be no real exceptions ; apparent exceptions are only such in appearance, and must be explained away. We all agree in this. As the Apostle Paul, in an analogous case, argues, if the broad and absolute statement, "there be no resurrection of the dead," is correct, then it follows, inevitably, that Christ is not risen. But in both these cases, the general and the specific, the proof is not yet produced. Such propositions, in their very nature, are incapable of demonstration. If all things, from the beginning of the creation, had continued to this day without interruption or change, this would not prove their inherent and necessary unchangeableness. The shining of a star ten millions of ages would not prove that that star would *never* cease to shine. If no man, not even Christ, had ever been raised from the dead, this would not prove that no one ever would be in all the future. The mind of man is too limited to collect and arrange and pronounce judgment upon all the data requisite to such sweeping and momentous conclusions. And 'it is sad, inexpressibly sad, to see so many of our writers and speakers, so many of our bright and cultured young men and maidens, taken in the net of this pretentious, dazzling, and fascinating sophistry, that thus overrides and ignores the very first principles of logical reasoning.

The assumption, the fundamental proposition, that nature includes all things and excludes everything but itself, God and Christ and heaven and hell, must be demonstrated beyond all peradventure, must shine like the sun in a cloudless sky, before any living soul ventures his destiny upon it, by rejecting in its name the Christian religion. But this has been the course of multitudes from the beginning ; science, falsely so called, as well as "old wives' fables," have carried them away. It is no strange thing, however sad and painful it may be, that is happening in our day. When every scientific atheist and doubter and

reviler lies beneath the clod of the valley, Christian faith and hope, Christian peace and glory, will survive in undiminished, ever-increasing power.

Christians hold to "the order of nature," to the uniformity, certainty, and dependableness of its laws, as truly as do our adversaries. We believe, that "while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."* Only, with this we believe more. We believe in powers *above* nature, which work *in* nature, without disturbing its harmony. We believe in an omnipresent, ever-being, ever-active God. We believe in mental, moral, and spiritual forces, that are free and responsible. We believe in the presence and operations of the Holy Ghost, independent of, never infringing upon, yet controlling the vital powers in the material and mental spheres. And we believe in real, veritable, actual miracles, in the exercise of divine energy upon and in the very laws of nature themselves, suspending and reversing them, and introducing new and supernatural effects; and we believe that such miracles are at the very foundation of all revealed religion, that without them there could be no such religion.

Now, as we have seen, we are roundly, emphatically told that a miracle is impossible. To make this assertion is easy; to buttress the assertion with a great show of learning and plausible statement is very easy; but actually to prove it is another matter. If we can produce *one* miracle, a true, veritable, and demonstrative and divine interposition, which is above and other than the order of nature, this finishes and closes the argument. Its foundations are destroyed, and the superstructure falls and crumbles. There is nothing more to be said in its defense. The confident and proudly asserted proposition is gone; and we claim the miracles of the Bible, one and all, to be just such divine interpositions.

In making this broad claim, we are met with the reply, that these miracles, so called, are not properly attested; that having been wrought among a very ancient, very ignorant, and superstitious people, incapable of a scientific judgment upon them, they are without exception improbable, and that most of them are absurd on their face—in fact, that they are inherently im-

* Genesis viii : 22.

possible. This is a common answer to the claim we make. The reply is worked up after this manner : certain of the recorded miracles are selected, which, taken by themselves, look very improbable, such as the standing still of the sun and moon in the valley of Ajalon ; the falling of the walls at Jericho at the blast of the rams' horns ; the speaking of Balaam's ass ; Jonah in the belly of the fish three days and three nights ; the three young Jews in the burning, fiery furnace—and we are asked, are such things credible ? Are they not simply ridiculous, if taken for truth ? They can only be creatures of a bold fancy ; exaggerations of a people who deemed themselves the exclusive favorites of Heaven ; they are like the myths and legends of unhistoric periods in other nations. And these, being thus disposed of, of course the book that reports them is discredited as a sober and serious revelation from God, no better than the works of Plutarch, or Zoroaster, or Mohammed.

All this, which is supplementary to the fundamental scientific position of our adversaries, may be considered very shrewd and smart—a happy way of putting contempt upon the ablest and best minds of the last eighteen centuries. But is this sound reasoning ? Is this a fair or honorable method of treating the foundations of that religion, which, with all its perversions and abuses, has been the mightiest power for good in human history ?

The central miracle of the Bible, that which gives meaning, probability, and certainty to all the rest, and to all the teachings of the book, is *the resurrection of Jesus Christ*. It is the one, the only key to the Scriptures, the clue to a labyrinth which else is an utter maze and mystery, the light streaming through all the ages from the creation to the judgment, from Paradise lost to Paradise regained. This was the view of the Apostle Paul. Nothing in all the past, nothing in all the future, was of any value, except as “ Jesus and the Resurrection ” gave it value. If this miracle could not be established, the Bible could not rightly command the obedience of men as the Book of God. “ If the dead rise not,” says he, “ then is not Christ raised ; and if Christ be not raised, our preaching is vain and your faith is vain ; ye are yet in your sins. Then they that are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable.” * Un-

* 1 Corinthians xv: 16-19.

less he was raised again for our justification, we are still condemned and lost. The whole argument is surrendered by the apostle, if Christ was not raised from the dead ; and he, with the most unshaken confidence, with the completest satisfaction of his reason, his judgment, and his heart, hinged every thing, for time and for eternity, upon it. It is perfectly evident, that if Christ was raised from the dead, then the proposition that miracles are impossible is once and for all disproved. And next, all the miracles of the Bible are put upon their proper basis, and their peculiar character ceases to be an objection against them, and as they are part and parcel of an entire scheme of Divine revelation, they become not only not difficult, but easy of credit and acceptance. Yea, and more ; such an indispensable cornerstone is the Resurrection of Christ, that if previously every other miracle of the Bible had been received, the failure to sustain this will cause the entire arch of Divine revelation to fall to pieces.

Now, if the resurrection of Jesus Christ actually occurred, it is admitted on all sides to be a supernatural event, a true, indubitable miracle. It is an effect beyond all the known or conceived or conceivable causes in nature. It is a direct reversal of the order of things. It is beyond finite, beyond measurable power. According to what is accounted the fixed, inviolable order of nature, Jesus Christ once dead must remain dead. His soul once severed from its vital union with his body, must remain severed. The tissues, the blood, the muscles, the skin, the bones, every organ and part of the physical structure, must degenerate and dissolve, and eventually disappear from all association with the body that was buried. But, contrary to this known and undisputable order of nature, the New Testament records declare, with the utmost distinctness, with an amount of evidence so great that if it were multiplied ten-fold it would not be more satisfactory, staking everything divine and human in religion upon the declaration, they declare that Christ did not remain dead, that his soul and body did reunite in an indissoluble union, that his flesh did not see corruption, and that on the morning of the third day he emerged from the tomb the very same man he was before his crucifixion.

What then is their witness to this most stupendous, con-

fessedly miraculous event? What is the nature of that evidence upon which the entire religion of Christ is made to rest? These are fair, these are necessary questions, and the answers to them must be full and complete; the fact asserted must be put beyond the range of all reasonable doubt; it must be established so clearly as to command the assent of every candid, unprejudiced mind. The friends of Christianity are more deeply interested in this than its adversaries can possibly be.

Let the precise thing we seek, the specific thing to be established, be distinctly before us; it is the simple fact, that Jesus Christ, who lived in Palestine thirty-three years, and was crucified, dead, and buried, lived again. This, only this, all this, is the question—*How* this revivification, this resurrection was produced, the means and methods and processes by which it was accomplished, are not within the scope of the evidence offered. We leave this out of the discussion, and fix our attention on this one thing, was Jesus Christ alive again after he was dead? And in settling it we need no theories, no philosophy, no acquaintance with science; we need nothing but common-sense.

If we can get ourselves into this posture of mind, a very large portion of the difficulties that have environed the subject, vanish. Those who deny the fact, do it, not so much by discrediting the specific proofs offered for its establishment, as by raising and pressing the inquiries, is it credible, is it possible, is it not absurd? Who can conceive it? What power exists adequate to its production? And thus the mind is drawn to what is unlikely and marvelous and incomprehensible, and the discussion is diverted to matters beyond all common experience and observation. And it is here that modern scientific infidelity labors and creates confusion and doubt.

But this is all a forbidden field. Neither science, nor philosophy, nor evidential religion may enter it. All supernatural action, all creative work, all miraculous processes are, in their very nature, beyond our perception, beyond our comprehension, beyond our powers of observation. We have no faculties by which to note and compare and judge them. The interior secret process of such an event as the resurrection of Christ from the dead, like many of the processes of nature itself, cannot be discerned and explained. *How* the seed which we put into the ground, and which there corrupts and dissolves, "dies,"

as the apostle expresses it, is vitalized and germinates and brings forth fruit, first the blade, then the ear, after that the full corn in the ear, the wisest husbandman or philosopher that ever lived knows not. As we know not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child, even so we know not the *how*, or the *method*, of the working of a miracle. It is unsearchable, past finding out.

What then are we to do, in order to settle beyond all fair controversy, and to justify the faith of Christendom in the fundamental, all-verifying miracle of the resurrection of Jesus Christ? We answer, that it is sufficient that we simply establish the fact that he was actually alive again after he was dead; and we do this by the testimony of the human senses—of touch, hearing, and sight, appropriately reported and authenticated. These senses have to do only with sensible things—with the objects handled, heard, and seen, with these only.

That Jesus Christ lived in Palestine, a man among men, is known, just as we know that Alexander, Hannibal, Nero, Socrates, Plato, and Plutarch lived, each a man among men. Only, the proof of this with respect to Jesus Christ is immensely superior, compared with that which we have for the existence of these men. Their fellow-men saw, heard, handled them; walked and ate and drank with them; and competent contemporary writers recorded their lives and deeds. We have not the least difficulty in believing their testimony. The person and life of Jesus Christ were evidenced in precisely the same way; only, the records are far more authentic, and can far more easily be sifted, compared, and verified. But on this point argument is needless. Those who deny the resurrection of Jesus Christ, admit in that very denial his existence and life before his death.

That he was crucified, died, and was buried, are facts known, just as the fact of the death and burial of any other man is known. The proofs of death and burial are proofs to the senses of men, and they are so sure, so demonstrative, that probably not one person out of a hundred million is buried when he is not dead. The evidences of the actual death of Christ are now, by the most extreme critical school, admitted to be full and complete, and by those with whom we are now dealing, no attempt

is made to discredit the fact of his death any more than of his life ; their whole argument turns upon the impossibility of his resurrection, and this, because it would be a contradiction, a violation of inviolable laws. Nevertheless, as we shall see, this impossible event was possible, and did actually occur ; the dead Christ did live again ; the buried Christ did come out of the tomb.

Now, this fact is known, precisely as the facts of his previous life, death, and burial are known—through the senses of those who bore witness on the subject ; and the records of the evidence are received precisely as the records of the evidence of the existence of any man who lived in the past are received.

It is to be noted here, that no one pretends to have seen Christ rise from the dead. No one saw the reanimation of his dead body ; no one saw the first signs of life ; no one saw the process of the transcendent resuscitation and reunion of the soul and body. All this is beyond the range of any testimony that is offered or exists. We perfectly agree with our adversaries, when they tell us, that “it is not of the nature of human testimony to reach to the supernatural.” They cannot urge this more strongly than we do. But their urging it reveals the essential weakness of their position. They are fighting a man of straw. They totally misapprehend the point of the Gospel evidence, the subject-matter of the New Testament attestations. They hold that a demonstration of the inadequacy of testimony to prove the supernatural cause, settles the whole question. On the other hand, we hold that it has nothing to do with it. The inscrutable *cause* of the resurrection is a very different thing from the *fact* of the resurrection, and it is on this, and on this alone, that the testimony bears. This, as the most cursory reading of the Evangelists shows, is all they profess to prove. Their testimony relates, simply and only, to the living presence, the actual existence among men of Jesus Christ subsequently to his crucifixion, death, and burial. And what we affirm is, that on this subject the evidence is of the very same kind, just as sufficient, just as conclusive, as is that of his having been previously a living man, and his having died. All the narratives are confined to this simple, sensible, most easily demonstrated fact—Christ was alive again after he had been dead. The miracle—the super-

natural, causal agency that effected the resurrection—as we shall see, will take care of itself.

Let us seek to make this matter clear, and in doing so we must strip the subject of everything irrelevant, and hold to the one thing, which established, establishes once and for all and forever the Christian religion.

Suppose that some of the members of a church, who had known their pastor for several years, had been absent from the place of their residence during the three weeks previous to a given Sabbath, and had returned on the Saturday night preceding. They occupy their places on the Sabbath morning in the sanctuary. They see the form, the face, the motions, the gestures of their pastor; they hear and note his familiar tones and accents. His personal, living, real presence, is to them a fact beyond all question. They would take their oaths upon it the next day. No matter what might have happened to him during their absence, the evidence of their eyes and ears would be demonstrative to their minds, that he was there, standing before and speaking to them. He might, like Paul, have been caught up to the third heavens during their absence. He might, like Lazarus, or the daughter of Jairus, or Christ, have died; if he stands before them, accredited by their senses a living man, then he so stands their indubitable, actual, living pastor. Should a thousand persons tell them that during their absence he had been struck dead, and that they had followed him to the tomb, it would not alter their convictions; they might doubt the declarations, but they would not doubt their senses. And if to Christ's contemporaries the very same proof, which thus compels the assurance and confidence that he, whom these parishioners had so well known and heard, is the very same person who preached on the Sabbath morning named, if that very evidence was given to them, only increasingly and from week to week, with additional, tangible, ocular, and audible signs and proofs, then, unless their veracity and competency, as human hand and eye and ear witnesses, can be impeached, their testimony becomes conclusive—demonstrative beyond all cavil.

Many things have been written on the fallibility and unreliability of the testimony of the senses, and doubtless men have often been deceived, and have only thought they

saw and heard and handled the objects they declared existed ; but, notwithstanding this, the evidence, the normal evidence, of the senses, within their own proper domain, is ordinarily infallible. The correction of mistakes is easy, and on most matters, on matters such as that now before us, there are no mistakes to be corrected. The actual existence of the houses, streets, trees, the horses, wagons, carriages, the men, women, and children, we are conversant with through our senses, is undoubted, indubitable. Dead persons are known to be dead, and living persons are known to be living, and the simple statement of the fact by those with whom they are connected, settles the matter in all parts of the world.

Now, is there proof of the fact that to the senses of fair and competent men Jesus Christ was alive after his crucifixion, and that for forty days he was with them, going in and out before them, eating and drinking and talking with them? If this was so, there is no difficulty about his ascension. Bible Christianity is rock-founded on the resurrection, and all the winds and storms raised by scientific men may beat upon the divine fabric and beat in vain. It stands and will stand to the end of time.

We here hold in abeyance the testimony to the death of the Lord Jesus, and confine ourselves to his life during the period named. If the pastor, before referred to, was attested to his people, by their eyes and ears, as a living man, what would be the character of their conviction, if, for six successive weeks they saw him, handled and felt him, felt his flesh and his bones, ate and drank and walked and conversed with him? How substantial and irrefragable, how absolute, their knowledge would be?

The principal, though by no means the only, witnesses in the case of Christ were twelve men, whom he had selected for this very purpose. As Peter declared, "Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before, even to us, who did eat and drink with him after he rose from the dead."* They had companied with him all the time that he went in and out among them—from the baptism of John until the day of his death. They knew him most intimately. His size and form, and

* Acts x : 40, 41.

features and expression, and voice and mein, and manners and gait, were indelibly impressed upon their minds. No persons could be more competent to recognize and identify and know him, should they at any time meet with and see him. At the most only three days intervened before he was with them again, and these meetings continued for six weeks. At first some of them could not believe their own senses. His terrible and bloody death and his burial had just occurred. No person, within their knowledge, existed who could bring him to life again; and his reappearance startled and alarmed them so that they took him for a spirit, or thought they saw a vision; and one of them, on the report of his being alive again, declared, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."* But their incredulity was speedily and thoroughly overcome, and they could not resist the evidences by which their familiar friend and companion and Lord made himself known to them. Thus their testimony is, in one sense, that of unwilling, or, to say the least, that of incredulous witnesses, and the stronger on that account. Let us briefly survey their testimony.

On the morning of the third day after his death, certain women went to the sepulchre, and found it empty of its dead. As they hastened to tell the disciples, Jesus met them, saying, "All hail!" And they came and held him by the feet, and worshiped him. When they had gone, Mary Magdalene, standing and weeping at the empty tomb, turned about and saw Jesus, but knew not that it was he. Jesus saith unto her, "Why weepest thou? Whom seekest thou?" She, supposing him to be the gardener, saith unto him, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Jesus saith unto her, "Mary!" She turned herself and saith unto him, "Rabboni, Master!" and a most interesting conversation ensued. On the same day Peter saw him, but of this interview nothing beyond the bare fact is recorded. A little later, two disciples on their way to Emmaus, absorbed in conversation about the crucifixion and the flying rumors of Christ's resurrection, were met by him, who joined

* John xx: 25.

with them in the conversation. On reaching the village he sat down at meat with them; upon which they immediately discovered and recognized and knew him. In the evening of the same day, ten of the apostles—Thomas being absent—were assembled at supper, and Jesus came and stood in their midst and saith unto them, "Peace be unto you." And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. The next account is a week later. The eleven were together, and Jesus stood in their midst, and again saluted them. Then saith he to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." And he exclaimed, "My Lord and my God!" Afterward he appeared to several disciples at the Sea of Galilee, when, at his word, they cast their net and drew it in full of fishes, and they ate and drank and communed together, and the question is three times put to Peter, "Lovest thou me?" Then we have a simple record of his meeting with James. Next a meeting with the apostles and above five hundred brethren. And again with the eleven on Mt. Olivet, whence he ascended to heaven, a cloud receiving him out of their sight. There were many other interviews to which St. John alludes when he says: "Many other signs truly did Jesus in the presence of his disciples." And St. Luke intimates the same: "Unto the apostles, whom he had chosen; to whom, also, he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

No testimonial narrative could be more simple, more natural, more satisfactory. It is very noticeable that no other test than that of the senses, the senses of these persons who had known him so long and so well, and were so fully qualified to identify him, is suggested. Eye witnesses, ear witnesses, hand witnesses, give their testimony. They saw, heard, and handled the man Christ Jesus, just as they had done for three years previously. They knew him during those forty days through the same senses by which they had known him during those years. It is, in all the circumstances, utterly absurd to suppose that the man whom they thus recognized, was not the same Jesus they had known before, but a stranger, imposing on them

with points of nails in his hands and feet, and a spear wound in his side. It is equally absurd to suppose that they saw and heard, and handled and talked and walked and ate and drank with a ghost, a human shadow, during those six weeks. Had they known nothing of his death, and met him afterward, it would be precisely the same. If some of his disciples had gone to Rome a few months before his crucifixion, and, having heard nothing of his death, had returned during the forty days and met him at the Sea of Galilee, would they not be just as good, just as strong, just as reliable witnesses to his person and presence then as they were before?

Until the evidences of the common senses of men about things most palpable, most easily discerned and known, about the existence, presence, and speech of living human beings, and about the death and burial of such beings—until this, which lies at the foundation of everything connected with the life of man on earth, is done away with and made of no account, the fact of Christ's resurrection must stand. To deny that Jesus Christ was alive when so many men asserted his being actually present with, visible to, audible by them, is to overturn the foundations of all historical knowledge, and empty the past of all reality. The resurrection itself was not seen; the miracle itself could not be directly attested by the senses. The New Testament does not attempt to do anything more than to produce abundant evidence that Jesus Christ lived, died, and lived again; and these are external, material, sensible facts, each and all of them being verified by the senses of men. This is all, and this is enough. The miracle, the interposition of almighty power effecting the stupendous result, arresting and reversing the order of nature, is not the subject of human observation and testimony. This *is an inference* which the mind spontaneously, instinctively, and irresistibly draws from the facts observed by the senses. The laws of the mind compel the conclusion. We do not reason about it; we take it by an instant, immediate intuition. Did those women, those disciples, those apostles, those hundreds of his followers, did their eyes see Jesus Christ alive after his death, did their ears hear him, did their hands handle him? If they did, then *God* must have raised him from the dead; the miracle took place, and the foundations of Christianity are immovably established.

The test of absolute truth is the impossibility of its contradiction. If Jesus Christ was seen alive again after his death, it is impossible not to *infer* his resurrection by a divine miracle. No amount of ingenuity can divert the necessary judgment of the mind which it reaches so quickly. The conclusion is inevitable, all scientific objection to the contrary, notwithstanding. Evermore, in logic, in philosophy, in common-sense, in daily life, this principle and this criterion are accepted as the conclusive establishment of indestructible, absolute truth. God will have to make us over again, and constitute our minds on different laws, before we can avoid this conclusion. For what is the evidence that all men accept with reference to the fact that Christ did live before his crucifixion? The evidence of the senses—ocular, audible, tangible demonstration; the very demonstration that science says is supreme in its sphere; just the testimony that the opponents to miracles take above all other witnesses. By what right do men, who accept the testimony of the senses to the fact of Christ's life before his crucifixion, turn about and impeach its validity to the fact of his life after his crucifixion? Either there is no evidence that Christ did live on earth at all before his death, or there is just as valid evidence that he did live after his death. Either Christ rose from the dead or he never existed on earth. Prove to us that he ever lived among men, and we will prove that he rose from the dead by the same evidence. Deny that he rose from the dead, and we defy any mortal to prove that he ever appeared on the earth.

There are some things demonstrably established by the resurrection of Christ from the dead, which it may be well to note before we lay down our pen.

1. The seal and sanction of the Almighty was set upon his person, teachings, works, and claims. Whatever he declared himself to be, God hereby avouched and verified. For God raised him from the dead. The creation of the world is no more a result of divine working, than is the resurrection of a really dead man to life. "This Jesus hath God raised up," and that by the exceeding greatness of his power. Infinite wisdom, justice, goodness, and might combined to rescue the dead and buried Christ from the power of death and the corruption of the grave. The thought that any other than divine

power wrought this effect, is, as we have seen, simply preposterous. No mere man, no creature, by his own force of will, or skill, ever pretended to give life to the dead. Up to the time of his death, however, the exalted and vast pretensions and assumptions of Christ, as the Messiah of God, as one sent from heaven, as the Son of God, as the Light, Life, and Saviour of the world, the Lord of men, angels, and devils, the possessor of all power in heaven and earth, and the final Judge, were to human vision involved in uncertainty. His crucifixion, death, and burial seemed to falsify them all. These proved him, beyond all question, to be human—a weak, suffering, mortal man. These put him among transgressors. The black mark of sin, the dire curse of God's law, was fixed deep in his body and in his soul. Death seized upon him. The grave held him in its embrace. But though he was crucified through weakness, yet he lived again by the power of God. It was not possible for him to be holden of death and the grave. On the morning of the third day he broke the bars of his prison. He put his foot on the neck of Satan, through death destroying him who had its power: spoiling evil principalities and powers: he triumphed over them, and seizing the keys of the invisible worlds, he rose exulting, and exclaiming: "I am he that liveth and was dead; and behold, I am alive forevermore, and have the keys of hell and of death." This stupendous miracle was God's seal of friendship and favor set upon Christ.

2. The resurrection of Christ proved him to be God. His birth, life, death, and burial proved him to be a man, one of us; his resurrection attested his divinity. Before his death, he claimed to be the Son of God, equal with God, one with God, omniscient, almighty, truly divine. His resurrection made that claim good. "He was declared to be the Son of God, with power, by the resurrection from the dead." Because he was man, he died. Because he was God, he rose from the dead. Thus Jesus of Nazareth is demonstrated to be God, manifest in the flesh, over all, blessed forever.

3. The resurrection of Christ is the natural precursor of his ascension and session at God's right hand. The apostle speaks of all these as the result of a continuous exertion of the divine energy,* as if one act produced them all: "The exceeding great-

* Eph. i: 19-23.

ness of God's power, which he wrought in Christ when he raised him from the dead and set him," etc. He rose to die no more. He conquered death, which has no more dominion over him. His resurrection was to immortality, to glory, to ineffable dignity and honor.

4. The resurrection of Christ establishes the divinity of the Bible. The entire book is the testimony of God concerning him. Moses, David, prophets, apostles—all wrote of him. The Old Testament is full of types, symbols, images, emblems, shadows, forms, ceremonies, prophetic names, places, things, events, declarations—all relating to him. Had he not risen, the Bible would have been to us a book of fables, myths, visions, legends—powerless and meaningless. But being not a dead, but a risen, living, exalted prince and potentate, we have the complete fulfillment and consummation of the Old Testament Scriptures. As Paul affirmed at Antioch, "We declare unto you glad tidings, now that the promise which was made unto the fathers, God hath fulfilled the same unto us, their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee." * The resurrection of Christ makes it easy to believe—yea, makes it hard not to believe—all that his apostles wrote, since what they wrote was but the reassertion and development of what he himself, the faithful and true Witness, had uttered.

5. The resurrection of Christ makes him a true Saviour. All his miracles, all his teachings, all his sufferings, all his bloodshedding, his death and burial, would have been made void had he not risen. A dead Christ would be a powerless Christ. His dying might have been an atonement, he might have borne our sins in his own body on the tree, but had he remained dead he never could have applied the benefits of his redemption to a single sinner. His resurrection, however, ratifies and renders effectual his redemption. "He was delivered for our offenses, but raised again for our justification." Pardon, acceptance, holiness, and glory are ours by reason of the resurrection of Jesus Christ. "If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." "It is Christ that died, yea, rather that is risen again; who is even at the

* Acts xiii : 32, 33.

right hand of God, who also maketh intercession for us." By his rising again, he brought life and immortality to light. This event is the one all-essential, bright exposition and illustration of his life, sufferings, and death. It shows that he neither lived nor died, he neither obeyed nor suffered for himself or on his own account. His life of perfect obedience was in order to procure a perfect righteousness for us. His death of agony and shame was the expiation of our guilt. His resurrection by the power of God was an absolution and discharge from all further obligation to obey and suffer on our account ; it was an open divine acceptance of his redemption. "By his dying," says Bishop Pearson,* "we know he suffered for sin ; by his resurrection we are assured that the sins for which he suffered were not his own. Had no man been a sinner, he had not died ; had he been a sinner, he had not risen again ; but dying for those sins which we committed, he rose from the dead to show that he had made full satisfaction for them, that we, believing in him, might obtain remission of our sins and justification of our persons."

Moreover, the sending forth of the Holy Spirit, for our conviction and renewal and illumination and sanctification and comfort, was absolutely dependent upon his ascension to heaven, which could not have been accomplished without his resurrection.

And then, by his rising he became the Lord, and Author of eternal life ; as he said, "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live." "Because I live, ye shall live also." "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." "Neither can such die any more, for they are like unto the angels, being the children of the resurrection." "For as we have borne the image of the earthly, so shall we bear the image of the heavenly,"—incorruptible, immortal, spiritual, powerful, resplendent as the king himself in his beauty.

Thus our whole salvation in this life and in that which is to come, in our bodies and in our souls, hinges upon the physical fact of the resurrection of Jesus of Nazareth from the dead.

* *On the Creed*, p. 378 ; London, 1839.

Truly has it been said, "it is the most important article of the gospel, and the demonstration of all the rest."

6. Just as surely as Christ rose from the dead, just so surely and so literally will there be a universal resurrection, a general judgment, and eternal retributions in heaven and hell. This palpable, incontrovertible event settles, beyond all cavil, these tremendous futurities. They are rooted in and grow out of it, are inseparable from it, and chained to it by divine decrees and God's absolute veracity. He who admits that Christ was raised from the dead and is not a believing Christian, must stand convicted of intellectual absurdity and moral madness, for Christ raised from the dead, put it beyond all contingency, that he who neglects "the great salvation" is shut up to irretrievable and endless destruction.

Art. IV.—OUR INDIANS AND THE DUTY OF THE PRESBYTERIAN CHURCH TO THEM.

By J. ELLIOT CONDUCT, Esq., New York.

THE subject of Indian affairs, ever since the formation of our Government, has been peculiarly perplexing, and beset with many difficulties. Had the Indians been slaves, the "gordian knot" would long ago have been untied; but as free born Americans, whom we could not enslave, and who were unfit for freedom, and to whom we conceded the original ownership of our vast territory, as such they have always presented a question full of anomalies, and demanding the most skillful treatment.

There were no precedents in history to which we could look for guidance; and for a century we have "blundered" along, temporizing with the difficulty, afraid to meet it boldly, and resorting to expedients confessedly weak and unjust to the Indian.

Nearly four hundred treaties have we made with them, and nearly four hundred times have we been the first to break the spirit, and often the letter, of these treaties. Gen. Harney, after many years of familiarity with our western Indians, states,