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"DEFENCE AND CONFIRMATION"

OF

THE FAITH.

Six Lectures

DELIVERED BEFORE THE WESTERN THEOLOGICAL SEMINARY IN
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PREFACE.

THE Elliott Lectureship is so called in honor of the Rev. David Elliott, D.D., LL.D., who was for sixty-three years a minister of Jesus Christ in the Presbyterian Church, and for thirty-eight years a professor in the Western Theological Seminary.

For the purity of his life, for the beauty of his moral character, for the abundance of his labors in the Church, and especially for his eminent services as a professor of theology through so many years, this honor is peculiarly due to his revered memory.

The first course of lectures given under the Lectureship was delivered in 1880 by the Rev. Alexander F. Mitchell, D.D., St. Andrews, Scotland.

The second course, given during the winter of 1884-85, is now presented in printed form to the alumni and friends of the Seminary.

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LECTURE I.

The Argument from the Messianic Prophecies.

BY REV. WILLIAM M. TAYLOR, D.D., LL.D.

IN support of their claim to be received as the word of God, the Scriptures, among other evidences, set before us that of prophecy ; and I propose at this time to give a specimen of the argument which is built thereon. A full treatment of so large a subject would require a volume ; but I must content myself with bringing under your notice only a few of the more important Messianic predictions contained in the Old Testament, together with their historical fulfilment, and drawing the inferences which are fairly warranted by the correspondence between the two.

The term prophet means one who speaks for another. It implies that he has received both his authority and his message from him whom he represents. Thus Jehovah said to Moses,* “ See, I have made thee a god to Pharaoh ; and Aaron thy brother shall be thy prophet ;” and what these words denote is made perfectly clear by those others spoken shortly before at the bush †—“ And Aaron shall be thy spokesman unto the people : and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.” In the specific scriptural sense of the word, therefore, the “ prophet” was one authorized and qualified to speak to men the

* Ex. 7 : 1, 2.

† Ex. 4 : 16.

message which he had received for them from God, and "prophecy" was the message so delivered by him. Their discourses partook both of an ethical and a predictive character; but the predictive was subordinated to the ethical, which, indeed, was always the staple of their utterances. Their highest duty was to declare the truth in God's name; and in their labors among God's chosen people they wrought for the preservation of Israel's political existence—for morality, for education, for everything that tended to elevate those to whom they were primarily sent, while at the same time they secured ultimately for all mankind a written record of the revelation which had been made through them. This implied a claim on their part that God was supernaturally present with them, to guide them what and how they should speak and write; and of that claim prediction was the authoritative indorsement. It was to the message by which it was accompanied what the miracles of Christ and His apostles were to the doctrines in connection with which they were wrought. Indeed, in this case the prediction *was* the miracle, for foreknowledge is as supernatural in the psychological sphere as the power in a miracle, commonly so called, is in the physical.

But just as Christ and His apostles were more than miracle-workers, so the prophets were more than mere foretellers of future events. They were, in truth, the representatives of God among the people, to keep alive His knowledge in the midst of them, to stimulate them to holiness, to reprove, rebuke, and exhort them as occasion might require, and especially to prepare them for the coming of that great Deliverer who was to appear once "in the end of the world to put away sin by the sacrifice of Himself." The manner in which the truth which they were to proclaim was revealed to them is

beyond our ken, but the revelation itself took its form from the circumstances in which they were placed, and from the individuality of the prophets themselves. God used them as men, and not as machines, and through their message to their own times He spoke to men of all times. To have, therefore, anything like a just conception of the work which they did we must set them in the environment of their age, and get a correct idea of the kind of evils with which they were required to contend, and in this department good service has been rendered to the Biblical student, even by writers from whom he may be constrained to differ on other matters of great importance. But when we get a full appreciation of their work we are able to see how, apart altogether from their predictions, and looking only at the ethical character of their messages, a striking and irrefutable argument may be drawn for their divine inspiration. Just as the supernatural in Christ may be conclusively proved from the peerless excellence of His character and the lofty morality of His teachings, taken in connection with the absolute impossibility that these could be the simple products of such an age as that in which He appeared upon the earth, so the divine mission of the Old Testament prophets may be established from the contrast which their writings present, especially in their theology and morality, to the religious literature of contemporary times in other lands. Here were a body of men standing forth for centuries as witnesses for monotheism in creed and for holiness in life, in the face not only of the polytheism and immorality of surrounding nations, but also of a perpetual tendency toward these same evils among many of their own people; and yet from first to last they never wavered in their utterances, or lowered their testimony in the least. Take the oldest religious

books of other nationalities, and mark the contrast between them and the writings of the Hebrew prophets; then explain, if you can, on merely natural principles, how it came that in such a number of short treatises, written by men at distant intervals, there is one purpose running through them all; how that purpose was not merely of national importance, but included in it all the people of the earth; and how such a world-embracing purpose was conspicuous in the sacred writings of a people who have been correctly described as "of no great power or influence, limited in number, possessed of many high qualities, but narrow-minded, prejudiced against foreigners, and devoid of all cosmopolitan tendencies."* Truly, to believe that such a literature was a spontaneous growth among such a people is harder far than it is to accept the statement that it was God who, "at sundry times and in divers manners," spake thus to the fathers of the Hebrew nation by the prophets.

I have said so much to indicate that I am by no means insensible to the cogency and importance of the argument which may be drawn from the writings of the Old Testament, apart altogether from the consideration of the predictions which they contain. But it seems to me that too little attention has been given, in recent times, to the predictions. In the controversies of the eighteenth century the ethical character of the writings of the prophets was all but entirely ignored, while the predictions were exclusively regarded; but now the pendulum has swung to the other extreme, and the tendency is to depreciate the predictions by giving undue prominence to the didactic element in the prophetic books. We

* See *Prophecy a Preparation for Christ*, by Dean Payne Smith, p. 3.

cannot forget, however, that the Lord Himself and His immediate followers made great use of the Old Testament in their reasonings to show that the Christ must needs suffer and rise again from the dead ; and in a day when the very possibility of the supernatural is by many denied, it must be of immense service to bring up the facts which here are indisputable, and ask how else they are to be accounted for than by the inspiration of the prophet on the one hand, and the all-controlling providence of God upon the other.

Without further preface, then, let me address myself to the work which I have taken in hand. And, first, let me lay down the conditions under which alone any valid argument from the alleged fulfilment of a prediction can be drawn. They are these three : First, the prediction should be not only anterior to the fulfilment, but so long anterior to it as to lift it above the range of mere human foresight ; second, it should be so constructed that the story of the fulfilment could not be manufactured out of its terms ; and third, the fulfilment should be unconscious and undesigned on the part of those who brought it about.

Now, with these conditions in mind, let us open the Old Testament Scriptures. Almost on the very first page, and in connection with the punishment of our first parents for the first sin, we come upon these words in the doom of the serpent : " I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel." * Now, the discussion of the date of Genesis is quite unnecessary here, and it makes little matter, so far as the present argument is concerned, whether this was

* Gen. 3 : 15.



first written by Moses, or whether he found it in an ancient document and incorporated it in his narrative. In any case, it was written many hundreds of years before the advent of Christ. It is of no consequence, either, for the purposes of this argument, whether we take the story as an allegory, or, as I feel bound to accept it, as a veritable history. However regarded, the serpent stands for Satan ; the woman is viewed apart from the man ; and her seed denotes some individual in human nature in whose history the conflict between the serpent and the race as a whole should culminate, the result being the crushing of the serpent's head and the bruising of the conqueror's heel. As one has put it, the words imply "that the human victor would himself experience the whole power of the enemy in the very act of overcoming him." All this seems enigmatical enough ; but when we read it in the light of the New Testament we have the true interpretation given to it, for the first time, by its fulfilment. In the Lord Jesus Christ, who was "conceived by the Holy Ghost and born of the Virgin Mary," we have one who is, as no one in human nature but Himself has been, "the seed of the woman," while in the crucifixion on Calvary we have the death-blow given to Satan when Christ, "having spoiled principalities and powers, made a show of them openly, triumphing over them," and introducing a new birth for the race by His own death. No one looking at the original words could of his own ingenuity have devised such a fulfilment ; yet when it came it fully met the requirements of the case ; and as the seed of the serpent—those murderous Jews, who were of their father the devil—hissed out their malice at the meek and lowly sufferer, they knew not that they were verifying this first of all the Messianic oracles.

Passing on, in our perusal of the Book of Genesis, we come upon the promises made to Abraham ; and though we might find in them all much material for profitable remark, it will be sufficient for our present purpose that we dwell only upon one. Take, then, the first of them, which was given to the patriarch ere yet he had left his native Ur of the Chaldees, and for the purpose of encouraging him to leave that for another, but yet unknown, land. "I will make of thee a great nation, . . . and in thee shall all the families of the earth be blessed." * Here again the date of the promise, "I will make of thee a great nation," on any theory regarding the age of the Book of Genesis, was long anterior to the rise of the Jewish nation. Yet how completely it has been fulfilled in the history of that people ! But more remarkable still the prediction, "in thee shall all the families of the earth be blessed," was, as Paul has made abundantly plain, a preaching of the Gospel unto Abraham, a foreshadowing of the fact that "the blessing of Abraham should come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith."† There, millenniums ago, is the prediction, and even now it is being fulfilled before men's eyes. For wherever the Gospel has gone it has carried richest blessings in its train. It has elevated woman, purified the family, taken the little children in its arms, stimulated benevolence, widened civil and religious liberty, emancipated the slave, lifted the savage into civilization, and dispelled the darkness of the tomb by bringing life and immortality to light. These are facts that cannot be controverted, and yet, as we see, they are but the onward march toward its fulfilment of this prophecy,

* Gen. 12 : 2, 3.

† Gal. 3 : 14.

which was given more than three thousand years ago to Abraham, ere yet he left his country and his kindred to become the first and greatest of the Pilgrim Fathers.

Take, next, that remarkable utterance of the dying Jacob, in his blessing of Judah—"A sceptre shall not depart from Judah, nor a lawgiver from between his feet, until that Shiloh come; and unto him shall be the obedience of the peoples."* This is the translation given in the Speaker's Commentary and sanctioned by many eminent Hebrew scholars; and the variation suggested by some, "until he came to Shiloh," has found little favor. The term Shiloh has been differently understood; but now the best expositors are divided between these two meanings, "The peaceful," or "He whose it is," the one referring to the character of the coming ruler, and the other to his right to the sceptre of Judah; but as the latter would require a considerable change in the Hebrew word, involving even the leaving out of one of its letters, I prefer the former. Now, from the first this oracle has been understood of the Messiah, and as such it indicates that He should be of the tribe of Judah; that when He came He should be "the peaceful one," and that He should come just before the sceptre should depart from Judah. The date of the prophecy is that of the Book of Genesis, at least, and therefore on any theory it was long anterior to the advent of Christ. Moreover, the character of the facts foretold is such that no one could of himself bring about their fulfilment. Now we know that our Lord sprang out of Judah, and every one must recognize the appropriateness of Shiloh, the peaceful one, as the name of Him on whose birth night the heavenly host sang, "Glory to

* Gen. 49 : 10.

God in the highest, peace on earth, good will to men." But more difficulty has been felt about the time of His appearance, as here indicated ; yet even here we have no need to shrink from the strictest scrutiny. I cannot put the truth about it into briefer compass, or in a clearer manner, than it has been expressed by Dr. W. H. Thomson, a beloved office-bearer of my own church, in his admirable work on Christ in the Old Testament, which he has named "The Great Argument." * "The figures used," says he, "denote a continued national existence on the part of Judah. . . . The sceptre is emblematic of an actual executive authority, whether king or magistrate, bearing sway over some definite territory or country rather than over a scattered race. . . . The lawgiver denotes that other indispensable adjunct to a real nation—namely, the possession of its own courts and institutions. (Now) over against this ancient prophecy stands this fact in history, that with the brief exception of the stay in Babylon . . . the tribe of Judah maintained its specific existence from the beginning of Hebrew history down to the overthrow by Titus, a nation in the strict sense of the term, when that is used in distinction from a race or people." Under the Persians, in the years of its independence after the successful conflict with a portion of the empire left by Alexander, and under the Roman power, though such a thing was exceptional in its dealing with subject peoples, the Jewish nation retained these badges of its existence, and lost them only after that memorable siege which Josephus has described, when Jerusalem was destroyed. Since then the Jews have been a race, a people, but not a nation. The sceptre has departed, the lawgiver has dis-

* The Great Argument, p. 104.

appeared, but not before the Shiloh had come, to whom—and here we have a repetition of the promise made to Abraham—“shall be the obedience of the peoples.” Thus distinct, on the one hand, are the meaning and the antiquity of this prophecy ; and on the other the preciseness of its fulfilment—a fulfilment which, as it extended through centuries and involved the action of a state like that of Rome, whose rulers had never even heard of the existence of the prophecy, could not have been brought about by any collusion.

We take, next, the prediction of Moses concerning his greater successor. It is to be found in Deut. 18 : 15, “The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me ; unto him ye shall hearken.” Now, it makes little difference, for the cogency of this argument, how you settle the questions concerning the authorship and date of Deuteronomy. In a matter of this kind, the prescience that sees through seven centuries is just as supernatural as that which sees through thirteen. We know that the book was in existence before the captivity of the Jews, and that is enough. Yet see how thoroughly this prediction was fulfilled in Christ. It may have had, as some imagine, a partial verification in the case of the different prophets that appeared in the history of Israel, but its terms are satisfied in none of these. The pith of the prediction is in these words, “*like unto me* ;” and the likeness is not moral, but official. Now, as Moses was the mediator between the nation of Israel and Jehovah, so Christ is the Mediator between God and men ; as Moses was the introducer of a new economy, so Jesus was the Inaugurator of a new dispensation ; as Moses was the intercessor for the people, so Jesus “ever liveth to make intercession for them that come unto God by

Him.” Thus we have the official likeness in every particular, and Moses here has given a description out of which no mythical Messiah could be constructed, but by which the real Messiah might be easily recognized when He appeared.

We have a similar prediction in that message which Nathan brought to David, when the King of Israel expressed his purpose to build a temple to Jehovah. The only difference is that, while Moses speaks, as became his time and his office, of the great coming Deliverer as a Prophet, Nathan now, in the fuller development of the nation, refers to Him as a King, and as the Son of David. Thus He who was at first described as the seed of the woman is gradually more and more definitely characterized as the Son of Shem, the seed of Abraham, of the tribe of Judah, a Prophet like unto Moses, a King in the family of David. Here is the gist of Nathan’s message : * “ It was in thy heart to build God an house, but the time has not yet come for that ; it is well that it was in thy heart to do it, and thy son shall carry out thy plan ; but God will build thee an *house*”—that is, will maintain thy dynasty—for “ thine house and thy kingdom shall be established forever before thee : thy throne shall be established before thee.” This might not be very clearly intelligible either to David or to Nathan at the time ; but when, now, we take into consideration the fact that Jesus was of the house and lineage of David, that He came to found, and did found, a kingdom not of this world, but spiritual, and set up in the hearts of men—a kingdom yet to be universal and destined to be perpetual, we are at no loss to find the interpretation of the promise in its fulfilment, for, as Keil has said, “ The

* 2 Sam. 7 : 5, 16.

posterity of David could last forever only by running out in a person who lives forever—that is, by culminating in the Messiah, who lives forever, and of whose kingdom there is no end.”

But now let us take the oracle of Micah as to the place of the great Deliverer's birth. “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel ; whose goings forth have been from of old, from everlasting.” * I cannot go into the minute consideration of the section of Micah's writings of which these words form a part ; let it suffice to say that from the time when Micah uttered them up till that of the rejection of Christ by the Jews, the Israelites themselves universally regarded this oracle as strictly Messianic. Even the chief priests and the scribes, when Herod asked them where the Christ was to be born, answered, without hesitation, “In Bethlehem of Judea,” with a reference to this passage ; and it was only when they found that this interpretation of the prophecy identified Jesus of Nazareth as the Messiah that the later Jews began to seek for it another explanation. But a close inspection of the whole tenor of the context will lead to the conclusion that this original application of the passage is correct. Here, then, we have the birthplace of the Messiah specified. And when we open the New Testament we find that Christ *was* born at Bethlehem. Yet His birth there was what men nowadays, perhaps, would call an accident. Mary had gone thither with Joseph, not dreaming of this prophecy at all, but in obedience to the decree of the emperor, which required the enrolment at that place of all belonging to the family of David ; and

* Micah 5 : 2.

so, in a quite incidental and undesigned manner, the prediction of seven hundred years before was fully verified.

Turn with me now to the fifty-third chapter of Isaiah. That prophecy was long prior in date to the appearance of the Messiah. We do not care to inquire here whether it was written by Isaiah himself or by Ewald's "Great Unknown." We have evidence, in the Septuagint version, of its existence, at least two hundred years before Christ. Neither can it be alleged that it was so plain a description of the events that one might have constructed the Gospel history out of it; for though the Jews originally referred it to their Messiah, they still failed to get out of it the idea that he was to be a sufferer. Yet mark how the history at once interprets and fulfils it. The ministry of our Lord prior to His death was to human view so unsuccessful that He might well say, "Who hath believed our report, and to whom is the arm of the Lord revealed?" His bearing before His accusers was such as exactly to harmonize with the words, "He was oppressed and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." The manner of His death is indicated in the expression, "He was numbered with the transgressors;" yet no one was thinking of that when they crucified Him between two malefactors; and the peculiar incidents connected with His burial are shadowed forth in the clause, "His grave was appointed for Him with the wicked, but He was with the rich in His death," a statement never thought of, either by the Roman soldiers when they prepared three graves for those who were executed that day on Calvary, or by Joseph when, in the kindness of his heart, he offered his

new tomb because it was nigh at hand. Then, in the description which comes after, "He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of his soul, and shall be satisfied," we have a reference to events which, without expressly mentioning His resurrection and ascension, do yet fit in fully with what we know were the results of His entrance into glory and His bestowal of the gift of the Holy Spirit. For my part, I do not see how one can read the history in the light of this prophecy, or this prophecy in the light of the history, without feeling the force of Peter's words, "Now, brethren, I wot that through ignorance ye did it, as did also your rulers ; but those things which God before had showed by the mouth of all the prophets that Christ should suffer, He hath so fulfilled."

Your time will permit me to refer to only one prediction more. Let it be that in the ninth of Daniel, wherein, in answer to Daniel's prayer concerning the close of the captivity, Gabriel gave him a revelation, which not only unfolded to him the nature and effects of Messiah's work, but also the time of His appearance. True, the date of Daniel's own book has been disputed ; and some have contended, falsely as I believe, that the prophetical parts of it were not written until after the days of Antiochus Epiphanes. But that is of small account here, for we find this also in the Septuagint version of the Hebrew Scriptures two hundred years before Christ, and prescience such as that is as much above human foresight as it would be through five hundred years. Here, then, are the words, given in the best translation which I have been able to find : "Seventy sevens (of years) are determined in reference to thy people and thy holy city, to shut up, or restrain sin, to

seal transgression, to cover iniquity, to bring in everlasting righteousness, to seal the vision and the prophet, and to anoint the Holy of Holies. Know and understand ; from the going forth of a decree for restoring and rebuilding Jerusalem unto Messiah the Prince are seven sevens and sixty and two sevens. The streets shall be restored and built again ; it is decided and shall be, though in distress of times. And after sixty-two sevens Messiah shall be cut off, and there shall be nothing more to Him. Then the people of a prince that shall come shall destroy the city and the sanctuary ; its end shall be with that sweeping flood ; even unto the end of the war desolations are determined. One seven shall make the covenant effective to many. The middle of the seven shall make sacrifice and offerings cease ; then down upon the summit of the abomination comes the desolator, even till a complete destruction determined shall be poured upon the desolate.”* Now here, more important even than the date, are the descriptive passages referring to the work of the Messiah. The phrases to “shut up or restrain sin” and to “cover iniquity,” describe most appropriately the sacrificial nature and sanctifying effects of the death of Christ ; the expressions to bring in everlasting righteousness and to seal up the vision and the prophet, refer to the work of Christ as furnishing His people with an everlasting righteousness, and sealing up by fulfilling the prophecies of the Old Testament ; and the anointing of the Holy of Holies, may refer to the purification and consecration of the Temple by the presence in it of the incarnate God. The portion of the oracle referring to the first seven sevens of years we need not go into now ; but in the description of what should come

* See Coles on Daniel, p. 401.

at the end of the sixty-nine sevens, we find that in the middle of the next heptade sacrifice and offering should be made to cease, which clearly points to the doing away of all legal sacrifices by the death of Christ. Other expressions are equally significant, and all identify the Messiah here with Jesus of Nazareth. Now, let us look at the matter of the date. The point from which these seventy sevens are reckoned is the issuing of a commandment to restore and rebuild Jerusalem. But that cannot refer to the edict of Cyrus, or its repetition by Darius Hystaspes, for these had respect only to the Temple, and said nothing about the city. It is probable, therefore, that it designates either the commission given by Artaxerxes Longimanus to Ezra in the seventh year of his reign, or that given by the same monarch to Nehemiah in the twentieth year of his reign. The former of these is preferred by Pusey and other commentators of authority in the case; and as the seventh year of Artaxerxes Longimanus corresponds, in the most accurate chronology, with the year 457 B.C., we may easily calculate thus. Sixty-nine sevens, or four hundred and eighty-three years, bring us to the year 26 of our era. But if, as many have shown with much probability, Christ was really born four years before that which was fixed on ultimately as the year A.D. 1,* He would be, in the year A.D. 26, in His thirtieth year; and we know from Luke that His baptism, or public manifestation to the people, took place "when He began to be about thirty years of age." Further, in the middle of the seventieth seven, or heptade, the Lord was crucified, for, as almost all are agreed, and the Gospel by John makes it all but certain, His public ministry lasted three years and a half.

* See Pusey on Daniel, p. 172.

Still, again, it is said, "One seven shall make the covenant effective to many." During the first half of this period, as we have just seen, the Lord's personal ministry continued; but the people, as a whole, would not receive Him—"there was nothing more to Him" from them; and the remaining three and a half years probably mark the time during which the Gospel was preached to the Jews after Christ's resurrection and before the conversion of the Gentiles showed that the special privileges of the chosen people were at an end. Finally, we have here a very distinct indication of the overthrow of Jerusalem by the Romans, which followed not indeed immediately in time, but yet as the immediate effect of the rejection of the Messiah by the Jews. Now, bear in mind that four hundred and ninety years from the year B.C. 457 bring us to the year A.D. 33; that, according to the corrected chronology of many, the crucifixion took place in the year A.D. 29, and that that is the middle of the last of Daniel's heptades at which the Messiah was to make an end of sin by the sacrifice of Himself, and you will see how marvellous the fulfilment is. I know that in the matter of dates we must speak with caution, and therefore I have been the more particular to give the greater emphasis to the phrases in this prophecy which describe the nature and effect of Messiah's work. Still, "it is remarkable that the widest divergence between the many different computations made from this starting-point to the end of the sixty-nine sevens, when the Messiah should appear, do not vary ten years either way from the date of the preaching of John the Baptist and the first appearance of Jesus Christ." *

Here, however, I must rest my case. I have given

* The Great Argument, p. 339.

you only a specimen of the Messianic predictions. It would require not one discourse, but a whole course of lectures, to go over them all ; but I have brought out sufficient to form the basis for the argument which I proceed now to construct.

I want a satisfactory explanation for the converging of so many prophecies upon Christ and their fulfilment in Him. You need not speak to me here of human foresight. That might account for the warning given by a deep thinker of some danger that lies in the near future, but it is ridiculous to name it in this connection. It might explain, for example, De Tocqueville's forecast of our civil war, but it will furnish no satisfactory cause for such things as I have set before you now.

Equally idle here is it to speak of accident or mere coincidence. There might be some ground for believing that the fulfilment of a prediction is accidental if it stood alone and by itself, an exception in the history of an individual ; but when we have so many predictions all pointing to one person and verified in him, no man with any candor will account for such a thing by mere coincidence. In scientific investigations, when we have a case like this, the philosopher, no matter what may be his creed, sees some design in the converging of so many lines toward one point, and asks, in spite of himself, What is the purpose of all this ? What end is it meant to serve ? And in that way he arrives at some of his most important discoveries. When we look upon a modern map and observe a great many railroads from different directions approaching to and centring in one point, we immediately infer that the design of them all is to reach some important city that is situated at that point ; and the same principle will lead us infallibly to the conclusion here that these predictions were intended to furnish

the means for the perfect identification of the Messiah promised to the Fathers when He should appear among men.

Still less can we talk here of these fulfilments having been brought about by collusion. Those concerned in the matter were working, for the most part, in ignorance. They knew not what they did; and yet, while acting with perfect freedom, they verified all that had been written hundreds of years before. The only hypothesis that will meet the case is that the prophets spoke under the guidance of God, and as directed by His foreknowledge. No doubt we are met here with the objection that this is a form of miracle, and that the supernatural, in any form, is impossible. But to that we may answer, in the words of Dean Payne Smith, that "the prophecies contained in the Old Testament are so numerous, so consentient one with another, and yet so contrary to the whole tenor of Jewish thought, so marvellously fulfilled in Christianity, and yet in a way so different from every anticipated fulfilment, that while it is unscientific to refuse to listen to the proof of their reality, because of any *a priori* supposition, it is even worse than folly to speak of them as mere forecasts and anticipations."*

Here are two classes of facts. On the one hand, the predictions hundreds of years before the events; on the other, the events thoroughly fulfilling the predictions. Neither of these can be got rid of. They must be accepted as facts. Now, the great principle of the inductive philosophy is that nothing which claims to rest on actual fact is to be rejected without examination; and it is an axiom in science that nothing shall be accepted

* See Prophecy a Preparation for Christ. Pref. pp. xv., xvi.

as a cause which is not adequate to produce the effect that is attributed to it. By these we stand as strongly as any man of science among them all, and when these are applied to the facts which I have now brought before you, I feel persuaded that every unprejudiced inquirer will be led to the admission that God is in these ancient Scriptures, and that the prophets spoke and wrote as they were moved by the Holy Ghost.

Further, these facts prove that God is in history. Men in working out their own designs are yet only fulfilling His purposes. We cannot tell how this is accomplished without doing violence to their free agency ; but we see that it is really so, and are prepared to assent to Peter's words, "Him being delivered by the determinate counsel and foreknowledge of God ye have taken and by wicked hands have crucified and slain."

Finally, we are warranted from these facts to conclude that God is in Christ. Be sure that in believing on Jesus you are following no cunningly devised fable, but are becoming the disciples of Him to whom God has pointed by the finger of Moses, and David, and Micah, and Isaiah, and Jeremiah, and Daniel, as well as by that of John the Baptist, saying, "Behold the Lamb of God which taketh away the sin of the world." In building on this foundation you are not laying stones on a quicksand, in which they disappear as soon as you have placed them, but you are setting them upon the Rock of Ages. In venturing on this bridge you are not trusting yourself to a tiny plank which will break beneath your weight, but you are treading on a structure stable as the throne of God itself. "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them." If Christ is not certainly the Son of God, then there is no certainty. If this is not proof that He is the

Author of eternal salvation to all them that obey Him, then all proof is impossible. I repeat, therefore, with a firmer emphasis than ever, the precious words, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." But as I think of old Jerusalem, and see the Roman eagles shining in the lurid light of the conflagration by which its temple was consumed, I am constrained to add, "Because of unbelief they were broken off and thou standest by faith. Be not high-minded, but fear; for if God spared not the natural branches, take heed lest He spare not thee."

LECTURE II.

The Philosophy of Religion Considered as Pointing Toward a Divine Redeemer of Men.

BY REV. CARROLL CUTTER, D.D., PRESIDENT OF WESTERN
RESERVE COLLEGE, CLEVELAND, OHIO.

THE subject of my lecture to-night is, *The Philosophy of Religion Considered as Pointing toward a Divine Redeemer of Men*. I propose to show what I understand by religion, by the philosophy of religion, what the outlines of such a philosophy are, and how it points to a divine Redeemer of men.

This is obviously a large field, which presents many deep problems for discussion, rather than topics for popular discourse. But the substantial facts and relations may be presented in a plain way, without complicated criticism and refutation of other views, so that even the common mind may grasp them without being lost in doubts and hard questions.

Religion is such a common fact in our experience and observation that we scarcely think of defining it for ourselves or others. We point to the exercises of it which we daily see in a Christian community, and attempt no farther determination of its nature. When we see various forms of religion differing from each other and from our own in creed, life, and worship, some are apt to refer them all without inquiry, as perversions or diseases of the soul, to the class of superstitions unworthy of

respect or study. Others of a more sceptical mind are inclined to rank Christianity with the rest, as only a less baneful and irrational superstition, destined to pass away in its turn, as fetichism, the worship of animals or of nature, as Greek polytheism, has passed away. The great number and variety of religions is often made the ground for rejecting all religion as a product of vain fears and baseless theories. If there be therefore a true, real, and well-grounded religion, having substantial and permanent causes in the soul of man,—if there is a real fitting object toward whom these activities go out,—if the nature and situation of man and the nature of the object of religion demand its exercise, then by defining what religion essentially is, pointing out these permanent causes, showing the reality of the object and our relations to it, we shall do something to defend and establish it ; because we thus give a rational account and intellectual justification of it ; we give a philosophy of religion. If we show that religion thus defined and accounted for requires a divine Mediator and Redeemer, we shall do something to defend and establish the Christian system.

There have been many attempts to give a brief and comprehensive definition of religion in a single sentence. Examples of these are the following : “ Religion is the observance of the moral law as a divine institution ;” it is “ faith in the moral order of the universe ;” “ the union of the finite with the infinite ;” “ the union of God with man ;” “ faith founded on feeling in the reality of the ideal ;” “ the recognition of our duties as divine commands ;” “ conscious participation in the highest reason ;” “ the feeling of absolute dependence.”

Such vague, abstract, or metaphysical phrases may suggest to the imaginative particular aspects of religion, but they can convey no definite conception of any sub-

ject, much less of that great concrete reality which so absorbs and controls all human life, and which we call religion.

Dr. Whewell defines religion as "a man's belief respecting God and His government of men." This gives religion wholly an intellectual character. Belief concerning these things is certainly involved in religion, or constitutes one element of it, but not the whole. If a man's belief on the question whether God is, and whether He exercises any government over men, should happen to be that there is no God and no divine government, that would not be religion. Bretschneider has said, with more correctness, "Religion is faith in the reality of God, with a state of mind and mode of life in accordance with that faith." Professor W. D. Whitney defines more at length by saying that "Religion is a belief in a superhuman being or beings whose actions are seen in the works of creation, and in such relations on the part of man toward this being or beings as prompt the believer to acts of propitiation and worship, and to the regulation of conduct. It is a philosophy with the application to human interests added, and not only added, but made the prominent consideration."

The *Westminster Review* (April, 1881, p. 194) says that, "in all acts or states of religion two characteristic features are invariably present: First, an emotion in the mind of the devotee, manifested with more or less intensity in the form of reverence, awe, and dependence; second, this state of feeling as related in some form or other to a supernatural being or power. The former is the product of our emotional, the latter of our intellectual, nature."

The defects of the latter two definitions will appear in the sequel, but they are far superior to those briefer

ones. Religion is a hard thing to define adequately, because it is so comprehensive,—in logical language, because it has so many essential marks. Any proper conception of it must be as broad as the nature and life of man, and must have reference to a real being outside and independent of man, which is its proper object. If we look at it as we experience it ourselves, or as it is reported by others who have had a deep experience of it, we find that it includes knowledge and feeling, choice and action,—that is, it includes the whole of man ; all his powers and activities have a part in it. If any of these elements is absent, or defective, or perverted in its action, the religion is either changed into a superstition, or loses its full and proper nature. It is something which takes the place of religion or a diseased and disordered exhibition of it ; not religion in proper proportions and balance of its elements.

If we should attempt to define religion so broadly—that is, by so few marks—as to bring under the definition all its perversions and defective types, all those things which have ever taken the place of religion, we could give only the fewest qualities, and must leave out many essential elements of real and true religion. The more correct method would be to define the true, real, and full conception, and then, if need be, point out the defects by which other things fall short of this conception, even though they may practically take the place of religion.

When we speak of a philosophy of religion, we properly mean religion as a psychological activity and a psychological product. If we speak of it as an outward form or exercise, as a performance or ceremony, it is a perversion of language. Performances are a mere husk, and of no account except as an expression of a psycho-

logical activity. But religion as a psychological activity and a psychological product can have no occasion and no existence except with reference to an object, which must be, or be conceived, as a superhuman being, and, in the strict sense, as a supernatural being. It must be superhuman in such a sense as to have power over man ; it must be above, superior to man. It must be supernatural in the sense that it has power over the mind and soul of man as no other man and no material thing as such, has, even though it should be itself a material thing, as the sun, the ocean, fire, some force of nature, or a mere idol of wood or stone. It is not common matter or common material force. It has, by some means which the believer may not understand, become separated and lifted out of the class of ordinary material things. Perhaps the thought may not rest, or intend to rest, in the material thing at all, but that may be considered merely as the representative embodiment or suggester of an unseen power which is served and worshipped. And even if the thought does rest in the material thing, it does not rest in it merely as material ; for then all material things alike would be gods ; but as distinguished in some way, however dimly the way may be apprehended, from all other material things, so that this has some special power and right over the man which cannot be set aside or successfully opposed.

Religion, then, implies, first, knowledge of a Being who is to be served and worshipped,—knowledge of a God who is so far above us and in such relations to us as to have power and right over us. By some means or other all men have some conception of such a Being or beings, and belief in them, and that they stand in such relations to the gods.

Second. If there are conceived to be such divine

beings or such a Being, it must also be conceived that there are certain feelings due to him, corresponding to his nature and our relations to him. If he has a power over us, we must inquire how we can render him such service as will satisfy him ; if he has also a right over us, we must cherish and express awe, reverence, duty, and submission. If we should have besides a high conception of God's wisdom and goodness, of the beneficence of His dealings with us, that calls for love and gratitude. Whatever perfections we might discover in the Deity would call for special feelings. These are *religious feelings*, and their fulness, as well as their precise character, will depend on the knowledge or belief which prepares the way for them, as feeling always depends on knowledge and on the degree and kind of contemplation of the object.

Third. If there is such a Being, with power and right over us, with wisdom and goodness, his will, if we can learn it in any way whatever, must govern our choices and be the law for our actions. Our view of God's character and attributes will determine whether we can obey His law with a high, generous principle and purpose, or whether we shall obey with a cringing, slavish, ignoble spirit.

If we look over the religions of the world, I think we shall find these three elements present in them all,—perhaps varying much in degree and with many strange and deadly errors in thought and exhibition.

Now, reducing these explanations to the form of a definition, I would say that *religion is a knowledge or belief of some supernatural Being with power and right over men, together with the exercise toward him, or toward one another in obedience to him, of feelings, choices, and actions corresponding to the character of*

that Being, and our relations to him and to one another.

It is now plain that religion, if this be a correct definition, is not the exercise nor the product of any one faculty of the soul ; it is an exercise of the whole soul, of the whole man, and it embraces all the activities of the man. It does not differ in kind from other activities. It is knowing, willing, feeling, acting. It has a special object of knowledge ; the feelings, choices, and actions correspond to the object and the relations. The chief difference between religions will grow out of the view which their votaries take of the divinity, whether there be one or more gods, what the character of the god is conceived to be and his relations to men.

Now, such a fact or series of facts as this definition of religion implies is found universally among men in some form or other. There is everywhere belief in supernatural beings. The attempt to prove that there are tribes of atheists is a failure. There is everywhere worship of gods, often degraded and degrading, but some service rendered, some ceremony performed, some thoughts, feelings, purposes, cherished, as due to the gods or required by them. There is everywhere conduct toward fellow-men supposed to be required by the gods. Religion may not be anywhere all-controlling. We confess that even our own exalted religion has far too little influence over us ; but reason tells us, and we acknowledge, that it ought to control us wholly. A philosophy of this series of religious facts would consist in accounting for them—that is, in pointing out their causes, and in showing how the facts are intellectually justified from the nature and situation of man.

The philosophy of religion must rest, first of all, in

the facts of psychology—that is, in the nature of the human soul, where we must seek the causes. If we find religion everywhere, man must be essentially a religious being in his very construction. It rests, in the second place, in the reality of an object of religion known to man. Our reasoned certainty that there is such an object known to us rests largely in metaphysics—the metaphysics of knowledge, the metaphysics of the substantial world, the metaphysics of ethics.

We must first inquire what are the causes of religion in the constitution of the human soul. First of all, there is the fact that *man is an intelligent being*. As such he cannot shake off the belief that there is some great superior power controlling the world. I am not speaking of philosophers consciously reasoning to prove that there is a God ; but all men with the most casual thought see too much intelligence in things, too much harmony, order, regularity, law, too much plan, too much rich and varied beauty in things, too much in their own lives above their control and yet evidently ordered, to permit the idea in their minds that chance or blind force is supreme. Even the lowest are prone to project some magnified image of their own personality over all things. There have been a few men, we must admit, who have professedly laid aside this belief in a God, who have set up the theory, the speculative opinion, that there is no God ; but no man can work theism as an active practical force out of his soul. It is presented to our minds, it is urged upon us, from so many sources and in so many ways, it strikes our nature on so many sides, that we cannot practically resist it, even while we speculatively deny it. A natural theism in the soul, forming the basis of all its activities, will break out to control the life, to make it harmonious and beautiful if accepted, or

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to shatter and torture it if rejected. I am not now justifying this deep thought and fixed belief, but only calling attention to it as a fact. And I maintain that this natural belief in gods in some form or other shows that man, as intelligent, is essentially a religious being, however ignorant and degraded he may become. He always finds some object whom he thinks he ought to worship, whom he *will* worship and serve.

Second, there is the fact that *men are moral beings*. They have a conscience, a sense of duty, of obligation, of law, of right and wrong, and an intellectual perception of the same. All men know and feel that there are some things which they ought to choose and do, and others which they ought to reject and avoid. We find the most various and strange views of what in particular we ought to do and what to avoid, the most marvellous contradictions; but the strangeness and variousness of these views does not diminish the proof that man is essentially a moral being. They rather increase this proof, since they show that the moral is deep and strong enough to break through every crust of ignorance, error, and wickedness even, and to assert itself against the greatest and most varied obstacles. Man did not create this feeling of duty; he cannot eradicate it or lay it aside. He may dull, impair, or pervert it, just as he may any other faculty. "It does not wait to be consulted or advised with;" it does not come out of education or religion; is not dependent on any opinions concerning our origin or destiny. It springs up spontaneously, "and asserts itself magisterially." It carries with it a dread of the consequences of wrong-doing. Wrong-doing creates fear, right-doing creates peace of mind and a sense of safety.

This moral element in the human soul is a powerful

cause of religion. No other animal has it, and there is no sign that any other inhabitant of this earth is a religious being.

This sense of duty causes religion in two ways : First, because, intellectually considered, it implies that there is a God over us : a Lawgiver, a Ruler, a Judge. I do not speak of the philosopher who speculates on the meaning of such things ; but the common man, the dull and degraded man, though he may frame no theory, inarticulately feels that the implanted law itself declares that there is a Lawgiver, the necessary correlate of the law. Second, because we are thus brought into vital relations with the superior power which, on other and merely intellectual grounds, we believe to exist. This ever-active moral principle brings us into relations of accountability and responsibility toward God. We are to be judged for our conduct, and we cannot shake off this thought and feeling. These relations with a superior lawgiver are permanent, delicate, and sensitive. It makes a great difference, we feel, how we conduct ourselves, which side of the dividing line between good and evil we are on. This hope and fear, connected with the sense of duty, do not stop with our earthly life ; they reach out into another life ; they carry immortality with them ; they carry rewards and punishments with them ; they *are* rewards and punishments begun here, and they anticipate a personal and final decision upon conduct by a righteous and authoritative Judge.

I cannot attempt to bring out all that this ethical element in the soul implies. It carries with it a great deal philosophically, in the way of proving that there is a God ; in the way of giving reality and present force to the doctrine, and in showing what God is ; in the way of showing what human nature is as a whole, what

human life is in its unity and purpose, what this world is in its structure, laws, order, and beauty, as a theatre for man ; as well as in the way of showing more specifically man's relations to God and what his religious life must be. In all these respects this ethical element is, intellectually considered, a ground of religion which can never be shaken, and practically it is the most powerful cause of religious feeling and action. It is such a powerful practical cause of religion that even if the intellect is uncultivated and incapable of forming correct speculative views of the world, or if for any reason the mind has gone away into confusion and error, this ethical element will work out some form of religion. This is the prime characteristic of the ethical in man, that it makes him religious independently of speculative views, of any reasoned doctrine that there is a God and another life. It is an irresistible religious force within every human soul. Many seem to suppose that the proper sphere of ethics is only to regulate our social life among men. That is the least part of ethics, and that is not for social, civil, and temporal ends alone, or chiefly ; it is for disciplinary ends with reference to God and another life ; it is for religious ends. The deep, inarticulate feeling that this is its real meaning and force is seen in the fact that it always comes out in some form of religion.

The third thing which makes man essentially a religious being is *the feeling of dependence and limitation*. We are never sufficient for ourselves ; we always feel the need of support, and are conscious of our ignorance and helplessness in every crisis of life. We come into the world without our own choice, we know not whence ; we are kept in life often without any wisdom of our own, or when our own wisdom would destroy us ; the most trifling accidents shape our destiny without any

foresight on our part ; we cannot escape the control of fixed laws of life, nor the toils of what seem mere chance circumstances ; we are helpless and alone in death ; we go out into the blank unknown never to return. The stoutest man feels his weakness, his need of help, his dependence in these physical things.

There is a sense of moral dependence, of uncertainty, of timidity before the moral forces of the world, a felt need of guidance, instruction, and help, as to what is duty and right, how we shall place ourselves in harmony with the moral law and the moral forces of the universe.

This sense of dependence does not have reference merely to our fellow-men and the material world about us. They do not give a satisfying support. They are not self-sufficient nor sufficient for us. This solid earth, this grand cosmos, is finite and dependent ; it has its being and support in something beyond itself. So the family, the community, the state, as social and civil bodies, are all dependent, subordinate, unsatisfying. They point to and rest in the controlling ethical forces of the universe, and these in turn carry us on to a supreme ethical author and supporter acting for ethical ends. The dependent physical and moral world alike refer us to God as the only adequate, satisfying support. We are thus brought into conscious practical relations with God which we cannot evade or lay aside the thought of, and that without any conscious reasoning or speculation on our part. We are inwardly practically impelled to reach out beyond the fleeting, failing forms of things to the permanent, unchanging supporter of them all. Our very souls *push* us into relations with God and make us recognize these relations through their conscious weakness.

The fourth element in the soul which causes religion is

what I may perhaps call *the obverse of the last, the belief in the boundless and unlimited, the sense of our illimitation or relations to the unlimited*, the struggle to escape bounds and dependence. Man is a limited, finite, and dependent being, but he is not contentedly and passively dependent like the brutes. He is deeply conscious of his dependence just because he is ever reaching out beyond it, longing and striving to break out of his limits, to lay hold on the infinite and independent, to associate with and share in the infinite, the boundless, the perfect, the self-sufficient. Weights hold him down when he strives to soar, but he strives none the less. He distinguishes himself, his permanent and abiding self, from all his particular acts, feelings, impulses; from all that is low and holds him to low and temporary things, and asserts his superiority to them; he feels himself humiliated and kept below his native privilege by them. Thus every soul is carried out toward God, not in the way of reasoning and conscious, deliberate search, but in the way of native tendency. The impulse may be blind and vague, may lead to untold errors and follies, but it is real and active, and is satisfied only when the soul is united with God, when it is lifted by the Infinite One into some conscious union with itself.

A fifth cause of religion in the soul is the *affections*, the tendency to love something, and the longing to be loved. The soul goes out in love toward other persons—parents, friends, neighbors. But none of our fellow-men satisfy us; they have too many faults and defects, too much selfishness; they are too little responsive. Even if their whole souls should come back to us in reply, it is too little to meet our longing. A great heart, reaching out toward the infinite, cannot be satisfied with a petty, narrow, unresponsive, self-absorbed, inapprecia-

tive object. Gold cannot satisfy the affections of the meanest heart ; a pet animal cannot. A human friend is better ; but no human being is free from faults, from selfishness and self-absorption ; none is sufficiently cognizant of us or responsive to us. A mother's love is the most perfect of human loves, because it is least selfish, most appreciative and responsive ; but that does not equal what we desire in the way of object and of return. Parents die, and their affection ceases ; they are never perfect while they live.

The soul longs for a friend who knows it altogether, who can supplement its weakness and limitation and respond completely to its boundless longings, who is the opposite of selfishness, fault, and defect, who is perfection before its thought and adequate altogether for us. These affections thus lift us above and carry us out from the finite and imperfect ; they bring us into relations with the infinite and the perfect. This longing for love and sympathy, uniting with the sense of dependence and weakness, must, if it is ever satisfied, bring us into such relations with God as a child has toward a parent, into filial relations, must bring us to Him with the cry, Our Father.

There is yet one more cause for religion in the human soul—the *sense of moral defect and moral guilt*. The mere sense of dependence and limitation, joined with a natural aspiration and longing after the boundless, tends to make us seek for a supply of natural defect, to lean and trust in our weakness, while we reach out and struggle upward toward the complete and unlimited. But in this there is no shame and self-reproach—simply natural need seeking natural support. But moral defect and wrong bring self-criticism, self-conflict, fear before one's self, before every moral being in the universe. This

inward agitation drives the soul to seek relief somewhere. It cannot relieve itself, for it accuses itself. It wants relief from self-accusation, and must seek it without itself. This agitated search for moral succor from self-accusation—how it has driven men hither and thither for rescue ! and then the thought that all the moral goodness of the universe is hostile to our sin raises the distress to such a pitch often as to dim the sight and confound the search. Then arise superstitions and all strange and evil forms of religion ; then begins the effort to deny and break away from God and duty, to live in self-indulgence and self-will.

I have now mentioned six elements in the nature of man which make him a religious being and prove him to be such. Every one of these, except the last, is an original and essential element of the human soul, and the last is universally present. These elements may vary in proportion, may be perverted, confused, or kept down in a low and undeveloped state, but not one of them can be eradicated. A man may deny all the creeds, reject prayer and worship, discard duty and love, assert his moral perfection, his independence and self-sufficiency—may do all these things in words, but he cannot wash out the religious color and fibre of his own soul, nor entirely banish the thought of God, the object of religion, nor do away with the sense of his relations to God.

The first step toward a philosophy of religion is taken when a sufficient and permanent cause for it has been pointed out.

But is there an adequate object toward which these essential tendencies of the human soul may go out, in which they may find the supply they need ? If there is,

religion will be justified. If the soul can really find the real God in whom it believes, the author of the moral law, the adequate supporter of its being and guide of its life, who is able to lift it out of its weakness in this transitory state into the sphere of the permanent and the perfect—able to take away the stain of its sin, the biting of self-accusation, a sufficient object for its out-reaching affections, then all the conditions of a full, satisfying, ennobling religion are fulfilled ; the religious subject has found its object.

The so-called proofs for the being of God have little convincing power measured strictly by logic, and practically they are not the real grounds of theistic convictions and actions. How could any one conceive it possible to give a logical proof of that which is the ground of all proof and of all existence ? We cannot deduce the first being and the first cause from something higher in the scale of being and of thought. All that logic can do is to show that the existence of God must be assumed to account for things and for our thoughts about things—that otherwise thought is left with no firm basis and being is unsupported. Speaking of proofs in this sense, could there be a better proof that God exists than these outgoings of the human soul after God always and everywhere ? They require as their counterpart the truth that God is and that He is near, accessible to every one of us. The human mind cannot accept the statement that the only rational, ethical being on earth has a constitution wholly out of harmony with reality, wholly maladapted to the objective facts of the universe. If adaptation is the law of thought and the law of things, the religious nature of man proves that God exists, or must be assumed to exist. God is the only interpretation of these facts and their necessary objective correlate.

In a precisely similar way we declare, and the human mind accepts the statement, that the contingent and conditioned world in which we live, this series of limited causes and finite events, requires us to assume as its ground, author, and first beginning, an independent and unconditioned Being, a first cause of all. We do not prove by any deductive process that there is a great first cause, but that our thought demands for its own satisfaction that we assume a first cause as a starting-point of all beginnings and of all changes. First cause is not a logical consequence, but is found to be a necessary logical antecedent to our reasonings in the sphere of causes.

In like manner, also, when we find the world of mind and the world of matter full of adaptations, the most wonderful, curious, artful adaptations, in the very elements out of which things are formed, of part to part in each thing, of each to the other, of structure to function, of all to environment, of environment to all, of mind to matter, of matter to mind, we ask, What does this universal harmony and fitness of things imply? What does it point to? What must we assume to explain it? How can it be accounted for? No other answer is possible than that a mind existed before it and made all with wise forethought. We have not proved that the first cause of all things is rational and has a will, but we show that we must assume that a rational, choosing first cause antedated both the elements and the structures of this present world, a being with a purpose and a character.

That famous argument from the idea of an infinite and perfect being in the mind to the reality of such a being, is really only an attempt to account for the idea by assuming God as its only adequate cause.

The moral law in the soul, unconditional in its demands against all opposing desires and impulses, and even against the will, implies that there is a personal moral governor over us to whom we must give account. We cannot otherwise explain the existence of such a moral law.

Every attempt to prove that God exists results in showing that we must assume that He exists. We find that the fountain of all being and of all truth is this necessary preconception of the mind in knowing. And this is the proper meaning of the saying that the idea of God is an *a priori* idea, an innate truth. This first truth includes the three elements, that there is a *rational, ethical first cause*, a personal creator of all things, a moral governor and judge of men.

This assumption, forced upon us from so many quarters in so many forms, secures for the reasoner the second element in the construction of a philosophy of religion—the religious subject has found the object of religion—a divine person who is not far from every one of us.

We need not spend time in showing that the nature and situation of man demand the exercise of religion. Every religious element in the human soul is constantly self-operative to this end ; it goes out normally or in some perverted way toward a superhuman being, and finds no satisfaction short of God, the infinite and eternal moral Creator, Governor, and Judge. These religious elements in our nature do not mean that man is capable of religion if he wishes it, but that he must be religious whether he will or no, just as he must be an intelligent and moral being, however degraded and perverted, however much he may abuse and misapply his powers. Our situation in a world of vicissitudes, of dis-

satisfactions, of terrible defeats and sorrows, of what by all human measurement seem unreasonable and cruel events, of unrewarded toils and unavenged wrongs, of prosperity of the wicked and overthrows of virtue, takes away all confidence in men or in earthly powers, makes us flee to the higher Power, makes us call for light and explanation, for succor and comfort, from the Maker and Governor, the Guide and Judge of the world. This little life and our earthly wisdom fail and faint before such difficulties ; and yet so deeply and instinctively does the mind believe in the rationality of things, and these difficulties are mingled with such grand systems of benevolence and such vast triumphs of righteousness, that we cannot believe them wholly unordered and uncontrolled, without an explanation, a high and wise purpose. We can seek the explanation only from God, and if He does not choose to make our life and destiny plain, we can only leave it humbly and trustfully, though fearfully, to His control, waiting till His time shall come. But the fearful, trembling, chafing, longing spirit naturally begs for divine light and consolation, for divine strength and support. All human errors and dark systems of idolatry and wrong, though originating in sin, in pride, conceit, and self-will, tell clearly of human weakness and need ; they are themselves an unconscious, unintelligent outcry to God for His pity and His succor.

And, on the other side, if we apprehend aright the nature of God, it is such as to require this outgoing of human souls after Him. Such proofs as we can get of His being and relations to us indicate that He is not simply the great Unknown and Unknowable, that He has a will and a character, that He has Himself what He has implanted in us—ethical thoughts and feelings ; that

He can appreciate and respond to our ethical appeals ; that He requires and takes note of ethical conduct. No doubt, if God is Maker and Governor of moral creatures, He requires something of them which they can consciously and intelligently render. In the nature and reason of things we ought to render religious homage and service to God.

Have we not now a rational account of how religion comes to exist ? And is it not intellectually justified ? With these many causes in the soul sending it out toward a supernatural Being—these many and deep views of the world, of our own being, place, and life in it, which compel the mind to believe in God, to trace all its knowledge and action back to Him as its foundation principle, with the relations which we must hold, as moral creatures, to our moral Author and Governor, what so necessary, so fit, so reasonable, so just, as worship, prayer, praise, trust, obedience, submission, love, service, absolute devotion ? The shortness and pettiness of life, the greatness of God and His boundless empire over all that is, does not make religion, with its thoughts, feelings, and assumed relations, absurd or presumptuous on our part ; these things only make religion the more urgent ; they make it sublime elevation for man, sublime condescension for God ; but ethically fitting and worthy on both sides, if we judge it aright.

And this cannot be said to be an ideal representation, a mere speculation of unreal things and relations. I have based this whole presentation on the well-known facts of psychology which are within the experience of us all, and on the necessary truths of metaphysics which underlie all human thought and action, and they are not subsequent to nor dependent on any theory of our origin or

destiny. It is reality that man is a religious being by the necessary outgoings of his nature, that God is, and we in ethical relations with Him. The thoughts, feelings and actions which are fitting to our ethical relations with God, thoughts, feelings and actions toward God and toward His creatures, constitute religion as an active exercise.

But, after all, is not this an ideal representation in another aspect? Is religion so very easy and plain a thing practically as it has been made to seem? Can man so rise to God without fear? Has he done so freely, easily, surely, confidently? Will God come down to men so without reserve, so approvingly, so satisfiedly? Has the sense of access and intimacy, the pleasing sense of acceptance, the consciousness of life according to duty and obedience, kept the way clear for divine intercourse, for the happy correspondences between heaven and earth, which the needs and the natural relations of man indicate as proper and desirable? The answer is too plain. But how comes it that the reality is not according to the simple, plain nature of things? It comes from the fact that the natural relations are somehow confounded and perverted, that unnatural obstacles have been introduced to defeat the inherent purpose and turn aside the obvious relations of things. Shall we not say that it is because the philosophy of religion in heaven is not a philosophy which fits the facts of earth to-day?

That last element in the nature of man, by virtue of which he is a religious being, *that sense of moral defect and moral guilt*, disturbs and confounds the whole nature of man and the whole scheme of our natural philosophy. Our psychology may declare that moral guilt is not an essential element of human nature, while all those other

factors are. A psychology which seeks to exhibit the natural and normal powers of the soul without entering into the history of its real actings and considering the present actual outcome in daily life may not see that the structure of our nature leads to any such necessary results. But there it is in fact, moral guilt, in universal fact, and a philosophy which ignores it or disregards the special practical difficulties which it causes, may be a philosophy of religion in heaven where all philosophies are supplanted by glorious intuitions of realities, but it will not fit the facts of earth to-day.

The fact is, the soul is ruffled, disturbed in what we may judge its normal workings, by self-criticism, self-conflict, self-reproach, a sense of shame and fear before itself and before all the moral beings of the universe. We may say, theoretically, that the case is still clear for philosophy ; for this is only a more pressing need for religion, should only drive a man the more to God, who alone can calm, rescue, and satisfy him, on whom his all depends—to the infinite Maker, Governor, and Judge, who must know and appreciate all his weakness. We may well believe that those other elements by themselves would work simply and easily, according to their nature, to carry the soul direct to God as their only proper supply, and that God would promptly and of course meet and satisfy it. But this element, universal as it is, is in itself unnatural, and brings confusion into the entire working of the rest. It makes human nature practically unnatural. It is centred in the region of the will, in its blindness and confusion acting arbitrarily, doing incalculable things, and sending confusion and perversion through all the powers. Thus our simple psychology is nonplussed before the ethical facts of real life. This moral guilt in the soul does not make it any less really a religious

being, but it does change the whole problem of the philosophy of religion as a practical problem, and one to be solved on a human basis.

On the other side, all that we know or think of God leads us to ascribe to Him every moral perfection ; and there are indications enough in this ethical world that He is just and will execute judgment. The guilty, fearful creature thus stands before the holy God, the religious subject before the object of religion with which it feels itself in deep moral discord and in a just and awful fear. The needy and dependent creature is thus frightened from its only supply and support. If our relations with God could be shaken off and something else made to take their place, perhaps we could relieve us of the difficulty of such a situation as we find us in. But that is impossible. As God is the fountain of all being, the assumption of all thought, so our moral relation to Him is the basis of all other relations ; and the ground of all fear is that deep, ineradicable fear before God, the Judge of all the earth, who we deeply feel must do right. That very right which our moral nature knows ought to be and cries out for itself, is what we dread above all things. Really, therefore, the philosophy of religion for men must turn on the critical point of re-establishing the moral harmony between sinful men and a holy God. How can that be done ? Is not this a point at which all philosophy fails and some other light must come than that of inductive inquiry and metaphysical principle ?

We can say that the very fact of moral conflict in a soul seems to indicate the possibility of restoration, on the human side. A soul ethically dead and gone wholly beyond the region of self-reproach and the sense of shame,—we do not see how it could be ethically approached and laid hold of, how it could ethically respond

to any call or offer of help. "The principle of amendment and recovery" would seem to be gone. For as sin is in the region of moral freedom, so recovery from it must lie in the same region of choice, where there is a sense of need and where moral movement is possible, or can be awakened, toward supply. There may be, there seem to be, souls dead in sin past the reach of any recreating voice that we can use, where we see no conflict, but only apparent content in evil thoughts and ways. There seem to be many so full of conflict between good and evil that it is hopeful that they might be reached and rescued by a sufficient re-enforcement of the better tendencies. But who can say what is possible when we are dealing with the unnatural, perverted, and lawless? And how deceptive cases prove in practice! Or, rather, how uniformly helpless and hopeless does everything appear to experience in the way of human and natural effort to recover men and bring them back to God. And how the very notion of God which we to-day seem to be able to form is perverted, degraded, destroyed, or made a cause of evil instead of good. Besides, who is there left with the high and pure truth in divine things and the purpose to come to the aid of those struggling better tendencies? Where is the man or the institution to stretch forth the helping hand even in a small way? We read of no great religious reform set on foot by Socrates, great and almost divinely enlightened as he seemed to be. We know how quickly his moral questioning was silenced, and moral thought went down again to a worse level than before; how there seemed to be no better tendencies within the reach of his voice. Confucius, with all his moral maxims, left China to ages of superstition and idolatry, with no knowledge or service of God, and no philosophy there has been able to

lift up the people to righteousness and love. The wise maxims of Buddhism have not lifted men out of sin and led them to God. We have seen the results of great efforts to supply the place of religion and accomplish its ends by morality, philosophy, asceticism, art, culture, politics, and material comforts. If history proves anything, it shows the inadequacy of all these to calm the agitated, accusing mind, to bring it into moral harmony with God and with itself, or to supply the place of God.

On the other side, who can say what God might require, even if man could satisfy himself or could lift up himself by cultivating his better tendencies? Ethical discord within the human soul, we must judge, implies discord between God and the soul, decided views on the part of God concerning the guilty, a strength of opposition to sin and wrong just in proportion to his own moral purity and his intelligent understanding of the motives to wrong and of the evil effects of wrong. What shall be the strenuousness of the divine hostility toward those who fill the noblest province of His empire with moral confusion, who turn away from all duty and obedience to Him? We cannot calculate it. But if men have such a sense of wrong and injury as we daily see, such resentments against injustice, falsehood, cruelty, how must a holy God look upon them? We cannot say that human resentment against wrong grows out of the wrongness of human nature itself, and therefore God can have none of it. Just the opposite; that is the sharpest expression of all there is of good in human nature. The most hopeful thing in fallen man, wicked as he is, is his deep hostility to wickedness, his hostility to himself, his inability to be reconciled with himself on account of his own conscious guilt. He may misjudge unspeakably as to what is wrong or the degree of its wrongness. He

may be carried away by passion and pride, so as to persuade himself that wrong is right and right wrong, but the sense of the distinction remains, however mistaken the judgment; and this hostility to conceived iniquity tells him that the same sense is on the throne of the universe in the Being that cannot err in judgment, be swayed by passion, or urged by haste.

This ethical sense in the human soul, which makes the guilty fear himself and his fellows, prophesies deeply and awfully concerning God and His judgments at last. It contains an abiding threat, a permanent and recognized presentiment, of what is to be hereafter, of what we are finally to expect from a moral ruler when judgment shall at length be executed.

Now, how is this ethical presentiment to be forestalled and prevented from issuing in fact? By what action upon the divine Being, lowering his demands or removing the imperativeness of them? So far as we can argue from the fitness of things, from the natural relations of Creator and creature, of subject and Ruler, from the high claims of human nature to personality, to power, dignity, mastership in this world, to character and continuance of being beyond this life, from the power of habits and the strengthening of principles by repeated action, everything confirms that natural ethical prophecy of the soul itself. How can men act on the nature and purpose of God to avert that foreseen punishment so manifoldly predicted, so universally and deeply apprehended? The way is dark. It cannot be safely suggested that God may care little about it. We do care ourselves, and He surely infinitely more. That is the deep meaning of our own care in the case. It may be suggested that God is great enough to forgive and sweep away the whole bad history of human guilt, to make it at once as though it

had not been. But men cannot forgive themselves ; they cannot privately look even upon their own secret wrongdoing as though it had not been. All other moral beings also have an interest in this matter, and a moral judgment to utter upon it. Nothing moral can be private and concealed ; it demands to be, it must be, public and bear upon all. It speaks out and proclaims itself. The ethical is one and universally the same. It may be silent, but it is imperious and permanent. No moral good or bad can be private, or be hidden and wiped out unknown without a moral shock which will upheave the whole system.

Here, then, we find on the one side the soul, with all its natural religiousness, its outgoings after God as the natural supply of its wants and the completion of itself, profoundly accusing itself, at discord with itself, fearing every moral being, above all, fearing God as the embodiment of all righteousness, truth, and goodness, the Author of the moral system, the Governor and Judge of all the earth. On the other side we find everywhere a reason for this fear, a strenuous, unappeasable moral resentment against all conceived wrong. We find the divine resentment most strenuous of all, as God is the head and centre of moral beings, all in their measure equally interested in truth, right, and goodness, as He is the responsible Manager of an ethical system which is one and public, and no stronger anywhere than in its weakest part.

Now, how can psychology, with its analysis of the powers of the soul, or metaphysics, clearing up to our apprehension the underlying reality of all thought and all being, or ethics, which tells us how true, deep, and real are the grounds of our moral fear—how can these—

the elements of the philosophy of religion—how can these, I say, bridge this moral chasm for us, give us the calm, and peace, and assurance, the oneness with God which we need, all that which religion would naturally have been without this moral guilt? They only point out for us and emphasize the depth and breadth of the chasm, the sheer abruptness of its sides, how hopeless the attempt to pass it, how unknown and incalculable the means required. All that we can discover based in natural facts, real principles, and ethical relations, brings difficulty only in view of the great fact of moral guilt. The philosophy of religion, or religion constructed in its causes and justified intellectually from these and from its object by the principles of a human philosophy, is at an end. Something more is needed beyond this; something that we can get no suggestion of from our own life and being in this world; something supernatural is pointed to as requisite; something divine in the way of supplement and help, if we are not to be altogether hopeless and lost in our guilt.

There seems to be no natural help, no help anywhere, unless God Himself, who made us and knows us altogether, shall find some extra-human means to cleanse the self-accusing soul, to speak peace to it by harmonizing its imperious jarring factions, while preserving truth and equity to the apprehension of both sides of it; unless God shall Himself restore harmony between the wrong-doer and the accusing moral world which cries out for right and truth in the interest of ethics on which everything stands; unless God shall Himself provide for appeasing eternal justice and truth, and His own infinite sense of them, so as to save their execution to the satisfaction of His own ethical judgment and that of all other ethical beings, so as to exalt and make secure the moral system

in the free confidence, obedience and esteem of all ; so as to cleanse, heal, win, recover to love, trust, and devotion the erring and lost. What philosophy can discover, show, or even guess at any natural causes able to accomplish or tending to accomplish all this ?

The philosophy of religion points to something beyond itself, to a divine interposition, a divine Reconciler and Redeemer, through its own inadequacy to solve the real problem, and the clear and increasing necessity it shows for a real, practical solution. This problem cannot, must not, remain unsolved to the failure and ruin of the moral system. We cannot believe in such a failure. It would make the universe a failure. But philosophy can of itself solve only a hypothetical problem which does not exist in fact on this earth, the problem as it would have been if there had been no moral guilt. It can point out the causes and the need of religion, the object and the relations ; but when the greatest ground of need is found in the disordered and irreconcilable state of the relations—is found to stand as itself the greatest difficulty in the way of a supply, to raise an impassable barrier between man and God, the subject and the object, to rend and distort the needy soul itself, to incapacitate it for any natural relief, it points to a divine Redeemer, through the great necessity of such a one to rehabilitate the soul itself, to harmonize the ethical man with himself and with his fellow-creatures, as well as man with God, and God with man. What a work to be done in order to make that religion which is needed feasible and real ! Must it not be a divine work ? Is there any eye to pity, any arm able to save, but God's eye and God's arm, freely pitying, freely saving ? And when we look into the Scriptures and see the Lord Jesus Christ, whom God hath set forth to be the propitiation for the sins of the .

whole world, that He might be just and the justifier of him that believeth in Jesus—when we see how millions have found peace with God through Him, a great peace with themselves through His divine cleansing, the peace of God, a peace with God, which passeth all understanding, which the world cannot give nor take away—when we see the great reforming power of this good news from heaven in all lands, its growing progress carrying blessings, overcoming sin and sorrow, renewing the life of the lowest and worst tribes, and making them sons of God, shall we not say that in the Bible and the atonement of Christ we have what was needed in fact? The philosophy of religion and the history of religions point alike to the one great need, and give us a supreme confidence in that which so fully fills the place which both theory and practice show must be filled.

If we accept this divine Redeemer we have a possible full relief from the disorders and unnaturalness of our relations to ourselves and to God, a boundless power of moral life and growth in our place in this world through the peace it gives, a satisfaction in all the trying and difficult situations in which we may be placed, a confidence amid sickness, sorrow, loss, reproach, and death, because these seeming evils are all seen in relation to a glorious purpose, as parts of a needed training under a heavenly Father's guidance for another immortal life in heavenly company; we see how, by active service and by such experiences nobly borne and wisely improved, the moral wanderings and inclinations to wander are corrected; how moral wholeness may be gradually restored, moral integrity rendered secure, moral ripeness gained, under God's gracious provision and help, both toward God and toward men. Especially we see how our personal relations of obligation to the Redeemer may draw

out the finest, purest, sweetest elements of character, such as to give a real foretaste of the love and bliss of heaven, even here in this life among men.

With the reconstruction of the moral life of the individual and of society, we shall find that the Bible, with its system of truth, is not only a philosophy of religion, and the only philosophy of religion for the real life of men to-day, but it is also a philosophy of life, a philosophy of the universe, the final philosophy.

LECTURE III.

Jesus Christ, the Unique Reconciler of Contradictories in Thought and Character.

BY REV. SIMON J. McPHERSON, D.D., CHICAGO, ILL.

I.

FROM the pastor's standpoint, which must of course be the standpoint occupied in the present lecture, the Christian evidences need, I think, to be regarded as Christocentric. Systematic theology very probably requires a different array and order, but to be practically useful to the average man, apologetics, as the next of kin to preaching, should put the person, character, and work of Jesus conspicuously in the foreground—in front of the Bible as a book, and of Christianity as a system. Familiar reasons for this method are not, I think, far to seek.

1. It matches with the instinctive cravings of our common human nature, and escapes the prejudices of all such castes as learning and ignorance, wealth and poverty, age and youth, climate, tradition, "the spirit of the time," or other special conditions, may engender. For example, it recognizes the fundamental fact that the head is subordinate as a motive power to the heart. Intellect may guide and restrain, may analyze and criticise, but every great moral movement among men has been generated by heart-power. The real motors of life spring out of the affections. Faith, hope, love—these

are the uplifting evangels, swaying the will, moulding the character, measuring the future.

Again, this apologetic method rescues us from mere abstractions, which are but dust in the eyes and ashes in the teeth of those who are conscious, after all, that they are dying sinners. Mankind has never yet risen to follow a naked idea. Stoicism made fate the god of but few. Pantheism can be popular only where matter is worshipped as personal. Even Buddhism and Confucianism are thronged with their idols. The effort to personify abstractions merges all false religions at last into mythology. Hence we need not, I believe, fear the permanent influence upon the masses of men of our current agnosticism, for not only is it a philosophy of despair and a worship of ignorance as a fetich, but it is also incapable of being clothed upon with the conception of life. We will, because we can, commit our personal destinies only to the keeping of a personal leader, possessed of both sympathy and power. The inscrutable "Somewhat" can never be human nature's god ; indeed, our Saviour cannot be less than the personal God incarnate.

2. Moreover, this method appears also to observe the natural order of human thought by proceeding from the simple to the more complex. Thus, for example, miracles are a chief stumbling-block to the faith of our day, startling spectres which frighten science and philosophy. But when the consideration of miracles is approached along the line of Christ's nature as that is portrayed in the Gospels, forthwith they begin to appear natural. For they are then seen as infinitesimal outcroppings of the stupendous sphere of His power, wisdom, and love, whose bulk lies beyond our horizon. Then the wonder will be not that He worked so many miracles, but that

He worked so few, and the difficulty will be to conceive not of His divinity, but of His humanity. Then the studious sinner, whose penitence will hardly permit him to tolerate his own exposed character, must feel amazed that such a holy, mighty being as Jesus Christ, instead of working wonders which were always gracious and beneficent (unless the blasting of one fig-tree and the drowning of some swine were exceptions) did not tear this rebellious world to pieces with indignant finger-tips.

Again, a frequent method with evidential books is, first, to lay down the data of natural religion and argue the probability that God would supplement these with a revelation and a system of spiritual religion, and then to give reasons for believing that the Bible is the expected supplement and Christianity the expected spiritual and redemptive system. But as Dr. Monro Gibson once said, in this connection, "The result is that, at the very threshold of revealed religion, the inquirer is confronted with a large and complicated and much-debated subject, presenting innumerable difficulties which it is easy to raise and hard to answer; and he is discouraged and repelled at the very outset" (*Presbyterian Review*, April, 1880). The Christo-centric method, on the other hand, fixes the attention, from first to last, upon a single object, and that not only the vital centre of the whole, but also the final solvent of all surrounding difficulties.

3. Another fact to be decisively urged on behalf of this method is that it seems to be the scriptural method. The apostles, dealing with a period in many ways similar to our own, began with the simple facts of Christ's career. Peter at Pentecost, Paul on Mar's Hill, content to preach Jesus and the resurrection to sceptics as they came, left it largely to Papias, Justin Martyr, Irenæus, and other uninspired Fathers to introduce examine

fashions still prevailing in apologetics. As the word "nature" and its synonyms are wanting in the Old Testament, which always represents God as immanent in His works and personally near to man, so the abstract terms current in our modern evidential literature, like "Christianity," "the Christian religion," even "apologetics" itself, are significantly absent from the New Testament, which replaces them with some descriptive name of the Saviour, or some such personal message as "the Gospel of Jesus Christ," or some such definition of vital experience as "the faith," or "our hope." The Master held up His own person as prominently in His teachings as on His cross. Meek and lowly as He was, His instructions are in one sense pure self-assertion. The distinctive word, whose changes he left resounding in the ears of the centuries, was I, my, me—"I and my Father," "I am Alpha and Omega," "I, if I be lifted up, will draw all men unto me."

4. A minor advantage of our method is of special importance perhaps to our age. The Bible as a book, Christianity as a system, are fiercely assaulted on all sides with the hammers of destructive criticism ; but the personal Jesus is favored—ay, sometimes offensively patronized by His foes. This present attitude of theirs seems to offer a suitable fulcrum to our personal method. We have already witnessed, for example, the suicide of the mythical theory. It could not live, because it confined itself to the mere husks and rinds, and rejected the meat, of Gospel history. Like the bed and covering described by Isaiah, it was both too short and too narrow—too short to fit history, too narrow to satisfy the hungry hearts of men. It was like an effort to put an artificial frame around some glorious sunset in the sky—it framed out more than it framed in. Even an unlearned reader

may observe that there is not only a Gospel history, but a Gospel portraiture, and a portraiture so marvellously drawn by rude men that it lives and breathes again incarnate in the unlearned reader himself until he desires nothing beyond it forever and ever. That portraiture is infinitely greater not only than its painters, but also than all the separate words and acts ascribed even to its subject—so great that the best copies of the noblest masters in our own century inevitably miss the charm and power of the original Galilean limners. Hence, even if you could account for the origin of the New Testament manuscripts and the propagation of their statements, on purely natural grounds, there would still confront you a *character*, unique, inseparable in all elements of its totality, the conception of which is food to starving souls. As the sun reproduces himself in miniature on all the myriad retinas that turn upward to receive him, so the Babe of Bethlehem, the Light of the world, is formed in myriads of Christians—miniature Christs—round the world from age to age. Downward flows the unceasing stream of cleansing blood from lofty Calvary upon all her outlying foot-hills, the Himalayas, the Apennines, these Alleghanies. Joseph of Arimathea's broken tomb is mankind's open door, the hill of Bethany is mankind's stepping-stone, into that highest heaven where the ascended First-born sitteth King forever. Men gazing upon this marvellous portraiture of the Gospel, find, as in Hawthorne's fable of the Great Stone Face, that even while their eyes are set upon it, unconsciously they are transformed into its likeness; and so they re-echo Iole's description of Hercules as given by our American Montaigne. " 'Oh, Iole, how did you know that Hercules was a god?' 'Because,' answered Iole, 'I was content the moment my eyes rested upon

him. When I beheld Theseus, I desired that I might see him offer battle, or at least guide his horses in a chariot race ; but Hercules did not wait for a contest ; he conquered whether he stood, or walked, or sat, or whatever he did ! ’ ’

II.

FROM the pastor’s standpoint, then, as defined in these practical reflections, kindly consider now the apologetic value of one aspect of our blessed Lord’s character—namely, His strange capability to identify opposite types in life and to reconcile apparent contradictories in thought. This I attempt to show only partially and superficially by means of certain concrete examples.

1. He was at once a patriot and a cosmopolitan. His nationality was intense, like that of His countrymen generally. A circumcised Jew, He probably never went beyond the bounds of His native land. He conceived of His personal mission as confined to the lost sheep of the house of Israel. So far as it did not conflict with the Gospel, He was scrupulous in observing their ceremonial rites, in temple or synagogue, on Sabbath and feast-day, as prescribed and followed by the authorities of his own generation. As that most competent witness, Dr. Edersheim, the natural as well as the spiritual brother of Jesus, has reminded us, “ He spoke first and directly to the Jews, and His words must have been intelligible to them, His teaching must have reached upward from their intellectual and religious standpoint, even although it infinitely extended the horizon so as, in its full application, to make it wide as the bounds of earth and time.” Yet even as a Hebrew he ever transcended all existing sects—Pharisees, Sadducees, Essenes—beaming superior light downward upon the heads of

them all. He recognized the rights of the tax-collecting Cæsar, by recognizing first the higher rights of the soul-demanding God. His public ministry, like His preparatory years, was given mostly to Galilee, a middle region between His nation and His world, with excursions which radiated from the central Jerusalem to the outlying "coasts." His gospels are addressed severally to the covenanting Hebrew, the achieving Roman, the learned Greek, the transformed Christian. He sent His apostles first to the Israelites only, but his last commission despatched them and us to the world of all nations. Thus His abounding life soon burst forever the shell of Judaism, and He became the citizen of the world. To-day all nations under His heaven hear Him speak their own tongues as a native. Mazoomdar claims Him as an Oriental, if not as an East Indian. With equal fondness we represent Him as a man of the west. He is the rising sun of new Japan. Since Livingstone transfused his blood into the dull heart of Africa, that dark continent has begun to throb with hope. Everywhere He is at home. The sole, true cosmopolite, He offers suitable models to a thousand different temperaments at once. Equally national and universal, His character works the mathematical miracle of multiplicity in unity, and at the same time both His special and His general relations are unconfused and perfect.

2. As the ideal Son of Man, Jesus Christ seems to me the unique summary of all the moral elements of humanity in both its masculine and feminine aspects. Although our experience may render it difficult for us to conceive of such a spherical personage, it must be reasonably plain that manhood and womanhood are but the twin hemispheres of perfect humanity. Hence, its Saviour requires identity of moral nature with each in

order fully to sympathize with both. Masculine without harshness, feminine without effeminacy, He must have unique completeness and symmetry of character. He must be the transcendent genus which, without mixture or want of equipoise, includes the inalienable but complementary distinctions, and all common qualities to be found normally in the two sexes.

Certainly no one that is familiar with His life can doubt that Jesus is "the Prince of the kings of the earth." Mark some characteristic qualities of His manliness. One element of His heroic manhood is seen in His incomparably *great purpose* in life. Contrast it with those of some of the world's acknowledged heroes. The avowed object of Socrates was to teach men virtue by making them wise. But high as that end is, it fails to appreciate the supremacy of unselfish love, and it misses that highest view which finds in the gracious glory of the infinite God the noblest motive and the mightiest means to secure human welfare. Take the sublime figure of Luther, whose manly courage was perfect. He aimed at man's emancipation from spiritual tyranny. But sometimes he fought organized tyranny with personal tyranny, and his mind was so focussed upon a single part that he was blind to a great fraction of the realm of truth. Take Washington, who in practical America has been retired to the repose of a half mythical greatness in less than a century. As Mr. Gladstone has recently reminded us, he undoubtedly deserves the highest places among national heroes. But his large and patriotic purpose was marred with an occasional touch of bad temper and a somewhat grotesque measure of self-esteem. Moreover, his end was largely attained in war, whose business is killing, and which hardly affords an opportunity for the pursuit of the noblest object. But Jesus'

object was to reveal the truth about man's actual state and marvellous capabilities, to find and rescue the victims of sin and death, and by means of His own life and death of humiliation to harmonize the eternal Father and His rebellious children.

This unapproached purpose was supported by *resistless power* and *inflexible determination*, without which His high aim might have made Him a mere visionary. Ordinary kings of men must change their plans to meet changing circumstances, and they are usually overthrown at last by some despised fault or misfortune—Alexander by a debauch, Antony by the smile of a sorceress, Marlborough by penuriousness, Gordon by the weapon of a hypocritical friend. But Jesus was born, He lived, died, and rose again all for one unchanging purpose. Temptations He flung aside as drift-wood is tossed ashore by the sea. Circumstances could not thwart Him, bad men could not override Him, death itself could not conquer Him; nay, these all entered into His purpose and became at last the very means by which He achieved it. Then, too, He had the heroism of exquisite *courage*. Where else in history is there so sublime a picture as that made by the lofty, godlike form of Pilate's great prisoner? He illustrated that *intrepid bravery* which perceives victory through the thickest smoke of desperate battle, that *wise valor* which never strikes an unnecessary nor an unsuccessful blow, that *adventurous gallantry* which outstrips every comrade and anticipates every foe, that calm and *persistent fortitude* which meets outrageous assaults with an unbroken spirit.

But with all His large manliness, Jesus Christ possessed also the moral traits which are distinctly feminine. He was not only courageous, but gentle and unselfish; His disinterested love and immaculate purity were as real

as His truth and power. Practical as well as ideal, He could compassionately feed the hungry and at the same time graciously teach the wisest questioner and baffle the most consummate Pharisee. Always as tender as He was determined, this mighty man of war against all the kingdoms of sin could doff His helmet to a frightened child as winsomely as Homer's old Greek soldier.

He had a woman's *sympathy* with every kind of suffering. His hands dared touch the loathsome lepers, and for our sake did not shrink from the cruel nails. He had a mother's *affection* for little children, for the out-cast, for the poor. He had a lady's *tact* to adapt Himself instantly to every kind of scene, yet so that the sinful must either flee from Him or cry from their knees for His forgiveness. The doctors' conference in the temple, the baptismal service at the Jordan, the wedding in Cana or the feast at Simon the Pharisee's house, the fireside at Bethany, the death-bed of Jairus' daughter, the tomb of Lazarus, the desecrated Temple, the garden fertilized by His bloody sweat, the trial pageant in Pilate's judgment-hall—did these scenes find an absence of any needed grace or any lack of the etiquette of the Golden Rule in His sincere and suitable demeanor? He had indeed a sister's intuitive *delicacy* of touch, and never blundered in dealing with that sex which was physically not his own. Indulging neither the fulsome flattery nor the haughty patronage of common men, he never betrayed the least degree of dull-witted misconception toward any woman—His own mother, the dissimilar sisters of Bethany, the ambitious wife of Zebedee, the strange woman of Samaria, the Syro-Phœnician intruder who would have her self-denying way, the adoring company "last at His cross and earliest at His grave." Each heard the suitable word and received the resistless

impulse which seemed to start up out of her own noblest aspiration, and which roused her soul to the holiest endeavors. Like womankind, too, He was intensely eager for human love and sympathy. He was subject to His parents in His childhood. "He talked by the way." He drew John to His heart. He had the inner trio of disciple friends to witness His loftiest transfiguration and His deepest agony. Fellowship, not monkishness, was the law of His majestic life, which He poured out like a woman for others.

Similar things could be said of His teachings ; masculine as they are, they have also a womanly savor. Had He written the Gospels anonymously, both sexes would have instinctively claimed the author. Many of His utterances might have been written by an inspired woman. Read the Beatitudes. Read in the fourteenth chapter of John about the serene home in heaven and those solaces of the Comforter which sooth the troubled as a wise nurse quiets children that are frightened in the dark. Read His marvellous last sayings on the cross. Then let appreciative sons and brothers say whether the vicarious heart of womanhood did not beat and bleed in the breast of His mighty manhood. With their mothers and sisters in mind, let them say to Christ, "Thy gentleness has made me great."

It is not strange, therefore, that His career not only rendered rivalry between the sexes impossible on Christian principles, but also restored the rights and the consideration which the stronger had wrested from the weaker sex. If Christ has saved men from Satan, He has saved women both from Satan and from men. It is only natural that women should flock to the standard and fill the churches of their one successful champion. Outside of Christendom they are, and they ever have been,

either debased or ignored. But from the days of the Marys, of Elizabeth, of Anna, until now, they have constantly found in Him that which they needed and craved ; and following Him they, equally with men, are destined at last to reach that perfect heaven where there is "neither male nor female," "neither marrying nor giving in marriage," but where all alike attain to the measure of the stature of the fulness of Christ. Let silence meditate this strange matter ; if these words are true, the person of Jesus Christ is certainly an unique conception.

3. The *teaching* of our blessed Redeemer seems to combine many apparently opposite qualities. A recent writer but follows the view of all discerning readers in noting that His matter was both popular and profound, His style both homely and sublime, His manner earnest and tactful, faithful and yet kindly, humble but most majestic, and His view-point equally exclusive and catholic. The Pharisees, armed *cap-a-pie* with precedents and authorities ; the Sadducees, saturated with the newest poison of agnostic criticism ; the Herodians, alert with that political shrewdness which imperial Rome rated at a money valuation, could make nothing of His hated doctrines. But the common people heard Him gladly ; Pentecost in one instant flashed His deepest meaning upon a mixed crowd of three thousand. He spoke with strange humility, yet as one having absolute authority. Without argument He convinced or silenced ; without any parade of arbitrary power He awed and subdued. His serenest word silenced the technical ecclesiastical lawyer, or awakened the conscience of accusers of the guilty ; His gentle hand emptied the temple of throngs of mercenary usurpers ; His compelling eye prostrated the armed posse of soldiers that came to arrest Him.

To an unique degree also His teachings reconcile the practical with the ideal in human thought. Now, it is a familiar fact that many people who talk much of the ideal are but prating visionaries. It is equally true that people who call themselves practical are usually inclined to laugh at ideals. They see so vast a chasm between the performances and the aspirations of the average man that they learn to despise all ideals as the synonyms of chimerical impossibilities. But Christ taught nothing, commanded nothing, inspired to nothing which He Himself did not first illustrate, and do, and become. That the actual and the ideal were identical in Him is easily shown by the effect of His teachings in those who follow Him. He discourages no beginner, however ignorant, weak, and low ; He disappoints no achiever, however wise, strong, and exalted. "My yoke is easy and my burden is light," said He to heavy-laden aspirants who find failure in themselves with microscopic skill. "Ye shall be perfect as your Father in heaven," said He to the satisfied egotists who caught their first glimpse of His telescopic perspective in the Sermon on the Mount. The real and the ideal, like the finite and infinite, are thus in Him commensurate. The light of His ideal character dawns like that of the sun, which seems to rise out of the next hill, yet which, as you study it, is found and felt to be ninety millions of miles away. It immediately warms every smallest germ of the humblest worker into life, yet forever leaves the greatest victor something to hope for and to win.

Another apparent contradictory reconciled in Christ's character and teaching is found in His union of conservatism and progressiveness. Other teachers, whether in politics, science, art, or religion, represent only one of these two tendencies ; but in Christ, as in nature, the

centripetal and the centrifugal forces are balanced. All other men seem to have either a mania for the past or a contrary mania for the future ; but in Christ alone truth is Janus-faced, on one side history, on the other prophecy, each accurate, real, and influential. "I come not," says He, "to destroy, but to fulfil." Therefore He opposes both mere destructiveness and mere passiveness, and favors both true conservatism and true progress, true preservation and true development of life. False conservatism is a victim of the inertia of rest, a phylacteried worshipper of the principle, "Whatever is, is right," a selfish keeper not of a treasure-house, but of a charnel-house. But false radicalism is no better. The patron of quackery in science, education, religion, it rushes fanatically after every new will-o'-the-wisp, tearing up the existing pathway under its feet in order to reach the unseen swamp with haste. Since experience is sometimes misleading, it turns contemptuously to mere experiment. Because religion contains sacred mystery it plunges blindfold into the false and easy refuges of unbelief. False conservatism leaves its dwelling without repair until the whole structure rots to the ground ; false radicalism burns its house over its own head in order to find imaginary treasures in the ashes. False conservatism is like the survival of the mediæval caricatures of Christianity in the old *régime* of France ; false radicalism blots out the good with the bad, as in the atheistic upheaval of the French Revolution. One says, "Preserve established wrongs ;" the other answers, "Destroy established rights." Both, therefore, are antagonistic to Christ, who came neither to hoard nor to annihilate, but to fulfil.

It is this Christ who, on the one hand, anchors us to the Gibraltar of true conservatism, holding us fast to the

logic of realities as already ascertained. He "bringeth forth out of His treasure things new and old." He encases all His teaching in the history of fact, as written in both nature and Scripture. There is hardly a secret of force, or law, or life, long secluded by His divine conservatism, that He is not now beginning confidentially to reveal for beneficent uses to childlike mathematician, and physicist, and naturalist. More vital still, the strenuous struggles and pathetic sufferings of the human ages are held up in His Bible as object lessons for all modern character-builders. Hence Jesus, as authorized interpreter of both, solemnly declares: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

But, on the other hand, He puts at least equal emphasis upon the law of progress. His spirit is not only loving and economical, but aggressive and creative. Every new age whose features are etched on the bosom of old earth was a distinct advance upon its predecessor. Character is an evolution beginning with regeneration, ending in Christ-likeness. The Bible is a development, Christianity being built partly upon, and partly in front of, the old site of Judaism. But the object was not to demolish the old—it was to erect the new structure. The one superseded the other by absorbing and completing it. In the Sermon on the Mount He breaks the ceremonial shell of Mosaism—"Ye have heard that it hath been said by them of old time"—in order to reveal the kernel of truth and life in the old precepts and commandments—"But I say unto you." He abandons an outgrown form to preserve the unchanging spirit of the commandments as summed up in love. While setting aside their letter, He forever established their spirit, their absolute meaning, by revealing their underlying, perhaps

hidden, principle. Hence His immediate effort is not, as in the case of Adam and Eve, merely to maintain character by negative abstinence from forbidden fruit, but, as in the case of Enoch, to restore the ruins of character by the forgiveness and the fellowship of God. His standpoint is not merely that of Sinai, which fiercely thunders prohibitions, "Thou shalt not, thou shalt," but characteristically that of Calvary, which calmly whispers, "Thou shalt; thou shalt trust, thou shalt hope, thou shalt love."

We need not be surprised that Pharisees and Sadducees, historians and prophets, conservatives and radicals, find a new and safe standpoint in Jesus Christ. He has uses for both, yet shows to each a more excellent way, equally removed from the reactionary and the visionary. Of what other character within human knowledge can as much be said?

4. We ascend to the consideration of a much higher antinomy when we approach the contrasted conceptions of temptation and sinlessness in Jesus. Theology is not now our province, and we should modestly pass by the old debate between *posse non peccare* and *non posse peccare*. It is enough to insist upon the reality, and if possible also upon the realization, of two scriptural facts: (1) "He was tempted in all points like as we are;" (2) "yet without sin." The reality of temptation in the wilderness, in Gethsemane, and all the thorny way between is indisputable if the Gospel portraiture be accepted—indisputable, therefore, as a conception. The reality of His sinlessness is undoubtedly the divine fact which sceptics most commonly admit. It is to me very impressive to observe with what unconscious reverence the most unfriendly critics usually deal with the moral character of Jesus. Practically all those who have

knowledge of the Gospels perceive that their writers have depicted one that "did no sin." To our age He anew extends His challenge: "Which of you convicteth me of sin?" Without pausing to develop the immense significance of the general agreement on this point, or to press home the second part of this challenge, consequent upon this admission: "Then why do ye not believe me?" let us recall what a marvellous, what an unique conception of human experience it is to be thus both tempted and sinless.

Perhaps the difficulty of this familiar twofold conception may be brought out a little by an outline picture. I find myself standing at the beginning of a long avenue that ascends to heaven. In the distance, far as thought can reach, I see Jesus Christ, conspicuous in glorious light, looking toward me from a most exalted throne. His attitude is full of repose—the repose of conquered triumph. His face is illumined with the glow of His mighty love, yet as I gaze upon its beauty I can detect the tracery of suffering past. His lips are continually parted with the sweet stream of divine promises, yet as I listen I can detect an undertone of sanctified patience. His eyes are strong and gentle with disciplined power and mercy. His arms are stretched wide to welcome me, but in His open palms I see the scars left by driven nails.

Along the very middle of the avenue the dotted line of His footprints runs from my position to His throne as straight as the arrow flies. Near me these footprints are marked obscurely in the dust. Further on they trail through ever-deepening mire. Still beyond, under the images of a stained cross and a broken tomb, they are filled with pools of blood. But thence upward to the throne they shine like a stairway of stars.

On one side of this dotted line, perilously close to the footprints but suddenly ending at the cross, I see a file of stern-faced angels. If I take a short step to the left and look along this marshalled column, I discover that just in range is the extended palm of Jesus, and around the wound-print are the words, "Tempted in all points like as we are." Now I perceive the significance of the angel-guard. If at any point He had failed of perfect sympathy with struggling souls, the angel there would have sounded instantly the death-knell of redemption, and Christ would have been forced away from a doomed race, a Saviour bankrupted by want of human susceptibility. One hair's-breadth to the right of the line of footprints I see a row of fathomless pitfalls. In range above that dreadful row I see Christ's left hand outstretched, and on its pierced palm is written, "Yet without sin." Now I know that if He had swerved by a thought from the absolutely straight line of sinlessness, He would have fallen instantly into the bottomless snare of Satan, and His attempt to save sinners would have resulted only in making Himself the most stupendous wreck of sin in all the ages.

But between the ever-present Scylla of cold apathy and the ever-present Charybdis of threatening sin, our Saviour trod the whole way from Bethlehem to Calvary without one misstep.

Could human skill succeed in depicting such a career without having the living model to copy?

5. From this height we can catch glimpses of the distant culminating antinomy—Jesus Christ, "very God of very God," yet "incarnate by the Holy Ghost of the Virgin Mary and . . . made man," bone of our bone and flesh of our flesh. This fact is the summit of scriptural mystery. If it be measured by mathematics, it may

seem like an effort to prove that the finite is equal to the infinite—to prove that a parabola is one inch in length. The metaphysician may call it unthinkable ; the scientist, contrary to nature, and therefore impossible. Nevertheless, there stands the living Christ, who laughs at mathematician, metaphysician, scientist, as a thousand steamships furrowing the ocean laugh at the demonstrations of Dr. Lardner that it was absurd, unthinkable, impossible for any one of them to cross it once. Try to show that Christ was pure deity with mere human semblance, and history will quietly entomb you in the dusty vault of the Gnostics, and the Eutychians, and their descendants. Try to show that Jesus was but a man, and the faith of Christendom will let you sink out of sight in the Lethean fellowship of the Ebionites, the Nestorians, and their kind. For no theory can be framed to account for the facts of His career, as set forth in the Gospels, save that which recognizes both His deity and His humanity, bound together in perfect personal unity. The appeal therefore should not be from hypotheses to history, but *vice versa* ; fact first, explanation afterward. Could any one not a veritable man live, labor, suffer, and die as He did ? Could any one but God reveal truth, and love, and heaven, and forgive sinners, and transform moral character, and master nature, and Satan, and sin, and death as He did ? As every living man compels us to believe in both his body and his mind, however difficult it may be to conceive of their union, so the one living Jesus Christ compels us to recognize the veritable union in Him of God and man. His actual life and character, real, consistent, organic, inseparable in the totality of its united human and divine manifestations, is an historical fact—a fact without true precedent or parallel in all the mythic apotheoses or theophanies of the world ; a fact

immeasurably beyond the fabricating genius of either the apostles' age or any other ; a fact in which sinful yet always aspiring human nature finds its only invulnerable satisfaction and peace ; a fact which alone reconciles the contradictories of thought and character, and solves, or promises to solve, the moral enigmas of mankind ; the fact to which Christian preachers and apologists must make both their first and their final appeal.

To that fact, as illustrated in the concrete examples suggested, I would draw your attention. These examples of His unique reconciling power could be largely extended ; but so far as given, they suggest (1) Jesus' relations to human life as influenced by society and by sex ; (2) His relations to contradictories of human thought, especially as dealing with what I may call its longitude, which measures the real and ideal, and its latitude, which measures conservatism and progress ; (3) His relation to the world's supreme problem—the moral problem of sin, temptation, and redemption ; and (4) His common relations, rather, His actual identity, with both God and man.

These momentous antinomies, the despair of all Christless philosophy and life, become simple, not, indeed, as a matter of metaphysics, but as a matter of history and fact, when presented in the biography of Jesus Christ. The plain narrative of the Gospel enabled the early Christians, equally with ourselves, to understand the practical explanation and significance of these mysteries long before they were able to formulate the doctrine of the person of Christ. The facts are the doctrine ; the facts are their own best explanation. This life is the great self-evidencing evidence of Christianity. Preaching Christ is, therefore, I profoundly believe, the best system of apologetics, as well as the simplest and easiest.

Happy, dear brethren, are we preachers of the Gospel. There need be no schism in our experience between business and religion, between duty and pleasure, between work and life. It is all one, and that one Christ. To us Christ is Christianity ; Christ is character ; Christ is life ; Christ is heaven. To have Christ, to preach Christ, is our indistinguishable privilege and responsibility. That which we know of Him we are to proclaim ; that which we proclaim we are to do and become, that Christ may be all in all.

You may have seen the dervishes at their worship. Swaying their bodies more and more violently, backward and forward, or from side to side, they whispered, chanted, shouted only one word, their name of God, Allah, Allah, Allah, Allah, until at last they swooned away in ecstatic weariness. They are, perhaps, a sadly misapplied example of our own best apologetic method. With us, too, one name is above every name. That dear name we should constantly repeat until we joyously lie down in the last sleep of rest and peace. Not in Mohammedan ignorance, not in their dull fear of fate, not in mere physical frenzy, but with winning wisdom, trust, and love, in unbroken concert, before the bending heavens and all quarters of our dying world, we, like Paul, should determine to know nothing save Christ, and Him crucified.

LECTURE IV.

An Apologetic for the Resurrection of Christ.

BY REV. NATHANIEL WEST, D.D.

General Statement.

I SEEK to organize, in main outline, a general apologetic for the resurrection of Jesus Christ from the dead, both on its speculative and historical sides, and to justify the effort. From the nature of the case, such an outline must be, in effect, a general defence of the supernatural, interwoven with a special defence of Christianity, around that central fact which is the light and support of both. This may seem, at first, a procedure too complex, but from the perplexing abundance and variety of apologetic material, which so often confuses the mind and bewilders the judgment, I feel satisfied that a discriminating survey of the entire conflict will not be unacceptable to the student who desires to see, at one glance, something of the vast field for which he is called to qualify himself, in order to meet successfully the aggressors against the Christian faith. In an age like ours, when, as that sainted scholar, Auberlen, said, not long ago, "the enemies of Christianity are still doggedly repeating that a resurrection from the dead is *impossible* and *contrary to experience*," it is well to remember that these two ideas—of which Spinoza represents the first and Hume the second—are to-day more "doggedly repeated" than ever, and will remain repeated, from year to year, until

the risen and reappearing Lord shall make their repetition forever impossible.

Never, since the birth of Christ, have the brilliancy and power of the Christian apologetics of the present century been equalled in any age. In every department—speculative, historical, scientific, critical—imperishable victories have been won, wide as the field of human knowledge, and co-extensive with the scope of revelation. Greater than the Gnostic conflict of the second century, and intense as the Reformation of the sixteenth, the modern struggle has allowed no form of error, past, or possible to rise in the future, to be wanting to enhance the great engagement. Oriental and Occidental philosophies have been ordered to the front, arrayed in new uniform, and bannered with new terminologies. Defunct heresies, stunned to their graves by the blow of advancing Christianity, and mute for sixteen centuries, have been exhumed and galvanized into fresh life. All that the “Time-spirit,” boasting of “*Kultur, Bildung, und Humanität*,” can do has been done already for the destruction of the Christian faith. Along the whole line of action the Church has been assailed by a foe a thousand times repelled, a thousand times returning, the one purpose of the whole assault being to overthrow the supernatural—in other words, to banish “*miracles*.” It matters not that an attempt so daring could not be successful. To stagger our personal trust in Christianity, and darken hope, to wreck the confidence of men, is practically one with the objective ruin of the truth itself.

I speak, therefore, of that central fact of which Spinoza said, “If I could believe the resurrection, I would become a Christian at once,” and of which Hume has said, “No human testimony can reach to the supernatural,” an event Strauss saw fit to call the “humbug

of history," and yet of which even a Volkmar affirmed, "The resurrection of Christ is one of the most certain facts in the world's history, whether we understand it or not." No language can exaggerate its importance. It is the most stupendous fact in the history of the world, unparalleled, astounding, unique. Pressensé has only uttered what all the world believes, when he declares, as Paul taught him to declare, "If the fact of the resurrection of Christ does not continue an integral part of Christianity, it no longer pays to speak of the rest." And what Godet asserts—viz., that "such an event includes everything, or else it has no existence," is no immoderate expression. What the sun is to the solar system the resurrection of Christ is to all things secular, as well as sacred. *Nothing is true, in any department of knowledge or being, if this is not.* We have no valid evidence of our own mental operations, none for the existence of an external world, nor of God, nor of natural or revealed religion, nor for any truth in science, philosophy, or history. The principles that enter into the speculative and historical defence of the resurrection of Christ relate themselves to every department of knowledge and being. Outside the truths that cluster around the empty grave of Jesus the supernatural has no defence, the natural has none. The denial or doubt of His resurrection antagonizes the elementary principles constitutional to the mind, and the native laws of thought, apart from which neither knowledge nor experience is possible. It has pleased God so to correlate the universe and man, the truths of consciousness and history, nature and grace, and so mingle the rudiments of redemption with the facts and processes of creation, each a parable of the other, and all grounded in a system of identical laws, that we study no part of His wonderful works without studying

something of all, and that to affirm or deny the truth in any one sphere of investigation is tantamount to the same affirmation or denial in all other spheres. The universe, not less than the Church, is "complete" in a risen Christ, as are "all wisdom and knowledge," in Him who is "Head over all," and "by whom are all things." The more we think of this great event the more it grows upon us. To him whose eye is enlightened to detect its wide significance it links itself with the whole purpose of God in the past, and its whole fulfilment, secular and sacred, throughout all ages to come. Universal history is put under its dominion, and by means of it all true science and philosophy must serve *Him* who is their Author, End, and Explanation. *If Christ be not risen, nothing exists.* Demonstration is vain. The trustworthiness of reason and of sense is wrecked. Illusion reigns. God, angels, history, science, philosophy, revelation, are false, are non-existent. Nor can the scepticism that drives us to such a conclusion halt at the half-way house of agnosticism, but must plunge headlong into the nihilistic gulf, its last and logical result.

The Presumptions.

It is of the first importance for us to remember that, by three significant monuments of testimony, standing side by side along the whole pathway of eighteen centuries, we of to-day are directly connected—no gulf intervening—with all the sorrows of Friday afternoon, April 7th, and all the joys of Sunday morning, April 9th, the birthday of the Christian Church, and with her royal baptism in the Holy City, six weeks later, May 26th A.D. 30. Not Pentecost, but the resurrection of Christ

was the natal hour of the Church of Christ, "bone of *His* bone and flesh of *His* flesh," one with Him in the likeness of His death and resurrection, and brought to His side in joy, even as Eve was brought to the side of the first Adam waked from His sleep. The three great monuments to which I refer are the Lord's Supper, the Lord's Day, and Christian Baptism : two perpetual sacraments, one grounded in the death, the other in the resurrection of Christ, both linked together by a monumental day. These ordinances, uplifted as pillars of witness to the facts of redemption and the life and faith of the Church, have stood the test of time and encountered the storm of ages. Empires have arisen and fallen like waves of the sea, but these have remained unmoved as rocks in the surge, memorials of the wondrous events that gave them being. I do not say that these monuments in themselves are conclusive of the truth of what they profess. I do not affirm that they prove the historic existence of the events they represent. What they do prove is that the first Christian community, standing nearest the person of Christ, eighteen hundred years ago, and best able to judge, *did believe* in the resurrection of Christ, of which His real death is the presupposition, and in the outpouring of the Spirit of a risen and ascended Christ, its necessary consequence ; and that, in the full assurance of this belief, the first Christians went everywhere, at the risk of their lives, preaching that "Jesus died and rose again," and "shed forth" the gift of eternal life. I say the *presumption*, arising in each case from these continuous historic monuments and this one homiletical fact, is that the apostolic faith was founded in truth and not in fiction, and is strong as the undisturbed existence of these monuments and this fact, for so long a time, is undisputed. And all the more

impressive is the logical effect of this when we remember that the events involved are of such a character and so identified with the person of Christ as that to deny them is virtually to deny the historic existence of Christianity ; and, doing so, to wreck the fundamental principles of all knowledge and all being. Especially vital are these presumptions in view of the position taken by the admirers of comparative religion to-day—viz., that *all* religions have a common natural origin, accredited and colored alike by variant fable and unhistoric miracle, and differentiated only by the limitations of the inventive and logical faculties, and the accidents of time, place, education, genius, climate, and race. Our apologetic denies this, and affirms that Christ is an *historic* person and His resurrection an *historic* event, not of evidential value alone, for His claims, but the central and integral fact of redemption and life, with which Christianity stands or falls. It embraces everything. Zardusht, Buddha, and Mahomet may go, and yet the doctrines, worship, and order of Parsism, Buddhism, and Islam remain intact, and the devotees, and mankind, be bereaved of no blessing, and suffer no loss. But with the denial of the resurrection of Christ not only does the whole doctrine, worship, and order, of the Christian religion perish and mankind lose all, but Christ Himself, as a historic person, disappears from the scene. The absolute extinction of the Founder of Christianity is the result. His historic reality becomes an impossibility. The evidence for His incarnation fails. In the light of such considerations we see not only the importance of the monumental presumptions for the historic truth of the resurrection, but the bearing also of Paul's last words to Timothy, "*Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel.*" As if

he had said, Whatever else is forgotten, remember that. The defence of that is the defence of all !

State of the Case. The Presuppositions.

Now, then, I advance to say that *the existence of a universal belief, by the Church, in the resurrection of Christ, is the one thing our adversaries admit, denying all else.* The Church's *belief* they admit ; the alleged *fact* of the resurrection they deny. Just here it is we learn, first of all, how serious is the issue between us and them, and how wide the field of conflict and great the struggle, and what need there is of the best preparation to hold and defend this important truth. We enter the field with a mass of historical testimony and empirical proofs of eighteen centuries, whose scientific value is not surpassed by any evidence adduced in support of any established truth in science or philosophy to-day. Our official documents alone have stood the test of the most inexorable criticism, and the witnesses have been subjected to the most relentless cross-examination. Notwithstanding this, the fact of the resurrection is still denied upon two grounds : (1) that miracles are impossible, and (2) that miracles are incredible ; and from the beginning, conscious of the weakness of such a word as that which escaped the lips of Bauer—viz., that “the Church's belief is a matter of no consequence,” the enemies of Christianity have sought to account for that belief in various ways : (1) by the theory of fraud ; (2) by the theory of swoon ; (3) by the theory of vision ; (4) by the theory of spirit-manifestation. Our apologetic is compelled to meet the whole issue. In doing so we reassert the fact of the resurrection upon two grounds : (1) that miracles are possible ; (2) that miracles are credible ; and

next proceed to show that the fraud, swoon, vision, and spirit-manifestation theories are not only themselves impossible and incredible, because absurd and contradicted by the admitted circumstances of the case, but do not and cannot account for the immediate facts of the case, nor for the moral phenomena and historic events that instantly accompanied and next followed the resurrection, or, if you please, the Church's belief of it, such as the organization of the New Testament Church and canon, nor for the mighty revolution in the Roman Empire and in history, to which the formation and existence of Christendom are due.

You see the situation, I hope. Let us be honest and just. Each of the contending parties actually comes to this great discussion with *two foregone conclusions*, two *antagonizing presuppositions*, on each side, vital to the success of each, and apart from which there can be no debate. The Christian side assumes (1) the existence of a personal God, a cause adequate to produce the miraculous effect, and (2) the adequacy of human testimony to prove the sensible fact ; in other words, natural theism and the validity of the testimony of the senses to any event within their jurisdiction, regardless of the secret mode of its occurrence. The adverse side assumes (I.) either (1) the non-existence of God, or (2) that all that exists is God, or (3) that if there is a God, He has nothing to do with the affairs of men, or (4) am not quite sure there is a God, or (5) am very sure there can be none ; in other words, no God, all God, remote God, don't know if there is a God, do know there can be none ; and (II.) the inadequacy of the senses to bear witness to any event beyond the range of ordinary experience, and unaccountable by the laws of nature ; in other words, again, the other side assumes and opposes to us

philosophic and scientific naturalism, under the forms of atheism, pantheism, deism, agnosticism, and positivism, supported by the maxim of empirical scepticism, that it is "*more likely*" the testimony of the witnesses should be false than it is "*likely*" the alleged fact should be true—that is, so far as testimony is concerned, the question is reduced to one of "*probability*," with the odds against the miraculous fact. Such the situation. God being a cipher, a totum, an absentee, an interrogation point, or an impossible, man a victim of delusion and doubt, and the universe an evolutionary growth from necessary law outside a first creative cause, the resurrection of Christ is both impossible and incredible. This is the *quod erat demonstrandum* of our adversaries.

Philosophical and Scientific Objections.

We have now an important question to face. Shall we ignore the philosophic and scientific objections to the resurrection, as is commonly done in the ordinary and current apologies, and "confine ourselves to historical criticism"? This is to allow the enemy the privilege of retreat to uncontested ground, or else limit the discussion to theists alone, and, yet more, only to such theists as admit miracles, and the credibility of testimony to the same, which all theists do not. It is to allow the enemy a place where he may stand and laugh at "*historic proofs*." It is to grant him *his* presuppositions which neutralize *ours*, or decline the debate. Both sets of foregone conclusions cannot be true, since each excludes the other. God or no God is more important than testimony or no testimony, for our contention is not with theists alone. I am aware it is common to say that the whole question as to the resurrection of Christ is "*sim-*

ply one of historic fact," to be settled by historical evidence, and we are to "disregard all objections to the supernatural." Spinoza, Spencer, Huxley, Harrison, Comte, Clifford, and many others would smile at that; and Mill and Hume, who virtually deny a God while professing to give proofs of His existence, would do the same. I regard the position as both incorrect and fatal, and as really to "beg the question," and not win a victory, as it would be to fall back upon the inspiration of the records, when the possibility of inspiration is denied and is one of the very points involved in the question of the supernatural. Our enemies are not content to cross-examine a witness, or attempt to impeach his character, or question his trustworthiness. A bolder task is assayed—the *destruction of the possibility of the fact itself*. Myriad witnesses, deposing to a first miracle in history, could only provoke the Sadducean scoff and Athenian sneer. John Stuart Mill is candid enough to say that "the main question is really that of theism," or, as Principal Cairns puts it, that "while to a believer in God it is one of evidence, yet to an unbeliever the real question is, Is God possible?" and this "because the miracle appeals to a prior belief in God." Both sides, then, of the great area of apologetics are involved, the speculative not less than the historical. The enemy's position is a strong one, and commands the Christian defences, and our business is to dislodge him, or if not occupying for the moment his position, but contending with us on historical ground, still a force must be detailed to explode his speculative stronghold, leaving no place for retreat when defeated on the battle-ground of the historical evidences. His postulates, in other words, must be destroyed, and the Christian postulates proved indestructible. If it is true that no one, Christian or enemy, has a

right to decide historic questions by unproved dogmatic presuppositions, it is equally true that no one has a right to decide speculative questions by historic post-affirmations. The main question is one of power; the subordinate question is one of Scripture, these being the two great divisions of all apologetic for the resurrection, as outlined by Christ Himself, in His reply to the Sadducees: "Ye do err, not knowing the *Scriptures* nor the *power* of God." One thing is transparently clear—the resurrection of Christ cannot even be conceived of as a *historic* fact except as subsumed under the category of cause and effect, nor yet as due to a merely natural cause, but wholly to a higher causality, an eccentric phenomenon, unaccountable by any "law" known or unknown, and due solely to a personal power transcending all law, which is the very point in dispute. The question of fact involves the question of its possibility. The question of testimony does the same. As Canon Mozley has properly said, "That which testimony is capable of proving *must* be something within the bounds of reason—something we can imagine *as possible*—i.e., the challenge of its possibility must needs be shown to be groundless and absurd." By men who accent the inflexibility of nature's laws, or "obliterate" the antithesis between the supernatural and natural, confounding "cause" with "law," you will not be allowed to define a miracle as "the entrance of the supernatural into the natural," and, so, quietly assume your postulate, while denying to them the right to assume theirs. They repel your supernatural. Nor may you identify an extramundane intelligence with cosmical law, except upon pain of being marched straight into pantheism. Fair play is demanded, and honor and wisdom alike should guard the discussion. In any case, the speculative has

precedence over the historical side of the question. I am satisfied, after frequent tests, it is not so much because of any insufficiency of historic proof that the fact of the resurrection of Christ is discredited, as it is because of the secret working of a natural scepticism, amounting to practical atheism, and also to a cherished aversion from all faith in what is beyond the range of common experience, two fatalities Hume has adroitly woven into his "Treatise on Human Nature," and shown to belong to mankind, mixing the same with a false method and system of thought careering to-day with such power ; denying the very conception of cause ; resolving thought itself into mere illusion ; making experience the sole test and measure of truth ; so excluding all rational or *à priori* grounds of belief.

Advantage and Importance of the Method.

In thus emphasizing the speculative side of the resurrection, great help will be brought to the historical side. The strong conviction secured by a bright theistic defence can only render the evidential value of the testimony to the resurrection all the more cogent, dissolving a cloud of confusion that so often obscures its clearness, and removing a mass of distrust that so often impairs its strength. At every step it will shine, that all the assailants of Christianity allege against this cardinal doctrine, and all that critical art has employed to discredit its evidence, is inspired alone by a dislike of the supernatural in the sphere of nature, fortified by a "vain philosophy" and a "science falsely so called," and that *this* is the fertile source of all the theories devised to account for the Church's belief, apart from the recognition of the fact of the resurrection. It is not that the resurrection

of Christ will not abide the corner-stone of the Christian faith, aside from all philosophy and science, but it is that when assailed by weapons drawn from such sources as these, then, by corresponding weapons, the battle must be fought, and the Christian postulates brought to victory. It is the method Paul himself has used, giving us, first of all, as at Athens, excellent proofs of the existence of God, and then advancing to the historic fact of the resurrection. In his memorable challenge to Agrippa he combines *both* the postulates thus: "Why should it be thought a thing *incredible* with you that *God* should raise the dead?" The certainty of the fact is grounded in the prior possibility of the fact, and the credibility of the evidence. And to this hour the Christian apologist is bound to contend in the same way as did Paul, before ever the New Testament records were written, and, stepping outside the ordinary path, decide the preliminary issues (which really decides all) upon the wide arena of philosophy and science common to the friends and foes of revelation alike. We cannot too much insist on this. He who will successfully defend the resurrection of Christ in presence of the philosophical and scientific thought of to-day must first master the principles and methods which underlie the various systems of certain men who have aspired not merely to relay the foundations, but to reconstruct the whole fabric of human knowledge, by the assertion of mere hypotheses and denial of those primitive and universal truths and laws of thought on which all philosophy and science depend, and apart from which knowledge, experience, and certitude are impossible. The first truths of the "personal perdurable self" must be defended at all cost. Such truths underlie the whole apologetic, and are the ultimates on which the decision rests. And so we *force* the

issue squarely, without any evasion, that either the resurrection of Christ is a real and the best and most thoroughly established fact, resting not only on a philosophical and scientific basis, but attested by competent and credible witness, or else *all* philosophy, science, and history, *all* being, knowledge, and faith are non-existent. "*Maya !*" as the Hindoo says, *all is illusion !* Either "the Lord is risen and has appeared to Simon," or those first principles which pre-condition all experience—viz., cause, personality, identity, God, faith, self, and the direct perception of the external world, all constitutional and therefore universal, are hopelessly wrecked forever. Primitive indemonstrable and axiomatic truth is gone. The preaching of *a priori* knowledge is vain. Evidence is vain. We are yet in our metaphysical and scientific sins, and Augustine, Anselm, Descartes, Newton, Bacon, Cousin, and Hamilton too, and all the princes of thought, who have witnessed a good confession for the Christian postulates, and are fallen asleep, are perished, if so be that the two great presuppositions which lie behind the historic evidence are false, and the resurrection, after all, is neither possible nor to be believed. We are victimized by a necessity of our nature, without remedy, and Omar Khayyam and Schopenhauer and Heine, Leopardi and Von Hartmann, are right in teaching that this *is* a pessimistic world, the worst possible to be conceived, where man is mocked by phantoms of truth which are forms of lies, and is, indeed, "most miserable," death, without resurrection, being the happy goal of his care and pain.

Our Declaration.

Our *declaration as to the fact* of the resurrection is very simple and clear. We declare that Jesus Christ, of

the seed of David, was raised from the dead the third day, and, that for eighteen centuries, as now, it has been the firm belief of the whole Christian Church. Claiming the scientific right to use the whole New Testament as direct evidence, original, admissible, the official register and public journal, the authoritative document of the new community organized for the benefit of mankind, and in which the partnership statement of each member is the declaration of all, the testimony of each to the main fact being that of the whole, the entire record being part of the *res gestæ* of which the resurrection is the central event, and out of which the record grew contemporaneously with the event itself, and by necessity ; and claiming the right, also, to present the whole presumptive argument from prophecy, and all the empirical proofs in Christendom for eighteen centuries as corroborating testimony—we challenge the legal inquiry of this ancient public fact according to the rules of historical criticism and the laws of evidence applicable to the investigation of such cases. We allege that Jesus of Nazareth was crucified, *dead*, and buried, and that He *rose* from the dead the third day ; that to His disciples He showed Himself alive *after His passion*, being seen of them forty days, and speaking of the things pertaining to the kingdom ; that “ Him *God* raised up the third day, and showed Him openly, not to all the people, but to witnesses chosen before of God, even us, who did eat and drink with Him *after* He rose from dead ;” that “ He was seen of Cephas, then of the twelve, of James, and of above five hundred brethren at once, the greater part of whom”—say three hundred—were still alive near thirty years after the event, and all of whom, without exception, were eye-witnesses of His risen person, within six weeks from the date of the resurrection, and that

“last of all,” six years later, He was seen of Paul, as of “one born out of due time.” And, only to note, in passing, the argument from prophecy, “we declare to you the glad tidings, how that the promise which was made to the fathers, *God* hath fulfilled the same unto us, their children, in that He raised up Jesus again,” and that “through this Man is preached unto you forgiveness of sins.” “*This* Jesus hath God raised up, whereof we all are witnesses.” This is our declaration. This our testimony. On this one fact of history we rest the whole weight of Christianity, conceding that if the fact alleged is false, then Christianity is false; and not only so, but asserting that everything else in the universe is false, and God is false, and still more that there is neither God nor universe to be false; but the fact alleged being true, then Christianity, and God, and the universe are true, and we present it in triumph to mankind, as (1) a fact of history the most stupendous; as (2) a fulfilment of prophecy the most glorious; as (3) a foundation of faith the most precious; as (4) a fountain of life the most exhaustless to all believers; and as (5) a forelight of the world’s regenesis—all things new—a spectacle of splendor the most victorious to the redeemed, to angels, and to God! So say we all! On this we stand. By this we explain the universal *belief* of the Church, her perpetuity, her constancy, and the unparalleled revolution accomplished in history. Begotten by it to a new hope, and by it heirs of life eternal, we witness for it with an ardor no calamity can extinguish or abate.

Our Adversaries’ Answer.

The *answer* of our adversaries to this declaration I need but briefly touch upon, enlarging but a moment on

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what has already been indicated. They answer, alleging : I. *The impossibility of miracles*, pleading, in a general way, in support of this, (1) all the forms of philosophic and scientific naturalism already mentioned, and, (2) in a special way, the "new psychology and metaphysics," or new science of the mental powers and of first truths, whereby all *à priori* knowledge is denied, self-consciousness repudiated, and self, with all its intuitions, such as being, matter, spirit, personality, God, cause, life, and obligation, and all our mental operations, are declared to be the consequence of "one persistent physical force," backed by some "unknown eternal energy," whether personal or impersonal cannot be told, and shaped by biological and social circumstance, environment, heredity, and variant evolution. Thus the knowledge of a personal self, as the type and image of a personal God, its first free cause and only source of all our necessary intuitions, is removed ; the sovereignty of consciousness is dethroned ; the criteria of all *à priori*—that is, of all primitive or necessary truth, are made impossible ; and no ground is left on which to build securely any natural knowledge of God, religion, or morality. All certitude is gone. The whole foundation of our classic arguments for God's existence is destroyed, and neither place nor proof of any power to create or raise the dead remains. Their first postulate is deemed established. The resurrection of Christ is impossible, because of certain speculative theories of the universe and man. They argue : II. *The incredibility of miracles*, pleading (1) the *higher criticism*, so excluding all the record-existence, save four epistles—two to the Corinthians, one to the Galatians, and one to the Romans—in other words, leaving only Paul to tell us what *he* knows about the fact, then charging him with lunacy.

They plead (2) the *absolute uniformity of nature's course*, or the established order of nature, inferred from experience which is made the sole measure of fact and sole ground of our belief in human testimony—the dictum of empirical scepticism—thus reducing the whole question to one of “*probability*,” asserting it is “*more likely*” that the resurrection of Christ should be false than “*likely*” that the evidence for it should be true. And so they deem their second postulate established. The resurrection of Christ is incredible. “No human testimony can reach the supernatural.” III. Certain theories they next allege to *account for* the Church's belief in this impossible and incredible event. (1) Of fraud; the body was stolen, the grave was robbed. (2) Of swoon; the resurrection was a recovery from an incomplete death. (3) Of vision; the first witnesses to Christianity were honest, but hallucinated. (4) Of spirit-manifestation; the first witnesses were not hallucinated, but the risen and glorified spirit of the unraised Jesus produced in the *minds* of the disciples a human spirit form of the still dead Christ, which objectified itself in ocular beholding—“a telegram from heaven,” as Keim approvingly describes it—that He who was dead is dead still, and remains dead forevermore, while “His Spirit” lives in human form and reveals itself to men, who think it stands before them! Such the answer of our adversaries. Its design is clear, and that is (1) to exclude or deny a personal God; (2) to invalidate the testimony of the senses; (3) to explain away the resurrection on the supposition of theft, mistake, natural delusion, or divine deception; so leaving Christianity without a philosophical and scientific, or even an historic, basis, and grounding the Church's faith either in a felony, a fainting fit, a fever of the brain, or

a phantom from the Holy Ghost, and teaching that Christ and Christianity alike must be relegated to the past, an age uncritical and full of superstition. You see the full figure of the enemy of the Christian faith in these "last times." He has the colors of a chameleon, the forms of Proteus, the eyes of Argus, and the subtlety and brains of Satan. It is that atheistic "spirit of Antichrist" "whereof we have heard it shall come, and even now is already in the world;" the "spirit of error," illuminant as an "angel of light," "liar," and "deceiver," "denying the Father and the Son," bewitching, beguiling, and boasting of philosophy and science, culture and progress, and seeking, by evolutionary and revolutionary means, to destroy all the foundations; that symbolized world-power and world-wisdom, or beast and prophet of falsehood and violence, which rises insurgent against the "Lamb," the "Amen," the "faithful and true witness of God."

Our Replication.

Our *replication* to this answer can be given, as is evident, only in outline and essence. I. We reply, defending *the possibility of miracles*, and plead in general, (1) *philosophic and scientific theism* as against all the opposing forms of error before mentioned—that is, we prove the supernatural and God's relations to the universe and man. Thus we establish a free, personal, supreme, uncaused first cause and support of all things, a "*will-power*" equal to create or raise the dead—a cause not kindred with material things, nor standing in the row and regress of physical antecedents, but *spiritual*, without which quality it *could not be* the "first." Here belong all the arguments for the divine existence,

a fivefold interlinked and thorough demonstration, resting ultimately on an *à priori*, primitive, and indemonstrable, yet valid, basis in the mind, and on a constitutional and necessary act of faith herein—arguments none of which, not even the ontological, much less the cosmological, and, least of all, the argument from order and design, have lost their force, or been abraded by the influence of the Kantian logic books, or by our modern scientific criticism, but remain as solid and as strong as ever. (2) We plead a *true psychology and metaphysics*, grounded in a direct and immediate knowledge of self, as well as of its various states, and of the external world ; in the essential difference there is between matter and mind ; in the authority of consciousness, the sovereignty of first truths, the trustworthiness of our faculties and senses, and the validity of our logical conclusions—a philosophy which recognizes the priority of that “*etwas beharrliches*,” that “*something perdurable*,” in man, that persistent, unchangeable, identical, causal, unitous, and life-imparting *personality*, which is the type and image of God, His mirror and His miniature, save where sin has marred and tarnished it. By means of this, carried to infinity and stripped of imperfection, we reach a spiritual first cause able to create, a power not only adequate to communicate life to inorganic matter, but “to raise the dead.” The moment we surrender this position or consent that “self” may be an evolution of mere matter, or consciousness illusive, *all is lost*. The supernatural is sunk out of sight forever. Here is the Gibraltar of our apologetic for the resurrection, on its speculative side, and to be defended at whatever cost. Belief in God precedes belief in Christ. “Ye believe in God ; believe also in Me.” Only so long as we are true to “*self*,” and obey that fundamental maxim which

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all antiquity has consecrated, *Γινῶθι σεαυτὸν*, *know thyself*, do we hold the rock on which all theistic arguments must rest, the necessary data and deliverances of consciousness, data and deliverances which, as Sir W. Hamilton well says, “*cannot be doubted* except at the expense of self-contradiction and self-annihilation, and which *must be believed*, otherwise we are deceived by a perfidious Creator.” By these we overthrow the false psychology and metaphysics which underlie the whole false science of the present day. Thus we vindicate our first postulate, and prove that the resurrection of Christ was *possible*.

(II.) We reply, defending the *credibility of miracles*, and specially the *miracle of the resurrection of Christ*, and (1) we plead our scientific right to use the *whole* New Testament, as evidence direct, admissible, no line of which is second-hand or hearsay, but all original, the testimony of the first Christian community *founded on* the resurrection, all of whom were “eye-witnesses” of the risen Jesus, and all whose narrators or writers were not mere repeaters or reporters, but official recorders, themselves “eye-witnesses,” noting down the testimony in the case. This right we rest, not merely upon the acknowledged principles of evidence such as a Greenleaf and Sir George Cornwall Lewis lay down, but upon a victory in biblical criticism most brilliant and decisive, after sixty years of hottest conflict known to history, and so we meet, with a confident denial, the charge of our adversaries that all the books of the New Testament, save the four epistles named already, have been proved inadequate and untrustworthy by the results of modern examination. We show that, from the author of the recently discovered *Διδαχὴ*, or “Teaching of the Twelve Apostles,” to the last Gnostic assailant of Chris-

tianity, the ancient literature, not only ecclesiastical, but heretical, antagonistic, and apocryphal, and reaching back into the apostolic age itself, is burdened with proof that, not alone the "Four Gospels," but the "whole New Testament," as we have it, save a few disputed passages not bearing on this case, was recognized as of equal rank with the Old, and read in Christian assemblies (though not possessed *equally* by all) throughout the Roman Empire, before the close of the first century. The old *γεγράπται*, employed to designate the canonicity of the Old Testament, was applied to the New, the entire *γραφὴ* of the New co-ordinated with the *ἱερά γραμματα* of the Old, and appellatively used to indicate its inspiration; an external evidence which Tischendorf declares "conclusive of the trustworthiness of the New Testament records, and which can never be set aside, even by substituting for genuine science the sceptical criticism of a science falsely so called." And yet, notwithstanding all this, so strong is our cause, and so full of proof, that, for the sake of argument, we are perfectly willing to accept the *minimum* of evidence our adversaries graciously stoop to grant us—nay, more, to content ourselves with a moiety of it—viz., *the First Epistle to the Corinthians* and *that to the Galatians*, and by these alone establish triumphantly the historic fact of the resurrection of Christ, and refute as well the charge of Pauline lunacy. All this we plead against the higher criticism.

(2) We plead, in reply to the argument from the uniformity of nature, admitting that nature's order is indeed established, and nature's course is indeed uniform, but *denying that it is absolutely and unqualifiedly so*. We deny fate, and a continuous unbroken line of pangenetic evolution. Neither in nature nor in history, any more than in providence or grace, is it true that "all things

continue as they were from the beginning of the creation." Such absolute uniformity as materialistic science postulates is a mere assumption, a working hypothesis, like the nebular hypothesis, or that of atoms, or vortex-rings, and not an induction of science. In opposition to the deliverance of the Lord Bishop of Exeter in his recent course of Bampton Lectures—viz., that "science, as such, can never admit that a miracle has happened," we produce the testimony of men eminent in science to the contrary, a Tait, Stewart, Balfour, Drummond, and others, affirming that "there are miracles in nature equally formidable with miracles in history;" gulfs no laws can bridge, in the inorganic and organic worlds alike; events and facts occurrent beyond the range of all experience prior to their date, and far transcending all experience now. And so we press the great alternatives that either science must surrender her own evidence, or the resurrection of Christ be accepted. The testimony of the *senses*, on which science herself relies for the establishment of all her facts and claims, is identical with that for the resurrection, while the secret *cause* of the miraculous in nature is the same as that of the miraculous in history; the sensible fact, in the one case, equally well attested as in the other, notwithstanding both may be beyond the range of a former or present experience, and unaccountable by nature's laws; the passage from the mineral to the plant, or from inertia to motion, not less than from the grave to the skies. The assertion of "the unqualified uniformity of nature" is, as Balfour justly remarks, "one of those assumptions with which men start, and which leave us always with unsolved problems on our hands, and is contradicted both by observation and experiment; nor is there any scientific proof according to which there can be no supernatural

interference with the order of nature." Still more. Even a Clifford is compelled to say, "We cannot be sure of the uniformity of nature, or even that we have the right conception of it," and a Huxley has admitted that "an absolute generalization, so as to include both past and future, without bounds, upon the basis of a brief experience (even of five thousand years), is void of scientific justification." So long as *God* exists, an antecedent non-experience can never bar the possibility of miracle, nor the credibility of human testimony to some "*new thing*" outside the range of nature's ordinary course. Moreover, the propositions of experience are only *inductive*, and can never provide an absolute and exceptionless rule or law, so long as fate is not enthroned and history remains unclosed. Exception is always possible. Hume's argument is built upon the false assumption that the propositions of experience exclude the reasonable probability of anything outside the ordinary course of nature, and, in fact, its possibility, the laws of nature being fixed, and efficient cause denied. As against this position of Hume, re-enforced by Comte and Mill, in the interest of mere naturalism, McCosh, Calderwood, and Flint; Porter and Bowen; Jevons, Balfour, and Kirkman; Mozley, Jackson, De Morgan, and Diman, the vast body of true scientists, logicians, and metaphysicians, have recorded arguments unanswerable.

And in reference to the empirical dictum that "experience" is the measure of truth and sole ground of our belief in testimony, we overthrow it by the overthrow of the sceptical philosophy of Hume, to which it owes its birth, and substitute therefor a *true philosophy of belief* in which the rational and the empirical elements each play their proper part, reason as much as sense, cause as much as effect, the one reaching to the secret power

adequate to give the fact its being, the other to the open fact itself—a philosophy of belief which makes the ultimate ground of our confidence in human testimony *not* experience, *but* the veracity of consciousness and the causal judgment behind which God alone stands responsible for both, and the trustworthiness of our senses in respect to all events within their jurisdiction, regardless of the mode of their occurrence. Either this or universal blank nihilism.

And as to the question of “probability,” we prove that even an incipient *adverse* probability loses all its force beneath the power of cumulating tests and testimony, passing over its fixed limit in the mind, emerging in a *favorable* probability, which, as in the present case, waxing from one to five hundred, increases to a *certainty* so strong that no additional amount of testimony could augment its value, and that we are fully entitled to invert Hume’s celebrated maxim, and assert not only that it is infinitely “*more likely*” that the alleged fact of the resurrection of Christ should be true, than it is “*likely*” the testimony to it should be false, but that, under all the circumstances, it is absolutely *impossible and incredible it should be false*. And, finally, when we remember that Hume’s whole attack upon the resurrection and all miracles—denying the very idea of cause—is at bottom nothing more than the application to history of the definition given to science by our modern evolutionists, the mere “observation and classification of the co-existences and sequences of material phenomena”—the “dirt-philosophy,” as Fichte called it—rather, that the modern evolutionary science, in whose interest Huxley has republished Hume, is the application to science of Hume’s own principle in reference to history—viz., that *history has nothing to do with a supernatural cause*, but only with

the co-existence and sequence of *events* in space and time due to the ordinary course of history, then no more need be said. We detect the sophistical magic at once. We see the philosophical manipulation. We discover just how it comes to pass that the fact of the resurrection itself is denied, as "contrary to all experience," even the experience of the past, our own, and that of others, impossible, incredible, while yet the existing belief of the Church, affirmed by experience and which none can deny, is admitted, obliged to be accounted for as a fraud, a myth, or a mere delusion. The magic is this. The *rational* element in the philosophy of belief is divorced from the *empirical*, cause from effect, reason from sense, and the necessary logical judgment, or inference of the truth, due upon notice of evidence given by the senses, is foreclosed, and—both cause and logical nexus gone—the *contemplation is shut up and locked in the sphere of the senses alone*, powerless to account for the fact by the ordinary course of nature, powerless to reach to anything higher, and so is forced to doubt or deny the fact because compelled to discredit the proof. It is both speculative and practical atheism. God is excluded, the credibility of evidence is gauged by the uniformity of nature's laws, all experience outside of this impossible. Against such philosophy our apologetic is directed, in order to refute the higher critics, as well as evolutionary scientists and theologians, who, following Spinoza, Hume, Kant, Mill, Comte, Hegel, Strauss, Bauer, Renan, Keim, and others, deny the resurrection altogether, or explain it away.

And now, while defending the possibility and credibility of the resurrection as against the sophistry drawn from the uniformity of nature's course, the latest revived error we are called to refute comes from the so-called

evangelical side itself, and is born of a *compromise* between the Word of God and the claims of evolutionary science. It is no less than the doctrine that scientific evolution can account for the resurrection of Christ, as it pretends to do for the incarnation itself. What is attempted is a speculative resolution of the miracle of the resurrection into the sporadic development of a supposed or imagined "*higher physical law.*" It is the enterprise of the Lord Bishop of Exeter, announced in his recent course of lectures on the Bampton foundation, the joy of materialistic scientists, so far as this point is concerned, and of all who, like Spencer, talk of a "reconciliation" between science and religion. Conceding all that mechanical and chemical pangenesis would ask in this matter, Dr. Temple says: "It is quite possible that our Lord's resurrection may be found hereafter to be no miracle at all in the scientific sense" (*i.e.*, inexplicable by natural law), "but only the natural issue of physical laws always at work," and that, in the day of universal resurrection, it may be discovered that the resurrection of Christ and that of all the dead has been "brought about by *machinery precisely the same in kind* as that used in governing the world," or, as he further says, "*by the working of a law* till the last day quite unknown." This agnostic adjournment of the determination of the question on which all salvation depends until the day after judgment will hardly meet the necessities of either scientists or sinners anxious for certitude as to what they must do to be saved. The possible discovery, in a far-off day of uncertain decision, that the central doctrine of Christianity and crowning credential of the claims and mission of its Founder was simply the temporary spurt of a physical law till then unknown, will come too late, if at all, to serve any good purpose, unless it be

the pursuit of biology in a future state. When Christian apologetics is driven to such circular motion, in its conflict with science, as to petition nature to grant a mortgage on the last resurrection to secure the determination of the question whether the resurrection of Christ was an immediate act of God, or the result of a physical law, it is well to remember that nature has no such mortgage to give, the last resurrection itself standing in need of a like decision. This effort to explain the miracle by really "obliterating" the antithesis between the supernatural and natural, or identifying both these factors in the hypothesis by some unknown physical law, is the last refuge of apologetic weakness doomed to end in the denial of the resurrection itself, and of Christ and Christianity. If the hypothesis is possible the Word of God is false. As well seek to explain the pre-existence of the Son of God, His miraculous conception, birth, life, ascension, and Second Coming by cosmical process, and Pentecost, answer to prayer, and regeneration in the same way; as well maintain that God, having made matter, or having found it already existing, impressed upon it "*laws*," and then commissioned it to create and redeem a world by its own force. It is evolutionary agnostic exegesis, built upon "may," "perhaps," and "don't know." All that is left for such apologetics to do, as they file before the "*Zeit-Geist*" of our century, is to imitate the doomed gladiators, who entered the ancient arena saying, as they bowed to the emperor, "*Morituri, te salutamus!*" This conceit of the Bishop of Exeter, confounding cause with law, nature with God, and acts with processes, is not new. Schleiermacher, influenced by Kant, ruling out the supernatural from the sphere of nature by abolishing the antithesis between them, made everything natural, and so excluded

the resurrection of Christ from the category of miracles. Baur, following Hegel, made everything supernatural, in like manner abolishing the same antithesis. Each suppressed the alternate factor. Neander, influenced by Schelling, mixed the factors together, and made the only question one of quantitative difference, or the relation of more or less, in each event. Argyll's extreme position as to the "reign of law" tends to the same result. If the resurrection, as recorded in Scripture, or the incarnation, is to be explained by natural law—if, as Schleiermacher held in his "Doctrine of Faith," "there is nothing supernatural which cannot be conceived at the same time to be natural," then Christ was but one in a series of heroes, or world-reformers, in line with Socrates and Sakya-Muni, who have appeared from time to time, according to the law of necessary development in the history of the human race, and the wonders ascribed to them are only such as may be explained by physical law, or are purely frauds, or myths, or legends, as Matthew Arnold would have them. The hypothesis of a higher physical law really abolishes the antithesis between the supernatural and the natural, and virtually concedes all that Hume and Mill would demand for the unbroken uniformity of nature's course. On the contrary, the resurrection of Christ was an *act* of the undivided Trinity, a direct act of God, wholly supernatural, in the supernatural person of Christ, instantaneous, transcendent, full of redemptive meaning, and not the issue of a physical process; nor is there anything in the analogy used by Christ and Paul as to the springing grain of corn or wheat to favor an opposite view. Only by a distortion of the meaning of analogy from the resemblance of the relations of things different to the resemblance of things alike can any shadow of support for

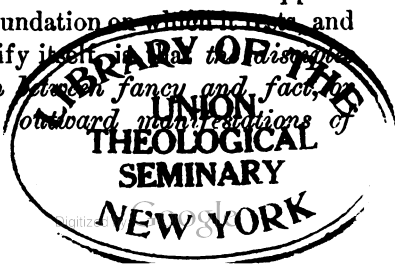
this error be found. Science has no ground for teaching that the intervention which in nature or history has disturbed the natural sequence of phenomena is due to natural law. The resurrection of Christ was the instantaneous, immediate act of God.

III. We reply to the *various theories* devised to account for the Church's belief in the resurrection of Christ, apart from the *fact* of it, and say that neither the fraud nor swoon theories deserve much notice, nor that of spirit-manifestation. As to the fraud theory, invented by the Sanhedrin, formulated by Celsus, and revived by Reimarus, it is a self-refuting fable. If the grave was plundered, the sacrilege was that of either the friends or foes of Jesus. Not of His friends, for this would compromise the veracity and moral character of Christ and His apostles. Not of His foes, for Sadducean hate and Sanhedrin opposition would have produced the body, and extinguished at once the public preaching of the resurrection. The supposition that the corner-stone of Christianity is a *stolen dead man*, whose body His friends were only concerned to hide, and His enemies dared not produce, is too absurd for the utmost credulity to entertain. It is powerless to explain even the police proceedings at the grave and the military guard. As to the swoon theory, invented by Paulus of Heidelberg, and embraced by Schleiermacher, it is not less objectionable. Its dextrous way of getting rid of the resurrection by simply denying the death of Christ, leaves nothing of either morality or miracle to Christianity, and nothing of redemption to man. Strauss smote it mortally, saying, "A half-dead man, crawling about, sickly, in need of a physician and a nurse, could never have made upon the disciples the impression of His being the Lord of life, nor changed their mourning into exultation." Auberlen

says: "It is without defence." Ullhorn characterizes it as "overwhelmed with contempt and scorn on all sides." Keim calls it "paltry and absurd." The spirit-manifestation theory, rejected already in germ from Paulus to Schleiermacher—a theory whose seeds are found in Spinoza, then approved by Hegel, and next adopted by Weisse, Lotze, Keim, Geiger, Grätz and Noack, reappears as a vain substitute for the vision theory, whose doom is already impending. Co-ordinate in error with the foregoing, its special demerit is this, that while the others involve Christ and His apostles in the guilt of moral fraud, this includes the "glorified Spirit of Jesus" in the same crime, through the action of the Holy Ghost, and, doing so, dies by that self-contradiction which requires for its postulate the existence of the supernatural—the very thing it was meant to evade.

As to the vision theory, invented by Celsus, revived by Spinoza, perpetuated by Strauss, Bauer, Renan, Scholten and many more, and advocated warmly by Holsten and the author of the English work entitled "Supernatural Religion," it is now the theory generally accepted by the higher critics, and deserves special notice. It is condensed in one sentence, truly artistic and French, made by Renan when describing the loving recognition of Christ by Mary Magdalene, on the morning of the resurrection: "*La passion d'une hallucinée donne au monde un Dieu resuscitée!*" "*The passion of an hallucinated woman gives to the world a resuscitated God!*" In like manner the original Eleven, all the disciples, and Paul besides, were the victims of the same illusion, honest but mistaken. It is well known that Luther threw his inkstand at the devil, and the black mark on the wall is religiously preserved to this hour! He really *believed* he *saw* Satan before him. He was,

however, a morbid visionary then. *Sana mens in sano corpore* is not universal. The senses often deceive. The French Camisards, the Jansenistic visionaries, the Münster-men of the Reformation time, the Montanists and Maximilla were all deluded. The Maid of Orleans saw Michael the Archangel just as Francis d'Assisi beheld the Lord as a seraph. Aurelian saw Appolonius of Tyana risen from the dead, and Mahomet, Swedenborg, and "Joe Smith" had strange revelations made to their sense. Not unlike these nervous and excited people were the first irrepressible adherents of Jesus, who projected their own imaginations into the sphere of external fact, mistaking subjective impressions for objective truth. If the vision of the Prophet of Islam hovered before the Moslem's mind long after the prophet's death, should not the same be true of the Prophet of Galilee? Besides all this, we are told that the dogma of the resurrection was borrowed by the Old Testament prophets from the Persian eschatology, and had already corrupted Christ and Christianity. And, to crown all, is it not true that Philip and Stephen, Ananias and Cornelius, and many others in the apostolic age, rich in visions, had their self-engendered sights and dreams? Such stories are found only in the Hebrew legends and pagan writers like Pliny and Diodorus. Such the vision theory and argument. The first Christians were hallucinated—a desperate device, contrived by the enemies of the supernatural, to evade the difficulty of the *empty tomb* of Jesus, leaving it still tenanted, and seeking to account for the believed appearances of Jesus. The one foundation on which it rests, and by which it seeks to justify itself, is that the disciples were unable to distinguish between fancy and fact, or between the inward and outward manifestations of



Christ. Optic reality was produced by cerebral excitement. A morbid sensorium begets the phantom of a risen Saviour !

We reply to all this by denying the postulate on which it rests, and affirm

(1) That the disciples *were* able to distinguish between subjective impression and objective reality. The question becomes one of psychological, physiological, medical, and historical study, and such study determines the case in favor of the literal truth of the Christian records. The conditions necessary to hallucination are (*a*), previous ocular beholding of the person whose image inhabits the mind. Imagination can create nothing new. It combines only the old. Psychologically, the subjective image of Christ, *as risen*, must be preconditioned by an objective vision of Him in the same character ; (*b*) tension of the mind, or a state of what is called mental exaltation ; (*c*) confident belief and expectation of the event ; (*d*) absence of all doubt from the mind of the visionary. None of these conditions existed in the case of the disciples. The last painful impression of Christ on their minds was that of torture and disgrace, a spectacle of agony and shame upon the bloody cross. So far from there being any excitement, all was a surrender to the sense of deep and sad abandonment. As to belief or expectation of the resurrection, they had none. A more thorough-going set of sceptics never existed than those disconsolate, despairing, crushed, paralyzed, hopeless, mocked, and scattered sheep, whose Shepherd had fallen a prey to the wolf. He who knows what sorrow is can well understand how the power of sorrow had obliterated from their minds, even in so short a time, the memory of His latest words. As to doubt, its dark presence made be-

lief at first almost impossible. Not one of the conditions which experts in medical science declare necessary to hallucination existed. When, therefore, the author of the work entitled "Supernatural Religion" informs us that "the strong impression that Jesus would rise again would create the vision," he indicates to us precisely just what there was wanting! And yet more: even were the supposed "strong impression" a reality, still a "vision" of the risen Lord would not have been a necessary result. Professor Milligan, of the University of Aberdeen, has admirably said, "No belief was stronger in the early Church than that the Second Coming of Christ was soon to take place, and yet the belief led to no vision of His appearing." Even Keim has admitted that "the disciples, by no means, expected the resurrection of Jesus."

(2) We reply, again, that the disciples *did* distinguish between illusion and reality. The testimony of the New Testament records being granted, this point is established beyond the possibility of refutation. They stopped not short of "many infallible proofs" of the certainty of their Lord's resurrection. Grant that the sense of sight may be deceived, yet the probability of deception is diminished in proportion as the number of the senses, applied to test the phenomenon in question, is increased. And where suspicion is excited, and all care is used, and men combined are on their guard, and all unite to test the question of reality, deception is impossible. Eyes may fail at first, but eyes, ears, and hands—sight, hearing, touch—cannot fail. The concurrent triple evidence of these different senses to the reality of an object unanimously acknowledged by a jury indisposed to credit, and doubting much before admitting, the fact, compels either the denial of the trustworthiness of all our senses, and

thus a repulsion of the only evidence science has to boast of, or the assertion of our certain *knowledge and belief* of the fact alleged. We have no other rule for practical life. And this is our case. The three senses concurred to prove to the non-hallucinated minds of the disciples the real bodily presence of the risen Jesus : the eye, at first reluctant, as in the case of Mary blinded by her tears, yet re-enforced by the ear, on which the soft voice of Jesus fell, calling forth her recognition—"Rabboni !" then, next, the eye and ear, both reluctant at first, yet re-enforced by the hand touching Jesus, as in the case of Thomas, eliciting the exclamation and confession, "My Lord and my God !" then, again, the same concurrent evidence on the part of the Eleven, oft-repeated. Even the eyes, without the personal appearing of the risen Jesus, were enough for Peter and for John as they gazed upon the empty tomb and *folded clothes*. Robbers do not wait to fix the wardrobe of the dead. Eyes and ears together were enough for weeping Mary. Eyes, and ears, and hands, enough for doubting Thomas. And all enough for all, the living Saviour in their midst. "*Behold my hands and my feet. Handle me and see. It is I myself!*" A spirit hath not flesh and bones as ye see me have !" "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.*" How tender ! How decisive ! Ocular, audible, tangible evidence, testing and retesting, with the same ever-recurring result ; what could be more conclusive, what better evidence could we ask, what better have ? Are we not satisfied ? So far from being deceived by illusion, the very first care of the disciples was that they should *not* be so ; their very first fear lest they *might* be so. They *did* distinguish between fancy and fact, between phan-

tom and reality. They saw, they heard, they handled, spake, ate, and companied with their living Lord, who *appeared* to them in fulfilment of His own promise.* Thrice the Lord Himself repelled the possibility of all deception : once, when Mary, in her tears, mistook Him for the "Gardener ;" once when the Eleven "were terrified and affrighted, and supposed they had seen a spirit ;" once in the crucial case of Thomas. And when to all this we add the occurrences of forty days and the testimony of "above five hundred brethren at once," the cloud-ascension, angels' words, and the uncontradicted universal tradition of the church, dating the resurrection from "the third day," then it is that the hollowness and emptiness of the vision theory, in the case of the first disciples, become manifest, and we learn to appreciate the force of that witness-bearing formula of John, who speaks in the name of all the rest of the disciples, "*What our eyes have seen, and our ears have heard, and our hands have handled of the Living Word, that declare we unto you.*"

Our apologetic is not yet discharged from its task. Our adversaries reject the "four gospels," and especially the "fourth gospel," so excluding the remarkable testimony of John, and confine us to the case of Paul. It is said that Paul admits himself to be a visionary. He

* The word "*appear*" is never applied to the Father nor to the Holy Ghost, but only to *Christ*, the incarnate Son, and in every case denotes His ocular manifestation in bodily presence before men. The term *Kyrios*, "*Lord*," is never applied to Him except as *risen from the dead*. It involves and is grounded in His resurrection. "*Our Lord Jesus Christ*" means a *risen Saviour*. Peter argues this, Acts 2 : 36, and Paul delights in it, 1 Cor. 1 : 1-10 ; Rom. 8 : 34.

speaks of "visions and revelations," "trance," and "rapture to the third heaven," and ecstasy, "whether in or out of the body" he "could not tell." Appeal is made, furthermore, to such expressions as "When it pleased God to reveal His Son *in* me," and "God, who commanded the light to shine out of darkness, hath *shined into* our hearts." More: it is said that, from the time of Stephen's death, he had compunctions of conscience, which issued in a morbid state of mind, and, assisted by more than usual excitement and fatigue, produced the vision near Dasmascus. Ardent, nervous, moody, and self-punctured, a believer in the resurrection from the dead, it needed only some special evolutionary shock to disturb unduly the grey matter of his brain, in order to develop into outward fact what now was struggling for objective birth. The opportunity arrived. The Syrian ride was too much; remorse was too strong; sunstroke or epilepsy came to help; the day was too hot; the imagination too vivid, and the strain too great. The optic and auricular nerves tingled and vibrated beyond all bounds as he neared the Damascene gate, when, thrown from his horse, he fancied that he *really saw* "Jesus of Nazareth" transfigured in the sunlight, and heard His voice from heaven. It was all illusion! Some critics deny the Syrian ride altogether, and confine Paul's experience to purely psychological phenomena. Others combine the external and internal.

To all this we reply, (1) that, as in the case of the early disciples, so here, all the conditions necessary to hallucination were wanting. There is not a line in all the history to show that Paul was of a saturnine mood or constitutionally given to visions, nor a line to intimate that, for six or seven years previous to his conversion, he was the victim of remorse, as Canon Farrar, following the

higher critics, wrongly holds. Up to the last hour of his Syrian ride he verily believed that what he did he "ought to do," and was "exceeding mad;" (2) that there was nothing in the times or circumstances in Palestine or Syria that could lead him to expect a vision of such a kind; (3) that there is no similarity between any of his visions and those of Swedenborg, or Luther, or d'Assisi, or the Camisards, or the Montanists, all which were isolated, unverifiable, and without any moral effect upon the persons seeing them, or upon the history of mankind; the supposed analogies are not analogous; the homologies do not homologate; (4) that the divine "revelations and visions" granted him were such as already had been foretold in Joel's prophecy, the whole New Testament period being but the unfolding of Old Testament eschatology, or what should "come to pass in the last days," and therefore these "revelations and visions" were different from the hallucinations of a morbid or diseased mind; (5) that Paul himself distinguishes between subjective and objective visions, or what he calls visions "*from*" the Lord, and visions "*of*" the Lord, as also between the temple-trance and the rapture to the third heaven, on the one hand, and that outward visible beholding of the risen Jesus, on the other hand, which antedated all his other visions. Still further, we reply (6) that, in the Galatian passage, to which such constant appeal is made, and on which such reliance is placed—"When it pleased God to reveal His Son *in* me"—Paul specifies both an inward and an outward revelation of Christ, and puts the inward last—viz., (a) a pre-natal separation to the apostleship, by the good pleasure of God; (b) a post-natal "*call*" to that apostleship; (c) an accompanying revelation of God in Christ to his soul, an inward work of grace. The argument, therefore, of the

critics, which restrains this passage to a subjective interpretation, is unhistorical, illogical, uncritical, unexegetical, inasmuch as every apostle must not only have “*seen* the Lord” objectively, but have been “*called*” objectively as well, ocular sight and audible voice of Jesus, being the two great pre-conditions of the apostolic office. “Am I not an *apostle*? Have I not *seen* the Lord?” “He *called* me by His grace;” (7) that, in his letter to the Corinthian church, he co-ordinates his vision “of” the Lord near Damascus, in kind, with all the previous ocular beholdings of Christ, and marks it as the “*last*,” and unrepeatd, in a series of apocalypses, appearances, unveilings, or personal showings of Christ to His disciples, after His passion, affirming that even as Cephas, James, the twelve, the five hundred, so he too had “*seen*” the Lord, with bodily sight, as the Greek term imports; “*last* of all, He was *seen* of me, also, as of one born out of due time”—*i.e.*, six years after all the rest; and (8) he appeals to the co-existing testimony of these many witnesses, three hundred of whom were still living contemporaneously with himself, twenty-five years after the event, so that any sceptic might inquire if what he said were true about the risen Christ; evidence exposed so long to every test of criticism, yet unoverthrown! In a true summary—not hearsay—he historizes not alone the *faith*, but the *facts* of the times, and challenges their contradiction. He does it under the most solemn sense of his responsibility to God and men, shrinking with horror from the thought, that in the judgment day he should be “found” a “false witness,” and as solemnly declares that if his testimony is not true, then both he, and the religion, and the Saviour he proclaims, and the faith of all believers, are unmitigated frauds, to be abhorred by every honest man. And for twenty-

five years he does this, closing up at last and sealing his testimony with his blood. Such the evidence we get from only *two* of the *four* letters granted us as genuine. And (9) only to refer a moment to the Acts, which the critics use in order to sustain their theory, but we to overthrow it. Never does Paul once refer to his Damascus sight of Jesus in the terms he uses when speaking of his visions "from" the Lord. On the castle-stairs he tells the crowd it was his first and last outstanding vision "of" the Lord ; that it came upon him from without ; that its glory seared his eye-balls, and its voice subdued him into meekness, as a helpless child. To Agrippa he describes it as a personal apocalypse of Christ, whose splendor was above the solar beam at noon, and repeats the words of Jesus. And (10)—to return to the Corinthian letter—like the trained logician, he meets the universal negative of the Corinthian sceptics who said "there is *no* resurrection of the dead," by the particular affirmative that "*Christ* is risen ;" and reduces the whole debate to two pairs of great alternatives, (*a*) either the bodies of believers shall rise from their graves, in the victory, glory, beauty, and likeness of Christ, at His second coming, or Christ, the Head, is not risen ; and, as already said, (*b*) either Christ is risen, or Christianity is a gigantic lie, and—in spite of all shallow pretences and vain theories about illusion, innocent mistake, and swoon, and spirit-form, and what not ?—the whole college of apostles, himself among them, are simply public and inexcusable liars, "false witnesses," because testifying that *God* raised up Christ, whom He raised not up, if so be that the dead rise not : "and if Christ be not raised, your faith is vain, ye are yet in your sins ; then they also who are fallen asleep in Christ are perished," and we, whose "hope" is only here, in this world, are "of

all men most miserable !” Not once does he confound the inward with the outward vision. The fact of a risen Jesus was the Archimedean fulcrum by which he overturned the Greek scepticism. It is his preaching and his testimony everywhere that “Christ should suffer and *be the first to rise from the dead*, and show light to the people and the Gentiles.” And when ridiculed and repelled by Festus as a literary crank, he vindicates his testimony as the word of “truth and soberness,” not the gush of mere excitement, nor a madman’s dream, but the proclamation of a mighty fact, of which the world had heard, and which the king himself well knew was “not done in a corner.”

And now in leaving this theory, and in view of these considerations, I think we have the right to ask, Is it rational to suppose that this honest, maddened, and dismounted cavalier of the Sanhedrin, whose breath was odored with the slaughter of God’s saints, *could*, under the foreclosure of all examination of the claims of Jesus, believing Him accursed of God by hanging on a tree—a false Messiah—and under lack of all illusion or remorse, suddenly reverse his former convictions, accept the new faith, and counting all things loss, go forth, flaming with an inextinguishable zeal and love for Christ, preaching everywhere, “It is Christ that died—*yea, rather that is risen again*,” himself enduring all manner of reproach, privation, and persecution for twenty-five long years, encountering martyrdom at last, or, even because one day he saw a phantom near Damascus, or, if you please, because he was a nervous, moody, morbid, conscience-punctured, seriously inclined, solemnly religious, and hallucinated crank? I say it is irrational. It is insulting. It is absurd. It is for you to judge, from the evidence admitted, whether these modern higher critics, with their

huge "encyclopædic learning," shapeless, one-eyed, and blind, *monstrum horrendum, informe, ingens, cui lumen ademptum*, have convicted Paul of lunacy, or whether there is any other real explanation of the facts than that "the man Paul is the practical demonstration of the resurrection of Jesus from the dead." Absurdity or miracle are the only alternatives here.

The critics, then, have *not* "accounted for" the Church's belief in the resurrection, apart from the fact of the resurrection. Neither by the robbery of the grave, nor by the swoon of the sufferer, nor by the erotic sentimentalism of a visionary woman, nor by an epidemic of delusion, nor by the morbid brooding of a visionary man, nor by a spirit-fraud effected by the Holy Ghost, can they explain the wonderful phenomena to which the resurrection, or, if you please, the Church's *belief* of it, gave birth—the sudden change of conduct in the disciples, from that of deep depression to that of boldest courage and exulting joy, the opposition of the Sadducees and Sanhedrin, the strangely simultaneous sight of Jesus by five hundred, the cessation of His personal appearances precisely at the close of forty days, the origin of the New Testament church, Stephen's death and Paul's conversion. As little can they explain the whole body of New Testament doctrine, order, and worship; the persecutions of three hundred years; the symbols of the resurrection in the catacombs of Rome; the wheat-sheaf—anchor, bellied sail of ship full-pressing into port; the palm branch; the invariable *standing posture* on the martyr-slabs, and the hand pointing to heaven; the silent eloquence of the dead confessors of Jesus celebrating His triumph over death in their very tombs; the victories of eighteen centuries without a worldly weapon; the experience of believers, and the mightiest moral revo-

lution ever known to history in the fact of Christendom. One circumstance alone condemns all these wild theories. It is that, while professing to account for the belief of the Church, they need an hallucinated church in order *to account for them !*

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A word must be allowed as to the *extent of the evidence* of the resurrection of Christ. It is not confined to the New Testament records. Four thousand years of preparation for it, from the first utterance of the penalty of death for sin to its exhaustion in the dying and the rising of the Son of God, and the gift of life eternal, were more than a presumptive proof that history one day would be enriched and thrilled by its occurrence. In advance of the fact, not only type and ceremony foreshadowed it, but the voice of the Son of God Himself was heard through the prophets, anticipating the great event—"Thy dead men shall live ; my dead body shall arise ; awake and sing, ye dwellers in the dust, for the dew of herbs is thy dew, and the earth shall cast forth the dead." "I will ransom them from death. I will redeem them from the grave." And the exultant voice of faith was heard responding, "My flesh also shall rest in hope." "Thou wilt not abandon me to the grave." "He will swallow up death in victory !" closing with that weirdly solemn word, "Many from among the sleepers in the dust of the earth shall awake ; these shall be to everlasting life, but those shall be to shame and everlasting contempt !"

But wider still is the evidence. All that follows as a result of the fact enters also into the proof of the fact—the origin and history of the Church ; the whole New

Testament Scripture, every doctrine of it tied expressly to the central fact of a risen Jesus ; our regeneration, our justification, our sanctification, our life, faith, hope, prayer, praise, and service ; our preaching, and our fellowship and consolation ; our comfort on the bed of death ; the resurrection of our bodies, and, still more, the deliverance of a groaning creation, and the final regeneration of all things—I say this whole body of doctrine, order, and worship, this whole system of being and of knowledge, put under the headship of a risen Christ, and sealed by two perpetual sacraments, one grounded in His death, the other in His resurrection, and linked together by a monumental day, the whole plexus of things in ages past and to come, Himself the nexus of all, is valid proof of the historic fact that Christ is risen from the dead. In Him all relations converge. His risen person binds all things. Ontological, His person reaches back to His pre-temporal existence, and His union with the Father ; cosmological, He made all things, and still He rules the world ; biological, it is His life that lives in all the Church ; eschatological, He points to future times and to eternity, where His glory will be seen in everything that moves, or breathes, or lives. He is the union-point of God and man, of heaven and earth, eternity and time. “ By Him are all things ! ” Such a system is unimaginable by man. Only God could give it being.

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have for His incarnation, life, and death—the testimony of the senses. If the supernatural character of the fact invalidates the testimony of the senses to His resurrection, it invalidates their testimony to His incarnation as well. The denial of His resurrection involves the denial of His miraculous conception and of His birth, as also of His life and death. It necessitates the extinction of Christ and Christianity. The alternatives remain : either Jesus rose from the dead, or you have no proof that Jesus ever lived. (2) *Either Jesus rose from the dead, or there is no proof that anything exists.* The supernatural cause that attaches to the miracle of the resurrection attaches also to the miracle of nature. Vain the effort of evolutionary science to evade the issue here, and plead agnosticism, or declare that science has “nothing to do with origin or cause of things.” It is bound to explain the fact of nature. The testimony of the senses is the prime testimony of science herself. The production of *life* alone, in nature, the passage from the inorganic to the organic world, is a fact confessed as baffling every effort to explain it by natural law. If the supernatural character of this and other like facts where the secret cause is unseen, and hidden process unknown, invalidates the testimony of the senses to the visible fact itself, then the same testimony is invalidated everywhere else, wherever the secret cause remains concealed. The senses are untrustworthy for all the supposed facts of science and nature alike. Certitude is gone. The whole inner foundation also for our knowledge of the external world is gone. Not agnosticism nor scepticism, but absolute nihilism is the last and logical result. All is illusion, ideal, nothing real. The alternatives remain. Either Jesus rose from the dead, or science has no basis and no fact established beyond dispute. A risen Christ or nothing.

The denial of the principles that prove the resurrection is the denial of all science, philosophy, history, morality, and religion. But science, philosophy, history, and morality *have* something fixed and established, and verified, too, by means of the identical principles here in debate. Therefore the resurrection of Christ is a firmly established historical fact.

Christ Risen is the Refutation of all Error.

Thus does Christ risen from the dead refute all the errors of a "vain philosophy" and of a "science falsely so called." His resurrection refutes atheism and pantheism alike, for it requires a personal God, by whose power the resurrection is effected. It refutes deism, for it proclaims the boundless interest a loving God takes in the affairs of men. It refutes scientific naturalism, which chains all things to fate and uniform law, making miracles impossible. It refutes *agnosticism* by giving us the knowledge of God in nature and salvation. It refutes materialism by teaching the immortality of the soul, an Eternal Spirit whose presence in the world is the result of triumph over death, and whose presence in the souls of men secures the resurrection of believers to eternal glory. It refutes idealism by the objective realism of the person and the work of Christ, and of things eternal and unseen. It refutes empirical scepticism by the historic demonstration of the fact that all our knowledge is not derived from the senses or reflection, and that our experience is not the sole ground of faith or measure of reality. In short, it *refutes both the false postulates* of our adversaries and *all the arguments* by which they are supported, and presents to us a living Christ, the "power" of God as against all natural force

and false science, and the "Wisdom" of God as against all world philosophy, and world-religion, too, One "in whom are hid all the treasures of wisdom and knowledge," and we "complete in Him."

Universal Victory not yet.

Do not think, however, that a successful apologetic will terminate the great conflict in which we are to-day engaged. Spinoza and Hume, answered, ever needing answer, and underlying all false systems, will live on till the Lord comes. They are truly representative men. Every generation must fight its own battle and learn its own lesson. The office of apologetic is not to convert, nor always to convince, the adversary. It is "set for the defence of the gospel." Its one object is to reduce the debate to the two alternatives of *miracle or absurdity*, and then call on every man to *choose* for himself between a philosophy, science, and criticism, on the one hand, which substitute nature for God, man for Christ, doubt for certitude, fraud for honesty, lies for truth, and the power of delusion for the power of the Holy Ghost; and, on the other hand, a philosophy, science, and criticism which acknowledge God, exalt Christ, repose confidence in the trustworthiness of our faculties and senses, credit the testimony of God, and guard the foundation and building alike of all true knowledge and religion.

A choice *must* be made. And the choice once made, the battle will still go on, from age to age, as before. It is part of that *μαχὴ ἀθανάτου* of which Plato speaks, that "immortal conflict" which is the inheritance of time and the agony of mankind, and never can cease until the power of falsehood is broken. *Choose we must, and fight we must.* It is in direct connection

with his great apologetic for the Resurrection of Jesus from the dead, Paul's imperial voice is heard exclaiming and exhorting: "*Watch ye; stand fast in the faith; quit you like men; be strong*"—the voice of a brave commander inspiring his troops! Now, as then, there are "false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for *Satan himself* is transformed into an angel of light!" It is the old story over again in our times. The end of this age circles back to its beginning.

Eschatology and Apologetics.

It is not without the deepest significance that the chief apologetic of the Christian faith is *eschatological*, or that the "last things"—death, resurrection, the reappearing Christ, and the gift of life, in the resurrection of the bodies of the saints, and the new creation—should be the very "first things" to engage our attention, and stand in the front line of the Christian defences. Accomplishments of prophecy they are, themselves prophetic, for the contents of the prophecy are not exhausted. The promise of *life* fulfilled itself, first of all, completely in the person of the Son of God made man, at His first coming, assuming man's responsibilities, and who thereby became in His death a Redeemer from sin and death and in His resurrection a Redeemer from death and the grave. It fulfils itself, next, in the person of His church, made one with Him, through faith, first operating inwardly by the gift of life to individual souls, and progressing through the ages, till it reaches its completion in the resurrection of the just, and passes over to eternal glory. The awaking of the "many bodies of the saints that slept" and the shower of life "shed forth"

thus a repulsion of the only evidence science has to boast of, or the assertion of our certain *knowledge and belief* of the fact alleged. We have no other rule for practical life. And this is our case. The three senses concurred to prove to the non-hallucinated minds of the disciples the real bodily presence of the risen Jesus : the eye, at first reluctant, as in the case of Mary blinded by her tears, yet re-enforced by the ear, on which the soft voice of Jesus fell, calling forth her recognition—"Rabboni !" then, next, the eye and ear, both reluctant at first, yet re-enforced by the hand touching Jesus, as in the case of Thomas, eliciting the exclamation and confession, "My Lord and my God !" then, again, the same concurrent evidence on the part of the Eleven, oft-repeated. Even the eyes, without the personal appearing of the risen Jesus, were enough for Peter and for John as they gazed upon the empty tomb and *folded clothes*. Robbers do not wait to fix the wardrobe of the dead. Eyes and ears together were enough for weeping Mary. Eyes, and ears, and hands, enough for doubting Thomas. And all enough for all, the living Saviour in their midst. "*Behold my hands and my feet. Handle me and see. It is I myself!*" A spirit hath not flesh and bones as ye see me have !" "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.*" How tender ! How decisive ! Ocular, audible, tangible evidence, testing and retesting, with the same ever-recurring result ; what could be more conclusive, what better evidence could we ask, what better have ? Are we not satisfied ? So far from being deceived by illusion, the very first care of the disciples was that they should *not* be so ; their very first fear lest they *might* be so. They *did* distinguish between fancy and fact, between phan-

tom and reality. They saw, they heard, they handled, spake, ate, and companied with their living Lord, who *appeared* to them in fulfilment of His own promise.* Thrice the Lord Himself repelled the possibility of all deception : once, when Mary, in her tears, mistook Him for the "Gardener ;" once when the Eleven "were terrified and affrighted, and supposed they had seen a spirit ;" once in the crucial case of Thomas. And when to all this we add the occurrences of forty days and the testimony of "above five hundred brethren at once," the cloud-ascension, angels' words, and the uncontradicted universal tradition of the church, dating the resurrection from "the third day," then it is that the hollowness and emptiness of the vision theory, in the case of the first disciples, become manifest, and we learn to appreciate the force of that witness-bearing formula of John, who speaks in the name of all the rest of the disciples, "*What our eyes have seen, and our ears have heard, and our hands have handled of the Living Word, that declare we unto you.*"

Our apologetic is not yet discharged from its task. Our adversaries reject the "four gospels," and especially the "fourth gospel," so excluding the remarkable testimony of John, and confine us to the case of Paul. It is said that Paul admits himself to be a visionary. He

* The word "*appear*" is never applied to the Father nor to the Holy Ghost, but only to *Christ*, the incarnate Son, and in every case denotes His ocular manifestation in bodily presence before men. The term *Κυρίος*, "*Lord*," is never applied to Him except as *risen from the dead*. It involves and is grounded in His resurrection. "*Our Lord Jesus Christ*" means a *risen Saviour*. Peter argues this, Acts 2 : 36, and Paul delights in it, 1 Cor. 1 : 1-10 ; Rom. 8 : 34.

speaks of "visions and revelations," "trance," and "rapture to the third heaven," and ecstasy, "whether in or out of the body" he "could not tell." Appeal is made, furthermore, to such expressions as "When it pleased God to reveal His Son *in* me," and "God, who commanded the light to shine out of darkness, hath *shined into* our hearts." More : it is said that, from the time of Stephen's death, he had compunctions of conscience, which issued in a morbid state of mind, and, assisted by more than usual excitement and fatigue, produced the vision near Damascus. Ardent, nervous, moody, and self-punctured, a believer in the resurrection from the dead, it needed only some special evolutionary shock to disturb unduly the grey matter of his brain, in order to develop into outward fact what now was struggling for objective birth. The opportunity arrived. The Syrian ride was too much ; remorse was too strong ; sunstroke or epilepsy came to help ; the day was too hot ; the imagination too vivid, and the strain too great. The optic and auricular nerves tingled and vibrated beyond all bounds as he neared the Damascene gate, when, thrown from his horse, he fancied that he *really saw* "Jesus of Nazareth" transfigured in the sunlight, and heard His voice from heaven. It was all illusion ! Some critics deny the Syrian ride altogether, and confine Paul's experience to purely psychological phenomena. Others combine the external and internal.

To all this we reply, (1) that, as in the case of the early disciples, so here, all the conditions necessary to hallucination were wanting. There is not a line in all the history to show that Paul was of a saturnine mood or constitutionally given to visions, nor a line to intimate that, for six or seven years previous to his conversion, he was the victim of remorse, as Canon Farrar, following the

higher critics, wrongly holds. Up to the last hour of his Syrian ride he verily believed that what he did he "ought to do," and was "exceeding mad ;" (2) that there was nothing in the times or circumstances in Palestine or Syria that could lead him to expect a vision of such a kind ; (3) that there is no similarity between any of his visions and those of Swedenborg, or Luther, or d'Assisi, or the Camisards, or the Montanists, all which were isolated, unverifiable, and without any moral effect upon the persons seeing them, or upon the history of mankind ; the supposed analogies are not analogous ; the homologies do not homologate ; (4) that the divine "revelations and visions" granted him were such as already had been foretold in Joel's prophecy, the whole New Testament period being but the unfolding of Old Testament eschatology, or what should "come to pass in the last days," and therefore these "revelations and visions" were different from the hallucinations of a morbid or diseased mind ; (5) that Paul himself distinguishes between subjective and objective visions, or what he calls visions "*from*" the Lord, and visions "*of*" the Lord, as also between the temple-trance and the rapture to the third heaven, on the one hand, and that outward visible beholding of the risen Jesus, on the other hand, which antedated all his other visions. Still further, we reply (6) that, in the Galatian passage, to which such constant appeal is made, and on which such reliance is placed—"When it pleased God to reveal His Son *in* me"—Paul specifies both an inward and an outward revelation of Christ, and puts the inward last—viz., (*a*) a pre-natal separation to the apostleship, by the good pleasure of God ; (*b*) a post-natal "*call*" to that apostleship ; (*c*) an accompanying revelation of God in Christ to his soul, an inward work of grace. The argument, therefore, of the

critics, which restrains this passage to a subjective interpretation, is unhistorical, illogical, uncritical, unexegetical, inasmuch as every apostle must not only have “*seen* the Lord” objectively, but have been “*called*” objectively as well, ocular sight and audible voice of Jesus, being the two great pre-conditions of the apostolic office. “Am I not an *apostle*? Have I not *seen* the Lord?” “He *called* me by His grace;” (7) that, in his letter to the Corinthian church, he co-ordinates his vision “of” the Lord near Damascus, in kind, with all the previous ocular beholdings of Christ, and marks it as the “*last*,” and unrepeatd, in a series of apocalypses, appearances, unveilings, or personal showings of Christ to His disciples, after His passion, affirming that even as Cephas, James, the twelve, the five hundred, so he too had “*seen*” the Lord, with bodily sight, as the Greek term imports; “*last* of all, He was *seen* of me, also, as of one born out of due time”—*i.e.*, six years after all the rest; and (8) he appeals to the co-existing testimony of these many witnesses, three hundred of whom were still living contemporaneously with himself, twenty-five years after the event, so that any sceptic might inquire if what he said were true about the risen Christ; evidence exposed so long to every test of criticism, yet unoverthrown! In a true summary—not hearsay—he historizes not alone the *faith*, but the *facts* of the times, and challenges their contradiction. He does it under the most solemn sense of his responsibility to God and men, shrinking with horror from the thought, that in the judgment day he should be “found” a “false witness,” and as solemnly declares that if his testimony is not true, then both he, and the religion, and the Saviour he proclaims, and the faith of all believers, are unmitigated frauds, to be abhorred by every honest man. And for twenty-

five years he does this, closing up at last and sealing his testimony with his blood. Such the evidence we get from only *two* of the *four* letters granted us as genuine. And (9) only to refer a moment to the Acts, which the critics use in order to sustain their theory, but we to overthrow it. Never does Paul once refer to his Damascus sight of Jesus in the terms he uses when speaking of his visions "from" the Lord. On the castle-stairs he tells the crowd it was his first and last outstanding vision "of" the Lord ; that it came upon him from without ; that its glory seared his eye-balls, and its voice subdued him into meekness, as a helpless child. To Agrippa he describes it as a personal apocalypse of Christ, whose splendor was above the solar beam at noon, and repeats the words of Jesus. And (10)—to return to the Corinthian letter—like the trained logician, he meets the universal negative of the Corinthian sceptics who said "there is *no* resurrection of the dead," by the particular affirmative that "*Christ* is risen ;" and reduces the whole debate to two pairs of great alternatives, (a) either the bodies of believers shall rise from their graves, in the victory, glory, beauty, and likeness of Christ, at His second coming, or Christ, the Head, is not risen ; and, as already said, (b) either Christ is risen, or Christianity is a gigantic lie, and—in spite of all shallow pretences and vain theories about illusion, innocent mistake, and swoon, and spirit-form, and what not ?—the whole college of apostles, himself among them, are simply public and inexcusable liars, "false witnesses," because testifying that *God* raised up Christ, whom He raised not up, if so be that the dead rise not : "and if Christ be not raised, your faith is vain, ye are yet in your sins ; then they also who are fallen asleep in Christ are perished," and we, whose "hope" is only here, in this world, are "of

all men most miserable !” Not once does he confound the inward with the outward vision. The fact of a risen Jesus was the Archimedean fulcrum by which he overturned the Greek scepticism. It is his preaching and his testimony everywhere that “Christ should suffer and *be the first to rise from the dead*, and show light to the people and the Gentiles.” And when ridiculed and repelled by Festus as a literary crank, he vindicates his testimony as the word of “truth and soberness,” not the gush of mere excitement, nor a madman’s dream, but the proclamation of a mighty fact, of which the world had heard, and which the king himself well knew was “not done in a corner.”

And now in leaving this theory, and in view of these considerations, I think we have the right to ask, Is it rational to suppose that this honest, maddened, and dismounted cavalier of the Sanhedrin, whose breath was odored with the slaughter of God’s saints, *could*, under the foreclosure of all examination of the claims of Jesus, believing Him accursed of God by hanging on a tree—a false Messiah—and under lack of all illusion or remorse, suddenly reverse his former convictions, accept the new faith, and counting all things loss, go forth, flaming with an inextinguishable zeal and love for Christ, preaching everywhere, “It is Christ that died—*yea, rather that is risen again*,” himself enduring all manner of reproach, privation, and persecution for twenty-five long years, encountering martyrdom at last, or, even because one day he saw a phantom near Damascus, or, if you please, because he was a nervous, moody, morbid, conscience-punctured, seriously inclined, solemnly religious, and hallucinated crank? I say it is irrational. It is insulting. It is absurd. It is for you to judge, from the evidence admitted, whether these modern higher critics, with their

huge "encyclopædic learning," shapeless, one-eyed, and blind, *monstrum horrendum, informe, ingens, cui lumen ademptum*, have convicted Paul of lunacy, or whether there is any other real explanation of the facts than that "the man Paul is the practical demonstration of the resurrection of Jesus from the dead." Absurdity or miracle are the only alternatives here.

The critics, then, have *not* "accounted for" the Church's belief in the resurrection, apart from the fact of the resurrection. Neither by the robbery of the grave, nor by the swoon of the sufferer, nor by the erotic sentimentalism of a visionary woman, nor by an epidemic of delusion, nor by the morbid brooding of a visionary man, nor by a spirit-fraud effected by the Holy Ghost, can they explain the wonderful phenomena to which the resurrection, or, if you please, the Church's *belief* of it, gave birth—the sudden change of conduct in the disciples, from that of deep depression to that of boldest courage and exulting joy, the opposition of the Sadducees and Sanhedrin, the strangely simultaneous sight of Jesus by five hundred, the cessation of His personal appearances precisely at the close of forty days, the origin of the New Testament church, Stephen's death and Paul's conversion. As little can they explain the whole body of New Testament doctrine, order, and worship; the persecutions of three hundred years; the symbols of the resurrection in the catacombs of Rome; the wheat-sheaf—anchor, bellied sail of ship full-pressing into port; the palm branch; the invariable *standing posture* on the martyr-slabs, and the hand pointing to heaven; the silent eloquence of the dead confessors of Jesus celebrating His triumph over death in their very tombs; the victories of eighteen centuries without a worldly weapon; the experience of believers, and the mightiest moral revo-

lution ever known to history in the fact of Christendom. One circumstance alone condemns all these wild theories. It is that, while professing to account for the belief of the Church, they need an hallucinated church in order *to account for them !*

Extent of the Evidence.

A word must be allowed as to the *extent of the evidence* of the resurrection of Christ. It is not confined to the New Testament records. Four thousand years of preparation for it, from the first utterance of the penalty of death for sin to its exhaustion in the dying and the rising of the Son of God, and the gift of life eternal, were more than a presumptive proof that history one day would be enriched and thrilled by its occurrence. In advance of the fact, not only type and ceremony foreshadowed it, but the voice of the Son of God Himself was heard through the prophets, anticipating the great event—"Thy dead men shall live ; my dead body shall arise ; awake and sing, ye dwellers in the dust, for the dew of herbs is thy dew, and the earth shall cast forth the dead." "I will ransom them from death. I will redeem them from the grave." And the exultant voice of faith was heard responding, "My flesh also shall rest in hope." "Thou wilt not abandon me to the grave." "He will swallow up death in victory !" closing with that weirdly solemn word, "Many from among the sleepers in the dust of the earth shall awake ; these shall be to everlasting life, but those shall be to shame and everlasting contempt !"

But wider still is the evidence. All that follows as a result of the fact enters also into the proof of the fact—the origin and history of the Church ; the whole New

Testament Scripture, every doctrine of it tied expressly to the central fact of a risen Jesus ; our regeneration, our justification, our sanctification, our life, faith, hope, prayer, praise, and service ; our preaching, and our fellowship and consolation ; our comfort on the bed of death ; the resurrection of our bodies, and, still more, the deliverance of a groaning creation, and the final regeneration of all things—I say this whole body of doctrine, order, and worship, this whole system of being and of knowledge, put under the headship of a risen Christ, and sealed by two perpetual sacraments, one grounded in His death, the other in His resurrection, and linked together by a monumental day, the whole plexus of things in ages past and to come, Himself the nexus of all, is valid proof of the historic fact that Christ is risen from the dead. In Him all relations converge. His risen person binds all things. Ontological, His person reaches back to His pre-temporal existence, and His union with the Father ; cosmological, He made all things, and still He rules the world ; biological, it is His life that lives in all the Church ; eschatological, He points to future times and to eternity, where His glory will be seen in everything that moves, or breathes, or lives. He is the union-point of God and man, of heaven and earth, eternity and time. “ By Him are all things !” Such a system is unimaginable by man. Only God could give it being.

The Final Alternatives.

Our task is done. All that remains is to state the two pairs of alternatives our apologetic presents, and then to close. (1) *Either Jesus Christ is risen from the dead, or we have no proof that Jesus Christ ever lived.* The testimony to His resurrection is the same testimony we

have for His incarnation, life, and death—the testimony of the senses. If the supernatural character of the fact invalidates the testimony of the senses to His resurrection, it invalidates their testimony to His incarnation as well. The denial of His resurrection involves the denial of His miraculous conception and of His birth, as also of His life and death. It necessitates the extinction of Christ and Christianity. The alternatives remain : either Jesus rose from the dead, or you have no proof that Jesus ever lived. (2) *Either Jesus rose from the dead, or there is no proof that anything exists.* The supernatural cause that attaches to the miracle of the resurrection attaches also to the miracle of nature. Vain the effort of evolutionary science to evade the issue here, and plead agnosticism, or declare that science has “nothing to do with origin or cause of things.” It is bound to explain the fact of nature. The testimony of the senses is the prime testimony of science herself. The production of *life* alone, in nature, the passage from the inorganic to the organic world, is a fact confessed as baffling every effort to explain it by natural law. If the supernatural character of this and other like facts where the secret cause is unseen, and hidden process unknown, invalidates the testimony of the senses to the visible fact itself, then the same testimony is invalidated everywhere else, wherever the secret cause remains concealed. The senses are untrustworthy for all the supposed facts of science and nature alike. Certitude is gone. The whole inner foundation also for our knowledge of the external world is gone. Not agnosticism nor scepticism, but absolute nihilism is the last and logical result. All is illusion, ideal, nothing real. The alternatives remain. Either Jesus rose from the dead, or science has no basis and no fact established beyond dispute. A risen Christ or nothing.

The denial of the principles that prove the resurrection is the denial of all science, philosophy, history, morality, and religion. But science, philosophy, history, and morality *have* something fixed and established, and verified, too, by means of the identical principles here in debate. Therefore the resurrection of Christ is a firmly established historical fact.

Christ Risen is the Refutation of all Error.

Thus does Christ risen from the dead refute all the errors of a "vain philosophy" and of a "science falsely so called." His resurrection refutes atheism and pantheism alike, for it requires a personal God, by whose power the resurrection is effected. It refutes deism, for it proclaims the boundless interest a loving God takes in the affairs of men. It refutes scientific naturalism, which chains all things to fate and uniform law, making miracles impossible. It refutes *agnosticism* by giving us the knowledge of God in nature and salvation. It refutes materialism by teaching the immortality of the soul, an Eternal Spirit whose presence in the world is the result of triumph over death, and whose presence in the souls of men secures the resurrection of believers to eternal glory. It refutes idealism by the objective realism of the person and the work of Christ, and of things eternal and unseen. It refutes empirical scepticism by the historic demonstration of the fact that all our knowledge is not derived from the senses or reflection, and that our experience is not the sole ground of faith or measure of reality. In short, it *refutes both the false postulates* of our adversaries and *all the arguments* by which they are supported, and presents to us a living Christ, the "power" of God as against all natural force

and false science, and the "Wisdom" of God as against all world philosophy, and world-religion, too, One "in whom are hid all the treasures of wisdom and knowledge," and we "complete in Him."

Universal Victory not yet.

Do not think, however, that a successful apologetic will terminate the great conflict in which we are to-day engaged. Spinoza and Hume, answered, ever needing answer, and underlying all false systems, will live on till the Lord comes. They are truly representative men. Every generation must fight its own battle and learn its own lesson. The office of apologetic is not to convert, nor always to convince, the adversary. It is "set for the defence of the gospel." Its one object is to reduce the debate to the two alternatives of *miracle or absurdity*, and then call on every man to *choose* for himself between a philosophy, science, and criticism, on the one hand, which substitute nature for God, man for Christ, doubt for certitude, fraud for honesty, lies for truth, and the power of delusion for the power of the Holy Ghost; and, on the other hand, a philosophy, science, and criticism which acknowledge God, exalt Christ, repose confidence in the trustworthiness of our faculties and senses, credit the testimony of God, and guard the foundation and building alike of all true knowledge and religion.

A choice *must* be made. And the choice once made, the battle will still go on, from age to age, as before. It is part of that *μαχὴ ἀθανάτου* of which Plato speaks, that "immortal conflict" which is the inheritance of time and the agony of mankind, and never can cease until the power of falsehood is broken. *Choose we must, and fight we must.* It is in direct connection

with his great apologetic for the Resurrection of Jesus from the dead, Paul's imperial voice is heard exclaiming and exhorting: "*Watch ye; stand fast in the faith; quit you like men; be strong*"—the voice of a brave commander inspiring his troops! Now, as then, there are "false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for *Satan himself* is transformed into an angel of light!" It is the old story over again in our times. The end of this age circles back to its beginning.

Eschatology and Apologetics.

It is not without the deepest significance that the chief apologetic of the Christian faith is *eschatological*, or that the "last things"—death, resurrection, the reappearing Christ, and the gift of life, in the resurrection of the bodies of the saints, and the new creation—should be the very "first things" to engage our attention, and stand in the front line of the Christian defences. Accomplishments of prophecy they are, themselves prophetic, for the contents of the prophecy are not exhausted. The promise of *life* fulfilled itself, first of all, completely in the person of the Son of God made man, at His first coming, assuming man's responsibilities, and who thereby became in His death a Redeemer from sin and death and in His resurrection a Redeemer from death and the grave. It fulfils itself, next, in the person of His church, made one with Him, through faith, first operating inwardly by the gift of life to individual souls, and progressing through the ages, till it reaches its completion in the resurrection of the just, and passes over to eternal glory. The awaking of the "many bodies of the saints that slept" and the shower of life "shed forth"

at Pentecost were the first effects of a risen, reappearing, and ascended Jesus, under which the crucified and prostrate Church, "planted into the likeness of His death," was "planted," also "into the likeness of His resurrection," and revived; all this a type and pledge of still another great outpouring, at another reappearing, attended by a wider and a larger resurrection of the dead in Christ. So did the present age begin, with a resurrection of the saints and a baptism by the Holy Ghost. So shall it end, and another age begin, salvation all victorious, amid the scenes of judgment, opening the vista of a better future age. Each end of every age unfolds itself in a new development, and, so on, unto "ages of ages." The defence of a risen Jesus is, therefore, the defence of the present life and future resurrection of the Church—"life from among the dead"—in every sense; the defence of her "living hope," the certainty of her complete deliverance, and the splendor of her full reward. Full of immortality and holiness is this thrilling expectation. There is no true apologetic, as there is no true piety, that has not the blood of eschatology in its veins. The life of the true Church is just the daily expression of the fellowship of Christ's sufferings, the power of His resurrection, and her inevitable loving, longing, and looking for His reappearing. It is her palpitating pulse. It is written so on every page of the New Testament, and was the great character of the apostolic church—a church Dorner has called "predominantly eschatological," as we know it was predominantly apologetical. So has it been, in every age, wherever the Church has "witnessed a good confession" for Christ. This expectation keeps the garment clean, the loins girded, the lamps trimmed and burning, the believer panoplied with helmet, sword,

shield, and breastplate, a tried Smyranean and not a compromising, self-applauding, rich, statistical, and lukewarm Laodicean. And, as it was in the beginning, so once again will it be in the end of this age, as the conflict waxes to its height and optimistic folly dies too late. Apologetics and eschatology will stand side by side in the defence of truth whenever a spark of the real life of Christ is found, and these two supernatural watchwords of a living Church, "*The Lord is Risen!*" "*Behold, He comes in clouds,*" will strike the hour when, in presence of the reappearing Lord, Spinoza and Hume—the very etymology of whose names reminds us of the thorns that pierced Him and the ground that sepulchred His body—will receive their final answer, and the great debate will close! Then, not only will crowns adorn the heads of the just, but "*The teachers shall shine as the brightness of the firmament, and they that have turned many to righteousness as the stars forever and ever.*"

LECTURE V.

Christianity and Civilization: the Argument from Civilization Introduced and Developed as to the Individual.

BY REV. SYLVESTER F. SCOVEL, PRESIDENT OF THE UNIVERSITY OF WOOSTER, WOOSTER, OHIO.

No matter, now, how the world became barbarous. It is to be civilized. A portion of the work is already done, and the remainder is in rapid progression. We are at the point of sufficient advancement to learn something of what has been effected and how it has been accomplished, and thus in position to use what we can learn in hurrying the whole work to its completion. Never was the responsibility of correctly reading the lessons of the history of civilization so grave. A mistake would be not only a bad philosophy of history, but might lead to putting out the very eyes of civilization and quenching the hope of the race. A right understanding cannot but put us forward toward the great goal longed for, and dreamed of, and consecrated by promise and prophecy.

In so interesting a territory past and so inviting a future, and amid the multiform factors in so complex a result as that we call civilization, it is no wonder that we find rival claimants for the position of primal and controlling force. There is constant need that the place and power of our common Christianity as the great civilizer

should be demonstrated and exhibited. For example, a noted unbeliever thus raised the question, in December last: "For thousands of years men have been asking, How shall we civilize the world? How shall we protect life, liberty, property, and reputations? How shall we do away with crime and poverty? These are questions that are asked by every thoughtful man and woman. The business we will attend to now is, How are we to civilize the world? What priest shall I ask? What sacred volume shall I search? What oracle shall I consult? At what shrine shall I bow to find out what is to be done?" (Address of Robert Ingersoll, "Which Way," Cleveland, O., December 11th, 1884.)

The remarkable thing is that, after such multitudinous questioning, he has not a syllable of reply to make, and consumes nearly two hours in making that fact evident. And another remarkable thing is that, having turned away silenced by the recoil of his own interrogatories, he seeks to fill the void with vociferous declamation against the clear answer of Christianity. He represents it as having *no message* for the inquiring world, and limits its functions to teaching that "all that is to be done in this world is to get ready for the next." He says of this busy religion, which has its ringing ethical message ready for every man and for every moment of every man's life, and for every power of every possible combination of men, that it "treats time as a kind of dock on the shores of eternity, and treats men as though they were congregated there sitting on their trunks and waiting for the Gospel ship to come and take them on board." So profound a misunderstanding is most remarkable for even a "stranger in Jerusalem." I cannot but think that if the Master were in that ship it would make no landing at that port. Rather would the hail be

answered by the message, "Lift up your eyes and look upon the fields, for they are white to the harvest, and *he that reapeth* receiveth wages." What ineffable stupidity (to say nothing of the criminality) for a man to be crying out in the closing decades of the nineteenth Christian century, when the world is bounding forward under the influence that was turning it "upside down" in its first century, that Christianity has no answer to make to the question, "How shall we civilize the world?" Open your eyes, man! The work itself is far advanced; while the principles of it are all known and the main methods are wrought out, why—Christianity has nearly civilized you!

Those who deny Christianity's power to civilize, and assert their independence of it, are really built on its foundations and are breathing its atmospheres. They use in their assaults the ideas—nay, the very words—which Christianity has coined for them. Every ringing appeal they make against religion vibrates with tones that *were* never heard before Christ, and *are* never heard where He is not known. The standards of judgment to which they pay deference (either in their ignorance or their arrogance) are divine standards, and they can only move in the grooves which Christianity has prepared for them. The winds of its great influences play with their vociferations, and awaken echoes which are filled with the name they hate. Civilization is shown to be the product of Christianity by the very name we give that form of it which is regnant to-day. Our religion has wrought itself as distinctly into our civilization as it has into the measurement of the centuries, and in each case the world's confession of the fact is explicit and beyond recall.

I scarcely need delay to attempt any precise definition

of the place of this argument in a scheme of apologetics. It is external rather than internal, and historical rather than critical. It is an argument not so much for the Christian book as for the Christian life. It is an application of the Master's major test, "By their fruits shall ye know them."

But the very statement of its place and nature secures the rank of the argument. It is a high rank certainly. There can be nothing better to prove a cause than the character of its effect. And this whole line of argument proves whatever it proves for the religion as a whole. Fruit implies vitality in the tree, though there be here and there a dead twig. The waning snows of a severe winter mean the whole sun. All great social changes clearly traced to Christianity constitute an argument for its whole inner life by the outer life it creates.

It cannot but be an attractive argument, because it deals with things that are concrete and level to observation and portions of our own experience. It is far more empirical than speculative, and its elements are large and visible facts and movements. It does not depend on the age of a document, as proved by "Elohim" or "Jehovah," or by archaic forms of certain words. It does not lie in the apex of one letter or the length of another.

It is a constantly increasing and obtrusive argument. It grows with every century-breath of Christianity. It is beginning to be so clear through the vistas of the nearer and of the remoter past that history has become the storehouse of apologetics. Since what Christianity has done has been exclusively done (*i.e.*, whenever it is absent the effect is absent), and since it has been uniformly done (*i.e.*, whenever it is present the effect is present), and since it has been done with "concomitant

variation" (*i.e.*, with an intensity of effect varying exactly as its own intensity varies), the conclusion is irresistible that Christianity is the cause of civilization.

And I need scarcely note the scope of the argument. It includes everything in religion, of course. It embraces almost everything valuable in our collective life, and all in our individual life which is directly related to that (which, again, is nearly everything). It may well contain the testimony of principles (a sort of *a priori* study of what Christianity is fitted to produce and must produce), with the testimony of the facts (the *a posteriori* and inductive discovery of what Christianity has produced), and thus it must cover the whole philosophy of religion and its whole history. To be exact, it should be comparative, and hence should cover the whole territory of the known operations of religions, and religious ideas, and religious fragments and comminglings, which is, again, the whole history of mankind and a central and soul history. The mission-territory of all religious propagations are its surface, and all the race-transformations are its materials. To be complete it should be polemic, and all contestants for its claimed results should be met and gainsaid. But this would be to take into consideration the whole discussion represented by Buckle and repeated in the thousand echoes of popular infidelity. By many avenues and in many forms the argument will go forward, as it is now going, until all this territory will be made tributary in a systematic and comprehensive way.

A moment as to the arrangement of the argument. One might take the elements of our nature and, beginning with the religious elements of civilization, demonstrate how deeply this element has characterized civilizations, and compare the Christian with other civilizations

in the doctrines which control and mould it. Selecting, next, the moral element, the dominance of the ethical element in Christianity might be shown. Coming to the intellectual elements of civilization, it might be shown how these are provided for in the stimulating force of our holy religion. Looking out upon the social elements of civilization, the noblest of them would be found traceable to the same great source. And then, considering the material elements, the review could be finished by proving that both health and wealth came by and in proportion to Christianity. Or the scheme might be based upon an inquiry concerning the relation of Christianity to the *sources* of civilization—the original powers productive of betterment in mankind—morals, motives, laws, etc.; next, to the *criteria* of civilization—national progress, arts, and sciences, general education, position of women, charity, international relations, etc.; then to the *problems* of civilization—land tenure, distribution of wealth, employers and employés, social legislation; and, finally, to the *history* of civilization—when and where its effects emerge, etc.

But a possibly less fragmentary and still simpler way will be to proceed not by the elements of civilization (as we might pick up minerals, and by analysis locate them in our cabinets), but by beginning at the point of life—the *individual*—and tracing the civilizing power and progress of religion through all his greater relations in the life of the *state*, the life of *society*, and the *race-life*!

As man emerges into the larger spaces, one after another, I think it must be seen that Christianity, the civilizer, accompanies him, proves his sufficient mentor, and indicates the point of solution in all the great problems which arise from these divinely-ordered relations. Our endeavor would be to note (were the scheme to be

realized) most of the great departments in which the teachings and influences of Christianity come to the surface in that whole broad region we call civilization. There can be for us no digging in the strata, but there may be a diligent examination of the outcroppings. Proceeding from the individual onward, we enter upon the real life of mankind, and discover an organism like that of a tree or animal life developing from a cell. From the individual outward we must go, because life develops that way. All relations interact. The individual is never the same when the race changes, nor the race the same while the individual changes. Nor is anything between the two, from centre to circumference, the same when there is change at either end of the radius. History and fact will have it thus, and Christianity *must* have it thus, since its whole spirit is to consider man as never less than man, even if there be billions of him ; and it makes nothing of the race-problems when held away from the facts of individual life. Let the relations, then, overlap as they may, they will not be interfering, but only *intersphering*, as the strands do when a rope is being twisted.

And let us remember, further, that this position is claimed for Christianity (the civilizer), not as a product of development from the human soul, nor as a recollection of broken echoes, nor as an eclecticism from all religions (rejecting most), nor as a syncretism of all (accepting almost anything). No ! The Christianity we mean is revealed, authorized, and a system in itself contained.

The large claim is made fearlessly, because the relation between the product affirmed and the elements of power in question is strictly proportionate. Immense effects are expected of no other than immense forces. And

there is as full and adequate a proportion in Christianity to the demands of the work of civilizing the world as there is between the miracle of spring's new mantle and its causes. Silent mainly, but deep and pervasive, it can easily become universal and effect vast changes.

Nor in this argument is Christianity to be taken by and large as an intangible and indefinable somewhat, either afraid or ashamed to give itself a local habitation or a name. It can endure dates and specifications in any indictment, and freely gives them to support its claims. It freely acknowledges all sorts of individual weaknesses and clinging errors, and even secular evil tendencies. It asks only the justice of discrimination which will show that Christianity is not always to be identified with either the acts or doctrines of those who "profess and call themselves Christians." I mean to call that Christianity which is embraced in the ordinary evangelical scheme, such as characterized the primitive church, such as may justly be considered the consensus of the reformers, such as to-day finds expression in the nine articles of the Evangelical Alliance, and exponents in the great co-working instrumentalities of Christendom—Bible and tract societies, and in the numberless organizations for practical charity, and reform, and social beneficence. And yet this Christianity stands close enough to Liberalism, on the one hand, and Romanism, on the other, to gather from both all that rightly belongs to the content of truth common to all, while so distinctly separated from them as to disclaim the oppression of the latter, which has so seriously hindered the advance of civilization, and the lifelessness of the former, which makes it evident that Liberalism and new departures of all kinds will do little more to civilize men than they can do to save them.

Nor is it necessary to this argument to consider civilization as the chief end of Christianity. It is not even approximately such. The force is too deep and broad to empty itself into such an effect. It can appear at the surface and be recognized as civilization, but it begins lower. It can carry civilization as an incidental, but reckons it only such. Its forward sweep is too vast to be satisfied with any aim bounded by time. But, on the other hand, it reckons upon civilization as its inseparable concomitant, and expects to make of it a most helpful instrument to the farther and higher purpose with which it glows. And this leads directly to the statement that there is nothing extraneous, nor accidental, nor transitory in the nature of Christianity as a civilizer. It does *this* work in doing its *own* work, and therefore does it within the heart and soul of the race, and does it forever. Because this work is an incidental result, Christianity becomes the only civilizing force which is perpetual, and inner, and independent. It moves men onward in many things as the great winds move the individual ship, just because they are already going somewhere on their own errands, according to the great laws that gave them being and keep them in motion. Christianity civilizes as the glaciers cut away precipices and hew out mountains as they go onward with resistless pressure, heaped from above by the cold and drawn out below by the warmth. It civilizes as the upheaval forces which make coast-lines make here and there an island.

Thus we reach the final and highest future in this statement. The religion we profess can civilize just because it can do so much more. The assurance is doubly sure when the force is seen to be directed toward and adequate for greater results than that which we are immediately concerned about. An electrical machine

which can light a city can charge a Leyden jar ! And thus that master of this whole theme, Dr. Richard Storrs, has phrased it : “ The religion of Jesus has not merely rectified particular abuses, removed special evils, exerted a benign and salutary influence on local institutions. It has formed and introduced into the world a general Christian consciousness which is practically ubiquitous and commanding in Christendom ; to which institutions, tendencies, and persons are more and more distinctly amenable ; which judges all by an ideal standard ; to which flattering concessions to wealth, or power, or genius, or culture are inherently offensive ; which constitutes a spiritual bond of union between the most widely separated states, and which affirms, with sure expectation, its own approaching supremacy in the world.” “ Certain peculiar and transcendent elements have entered the governing life of mankind through this religion, and its effect thus far has been to elevate, and purify, and uplift, and set forward the race in a wholly unique mode and measure” (D. O., of Chr’y, p. 350 and 321).

Nor must it be forgotten, in closing this introduction, that there is a certain good—reflex good—to be gained for religion itself by the study of the materials which go to make up the argument under consideration. Christianity renounces, when thus engaged, any small, or ignorant, or purely official, or local conceptions of its nature and mission, and it has been obliged to contend with all these. It emphasizes the universal petitions of the Lord’s Prayer, and breathes a large missionary spirit, and speaks confidently of the King’s crowning-day. We learn in such studies that the policy which retires Christianity into a certain spiritual function and sees it *only* as a gospel of “ repentance and remission of sins,” is false to that other form of the great commission which makes

“whatsoever” Christ has “commanded” the means to the broadest and most comprehensive and beneficent changes through which the world can pass. In such lines of inquiry we are forced to the conclusion that the timid policy is unworthy of the “King of kings and Lord of lords.” We hear *His* challenge: “O ye of little faith, wherefore did ye doubt!” and come to something like vision of the unseen agencies that surround us as “horses and chariots of fire.” We grow unwilling to have any forget all there is of commanding evidence of divine origin to be found in tracing the beneficent outgoings of that power, the “hidings” of which are no doubt at the cross. James Martineau is quoted as saying: “The thorough interweaving of all the roots of Christianity with the history of the world on which it has sprung is at once a source of its power and an assurance of its divineness.”

NOTE TO THE INTRODUCTION.

Acknowledgments of the argument may be here inserted—a few out of many—as evidences of its recognition and rank.

(1) A city daily of large influence, and secular, of course, says: “It is the weft of the world’s history for the last eighteen hundred years, exultingly traced by Bossuet, quietly recognized by Guizot, and sowing with gibes the brilliant pages of Gibbon. Through the diffusion and vivifying power of this light our civilization derives its distinctive character. The great charters of our civil liberties, the elevation of women, our schools, our life-breathing literatures, our noble achievements in medicine and surgery, and in the arts, that ‘tend to the relief of man’s estate’—these are a few of the things

which give the modern West its predominance over the older civilization of the East, and which may be traced to our common Christianity.”

(2) General Grant—as President—wrote to the children of the United States : “ Hold fast to the Bible as the sheet-anchor of your liberties ; write its precepts on your hearts and practise them in your lives. To the influence of this book we are indebted for the progress made in true civilization, and to this we look as our guide in the future.”

(3) Dr. Andrew P. Peabody assigns, in Joseph Cook’s Symposium, this ground for belief in the divine origin of Christianity : “ Because in the history of the world it is the only cause of all that has been best and noblest in humanity since the advent of Christ ; because I can trace under its influence a constant and unintermitted progress of which there is no other assignable cause.”

(4) Bishop Huntingdon writes (March, 1885) : “ The undeniable effects of Christianity on national, domestic, and individual progress, wrought through the organization, ministries, and missions of the Christian Church, in knowledge, virtue, order, freedom, and mercy, testify not only that the God of truth revealed it, but that the God of history is with it and within it. *Christendom is accounted for only by Christianity*, and Christianity broke too suddenly into the world to be of the world.”

(5) President George F. Magoun follows : “ Its effects upon the world crown all. These are chiefly moral, and all its primary and direct effects are. But there are secondary ones, unexampled, marvellous, though not of the nature of miracle. Nothing else so falls in with and fulfils the best possibilities of human nature. Why should it not be divine ? *Christendom is one great reason why I believe in Christianity.*”

(6) And President Mark Hopkins presents this :
 " Because Christianity has so greatly modified social life and institutions, has founded new civilizations, and has in it the only principle and method of permanent progress."

I. We begin with Christianity and the individual, and, first, with the *doctrine of manhood*.

Profoundly philosophical is this point of beginning which Christianity makes everywhere evident as its own. Here is the true "unit" of civilization and the real protoplasm of every social structure. It has been urged as a distinct reason for the divinity of our religion that, "as gravitation is universal by reaching the masses through its action on each particle, so Christianity seeks to become universal by dealing with men as individuals." Its position here might be regarded as in a certain sense a test of Christianity, and how well it bears the comparison with other religions at this point ! How strikingly it differs from the Platonic dream and the Roman actuality which destroyed the individual by smothering him in the state ! And surely manhood in the individual is the test for civilization. The civilized man is the best product of any civilization, and therefore the best measure for its relative superiority. How quickly we turn from the African pigmy to Stanley as index of civilization's power ! What a world between them ! Whatever makes men (the word pronounced with such emphasis on so many occasions) is civilizing. But who does not know that Christianity is the mother of men ? That for which our faith is often reproached from the standpoint of Carlyle's "König-mann," is its veritable glory. It does its work with the man essential, and makes much more of him than of the man accidental. Its most im-

portant contributions to history have been by the many and not by the few, in striking contrast with every other force, philosophical or religious, which the world has ever known. The achievements of Christianity have been (according to Brace, in "Gesta Christi," p. 2) through "simple men and women not known, perhaps, to history, or even to those of their own time, whose souls and lives were filled with the principles of this new faith. These gradually affected social habits and practices, sometimes changing them before they influenced legislation, sometimes, by a favoring accident, being able first to reform laws and public officials, thus day by day, by imperceptible steps, purifying church, state, and people."

It is writ large in all history that the recognition of the individual has been the most powerful influence of the ages. Growths toward liberty have been by convulsions cracking the upper crust and allowing motion to the masses beneath, and individualization is always the result of life-movements. The progress of liberty is the history of the rise of the average man. And the same is true for equality and fraternity. The point reached in the general diffusion and power of the sentiment of the honor of humanity is really the characteristic glory of the nineteenth Christian century. It is made the test of everything. No literature, no statesmanship, no education, no art is now widely acceptable, and none certainly is regarded with enthusiasm which has not in it somewhere the enthusiasm of humanity. No growth of science or taste is equal in importance to this development, and in no other thing is the plastic hand of Christianity so plainly visible.

The foundation for it was laid deep in the Old Testament declaration : " Behold, God is great and despiseth

not any," and in the glory of God's judicial character as "accepting no man's person." It is buried deep in the great doctrines of the moral nature of man, his immortality, his being the object of divine love in providence, and of divine self-sacrifice in redemption, and of divine indwelling by the Holy Spirit, in the awe of the final judgment and the serviceableness of man as an instrument to the glory of God here and hereafter. The truths that Christianity makes true of every man combine to weave a halo about the brow of the meanest man. They sweep away all human distinctions of wealth, learning, position, education, or color. They make such infinite spaces for the human soul that the diversities of man's outward circumstances have no parallax. Christianity both creates and sustains the sentiment by the measureless dignity with which it crowns human nature (concealing nothing, meanwhile, of its needs). It is in contrast, here, with the abuse of the word "humanity" by atheistic infidelity, which has been called a "book with three pages—(1) an animal, (2) a man, (3) death" (Kögel).

How soon this upward lift of the average man began to be felt after Christianity dawned! Our Lord made it known by every act and word of His life. He taught "what 'twas to be a man," and that every one might reach it, and chose His place with the lowly and made fishermen His apostles and called not many "rich and noble." The middle wall of partition was seen to go down as the Gospel area widened. Church history confirms the principles of the faith, and now the doctrine of manhood leads and rules the world through the dominant Christian nations. At the very beginning it brought out the dignity of labor amid a slave population in Rome. "All the useless servants of Roman society, the parasite,

the pimp, the circus-rider, the gladiator, the debauched actor, the servant of idols, the obscene comedian and prostitute were changed by the new faith into industrious producers and workers. Work became honored under the new religion" (Brace, "Gesta Christi," p. 69). Slaves were known to plead at the Roman bar: "I am not a slave; I am a Christian. Christ has freed me." Think how the free, earnest, spiritual meetings for devotion and instruction, where "each had a psalm," must have given the sense of equality! These could not co-exist with caste. Brahmanism—the synonym of caste—is declared to be "utterly selfish, being constructed and maintained in all its features solely for the interests of one class—the Brahmins. To elevate and benefit the masses it has no lessons and no influences" (D. Rowe, Guntoor, India). Not only the milder, but the severer doctrines of Christianity are full of this equalizing force. See how it deals with sin and makes it the close-lying and universal characteristic of mankind! How impartially its punishments are distributed! And nothing individualizes more signally than the doctrine of separate and individual responsibility after death. Sir Henry Maine notes its influence in lessening, through the ancient faiths of India, some harsher features of the written law of the Hindoos, and its full revelation in Christianity brings compassion for the guilty as nothing else ever has or ever can. To seek and to save "the lost" Christ came, and the Christian goes, and Christianity invariably prompts.

And it is curious to note how certainly they who seek to state the truth of humanity in supposed original terms will be sure to employ Christian ideas—*e.g.*, "Man's destiny is to progressive civilization and a constitution of society which makes progressive civilization the exclusive

property of the few and practically debars the vast mass of the people from participation in it, stands in the present age self-condemned." This is Lasalle's idea in the celebrated Workingmen's Programme (of 1863), and yet it is the purest Christianity. The spirit of our religion is certainly the greatest good to the greatest number. In methods we may be the poles apart from Lasalle, but our goal is the same, and we will reach it far sooner; for Christianity meets just here the great danger of a godless rule of the many. Nothing is plainer than that the masses may trample the individual and pulverize him as effectually as the brutal tyrant. "Whatever may be the case with democracy triumphant and settled, democracy militant, the democracy of an agitating party, is necessarily penetrated by an overmastering sense of the claims of numbers and by a most dangerous depreciation of the rights of individuals and the value of individuality" (John Rae, *Cont. Soc.*, p. 107). Thus the balance is preserved. The one for the many, but also the many for the one.

It cannot then but be true, as claimed, that if civilization begins with, implies, is built upon and measured by the individual, then Christianity is the great civilizer. For here is disclosed his dignity, and by doctrine and practice the equality is created which makes room for the individual when created. And all that Christianity does is done for all men and from within and forever. The market value of souls knows no fluctuation. Christ's sacrifice is the perpetual standard of a soul's worth. The fraternity it weaves is a seamless coat, and fits every man. The individualism of Christianity is its true universalism. The Church is catholic before it is holy. Lines which human imperfection have drawn over its fair surface are perishing as the children's play-marks in

the sands are obliterated by the irresistible tides. The more God we have, the more man. The more law, the more conscience, the more eternity, the more man. That which was the demand of created nature is yet the demand of the rising race—the man. That within us to which Christianity appeals yields the noblest possible product of our nature. Man has been revealed to himself. Once revealed, all things give place to him, and civilization to its outmost periphery glows with the inspiration kindled at this centre. If this doctrine of manhood “be not correct, Christianity is in error from the root upward. If this is correct, the glory of that ever-living religion which taught it to the world seems as apparent as the splendor of Uriel sitting amid the sun’s bright circle” (Storrs).

II. Looking more narrowly at the individual, we discover that Christianity affects favorably his *physical culture and comfort*.

In the evolution of civilization nothing is more striking than the physical betterment which Christianity is sure to bring to the race upon which it enters. Nor is it difficult to account for this when we remember how thoroughly clear our religion is from that Eastern mysticism which identified the body with sin, and made their relation that of cause and effect, inseparable and essential, so that one must despise his body who cared for his soul. Nor less clear is it (though sometimes misunderstood) from all ideas of asceticism and bodily mortification for the sake of mortification. That from within “defileth the man,” and fastings are only to control, not to injure, and thereby to benefit the body. And more. It is positively filled with such consecrating and conservative ideas as insure culture of the body as well as control. The body is immortalized by the resurrection. It be-

comes the choicest instrument of an obedient spirit in a service which is liberty. It takes on the aspect of a temple as dwelling-place of the Holy Ghost and a house of communion with God. It is cut off from the taint of every vice as part of the body of Christ, of whom all its parts are "members." All which makes it certain that the body will be cultivated and conserved so that it shall express while it shares all the activities of a clear and clean soul-life. Nowhere is there better foundation for or quicker sympathy with the cheer of admiration for every bit of honest muscle and the hardihood and endurance which furnish the physical basis for Christian heroism. It cannot but be that real Christians will grow (taken by and large) to be a healthy race. And this is visible in a still larger way in that the play of all the great forces (selection, and heredity, and persistence) *insures* the continuance and growth of that race that is characterized by precisely those virtues which Christianity is alone competent to nourish and preserve in the best way.

Nor is Christianity in the least indifferent to physical comfort. It likes it from the African's first cotton shirt (which also comforts the missionary) up to the latest addition—natural gas fuel in a cold Northern winter. All unnecessary hardships, all the sufferings incident to disease and vice and war, and all the poverties which deprive men of warmth and cheer, it sets itself vigorously, and as part of its most sacred commission, to remove and to prevent. Every real comfort, made possible to every man, helping the great output of life's activities, and abolishing every hindering inconvenience in homes and roads and seas, is its ideal. It loves not luxury, but that just because it loves diffused comfort, as appears in John Wesley's famous maxim, "My lux-

uries for other people's comforts, my comforts for their necessities." It loves not waste, for that makes want.

And it is all the more sure to accomplish physical development, beauty, and comfort, because utterly unwilling to make any or all of them its first concern. It does care for physical beauty in *both* sexes, relishing just as much that characterized by vigor as that redolent of grace ; and it has a supreme contempt for mere prettiness that does not mean vigor and usefulness on either side ; and it has a strong denunciation for every vice, or vicious amusement, or foolish fashion which can cut away the early strength of man or woman ; but it does not seek to create a race of athletes or of professional beauties. For both sexes it honors the perfection which is the mark of healthful play of every function, and it seeks that perfection, with its beauty and power, for the sake of noble purposes beyond. This gives the equipoise which a godless civilization has never been able to preserve. The idolatry of the body ends in nameless vices. The idolatry of comfort ends in sybaritic good-for-nothingness. Nothing is so effective in saving from the brutality of the slugging-match, or the sensuality of the modern stage, as the uplifting purposes which Christianity puts behind strength and beauty. Nothing can so effectually prevent our becoming slaves to the very conveniences of modern life as the Christian idea that comfort ceases where indulgence begins ; that whatever keeps or increases power is itself to be judged by the use of which that power is susceptible. So, then, nothing can so make comfort and keep it from unmaking men as the nobler Christian conceptions. Either strength or beauty, when knitted into the texture of an ennobling life-purpose, is more easily and certainly reached and more surely conserved. Neither can abuse us, and we

will not abuse either. Ah ! there is no physical regenerator of men and races like the simple, pure *upper-air* into which Christianity brings us. It has all the sparkle of the sea, and the purity of the Adirondacks, and the resin of Michigan pineries. Historically, this Christian nurture of the body has told in the shocks of every war in which the Christian races (sometimes to their shame) have met the uncivilized, and has told again as the "Giant in the Spiked Helmet," rich as yet in the virtues that make bone and muscle, and skilful in the culture which shows how to use them, has brought his powerful mace down to the south and west of him. If now there shall be Christianity enough in the races which Christianity has made physically strong, to keep them away from Satanic ambitions for territorial aggrandizements, and keep them at peace with one another, and enable them to prevail against the gnawing vices of their still unchristian elements, then we shall see what races Christianity can produce. Oh, for more Christianity to perfect its own already magnificent products ! Such men and women would be, as they walked the earth, an anthem of perpetual praise and a reminiscence of Eden.

III. But Christianity would have a sore task even to improve the bodies of men if it could not reach their *minds*. Just here we discern its yet greater results. The intrinsic power of Christianity to awaken mind cannot be too confidently asserted. Men must think to be Christians. Religion has no objection to being made an object of thought, but, on the contrary, by the very strength and determination with which it posits itself in the world of thinking does it challenge attention. We care not whether men call it a "science of religion" or a "philosophy of religion," the thing is certain that nothing will ever be pursued more in-

tensely as matter of thought. In agnosticism there is no rest for the wing of the dove. While philosophy can hold to any real knowledge, it will hold religion with the same grasp. Christianity will be the last of the certainties to retire defeated from the intellectual arena. It furnishes man's best reasons for maintaining a standing in the realm of spirit, and will ever awaken mind, if for no other reason, in order that it may vindicate its own existence. Religion is essentially a thing of intelligence, because it depends upon truth, whether abstract or concrete, and provides for no emotions save on the basis of intelligence.

Christianity is greater here than other religions, but yet, like them, by the nature of the case. Nothing has ever been so attractive to men of thought. The greatest names of history—those whose impress is on the real life of men—are all connected with religion. Zoroaster, Confucius, Buddha, Moses, Thales, Socrates, Plato, Zeno, Seneca, Marcus Aurelius, Epictetus. That which men most remember about them is their teaching of religion. Great systems of world-thought are religious systems, more or less. Religion is at home in the realm of mind. It is neither exclusively ethical nor exclusively speculative, but demands the practical reason. The literature of Christianity is addressed to mind, and demands an awakened mind to comprehend its basal ideas. How extended and varied it has become! Think but a moment of what themes those are with which Christianity appeals to man! Their grandeur, and even their difficulty with the fineness of discrimination they demand, cannot be forgotten for a moment. And they are omnipresent. They lean out of every side of nature and life, and when once proposed they are like some strange pictures—the outlines of their faces peer out from every

point of life's surface. All great subjects are full of them, and no man can study nature, history, philosophy, or law without meeting religion. How can it fail to provoke thought and arouse mind?

Take the study of its evidences alone. The large claims and the larger arguments take in the whole man. The breadth of the territory is astonishing. Miracles mean the whole of nature from atom to evolution. Prophecy means all history. Providence and grace raise the deepest questions of metaphysics, and moral evidences call for all the ethics of the ages. Such "great wakening" lights cannot fall upon men's eyes without exciting men's minds. "Grand and distinctive truths," President Porter has called them, "which are no sooner thought than they fill and expand the mind with some worthy conception of its own greatness, or, rather, overwhelm and confound it by contrast with its own littleness." "God, self-existent, all-knowing, all-present, creating yet working after a plan from the beginning, as science and history both declare. . . . Is there such a being? A spirit? knowable? a person? incarnate? . . . Is it enough that I strive to make myself better, or must I rest myself upon the help and mercy of one who is stronger and purer than myself? Is life worth living? When I die, will that be the end for me? Truths and themes like these are those that wake to perish never in a thoughtful soul. With them he cannot but wrestle as a strong man for his life, that he may know in whom and what he may trust. They are fitted to rouse and invigorate the critical thinker to the utmost. Out of their intellectual and emotional life they have fed and stimulated the greatest of men to their highest and best. Every educated man who has not settled with himself whether they are truths, in the light of disciplined reflec-

tion, has not even begun to think." And certainly such themes are not lower than the higher spirits among men. They fetter no wings of genius, though they may tire them. They are supreme inspirations to the loftiest faculties. They are world-questions, and demand on the historic side of them encyclopædic knowledge. They are the deepest questions, and demand the sharpest analysis. The supernatural cannot be thought upon without elevating the mental stature. Like all things that approach the source of being, they show that there is nothing like God to think upon. These questions lead through "celestial gates" into infinite spaces. Even to art this attraction is evident. The great Cornelius is said to have begun with "Faust" and the loves of the Niebelungenlied. "From these themes he went back to the classical period of Athens; but when his artist-soul had reached its maturity, he found subjects ample enough only in the mysterious incarnations of the Christian faith." The same thing has been said of the progress in Goethe's "Faust," and of some great oratorios, and of Dante.

And beyond question there are no such princely motives for intellectual exertion as are found in Christianity. It must seek the true in all things because itself the truth. So long as the world is "our Father's house," and every exact fact is a thought of God, Christianity will stimulate the study of nature, and will be making hearts and minds ready for largest discoveries and noblest interpretations. So long as learning is necessary to the full comprehension and exposition of the Bible, so long will Christianity urge men to study. It has already made more readers by its single desire to read and understand the Bible than any other educational force the world ever knew. The good to be accomplished through

intellectual furniture must always beckon forward those whose Master went about doing good. If the highest knowledge be aided by the lower, the pressure toward the knowing of God, in which the wise man *may* boast, will increase human wisdom. If resemblance to God is partly intellectual, then every Christian motive blends to make intellectual culture desirable. And all is crowned by an immortality *for* which and *in* which we may study. Every bud shall blossom there. All beginnings here shall be fruitful there.

And how naturally we should expect from Christianity's matchless *book* the most marked intellectual awakenings. Remember what the first chapter of John supposes the reader to know, and about what it sets him thinking. The hints that point to future unfoldings, and the address of the book to every mind as having the capacity, either now or later, to follow on that line, are full of stimulus. The Bible is the text-book not only for the pulpit, but for all the great divine teaching method. Here is a peculiarly stirring and life-giving collection of documents, laws, annals, discourses, hymns, biographies, and epistles. Where has it left an untouched spot of human susceptibility? The comparisons made at this point with the other book-religions are brilliantly confirmatory of our claims. And the interest accorded the Book of books, even where it is not regarded as inspired, proves it again. Think of the literatures of translation, comment, and controversy to which Christianity's record has given rise. How far they out-run in voluminousness, in importance, and interest all the religious literatures of all the ages! If there be no true intellectual stimulus in the Bible, then may one well wonder (with Rogers) at "the *insanity* which has kept the most diverse nations, but always those in the

very van of all science, learning, and civilization, thus everlastingly poring over this book." How silent the book stands, and yet amid what a chorus of voices which it inevitably awakens ! Like silver, it brightens whether by those who use it or those that pound it, and the world seems unable to refrain from doing the one or the other. "Immensely as the literature of this country has increased" (says the *London Times*), "the Bible now occupies a larger proportionate space in that literature than ever it did. No book raises so many inquiries or touches so many interests. The Bible sends the student to libraries and archives. To the Bible we owe much of the intense and spreading interest in languages and in the originals of customs and of peoples. It directs the traveller to buried cities, to the tombs of kings, to the records of States once great and well-nigh forgotten. Wherever the battle of opinion is now the liveliest, wherever the race for discovery is most eager, wherever the earth at last reveals her buried history, it is to add to our knowledge of the sacred story and to our understanding of the sacred volume."

But the historic confirmation of the claim of Christianity to awaken mind makes it stronger yet. Striking is the fact that the roots of our religion were matured in isolation, until the fulness of time was reached. And during this process there went forward a development of intellect elsewhere almost entirely independent of it. But when the time was ripe a new power was manifested at once. A sudden and strong grasp was laid upon the flexible Greek language, and the penetrating Greek dialectic, and upon Greek philosophy in its loftiest ideas. The historical proof is unquestionable that "revealed religion, when set free, as Christianity, to exert its legitimate influence on the world, at once and in the most

powerful manner began to assimilate the elements of human knowledge, and revealed its harmony with intellectual activity, and its appetency for human learning ; that, moreover, it stimulated in the highest degree the human mind to increase and systematize its knowledge, and that it has thus revealed itself, historically, to be the most powerful incentive to the search for truth and unity, and the chief factor in the intellectual training of the race'' (Dr. John De Witt). This assimilation is the result of innermost structure. Deeply speaking, Christianity covered the same field and solved the very problems on which Greek philosophy had been busied. The revelation to Christian consciousness was complementary to the revelation in nature. Christianity and intelligence, whether about matter or mind, *could* not but have affinity most pronounced.

All that Christianity has since done in the world as an organization has been in the same direction. Gladstone could not couple the two in that prescription for culture : "Greek for the mind and Christianity for the soul," unless the ages had made it evident that the Greek culture, which scepticism once helped to revive as a weapon against Christianity, Christianity now cherishes in her seats of learning as part of her own necessary furniture, both for explication and defence.

This stimulating touch of religion Goethe well understood in saying that the deepest problem of all is the "conflict between unbelief and faith. All epochs in which faith reigned, whatever its form, were brilliant, exalting, and fruitful. All epochs, however, in which unbelief in any form gained a sad victory, though for a moment they might seem to be bright, vanished from the vision of posterity, since no man cares to learn what is unfruitful of results." Even the failures, not of

Christianity, but of Christians, prove this awakening power. The aversion to heathen learning wrought mischievous results after the conversion of the Roman Empire, when, of the bishops at Ephesus (431) and at Chalcedon (451), many could (probably) not write their names (Hallam). And sadly has the Church paid for its neglect at the period when every Mohammedan mosque had a school attached, and the Paynim could ridicule the ignorance of the Christian. But long before this the quickening effect had been seen in Ulfilas carrying the Bible to the Goths in their own language, and thus securing to philology (incidentally) the fragments of a precious monument. The Old-High German is said to have had its revival impulse from the extension of the sway of the Roman Church, as the Middle German had its own from the crusades. And it is very widely acknowledged that the Bible in the Reformation saved both morality and the German language, doing even more for the latter than the Bible of King James did for the English tongue. In Milton's "Paradise Lost" and in Klopstock's "Messiah" there can be no mistaking the old Hebrew spirituality.

And when the actual institutions of education are considered, how clear the case becomes! What one of civilization's great seats of learning is not of Christian origin? The University of Paris; the German universities; the quickening and diffusing work of Luther and Melancthon; the projected five universities of the Huguenots for France; the realized three universities for Scotland, are all to be counted here. And the mingled love of men and love of learning became most promptly evident when the sons of the rich despised learning (as they often do yet) while the sons of the poor crowded the paths of knowledge, but fainted

by the way for want of food and shelter. Then came charity out of the churches and the religious orders, to provide free lodging and free tables for those who hungered for learning. It is thus that "endowments" were born—that purely Christian product without which the Church would be to-day so inadequately furnished for her great work in the world. Those even who are not Christians can do nothing more than walk in the path which Christianity blazed out long ago in the forests of ignorance and selfishness. These endowments began in the University of Paris as early as 1250. Three colleges were founded in Oxford before the close of the thirteenth century. St. Peter's College in Cambridge dates from 1251. By the close of the sixteenth century there were thirteen at the one seat of learning, and sixteen at the other.

Thus, to make it the more evident still, and to signalize God's blessing upon Christian love of intellect and of men, there appeared that most beneficent effect of an educating Christianity—the middle classes of civilized populations. That "third estate," which has proven the file to break the teeth of despotism—that "bourgeoisie," which the anarchic socialists curse so vigorously as a tougher obstacle than the plutocracy—that grand heart of Scotland, and England, and America—that, the want of which made our Southern States the prey of slavery and by the resulting convulsions taught us anew its worth, *that* is the peculiar product of an intellect-awakening Christianity.

Keeping the development of institutions of learning as our clew, how quickly we discern at home the intellectual life in Christianity! Harvard, with William and Mary, were founded for Christ. The ministry (those foci to intelligence) came together with their contribu-

tions of books to form Yale. Dartmouth followed from the same impulses, and more thoroughly representative impulses never expressed the life of any community. Our fathers were "never so weary or so poor that they could not keep alive the altar fires in the temples of their religion and of learning." Washington thought that religion could educate when he gave two thirds of Virginia's donation to him to a Presbyterian academy, which afterward became Washington College of Virginia. Dr. Benjamin Rush thought so in saying, "The business of education has acquired a new complexion by the independence of our country," and, he added, "The only foundation for a useful education in a republic is to be laid in religion." Such was the meaning of the great declaration which set apart the north-western territory—the Ordinance of 1787: "Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall ever be encouraged."

And upon such a sentiment the American Education Society (1816) and the American College Society (1843) builded when drawing out the resources of the East for the needs of the great West. So clear is it here, that out of four hundred colleges in the United States, two hundred and sixty are denominational, and many which are not formally such owe their vitality to Christian beneficence and care. The overwhelming majority of American teachers are Christians, a fact itself indicative of the harmony between religion and knowledge, and of the further fact that the people can never be convinced that Christian principle is less than a desirable quality in an educator.

So, then, directly and indirectly, Christianity presses upon the perfection of the individual, intellectually, and

thus fits him for the highest possible civilization. In its most essential constituents it "tends to open the intellect to truth, to cultivate the humility and fair-mindedness which especially enable the mind to see what is as it is" (Brace). There is no need of denying or belittling in any way the non-Christian forces which have quickened intellect, or the achievements that have recorded their beneficent power from Roman law to Arabian science. The evidence that the Christianity-quickened intellect is putting the nations in which it is dominant in the world's front gives us room to welcome any comparisons. What teeming waters are these which the Christian rod has smitten out of the rock? How the theologians, and systematic teachers of truth to the common people, and the expositors, and the broad-minded, learned, and philosophic historians, who have unfolded the progress of Christian principles in the unfolding world, have trooped into the record! And they have been accompanied all the time by jurists and statesmen, and these by Christian travellers, all under Christian motives. How deep the foundations of popular education have been laid! "Christianity alone, with instinctive impulse, seeks to quicken and expand the minds of the humblest, that they may apprehend what she affirms to be the truths of the universe, and may be lifted to contemplate His incomparable plans on the word of whose power the world is hung. It is, at least, a great aspiration. We see its effect in millions of schools with which continents are alive, and in which are laid the sure foundations of the world's ultimate civilization. . . . The university, as truly as the chapel or cathedral, is the offspring of the faith which was preached in Judea" (Storrs).

IV. But now that we regard the individual from

the standpoint of *taste*, can we still affirm that Christianity civilizes here? If æsthetics were to be considered as the trifling preferences of a vain fancy, or even as the merely ornamental side of the useful, much more as the realm of all the idolatries of sense, then surely we would gladly answer negatively. But if by taste is meant noble sensitiveness to the beautiful and all that which at once refines and elevates in art, then we answer affirmatively with emphasis.

The nature of the case really determines the question. "Civilization is to be known and estimated," says a political economist, "chiefly by the number and character of its wants." And not a bad definition is that if "character" be carefully noted as well as "number." By this test, which is specially appropriate in the region of æsthetics, since they concern wants that are certainly not primal, Christianity stands. It must increase wants because it increases manhood, and makes all men desire larger and fuller lives. Not one of its great motives fails to press in this direction. It has a whole circle of wants and needs of its own, and leads to the largest cultivation that they may be supplied. When all æsthetic things are considered, more as power than as enjoyment, then it is plain at once that the true servant of Jesus Christ must earnestly covet all that these things can furnish as means of service. Nor less plainly does Christianity develop taste by discriminating severely and with its own matchless influence, against all gratifications or cultivations of taste which are either low or vicious. Let Christianity decide, and the fittest only will survive. And just here again it imparts a power nothing else can give, enabling man to hold wants (even right ones) ungratified at the prompting of principle or charity, and ministering to him under the sacrifice a radiant content

which would have been the envy of a stoic. By discouraging and preventing slavery to desires (however elevated) and making duty regnant, our religion secures the exact conditions in which the ministry of taste can do most good, to lighten and cheer our life.

The relation of Christianity to the useful arts is plain. They help to lessen burdens and increase usefulness, and Christianity seizes upon them, cherishes them where known, and invariably creates them where unknown. And certainly wherever beauty can "grind in the mills of use" the practical and beneficent spirit of religion would encourage it. It *has* a place of recognized value for music, painting, architecture, and eloquence, and gives them their highest mission in the worship of that God whose infinite glories they faintly reflect. Modern Bezaleels are still witnesses for God, as the pious Handel was, and as Fra Angelica or Ary Scheffer. The love of the beautiful has a distinct place in the renewed nature, which begins in a new Eden. Christianity can never cease to taste with pleasure every fountain for this sacred enjoyment, which God has opened in nature. With an open Bible we cannot forget to "magnify His works which men behold," nor fail to remember the beauties and the lessons of the lilies. Enthusiasm for the beautiful is but reflected enthusiasm for God. So far as art lies in love of nature, and sympathy with it, and elevated views of it, *these* are things which religion everywhere develops. And more is true. Soul-life, kindled fresh and strong by the new powers of Christianity, *must* find its way into the fine arts and make them channels for its communication and development. It will be sure to check their dominance while it ennobles their mission. It will prevent either their disproportion or their corruption. With an earnest people art must have a moral

mission. How evident this has been in the literary art of the English! Moral sentiments abound everywhere. Shakespeare and the Bible can never be separated, though there be that in the poet which the Scripture would change. Taste, when there is religion, has most intimate connection with the intellect and the moral nature. "Ten centuries," it has been well said, "are the argument against art for art's sake." And, moreover, so long as Christianity makes such homes as are the cherishing centres of all the virtues, so long will the beautiful and the graceful be continuously developed by them. So long as there is Christian society will there be a demand for the beautiful, united with the good. And as surely as woman continues nobly to fill the place which Christianity makes good for her against all sin's coarse selfishness, so certainly will the beautiful grow in the importance and variety of its contacts with our daily living. And while ever an argument for God is needed, Christianity will not cease to urge that one which is the despair of infidelity—the existence of the beautiful in such profusion and in such utter independence of man.

Turning now to the history of the case, we find it justifying fully these anticipations. It is traced in many authorities, and can be but glanced at here. It is visible in many monuments, beginning with the rude outlines in the Catacombs, which are so pregnant with the hope and joy of the early Christians. Later came that grand movement called a "wonderful new birth of poetry and art, a true Renaissance in all southern and central Europe." "Freedom, variety, naturalness, dignity, a new ethical tone, a larger and sweeter inspiration, came with the impulse of the new faith into the arts which heathenism had cherished and yet dishonored" (Storrs, p. 234). The truth in religion took hold upon the deepest emo-

tions of the soul, and beauty glowed upon the canvas, and devotion rose in the cathedral into an anthem in stone. No classic ideal ever approached the Madonna. Raphael has left "an ideal of beauty and religious emotion which has been and is still an element in human progress." There has been some iconoclasm and misdirected zeal, and a good deal of fear lest art should be found "poisonous honey;" but the inner sense of Christianity has always returned to the true poise of a consecrated art. The singular history of the religious Guild of Masons, which built many of the Gothic cathedrals, is strong proof of the Christian use of art. They wrought with marvellous grandeur of conception and fertility of resources, and painstaking detail, and religious feeling. "Trained in certain scientific methods of building, which they held as secrets, they went from one country to another as artists, to express their love of beauty and their adoration for Christ in temples which should be symbols of majesty and harmony for all succeeding ages" (Brace, "Gesta Christi," p. 496).

Nor less distinctly does Christianity cultivate the nobler tastes as these find expression in softer manners and in all the amenities of refined society. How surely it teaches men that manners reveal the soul, and that for every influence upon our fellow-men we are responsible! It puts us into generous admiration of all bearing which expresses genuine goodness of heart. "All things to all men," said the most uncompromising, as well as the most cultivated, of the apostles. Religion grafts politeness on the stock of "brotherly love," and makes a nobler fruit of it than artificial rules can produce. "Love as brethren, be courteous." It hates the insincerity which often brings good manners into discredit, but teaches with vigor that nothing unpleasing to any is

to be done except principle demand it. Real piety is the most refining influence the world ever knew. Many have witnessed the native gracefulness of a gracious soul.

All noble tastes are, therefore, Christian, and the individual is thus far perfected by Christianity.

V. But a far profounder problem than the beautiful is the good. How to make men see the beauty of virtue and choose against the moral deformity of vice is much more difficult than to educate them to desire comfort and admire grace. Even Plato could mourn that all the magnificence of Pericles had not made the young Athenians any better. How to uplift and make that elevation permanent is the most perplexing problem of civilization, since the moral ever seems to lag behind the material, and even at times to be hindered by it. *Character is the crucial test.* Even with physical conditions assured, and mind developed, and taste refined, man is not fitted to be the unit of civilization until his moral being is not only equally developed, but strengthened into robust domination. If civilization be attainable by the elements already mentioned, by character alone is it maintainable. Civilization is not worthy of a moral race, without demanding a moral manhood and affording a moral mission.

But nowhere does the power of Christianity to meet the requirements of the case appear more signally. If character be the chief demand of civilization, it is the chief product of Christianity. If the differentiation of the individual into moral independence is the condition of civilization, it is exactly this that Christianity is commissioned to accomplish. It knows that the "hope of humanity for permanent purity and happiness is in the purification of the affections, the subordination of the will, the regulation of the passions, and the quickening

of the conscience." Slenderer than a spider's web is the hope of permanency in civilization unless there be infused some conservative power growing out of radical change in individual character, and certain as fate is the sequence of civilization upon Christian character. Profoundly convinced of this, for reasons that are wider and deeper than civilization (as ordinarily apprehended), our religion aims at *perfection*, and will accept no lesser result as a fulfilment of its ideal. Its whole teaching against circumstance as the measure of manhood is instinct with the conviction that the first need of the world is to be made morally stronger. By crowning character as its ideal, requiring it here and rewarding it hereafter, Christianity infuses a spirit into institutions and laws which is as certainly practical in effect as it is heavenly in origin.

In this great work there are abundant opportunities of comparison. From the lowest forms of nature worship upward to the severest form of Greek philosophy in the cynic, or its most pleasant form in the epicurean, or its highest form in the stoic (so lofty as to have been called the preparation for Christianity), it is to be seen what men in the large each system produces. And the series of individual characters may be added, illustrating single virtues—and some of them more than that—*e.g.*, Cyrus and Çakyamuni, Regulus and Cato, with Parmenides and Socrates. We know the most and the best which can be done without Christianity. As against all the failures of paganism, Christianity shows most brilliant successes with individuals and with masses. What unknown forces she brings to the task in a pure Godhead thoroughly believed in, itself alone sufficient to prevent thorough debasement! Christianity broadens character by the universality of all its teachings. The Fatherhood

and the love of God evoke the finer emotions. Its clear-cut and authoritative moral distinctions give both unwavering outline and tense texture to manhood. Such a God and such teachings of God must make men.

Just here we meet fully a challenge of infidelity—"To what should appeal be made in raising men to higher civilization?" The answer is found in Christianity's deepest forces. They move from within and by motives level with our loftiest possibilities, both intellectual and moral. We are just at the point to say that, as civilization is based upon conscience, it must be based upon Christianity, because that makes conscience. There is neither peace, nor confidence, nor stability without conscience; and without Christianity there is no right theory of conscience, nor supreme rule for this *regula regulata*, nor clear authority for this faculty which must be regnant if society is to be secure. In character-making Christianity is king! As for the individual, so for mankind, and even by the individual to mankind. In Christ Jesus the world is a "new creature." "Old things" are in fact passed away, and the struggling elements show daily evidence that all things are becoming "new." Men must believe in the civilizing power of Christianity while ever it continues to exercise its regenerating power. The greater certainty includes the less. What cannot Christianity do with men when it can make Paul out of Saul, and Norbert of the twelfth century out of a dissolute courtier, and Newton out of a slave-driver? These two results must not and cannot be dissociated. It is in converting men that Christianity obtains the nucleus of its civilizing growths. Were conversions to cease, civilization would be arrested. It is in this mysterious dying that the "much fruit" begins. It is in a passionate deep and living grasp upon

the great converting truths that we gain that power of Christianity to regulate and brighten and broaden life.

How frantically the world is calling for character ! Poets cry that he gives best to that ideal he calls his "country" who "gives a character erect and firm," which no shock can move from the ancient bases of manhood. Social philosophers are forced to pose as the last test of civilization—what sort of men does it make ? Statesmen are jealous of the moral stamina which constitutes the fibre of the material they manipulate. All men say the same thing in proportion as they have any true conception of society's structure and foundations. Character is the grain of a people, and determines the measure of civilization as certainly as the grain of a wood determines the polish it can receive.

" Ill fares the land, to hastening ills a prey,
Where wealth accumulates and *men* decay."

But our religion is a specific against such poisons as mar the manhood of a people. It is that or nothing. It abominates wealth as a substitute for virile virtues, and knows how poor a land is that is only "rich and increased in goods."

Have we not reached here a point in the argument which is absolutely decisive ? If Christianity can meet this keenest and most imperative demand, this most vital need—character in the individual—it can civilize the world, for character and civilization are coincidents, if not synonyms. The first carries all the essentials of the second, and *they* will construct the accidentals. And is it not all still plainer, when we add that most powerful of all the potencies of religion to make men—the character of Jesus Christ ? Can men live according to Jesus and not be civilizing forces, whether in Africa or a

metropolis? No man can live for Christ, or like Him, and not live for the race. What can be so attractive as realized perfection! "Christianity is embodied and manifested to mankind in the living person of Jesus Christ, who stands, has stood, for eighteen centuries, and promises always to stand in the complete stature of men, the one perfect type, measure, and pattern of our manifold humanity" (Bishop Huntingdon). As in the beautiful legend of the "Great Stone Face," the boy who gazed upon it grew into a kindred majesty of expression, so in Christianity. Holding high against the arching sky the massive figure of the perfect Christ, religion draws the world into the same image. All ideals are ennobled by this suspended outline of perfection.

And now if we turn to ask for the record that proves historically this character-making power of Christianity, where shall we *not* find it written? The histories are full of it where they trace the progress of civilization, and would be fuller were they more deep-seeing and more candid. Institutions are always less than the men who make them, and the biographies of the men who have done most for the world are the biographies of those who have been best in the world, and they are the products of Christian influences. This record is that of the angel "writing in a book of gold" the names of those who "loved their fellow-men," and whom, therefore, "love of God had blessed"—nay, the record is engraven deep upon that "Book of Life," whence it shall flash in splendor on the last day. It is written in all languages under the sun. Where and when did any body of true Christians fail to be higher in character than any body of men guided by other principles? "Christianity," exclaims President Hopkins, "has transformed individual character as nothing else has done or can do." What village can you

enter in any Christian country and not find men and women who are stainless in reputation, and staunch in principle, and gentle in charity, and pure in heart and life, and beloved by hundreds? What dark ages have ever been dark enough to hide the myriad lights which shone everywhere from humble, devoted believers and followers of the Son of God? How long does it take Christianity, planted in mission soil, amid an effete race, to bring out upon the repulsive surface the marvellous white water-lilies of the Christian graces? Who looks back upon any extended life, and cannot join in ex-President Hill's noble sentence, "In the intimacies and friendships of these fifty years I have found that the purest, sweetest, and noblest of my friends were those who kept nearest to Jesus"? And what student can deny the truth of his assertion, "My reading of history leads me to believe that Jesus has exerted this redeeming power from the beginning; that it was He who has lifted the world out of the moral darkness and corruption of the Roman Empire; that His word has had a beneficent effect a myriad times greater than the teaching of all the moralists and sages of the countries of the East or of Greece or Rome"? Christianity can and must and will ultimately, universally civilize just because all the vital and essential characteristics of civilization are simply other names for Christian graces, and these it cannot but produce. Wait a little anywhere, and the vital power of an implanted Christian character will be seen gathering to itself all that belongs to the amenities and even the æsthetics of civilization; and as it gathers it will purify, and ennoble, and consecrate them.

For a closing word, take that heroism or martyr-spirit which is conceded by all to be the consummate flower of civilization. With this how much that is rough and

uncouth is tipped with flames of beauty ; without it, how mean a nation of sybarites and shopkeepers, though every home were a palace and every garment a pure dream of æsthetics. How sickening such a world of muscular beauty, with no backbone of heroism and no self-denial for great issues ! All the influences of material civilization which quarrel with this *morale* are universally feared and deplored. But heroism and the martyr-spirit are the familiar products of our faith from Moses, Joshua, Caleb, to Peter, and Paul, and James, and on through the noble army of martyrs, and down through the reformers, and out into the ever-growing ranks of the beneficent sisterhoods and of the Christian missionaries. How otherwise has it come to pass that the nobility of self-denial is the theocratic creed of the whole world ? Its good confession thrills with homage (even where not intended) to the Christianity and the Christ through which and whom it has been made possible. The world-wide sympathies are reflections from the cross :

“ Wherever through the ages rise
The altars of self-sacrifice,
Where love its arms has opened wide,
Or man for man has calmly died,
I see the same white wings outspread
That hovered o’er the Master’s head.”

— Whittier.

Heroism may be taken as the type of all the active qualities, and self-sacrifice (which so closely blends with it) as the type of all the passive virtues, both of which Christianity must build into character to secure civilization. Then the result stands certain, for never was such a nurse of either class as Christianity. Alone it can, and it alone can, produce a steady supply of heroes—unconscious and simple and without the noise of war-dogs

or fierce and exciting war-songs. This it can do by the sovereign impulse of duty, by the glory of that halo the cross of Christ throws about self-sacrifice, by its brilliant assurances of future reward, and by its worship of unselfishness in the life and character of Christ.

Here, then, is the power of Christianity to make character, and that of the confessedly highest type, and even therein to save civilization from its own undoing by its own ease and security.

All the future is filled with promise by this power. There is a full ideal for the race-life. Far from realization, it is nevertheless now firmly imbedded in the consciousness, the literatures, the laws, the customs, and even the arts of the race. Men will never let it die. The force is from within as to the mass and for the individual, still from within. Every century sees the ideal of character more regnant. There is nothing in it to unfit men for the struggles of this life, and everything in it to fit them for the rest and glory of the next. If, then, character is the problem of civilization, and Christianity solves the problem of character, it is equal to that of civilization. That is axiomatic. Even infidelity cries, "Good people make good laws."

At this point, therefore, Christianity leaves the individual perfected as the unit of civilization and prepared for all that can be demanded of him by its highest possible development. Manhood's honor and place are realized. The body is developed and controlled. The mind is awakened and invigorated. Taste is educated and refined. Character is secured.

That which is by agreement the despair of all external influences, and of all combinations of human power, is arranged for and successfully met by Christianity. There can be no situations in all the added relations into which

this individual may pass, for which he will not be found ultimately sufficient. He has a compass which will sail any sea. The civilized *man* of Christianity inevitably and infallibly means civilized *mankind*.

NOTE.—It seemed best in rewriting for the volume to give the space to the fuller development of Part I. The synopsis and conclusion are accordingly omitted.—S. F. S.

LECTURE VI

Foreordination in Nature: As an Argument for the Being of God, Illustrated from the Maternal Instinct of Insects.

BY REV. HENRY C. MCCOOK, D.D.

THE most ancient of poets * beautifully describes the day-spring of creation as greeted by songs of angels. "When I laid the foundations of the earth, . . . the morning stars sang together, and all the sons of God shouted for joy."

It may be, indeed, that these celestial intelligences had little prescience of the future, that the issues of the creative act which ushered the solar system into the universe lay dimly within their minds. None the less did they utter praise, for well they knew that in the eternal forethought of the All-Father there were plans infinitely wealthy in beauty, taste, order, utility, beneficence. A wise founding implies fore-ordering; and when at the fiat of the Almighty the earth swung forth into space, poised upon emptiness, yet founded by immutable laws in absolute stability, the spirits then living knew that the decrees of their God, "most holy, wise, and powerful," were pregnant with matter for praise. Therefore, the sons of God shouted for joy.

That which angelic intelligences discerned by faith we know by sight. They stood in the dawning of creation,

* Job 38 : 4-7.

and glanced forward ; we stand at the Sabbath noontide of creation's completed week, and holding in our hands the works of nature, trace them back along the lines of manifest design—back to that dawning and through the eternity behind it, until our thought alights, wondering and reverent, at the throne of the divine Ordainer and Author of all. This, then, is the fact, or commanding series of facts, opened before us by our theme : Foreordination in Natural Phenomena, or, as it may be otherwise expressed, The Concept in Final Cause.

Every effect is caused. A cause which, with apparent design, is directed toward an end is called a *final cause*. The natural intellectual order in which our minds conceive of final cause is this : The *conception of the end to be reached* comes first. What is the object to be attained ? what is the end in view ? This question first rises upon the thought in view of any future result.

How shall this end be attained ? This is the next query in order. This is the *conception of the means to the end*. In these sentences we have outlined our subject. In other words, the phenomena of nature give proof continually and universally of foreordination ; of a conception, or forethought, or fore-ordering, antedating, of course, the phenomena themselves, and arguing a design or end which is their cause.

We are brought face to face with the fact that there is in nature something more to be accounted for than the phenomena which strike the senses—viz., the order and agreement in the phenomena. In other words, there is in the mind of man a *principle of concordance* which requires an explanation of the wonderful adaptation of things to each other and to their uses, that order which is “ nature's first law.”

There are two distinct principles here to be observed :

1. First, the *agreement of phenomena* supposes a precise cause. Or, to put it in another form, the mind requires a precise cause for that orderly realization of means and ends which the phenomena of nature display.

Let us illustrate : we will suppose that from a thousand points of a circle surrounding this city a thousand carrier-pigeons are released at once. We will suppose, moreover, that within a tower upon Seminary Hall is a great dovecote, with a thousand openings into nesting-boxes. There is also a bird-fancier leaning out of the tower window. See, yonder comes a pigeon, flying above the tops of the houses ; it circles around the tower, flies straightway toward the window, settles within the fancier's hand, and then nestles away cooing into the cote. Ah ! and here is another pigeon, and another ! They come in dozens and scores, winging their way from all points of the compass, and settle invariably within the bird-fancier's hand, and thence enter the cote. We have counted nine hundred and ninety of them—the very birds, by the marks upon them, that were awhile before released from the thousand different stations around the town. Now, we might conceive that one, or two, or perhaps a half dozen pigeons of all that number should have sought the hall tower, and taken refuge there. But this agreement in the behavior of nine hundred and ninety birds is itself a phenomenon. If one pigeon had come to the tower and allowed the man to take it in, as Noah did the dove at the door of the ark, that were a fact observable by our senses, and for which we might at least try to find a satisfactory cause. But the agreement of nine hundred and ninety carrier-birds in the same conduct is also a fact, although not indeed perceived by the *senses*, which requires us to suppose a cause. What is the cause of that agreement ? Thus we

are led to the design within the intelligent mind of the bird-trainer, who has set in play the means by which this concord has been brought about. This agreement corresponds with what has been called the *concord of phenomena in nature*. Just as in the concordant homing of the pigeons we were compelled to seek a special cause, so every combination or harmony of natural phenomena must have a precise cause to explain the same. The concordant homing of the pigeons we could account for by the human, intelligent design which caused the fowls to know and trace their way to the home nest. The concord of phenomena in nature—to what shall we attribute that?

2. But there is yet a second principle here, rising out of a question which the mind yet further requires to solve. In tracing the cause of the homing pigeons to the trainer's mind we reach a point in which we have placed ourselves *before the effect*. We have gone back of those lines of flight through the air, over hills and fields, over the smoke-stacks, spires, and home roof-trees of Pittsburg—back of those lines converging there, a thousand radii, upon the Seminary tower—back of all that, to a point where all that was ANTICIPATED. Not anticipated by the pigeons, certainly, but anticipated! And that anticipation has been *a cause*. The trainer had within his mind the very effect we have described, and not only that, but the means by which it was to be realized. The homing of the thousand doves lay within his mind as an idea, a plan, an aim, an end; and in this ideal form it was the cause of the phenomena. There is a sense, therefore, in which that effect—the homing of the pigeons—pre-existed in its cause, and directed and circumscribed its accomplishment. The homing of the pigeons as an *actual* fact was the effect of the homing of

the pigeons as an *ideal fact*. The end lay in the trainer's mind as a plan, and this it was which caused the end to be realized.

Let us turn this thought over again in our minds that we may fully grasp it. We shall see presently when we come to our natural illustrations how plain it is, and what a long stride forward it shall bring us toward the Unseen Designer of all the architecture and art of this universe. We may leave our pigeons cooing in their dovecote and take another illustration.

A stranger walks one summer's day over the storied hills of Gettysburg, and beneath a spreading oak turns up with his foot an object that attracts his interest. He picks it from the ground, knocks from it the accumulated soil and decay, and finds in his hands a leathern belt. The legend "U. S." shows dim upon the blackened buckle. In the mouldering scabbard is a rusty iron bayonet. He draws the bayonet forth, and muses as he turns it within his fingers, "What is the cause of this? It did not spring out of the soil like the tuft of grass from which my foot disturbed it. What, then, is the cause of this phenomenon, this which I now see, and touch, and think about?"

He is startled by a voice at his side. A philosopher of an old, very old school, which in these latter days has renewed its youth, steps from behind the trunk of the tree and offers this suggestion :

"The bayonet and belt are the result of a fortuitous concourse of atoms, or of some primordial properties in matter."

We may well imagine our stranger, thus startled from his muse, crying out with emphasis, "Get thee behind thy tree, O Sophist!"

And yet, if a coincidence of unknown causes has been

able to produce, for example, the genital armor—the stings and ovipositors—of insects, why might it not have produced belt and bayonet for a United States soldier?

However, our stranger, if he have a reasonable mind, will probably come to the conclusion that the bayonet is an instrument made by an intelligent being—made, in fact, by man. On further consideration, it will be with equal certainty concluded that the instrument was designed to thrust, pierce, cut, to kill. If now, his curiosity being stimulated by his discovery, he shall go over the field, and at various points pick up other bayonets, and here a musket, and there a sword, and here a bullet, and there a shell, he will find his mind exercised in precisely the same way toward the same general conclusion. These objects were all designed to pierce, to cut, to penetrate, to kill. He will go further, and conclude that they were all once so used by those who possessed them, and that, in short, he has been gathering relics from a battle-field.

Take any similar case. Let the farmer turn up in his furrow a flint arrow, a stone axe or tomahawk. The supposition that the stones of the field, by some unknown law or force of nature, coincided into those forms, will never have place in his mind. A thousand years may have elapsed since the rude weapons were formed; the generation of red men who wielded them may long since have passed from these shores, westward and ever westward, until they have been lost in the extinct tribes; the shape of the weapon may be such as the farmer's eye never saw, the very rudest germ of a modern tool; all the same, he will say, "This is the work of man!" He will say this because he sees in the object the proofs of its pre-existent end. It was designed to cut, to hew. That design controlled its shape. The object carries

within itself the proof of a foreordination to a certain use and aim.

The stranger, standing upon the field of Gettysburg, with the steel bayonet in his hand, can—yes, must think himself, by an unimpeachable process of reasoning, to a point when his rusty relic existed within the mind of some mechanic, inventor, military genius, as a fore-thought, as a fore-purpose. That conception of an end, and the accompanying purpose and plan to reach the end, in other words, that foreordination was the final cause of the implement of war picked up that day from the green sward of our great Pennsylvania battle-field, and of all other relics like it.

Precisely thus do we find ourselves compelled to reason upon every natural object which presents itself to us. Take from our stranger's hand the bayonet of Gettysburg, and place therein the sting of an ant, wasp, or bee. As he considers the effect which it is evidently designed to produce—namely, to pierce, to cut, the object relates itself to the *future* in which that effect is to be produced, as well as to the *past* in which the design was formed and realized. The action of piercing which results from the structure of the sting, and which in this sense is an effect, has been at the same time one of the determining causes of the form which has been given to the chitine of which it is composed. It is, therefore, to quote the language of Janet,* a sort of cause which acts in some fashion before existing; it is an effect which, foreseen or predetermined by the efficient cause, has obliged it to take one form rather than another.

Here, then, we may stand to-day. It is not only the agreement of phenomena with each other which we are

* Final Causes, p. 31, Edinburgh edition.

to account for, but also the *agreement of present phenomena with the future, and their determination by the future*. For this strange accord between past and future the law of causality demands a reason. That reason must bring us inevitably within the circle and sweep of a foreknowledge which “seeth the end from the beginning,” within the omnipotent activities of a foreordering power which—no ! let us, if you please, say Who—WHO hath moulded the forms and forces of nature according to the eternal counsels of His will.

ILLUSTRATIONS FROM NATURE.

Let me first introduce you to our friends of the beetle world, the Coleoptera. Since the days of the Pharaohs and the sacred scarabeæ, they have been the most popular, perhaps, of all the insects known to entomologists. Their numbers, habits, and especially their varied relations to man, both beneficial and injurious, have invited to them a wide and most careful scrutiny. They include some fearfully destructive tribes—regular Goths and Vandals, who march in solid phalanx from the Rocky Mountains to the sea-board, like the Colorado potato beetle (*Doryphora decem-lineata*), preying upon the leaves of the national tuber of Ireland. Their weevil legionaries ravage our wheat-fields, and their rose-bugs invade the ladies' flower-beds. On the contrary, they give the rubicund color to our Christmas candies, and the yet more rubicund hue to our poor bodies when the medical gentlemen put on them a blister-beetle plaster. However, whether these last are to be ranked with blessings or banes may be an open question. The number of living species of Coleoptera is enormous, closely approaching one hundred thousand, of which fully eight

or fierce and exciting war-songs. This it can do by the sovereign impulse of duty, by the glory of that halo the cross of Christ throws about self-sacrifice, by its brilliant assurances of future reward, and by its worship of unselfishness in the life and character of Christ.

Here, then, is the power of Christianity to make character, and that of the confessedly highest type, and even therein to save civilization from its own undoing by its own ease and security.

All the future is filled with promise by this power. There is a full ideal for the race-life. Far from realization, it is nevertheless now firmly imbedded in the consciousness, the literatures, the laws, the customs, and even the arts of the race. Men will never let it die. The force is from within as to the mass and for the individual, still from within. Every century sees the ideal of character more regnant. There is nothing in it to unfit men for the struggles of this life, and everything in it to fit them for the rest and glory of the next. If, then, character is the problem of civilization, and Christianity solves the problem of character, it is equal to that of civilization. That is axiomatic. Even infidelity cries, "Good people make good laws."

At this point, therefore, Christianity leaves the individual perfected as the unit of civilization and prepared for all that can be demanded of him by its highest possible development. Manhood's honor and place are realized. The body is developed and controlled. The mind is awakened and invigorated. Taste is educated and refined. Character is secured.

That which is by agreement the despair of all external influences, and of all combinations of human power, is arranged for and successfully met by Christianity. There can be no situations in all the added relations into which

this individual may pass, for which he will not be found ultimately sufficient. He has a compass which will sail any sea. The civilized *man* of Christianity inevitably and infallibly means civilized *mankind*.

NOTE.—It seemed best in rewriting for the volume to give the space to the fuller development of Part I. The synopsis and conclusion are accordingly omitted.—S. F. S.

LECTURE VI

Foreordination in Nature: As an Argument for the Being of God, Illustrated from the Maternal Instinct of Insects.

BY REV. HENRY C. MCCOOK, D.D.

THE most ancient of poets * beautifully describes the day-spring of creation as greeted by songs of angels. "When I laid the foundations of the earth, . . . the morning stars sang together, and all the sons of God shouted for joy."

It may be, indeed, that these celestial intelligences had little prescience of the future, that the issues of the creative act which ushered the solar system into the universe lay dimly within their minds. None the less did they utter praise, for well they knew that in the eternal forethought of the All-Father there were plans infinitely wealthy in beauty, taste, order, utility, beneficence. A wise founding implies fore-ordering; and when at the fiat of the Almighty the earth swung forth into space, poised upon emptiness, yet founded by immutable laws in absolute stability, the spirits then living knew that the decrees of their God, "most holy, wise, and powerful," were pregnant with matter for praise. Therefore, the sons of God shouted for joy.

That which angelic intelligences discerned by faith we know by sight. They stood in the dawning of creation,

* Job 38 : 4-7.

and glanced forward ; we stand at the Sabbath noontide of creation's completed week, and holding in our hands the works of nature, trace them back along the lines of manifest design—back to that dawning and through the eternity behind it, until our thought alights, wondering and reverent, at the throne of the divine Ordainer and Author of all. This, then, is the fact, or commanding series of facts, opened before us by our theme : Foreordination in Natural Phenomena, or, as it may be otherwise expressed, The Concept in Final Cause.

Every effect is caused. A cause which, with apparent design, is directed toward an end is called a *final cause*. The natural intellectual order in which our minds conceive of final cause is this : The *conception of the end to be reached* comes first. What is the object to be attained ? what is the end in view ? This question first rises upon the thought in view of any future result.

How shall this end be attained ? This is the next query in order. This is the *conception of the means to the end*. In these sentences we have outlined our subject. In other words, the phenomena of nature give proof continually and universally of foreordination ; of a conception, or forethought, or fore-ordering, antedating, of course, the phenomena themselves, and arguing a design or end which is their cause.

We are brought face to face with the fact that there is in nature something more to be accounted for than the phenomena which strike the senses—viz., the order and agreement in the phenomena. In other words, there is in the mind of man a *principle of concordance* which requires an explanation of the wonderful adaptation of things to each other and to their uses, that order which is “ nature's first law.”

There are two distinct principles here to be observed :

1. First, the *agreement of phenomena* supposes a precise cause. Or, to put it in another form, the mind requires a precise cause for that orderly realization of means and ends which the phenomena of nature display.

Let us illustrate : we will suppose that from a thousand points of a circle surrounding this city a thousand carrier-pigeons are released at once. We will suppose, moreover, that within a tower upon Seminary Hall is a great dovecote, with a thousand openings into nesting-boxes. There is also a bird-fancier leaning out of the tower window. See, yonder comes a pigeon, flying above the tops of the houses ; it circles around the tower, flies straightway toward the window, settles within the fancier's hand, and then nestles away cooing into the cote. Ah ! and here is another pigeon, and another ! They come in dozens and scores, winging their way from all points of the compass, and settle invariably within the bird-fancier's hand, and thence enter the cote. We have counted nine hundred and ninety of them—the very birds, by the marks upon them, that were awhile before released from the thousand different stations around the town. Now, we might conceive that one, or two, or perhaps a half dozen pigeons of all that number should have sought the hall tower, and taken refuge there. But this agreement in the behavior of nine hundred and ninety birds is itself a phenomenon. If one pigeon had come to the tower and allowed the man to take it in, as Noah did the dove at the door of the ark, that were a fact observable by our senses, and for which we might at least try to find a satisfactory cause. But the agreement of nine hundred and ninety carrier-birds in the same conduct is also a fact, although not indeed perceived by the *senses*, which requires us to suppose a cause. What is the cause of that agreement ? Thus we

are led to the design within the intelligent mind of the bird-trainer, who has set in play the means by which this concord has been brought about. This agreement corresponds with what has been called the *concord of phenomena in nature*. Just as in the concordant homing of the pigeons we were compelled to seek a special cause, so every combination or harmony of natural phenomena must have a precise cause to explain the same. The concordant homing of the pigeons we could account for by the human, intelligent design which caused the fowls to know and trace their way to the home nest. The concord of phenomena in nature—to what shall we attribute that?

2. But there is yet a second principle here, rising out of a question which the mind yet further requires to solve. In tracing the cause of the homing pigeons to the trainer's mind we reach a point in which we have placed ourselves *before the effect*. We have gone back of those lines of flight through the air, over hills and fields, over the smoke-stacks, spires, and home roof-trees of Pittsburg—back of those lines converging there, a thousand radii, upon the Seminary tower—back of all that, to a point where all that was ANTICIPATED. Not anticipated by the pigeons, certainly, but anticipated! And that anticipation has been *a cause*. The trainer had within his mind the very effect we have described, and not only that, but the means by which it was to be realized. The homing of the thousand doves lay within his mind as an idea, a plan, an aim, an end; and in this ideal form it was the cause of the phenomena. There is a sense, therefore, in which that effect—the homing of the pigeons—pre-existed in its cause, and directed and circumscribed its accomplishment. The homing of the pigeons as an *actual* fact was the effect of the homing of

the pigeons as an *ideal fact*. The end lay in the trainer's mind as a plan, and this it was which caused the end to be realized.

Let us turn this thought over again in our minds that we may fully grasp it. We shall see presently when we come to our natural illustrations how plain it is, and what a long stride forward it shall bring us toward the Unseen Designer of all the architecture and art of this universe. We may leave our pigeons cooing in their dovecote and take another illustration.

A stranger walks one summer's day over the storied hills of Gettysburg, and beneath a spreading oak turns up with his foot an object that attracts his interest. He picks it from the ground, knocks from it the accumulated soil and decay, and finds in his hands a leathern belt. The legend "U. S." shows dim upon the blackened buckle. In the mouldering scabbard is a rusty iron bayonet. He draws the bayonet forth, and muses as he turns it within his fingers, "What is the cause of this? It did not spring out of the soil like the tuft of grass from which my foot disturbed it. What, then, is the cause of this phenomenon, this which I now see, and touch, and think about?"

He is startled by a voice at his side. A philosopher of an old, very old school, which in these latter days has renewed its youth, steps from behind the trunk of the tree and offers this suggestion :

"The bayonet and belt are the result of a fortuitous concourse of atoms, or of some primordial properties in matter."

We may well imagine our stranger, thus startled from his muse, crying out with emphasis, "Get thee behind thy tree, O Sophist!"

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able to produce, for example, the genital armor—the stings and ovipositors—of insects, why might it not have produced belt and bayonet for a United States soldier?

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* *Final Causes*, p. 31, Edinburgh edition.

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thousand are native to the United States. They appear to have been proportionately as abundant in the geologic eras, as about one thousand fossil species are known. They are found as low down as the coal formation, though more abundant in the Tertiary deposits, and especially the amber of Prussia.*

One of the longicorn beetles most interesting in its habits is the hickory-girdler, or frog-girdler (*Oncideres cingulatus*).† It may be seen in the groves surrounding Pittsburg during the last two weeks in August and the first week in September, operating upon the bark of the tender branches of young hickories (*Carya alba*), to which it confines its attention chiefly, although not exclusively. The mode of procedure is as follows: The mother beetle selects a small branch or twig from a half to a quarter of an inch thick, and gnaws in it a little cavity in which she deposits her eggs. She then proceeds to gnaw a groove about a tenth of an inch wide and deep around the branch and below the place where the eggs are deposited. What happens? Did you ever see on our frontiers or in our woodland clearings a field covered with standing timber whose brown trunks and leafless, withered branches rose gaunt and bare into the sky? If you stopped to glance at the foot of the trunk you saw a groove cut all around it, destroying thus the circulation of the tree and causing death. This is what the woodmen call "girdling" trees, and the purpose is to kill the timber preparatory to clearing the land, and even to allow a crop to be sown upon the interspaces. That is precisely the effect which the hickory-girdler

* Packard's Guide to the Study of Insects, p. 427.

† American Entomologist, vol. 1, No. 4, 1868, p. 76; Transactions Amer. Philos. Soc., 1837, p. 52; Packard, Insects of Forest, p. 251; Packard's Guide, p. 498.

produces. The grooved branch dies, and gradually decays. But what end does this serve? To be sure, it is not at all strange that in this world of ours naturalists should always be on the look-out for the final cause.

The eggs of the beetle become little hungry grubs, and the food of the grub is decayed wood, and thus the youngster finds itself quite in the condition of a healthy boy, with a normal boy-appetite, shut up in a well-filled pantry. It helps itself on every hand, and gnaws and eats, gnaws and creeps, until it is ready to make its saw-dust cradle, within which it changes to a chrysalis, and comes out in proper time a perfect insect. There is a step in the above procedure worthy of especial attention. You have heard of the gentleman of Erin who, having occasion to saw off the main branch of a tree, seated himself astride of the same, and cut away upon the section between himself and the trunk. The result was that he not only sawed off the branch, but himself also! Does our little hickory-girdler make any such mistake? Not she; her instinct surely guides her so that the girdling is made between the egg-nest and the trunk. If it were simply a matter of chance, one would think that the chance were at least equal that the mother should ply her woodcraft upon a spot between the egg-nest and the tip of the twig. But that would destroy the whole purpose of this economy; it therefore never happens. In fact, it is *not* a matter of chance, but a matter of forethought. There is a foreordained plan by which the insect operates that may indeed allow for contingencies, but admits no such element as a blind chance.

THE OAK-PRUNER (*Stenocorus putator*) is another beetle* with similar habits, but with some interesting

* Packard, *Insects of Forest*, p. 241; *Guide to Study of Insects*, p. 496.

variations that well illustrate our thought. This insect appears in June, deposits her eggs in the axilla of a leaf-stalk, or small twig, or in the bark of larger branches. The grub hatches and sinks into the centre of the twig. When it is about half grown it is ready to practise its woodcraft. The purpose evidently is to sever the limb from the tree. But there are several things to be considered. If the limb break and fall while the grub is working at the cut, the bending bark and fractured splinters will close down upon the soft body of the worm and crush it. Accordingly, our oak-pruner so graduates his cutting that the limb remains intact until a sufficiently strong wind strikes it, whereupon it will break off and fall. In the mean while the pruner has crept back into his burrow, which he plugs up behind him with a wad formed of elastic fibres of wood. He now feeds at his leisure upon the pith of the main limb, hereby extending his burrow six to twelve inches or more, until he attains his full growth, quietly awaiting the fall of the limb and his descent therein to the ground.

Let us mark here a few of the most striking proofs of forethought.

1. The careful manner in which the burrow is closed behind the pruner is a forecast of the danger of dropping out during or being knocked out by the fall of the limb, as well as the danger from intruding rain-drops or invading foes.

2. We have already noted the apparent calculation shown in the depth of the cut made so as to protect the grub from being crushed by the premature fracture of the limb. But

3. There is a yet more astonishing example of forecast. The limb which the pruner cuts off is sometimes

only a foot in length, and is, consequently, quite light ; sometimes ten feet long, loaded with leaves, and very heavy. Observe now, in the first case—the short light limb—the pruner severs all the woody fibres, leaving it hanging only by the outer bark. In the second case—the long heavy limb—not more than three fourths of the wood will be severed. If the branch be of medium thickness, a few of the woody fibres are left uncut in addition to the bark.

4. Young trees, at least of the white oak, are sometimes felled by these larvæ. In this case the grub, instead of cutting the wood off transversely, as in the above cases, severs it in a slanting or oblique direction, as though it were aware that the winds would prostrate a perpendicular shoot more readily by its being cut in that manner. Is it not wonderful, you cry, that the worm of a little beetle should exhibit such remarkable wisdom and foresight ? Wonderful, indeed, if the foresight is simply the insect's !

If you were to call an intelligent carpenter to solve a problem or series of problems, such as those which are solved in the operations of the oak-pruner grub, he would certainly exercise thought and forecast. He would estimate the size of the limb, the weight of the foliage, the length and probable leverage of the branch, the force of the wind, the amount of surface presented by leaves and wood, the toughness of the fibre. Then he would proceed to make his cut, with a very strong likelihood of blundering quite as often as the beetle-grub. But you perceive that in all this the carpenter has had the advantage of long observation and practice, of training and reflection, of his own experience and that of his fellow-craftsmen.

On the contrary, here is a little worm whose entire life

has been spent within its dark cell, who has had neither experience nor knowledge of any kind, of wood and winds, of weights and measures, of physical forces and mechanical powers, of the effects of cuts, broken fibres, bending boughs, of insect and atmospheric enemies outside its burrow—who has solved accurately the carpenter's problem, and provided exactly and amply against the dangers of the unknown world outside his prison walls.*

This full concord between the behavior of the grub, its environment, and the conditions of a nature without which it could neither know nor control—what is the cause of that?

This exhibition of forethought, this foreordination of ends, and means, and relations which the dullest intellect must perceive—this forecasting of a life which was as surely and effectually shut out from the little crawling grub as its future destiny is to the cooing babe in its mother's arms—what is the cause of that?

There is no theory in the whole realm and reach of human thought and fancy that can so well account for such phenomena as the theory which best satisfied the philosopher, Joseph Henry †—the theory of a supreme, personal, spiritual Intelligence—the God of the Christian faith.

* The habits of beetles lie outside my own special observations, and I have therefore presented the above facts on the authority of Professor Packard and the late Professor Asa Fitch.

† See his last letter, addressed to Mr. Joseph Patterson, of Philadelphia. This is published in a tract called "A Philosopher's Faith." These are his words: "After all our speculations and an attempt to grapple with the problem of the universe, the simplest conception which explains and connects the phenomena is that of the existence of one spiritual Being, infinite in wisdom, in power, and all divine perfections."

We cannot stop here in our reasoning upon these facts. We have to recognize the connection between the entire economy of the oak-pruner grub within the branch, and that of the mother beetle outside. The act of depositing the eggs in such position as would permit and insure the above results implies the forecast of those results. We must ask ourselves why did the mother place her eggs in that precise position, rather than in any other of the thousands equally accessible to her? On the doctrine of chances there would scarcely be one chance in a thousand that the beetle would act as described and as is necessary for the life of her offspring. As a matter of fact, she uniformly seeks the proper site for her eggs. We account for this most rationally by supposing a fixed design.

Here we meet with a difficulty. How are we to account for that design? The mother is fresh from her own maturity. Her manner of life before that maturity you have seen. Shut up within her dark, narrow cell, alone absolutely, what knowledge could have come to her through what we call "experience"? Yet she infallibly and directly proceeds to place her eggs in the very position which brings her and her behavior within a beautifully accordant line of phenomena, which look forward and lead on to the future life and development of her grub. She never sees nor knows her grub. She can have had no revelation of its necessities. She has acted evidently under an influence or a purpose lying without herself, which has operated upon her by means of a gift which we have named Instinct. We see the forethought, but we look elsewhere for it than in the beetle.

This again is remarkably illustrated in the economy of some of the dragon flies, the Devil's darning-needles,

mosquito hawks, or snake-feeders of popular nomenclature. Some of the large, beautiful species of these insects are quite well known to many of you. Their large lustrous eyes are said to be furnished with as high as twelve thousand lenses each,* enabling them to sweep at once the whole horizon and the poles of their insect firmament as well. Their coats-of-mail are burnished and resplendent with gold, green, and black. Their chief glory is their wings, from which the family receives its name NEUROPTERA, or Lace-winged; and indeed the finest lace would ill compare with the marvellous workmanship of these organs of flight. They have well been called the tyrants of the air and monarchs of the insect world. Our rugged Saxon tongue has seized upon this predatory trait as fixing for these creatures the name dragon-fly. Our French friends, with their usual eye to eloquence and grace, have, on the contrary, named them *demoiselle*!

But whether we call them dragon or demoiselle, most of these splendid and ferocious creatures of the air begin life as sprawling larvæ in the bottom of a pond. How came they there? During July and August the various species of *Libellula* and its allies most abound. When the mother fly is ready to deposit her eggs, she alights upon water plants, and pushing the end of her body below the surface of the water, attaches a bunch of eggs to the submerged stem or leaf. The eggs may vary in number, from twelve to one hundred, and are of a yellow or bright apple-green color. The eggs are fastened by means of an adhesive liquid which the insect secretes, a sort of water cement, you might say, and, according to the French anatomist, Lacaze-Duthiers, she (*Agrion*)

* Jones' Animal Creation, p. 104.

makes with her ovipositor a little notch in the plant upon which the egg-nest is laid.

The eggs hatch during the middle of the summer, and the larva becomes an active, six-legged, wriggling water-worm, showing by and by two little wing-pads or rudimentary wings. These are the suggestion, the forecast of the life which awaits it. But until it transforms it moves about within its native element, preying upon its fellow-creatures.* Note the remarkable foresight which the mother's behavior shows of the necessities of the worm which shall hatch from her eggs. That a creature whose life is in the air, whose organization is utterly unfitted for the water, to whom immersion within a pond would be death, should seek the water for the deposit of her eggs to whose health and development a water environment is necessary, is certainly not to be accounted for without the supposition of a glance from somewhither into the future.

We take a further illustration of this point from another of those lace-winged insects, the ant-lion, *Myrmeleon*. Our common form is *Myrmeleon obsoletus*. Near the gates of the cutting ants in Texas, and the mound-building ants on the great Divide of Colorado and various points in the Rocky Mountains, I often found small funnel-shaped pits, of various sizes, made in the loose soil or sand. In the bottom or apex of each of these pits lay a little broad grub, armed with a tremendous pair of hooked and spiked mandibles. The larva may sometimes be found with these mandibles thrust upward out of the sand, the rest of the body being concealed. Now, it so occurs that these *Myrmeleon* grubs are voraciously fond of ants; also that ants are curious

* Packard's Guide, p. 599 sq.

little Paul Prys, and go peeking around into every new phase of nature which presents itself. Of course these pits arrest their attention; they pause on the brink, thrust out their sensitive antennæ to take in the situation. Alas! their feet stand upon slippery places. The sand beneath them gives way; they slide, with the smooth gliding sand-avalanche, down the sides of the treacherous pit, and are crushed within the jaws of the hungry larva.

If now we think at all about these phenomena, we shall find ourselves asking why should the mother-insect in the one case have sought the water to deposit the eggs, and in the other have kept to the land? Has there not been some foresight of the special wants of the two larvæ? Has not the difference in conduct resulted from a foreordained design, for which apparently the insect is not responsible, but by which her whole behavior was infallibly controlled?

Let me turn now to an order of insects with which I am personally more familiar—the Hymenoptera. One winter day, late in the season, a boy rang my door-bell and left with the domestic a large splinter of pine board, and the message that a gentleman having found it while doing some carpentry in the cornice of a church building on an adjacent corner, had bidden him run with it to myself. The stick showed the longitudinal section of a smooth, tubular gallery, bored through the wood, and divided into five or six compartments by disks of pressed sawdust. The gallery was about one half an inch in diameter, the cells about three fourths of an inch long, the partitions about one sixteenth of an inch thick. Within each compartment or cell was a young bee—clean, bright, and buzzing. These younglings were the brood of a mother carpenter bee (*Xylocopa Virginica*),

and were nearly ready to start out in life upon their own account, only waiting, indeed, for the inviting voice of spring.

This bee is one of the most common of our Pennsylvania insect-fauna. Indeed, it is widely distributed over the United States. You must often have seen it, busy upon the fences, outbuildings, and porches of our suburban mansions, creeping in at the round gate of its tunnelled nest and peeping out with its ebony head, quivering antennæ, and black eyes, as though on guard against some intruder. Or you have seen the yellow aromatic pellets of wood dropping from the burrow-gate, and have wondered at the rapidity with which the sawdust heap beneath was growing. Certainly it is a very nice piece of work, this which our carpenter *Virginica* has done. The entrance is made against the grain of the wood, and is about the length of the bee; then it turns at a sharp angle, and follows the grain, thus greatly consulting the bee's convenience for the bulk of her work. The tunnels vary in length from one to one and a half feet. But we are especially interested in discovering the design of this tunnel. It has, in fact, already been indicated. The symmetrical gallery, we have seen, is divided into several cells. Within each cell is deposited one or more eggs. Then is added a ball of pollen, gathered from flowers and brought home stored within the little "baskets" with which Nature has provided the bee's legs. And what may be the purpose of this? you ask. The egg will become a ravenous grub, which must eat in order to grow and develop into a carpenter ready to take a hand in the rush of building operations which marks every incoming spring. This pollen is the bee-bread, which the careful mother stows away for her offspring.

This done, the cell is sealed. A flattened band of wood conglomerate is formed from the sawdust and a viscid fluid which the bee secretes. This is rolled up in a coil four layers deep, until it becomes a pad or partition, quite fitting into the tunnel. On one side this partition is concave, being beaten down and smoothed off by the bee ; the other side, forming the top of the cell, is flat and rough. Now the cell is closed, the wee white eggs shut snugly in, and the mother proceeds to form another similar compartment, and thus on until her maternal instinct is satisfied. Then she goes on her way until the frosts of autumn call her to the torpid sleep of winter, or the endless sleep of death. Her concern about her baby-bees has ended with the acts which have been described. But, as you look upon the fresh, healthy, lively brood of younglings that our unknown friend has sent us from that city edifice, you perceive that mother-love had quite served its end, and that the beelings had been amply cared for. Now, let us stand with our handful of young carpenters and reason backward. From beeling to grub, from grub to egg, from egg to pollen mass, from pollen to cell, to partition, to tunnel, to mother-worker boring industriously into the pine wood. The entire series of phenomena is so connected that the idea of concord appears at once. But we have gone thus backward that we might, if possible, think ourselves into the attitude of the mother-bee, as she hums through the city streets, alights upon yonder cornice, and begins her work. We see at once that the above series of phenomena, in its entirety and in every stage, has been *anticipated*. We have thought ourselves to a point from which we are compelled to declare that the phenomena before us—viz., the carpenter bee boring within the wood—forecasts the

future. The fact of a foreordination by which the end was marked out long before its consummation, appears in every action. The size of the cell implied the forecast of growth on the part of the minute egg, and the limit of that growth. The gathering and storing of the pollen-mass implied the forecast of the grub's need of food, and the probable amount required. The division of the tunnel into cells implied the need of separating the developed insects and dividing to each its proportion of food in order to secure the safety and health of all. The size marked off for every individual cell implied an exact forecast of the limitations of space that the tiny egg deposited therein would require for development into an adult bee. Thus we establish the fact of design by so relating our phenomena with the *future* as to compel the idea of a foreordination.

Our next illustration shall be taken from the habits of another member of the interesting order of Hymenoptera to which the bees belong—the wasp. One day, while passing the West Philadelphia home of a secretary of one of our church boards, I was greeted by that genial functionary, and invited to solve an entomological puzzle. Some sort of an insect had been boring into the grassy terrace in front of his home, and he was sure he had seen it burying a locust! What could the creature be about? and what business had bugs to turn undertaker? and what right had they to use his terrace for a graveyard, anyhow?

“Well, to be sure! Get me a garden-knife, doctor, and you shall solve the mystery for yourself.”

A few strokes into the soft earth opened up a tunnel about eight inches deep, at the end of which we found a large beautiful female digger-wasp (*Stizus speciosus*), who was dragged forth and bottled as a warning to future depredators.

"But what was she doing there?" exclaimed a lady from a circle of youth and adults who had been tempted from the shades of surrounding verandas by the odd spectacle of two doctors of divinity digging holes in a front yard!

"This is what the little worker was doing," I answered, as I thrust the knife in a short way further and dragged out a lifeless cicada. Now, a cicada is *not* a locust, although people will persist in so calling it; and I suppose I must sacrifice correctness to clearness and adopt the false nomenclature for the moment. This locust was one of the annual sort (*Cicada pruinosa*), a close cousin to the seventeen-year locusts (*C. septendecim*) that were so lively in the suburban woods of Pittsburg two summers ago. The reason why this particular insect of which we are thinking came to have so unexpected a sepulchre in the secretary's front-yard is this: the grubs of digger-wasps are insectivorous, and the especial insect which they affect is the cicada. Nature never creates a normal appetite without furnishing an answering supply and a way to find it. Therefore, the mother wasp first digs her burrow, and then goes hawking through the neighborhood for prey. Alas for the luckless locust that meets the maternal eye! It is stung, paralyzed, borne to the burrow, dragged within, tucked snugly away with a wee white egg laid alongside. By and by the egg becomes a worm, or larva, with an enormous appetite for preserved meat, and there the preserved meat is just beside it, in the shape of cicada-flesh!

There is a cousin german of this large and beautiful wasp, which is perhaps better known to most of you; it is the blue mud-dauber (*Trypoxylon pollitum*). You will find hanging this mid-winter day against the sides and within the angles of stables and out-houses small

masses of dried mud, which upon careful examination will prove to be the clay cells of wasp-pupæ, which are now snugly tucked inside, encased in stiff brown sacks. Next summer these chrysalids will emerge as perfect insects. Presently then you shall see them skimming the air, alighting on the moist edge of pools and streams, scraping together in their jaws pellets of clay. Away they fly with these to some convenient site, and with a masonry whose swift and accurate skill challenges admiration they frame a clay sarcophagus quite smooth inside, with a circular opening at one end. Now they are once more a-wing; you need not follow them to the mortar-beds beside the pools and puddles. They are hawking over fields and shrubs, hovering around and diving into the cobwebbed corners of old barns. What are they doing? Of all things imaginable—collecting spiders! Not for the naturalist's cabinet, however. The spiders are thrust into the clay sarcophagus—or, to speak in less classical phrase, into the mud-daub; and when the cavity is full the opening is neatly sealed up, not, however, before a white egg is dropped within. Soon that egg becomes a white worm, with that limitless hunger and capacity for delicacies which mark small offspring of the human species. Now, it happens that the young mud-dauber has also a special appetite, and its particular larval-food is also preserved meat—preserved spider-meat, in short. And there all around are the supplies which the little mother has stored—veritable “canned goods”! The spiders are not dead, but are simply so far paralyzed by the wasp's sting that while all activity is suspended, life is retained, and the tissues preserved fresh until the egg has hatched, and the larva reached the stage whereat appetite awakens.

Look if you please at the phenomena here presented :

a minute bit of white matter called an egg is shut up within a dark cell, where it grows, lives, transforms and reaches maturity without the slightest contact with the outer world or with any living creature, except the unconscious araneads upon which it feeds. It breaks out of its clay nursery to begin the strange round of maternal duties which we have described, every step of which implies a foresight of life for its offspring, such as itself had passed through. Whence came this foresight? The instinct is absolutely perfect within the young insect when it issues from its cell. It enters and presses forward upon a path every stage of which gives proof of a wise and exact foreordination of future exigencies and means best suited to meet them. Let us trace these steps backward—back from the sealed sarcophagus to the dropped egg, to the stored spiders, to the sting-paralyzed spiders, to the eager huntress hawking from point to point in quest of prey, to the cylindrical cell, to the brookside mortar beds—thus we have thought ourselves, and we stand here watching the dauber wasp mould her pellet of clay. But so standing, we see by a glance along our chain of phenomena that this act of the little mason is *related to the future*. The gathered mud implies knowledge of the hardening effects of mortar; the size of the cell implies knowledge of growth in the eggs and exact measure of the space needed for the future pupæ; the collecting of spiders implies knowledge of the food which the larva will need—a knowledge which is all the more remarkable from the fact that the mother insect is not insectivorous, but feeds wholly (so far as known) upon the nectar of flowers; it implies intimate knowledge of the haunts and habits of spiders; that the flesh, in order to be fitting food for wasp-larva, must be kept fresh for a number of days; that the poison within

the wasp sting will work that strange effect, one of the most suprising facts in the whole realm of physiological science ; and that thus treated the natural enemies of the insect world shall become harmless food for her young. All these things we see have been *anticipated* by that force, whatever it may be, that works within yonder quivering wasp as she gathers her little hod of mortar and flies away.

Well, what will you say ? We venture the belief that there is no naturalist living who will risk his reputation upon the assertion that these acts were anticipated *by the wasp herself* ; that the mind which foreordained the end and the apt and complicated means by which it was accomplished was the mind of the mother wasp fresh from its own clay cell. And yet, having thus related the phenomena in the maternal instincts of the mud-dauber wasp, digger-wasp, and carpenter bee, *with the future*, we are compelled, by the laws of human thinking, to place the foresight and foreordination *somewhere*—somewhere in mind, of which alone such qualities can be predicated. Where is that mind ? Who is that Mind ? Who ? Names matter little ; whatever, whoever He be, He is what Christians reverently call and adore as—God.

The argument from order and adaptation is often spoken of as the “argument from design.” The phrase is, perhaps, not a happy one. As Professor Flint, of Edinburgh, has expressed it, the argument is not *from* design, but *to* it. Doubtless the popular use of the phrase carries the sense that, having arrived by experience and argument at the conclusion that finality is a law of nature—that is, that design appears infallibly in natural phenomena, the deduction from that ever-present and all-pervading law is, that there is a supreme Intelli-

gence within which the designs must have originated and from which they must have operated. It is, therefore, rather a deduction "from design" than an "argument from design."

Strictly speaking, there is no design in these phenomena themselves as they have been placed before you. Arrangement, order, law there are within them, and these things are not designs, but they imply designs.* We cannot affirm that final causes in the sense of designs are in *things*; they can only exist in MIND. You cannot speak of the ant-lion, dragon-fly, the oak-pruner, the oak-gnawer, the mud-dauber wasp, the digger-wasp, the carpenter bee, as having designs in the several acts which have been described. You can only mean that these instincts, which bear the semblance of, and might be described as designs, have been given them with their constitutions, and are only a part of the instrumentality which fits them for their place in the world. It has not been the purpose to show *directly* the presence of Divine design in these facts drawn from the study of nature, because there is no such design in these facts themselves. The facts would never have been what they are without the design. But the design is elsewhere. Outside of the insect and its offspring—while insect and offspring alike were in the future—pre-existing, fore-ordaining, operating efficiently to produce insect and offspring—outside of all these there has been and there is an All-comprehending design; a design that had stood in the gates of the past and looked and operated along many lines of life, structure, function, instinct, which converged infallibly upon some determinate point within the future; a design lodged in mind, where alone

* Flint, Theism, p. 154.

design can be ; in mind, whose powers have been sufficient to grasp all the wealth of infinite details, and shape their issues into the fore-ordained end.

Who is this Mind ? Let us call It—God !

“ Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His wondrous will.”

We are treading here upon holy ground. We have only been turning over a few pages culled from the “jots” and “tittles” of the handwriting of creation—the small, and humble, and despised creatures of nature. Yet we have thought ourselves, in the reading, very near to the ‘vail ; not simply that which divides nature and man from the unseen past, but that which shuts man out from the yet more mysterious future.

The present of a thousand years ago pointed forward to its future by the designs which it embalms. The bright new bayonet of the workshop tells no other story than the rusty steel of Gettysburg’s field. The insect of to-day speaks the same language as that of ten thousand ages past. The fossil insect of the chalk or the amber were prophetic in like manner in their day of One Intelligence who wrought with eye upon the future. The present of to-day is pregnant with the promise of the future. The present of yesterday—the present of a millennium ago—the present of creation’s dawn, they all in their cycle have been prophetic of the future. Wherever, by whatever uncovered records of rock or sea, we penetrate the past we lay our thought upon the eternal forecast. The future has been in the past. The past is uncovered when the future becomes the present. The architect of all is the eternal designing Mind. “Before the mountains were brought forth, or ever Thou

hadst formed the earth and the world, even from everlasting to everlasting Thou art God !” Our childhood was taught this simple rhyme :

“ Twinkle, twinkle, little star !
How I wonder what you are,
Up above the world so high,
Like a diamond in the sky !”

There is a striking comment upon the fact on which the nursery rhymes have been strung, made by Bailey in his “ Festus :”

“ It is the *eye* that twinkles, not the *star* !”

Verily ! Whether our thought be sent into the illimitable vista of futurity, or whether we gaze down the dim reaches of the past, be we sure that the “ twinkling” which overhangs that thought that has been rising before us to-day, does not pertain to the eternal Thinker Himself, but to the imperfect intellect which gazes toward Him. He is “ the same yesterday, to-day and forever.” And He will reveal Himself to every soul who may search after Him in truth, righteousness, and faith.

There is nothing in nature, there can be nothing in Nature, that shall dim, much less obliterate, that thought, if but once the fact may be turned within the true light.

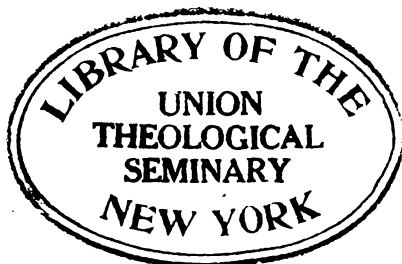
President Grévy, of the French Republic, was asked to write a sentence in a lady’s album. He penned these words : “ Life is like a game of chess : each one holds his rank according to his quality ; but when the game is over, kings, queens, knights and all the rest are thrown into one common box.” Yes, and it has been even thus upon every field of nature-life. *Æons* have come and gone ; dynasties of small and of mighty life-forms have

risen, reigned, and fallen. Their fossilised remains lie confined together within the rock-built sepulchres among which geologist and palæontologist delve. Their living representatives strew the sea and earth with their forms, or fill them with their presence. They lie all in the "common box," in one "burial blent."

Over them rise monuments on which a hand that is not of themselves nor of us has graven one testimony, one name. It is the name of the Ever-living ; it is the testimony of His eternal sovereignty.

Sir Christopher Wren, the eminent architect, has been given a tomb within the crypt of the Cathedral of St. Paul, which his genius reared. On that tomb is the Latin inscription : "Si monumentum requiris, circumspice !" —If you ask for his monument, look about you !

Reverently let us write this inscription upon these things of creation—write it with a heart that is fixed upon the living God. Or, if to any soul the handwriting has grown dim, let the grateful task be ours to walk—as did Old Mortality among the moss-grown and time-defaced monuments of the Scotch covenanters—and with loving hand open up to human faith once more the legend—"The hand that made us is Divine !"



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