

Four lines of argument, in the validation of religious truth, may be briefly considered, though no one test alone may be capable of universal application.

1. *Historical.* The main facts of Christianity lie in the brief compass of thirty-three years—indeed, within the three years of Christ's public ministry—and these have been subjected to the severest tests of historic criticism. From out the fiery crucible the four gospels come unharmed. Then we add the testimony which the conquests of the Cross afford, as those conquests spread throughout the Roman empire. All over the known world the truths of Christ's death and resurrection were preached, revolutionizing the race by their peaceful triumphs.

Again, we cite the present energy of Christ in the world—the triumphant, audacious and conquering Christianity of this century, as another evidence of the divinity of the Gospel. The fame of Homer grows dim. Men have even questioned his existence; but Christ was never before so truly alive as to-day. We may rest upon the certainty of the Gospel that centres in Him.

2. *The Moral argument* may be added, that which dwells on the beauty, purity and consistency of the teachings of our Lord. "An immoral religion cannot endure. Man's moral instinct does not create, but it discerns these elements, and accepts them at once; just as the eye perceives the features of the landscape and ministers to man's sense of natural beauty. To the matchless glory and beauty of God, and of Christ His Son, the human reason and affections respond immediately. So, too, to the august dignity of the soul and its grand destiny, man's moral nature answers at once. These sublime, unique ideas are above the range of his unaided thought. They must be of divine origin. This argument shades into another.

3. *The Hypothetical*, the argument from probabilities. This has a high place in science. We want a working theory. We collect facts, guess, and then verify. Nature is full of mysteries. We stand

before closed doors holding a bunch of keys. We try one after another till we find one that will fit. Then the door swings open to us. How is sinning man to be saved? Theories of education, philosophy and politics have been tried in vain. The monk, ascetic, teacher, and statesman failed. Christianity solved the problem, and it alone. By it the work is done in the world, in society, and in man's heart. The fact we know, although the methods of God's Spirit are unknown. We know not how heaven's mystic fires were lighted, or how they now are fed; nor can we explain the coming or going of the Sun of Righteousness, who scatters the darkness of sin, and gladdens the earth as the garden of the Lord. Peace, hope and courage come where He is heard and heeded. This is an argument for the religion of the Cross. It is "a beautiful faith," as a skeptic confessed to Rev. F. W. Robertson.

4. Last, not least, is the *practical testimony* of personal experience. Doing the will of God illumines the pathway of the obedient disciple. As the voice of Jesus brought rest to raging Galilee, so His grace brings peace to the soul that trusts and serves Him. "Come unto me and I will give you rest." We may not appreciate other arguments fully, but this is both personal and practical. To the doubter we simply say, "Come and see"; "taste and see that the Lord is gracious." We may find rest and assurance both for the life that is, and for the life that is to come. We may enjoy the peace that pardoned Peter found, and the repose that John enjoyed, pillowed on the breast of the Redeemer. Rest here, and joy eternal!

#### RELIGION TEACHING BY EXAMPLE.

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*Remember Lot's wife.*—Luke xvii: 32.

THE historical accuracy of the Old Testament Scriptures has been assailed by a class of modern critics. The vital point in the matter is: How did Christ regard them? It is undeniable, that