

other foundation than our belief in the charity and truthfulness of the mothers of England. So true is it as Bishop Butler says, that "probability is the guide of life." The probability for the Resurrection of Christ is historically so overwhelming that much more is needed to upset it than guess-work theories, for the most part mutually destructive, which have been directed against it during its long and diversified career."

We further demonstrated that the existence of Christianity with its marvellous history and beneficent influence on mankind, was a standing attestation of the Resurrection of Jesus. Rob it of its miraculous origin, and Christianity itself becomes a miracle which has to be accounted for. It stands absolutely alone in the history of religions. Putting aside other considerations of great importance, the whole organization of Christianity, its sacraments, its discipline, its ritual, are all based upon belief in our Lord's Resurrection and Ascension as fundamental facts and theological axioms. Abolish belief in the Resurrection and the Church becomes an effect without a cause, therefore those who reject the Resurrection are bound to explain the genesis of the Christian Church, which so far they have been unable to do.

Lastly, we considered the question of miracles. We examined the objections raised by unbelievers, and discovered that they were not valid, since miracles do not violate the laws of nature; nor is there any scientific impossibility to their taking place; and Hume's plea that "they are contrary to all experiences," proves too much and defeats its own end, and Archdeacon Farrar is right when he says that "the logical consistency of Hume's conclusion has been shattered to pieces by a host of writers as well sceptical as Christian." "People talk about the incredibility of miracles. What miracle can be compared to that of the creation, however you view it? The wonderful thing is not that there should be an occasional counteraction of the ordinary movements of natural forces, but that these forces should have come into existence. The great miracle is the beginning of things. Once admit that, as the constitution of the human mind obliges us to do, and the question of miracles becomes a mere question of evidence; antecedent objection there can be none. The Being who made the universe

is necessarily free to be manipulate its processes at His discretion; and to doubt either His ability to do so, or His willingness for adequate reasons, is an impertinence on the part of men.

## XII. CONCLUSION.

This then is the evidence we have brought forward, in these lectures, in defence of the Divinity of Jesus Christ. Far away in distant Galilee, more than eighteen hundred years ago, a humble carpenter asked His little band of followers—poor peasants and fishermen—"Whom say men that I, the Son of Man, am?" And they replied, "some say Thou art John the Baptist, some Elias, and others Jeremias or one of the prophets." "But whom say ye that I am?" asked the Master again. The answer was clear and decisive. It was spoken by one, but acquiesced in by all, and was at once the recognition of the supernatural in Him they called Rabbi, and the declaration of the only explanation of it, "Thou art the Christ, the Son of the living God." The question was a crucial one in the day when it was first asked on the coasts of Caesarea Philippi. But it is also a far-reaching one. Since that day it has never ceased to be asked. It has sounded on and on to the heart and conscience, the reason and faith of men and women. Jesus has asked it of every generation of men who have lived upon this earth—asked it by His Birth, by His Character, by His Teaching, by His Works, by His Life, by His Death, by His Resurrection, by His Ascension, by the growth of the Religion and the progress of the Church called by His Name. Yes, the question has come to men again and again. It is a question which has only been hushed into silence when indifference to all that is pure, and true and holy has overspread the earth. But as soon as men have awakened from their stupor of ignorance or superstition, and the life of thought has asserted itself, again the question has ever insisted on being heard, refusing to be stifled—heard distinctly and clearly as if the questioner Himself stood once more in visible form among men, and calling them around Him, asked, "Whom say ye that I am?"

It is strange as we look back into the past to find how this question has occupied the thoughts of humanity. Successions of men have come and gone, but the question has never ceased to be heard. The conflict with Christianity has passed through many phases. Now Judaism has been its adversary and tried to overthrow it; now it has wrestled with the superstition of heathenism; now the shafts of philosophy have endeavored to stay its onward advance; now infidelity and the Christian faith have met in deadly combat. But through all these phases of the warfare the