

we may allow that there never was anything of the kind in any supernatural manner. We should therefore concentrate our attention upon the evidences presented for this purpose.

Now, in asserting that Jesus Christ was a Prophet sent from God, that He was, in His own Person and Teaching and Work, a Revelation of God, we are making an assertion for which adequate proof may be rightly demanded; and we are bound to furnish that proof. But we are at the same time bound to point out the kind of proof which alone can properly be demanded, and which alone can be given. Two kinds of evidence are out of the question—visual and demonstrative. If a man says, 'I will believe nothing which I do not see,' then he must be informed that no such evidence can be supplied. If another says, 'I must have demonstration,' this demand must equally be rejected. Both demands are absurd and ridiculous. We do not make them in regard to the general conduct of life. Moral evidence is all we need; and the evidence for the supernatural and Divine character of the Life and Work of Christ is sufficient to produce moral certainty. The evidence is of two kinds. It is in the strict sense of the word miraculous; and it is moral and spiritual. At one time, beyond doubt, too much stress was laid upon merely physical miracles; but it is quite possible that we may be going too far the other way. We believe that both are present in sufficient amount. A mere physical miracle could not prove a Divine mission, but it may certainly give additional assurance of it. In considering the claim of Christ, we begin with Himself—with His character as man, and His teaching. Were these merely human, or were they divine? With regard to the character of Christ, it is agreed that it was unique. His teaching was His own. From whence had He that learning? Take His conception of God and of man, and of the revelations of God and man—were they anticipated? They were not. Are they inadequate? Have they ever been supplemented or completed? If they have been, it is only for the reason and in the way which He Himself declared. If He did not say all to them that He had to say, it was because they could not bear it. If the full meaning of His teaching was afterwards brought out by the Apostles, it was because the conditions

did not previously exist. But the germ of all their teaching was in His words. As regards the general historical character of the evangelical records, no one now throws any doubt upon it. If the Gospels could be thought to be fictitious, they would be as great a miracle as is the Personage whom they represent. The teaching of Christ, as set forth in these Gospels, is unaccountable, save as coming from God; and His life is the expression of His teaching. If any one can believe that this Being is the result of Hebrew life or Greek thought, or Roman law and government, or of all these combined, he can believe in a miracle no less portentous, but certainly more incredible than the Divine origin and character of Jesus. While, however, we must begin with the moral and spiritual evidences of the Gospels, we need not end with these. If there be a God, if that

Why have they been started? Because men were resolved not to believe. Why have they been abandoned? Because they were proved to be untenable. So it will go on. It is man's will that is at fault, not God's revelation or the evidence of it. Jesus Christ has given us a means by which we may be assured of the truth of His doctrine. "If any man willeth to do His will, he shall know of the teaching whether it be of God, or whether I speak from myself." A love of truth, a humble and teachable mind, is the best preparation for the Kingdom of God. The great Bacon has told us that the Kingdom of Knowledge must be entered as the Kingdom of Heaven. Here is the eternal truth: We must become as little children.

#### A TSAR'S GRATITUDE.

We have here a story of real historical interest. It begins in the Crimea with the great war, and it ends in St. Petersburg. The gratitude of the Tsar is in the first case aroused by the devotion of an officer who saves his life, while he was only heir apparent. Another officer, who had the misfortune to belong to a worthless regiment, very undeservedly fell into disfavour, and subsequently was suspected of an attack upon the life of the Emperor Alexander, when he had, on the contrary, diverted the would-be assassin's attempt. Becoming acquainted with the design of the nihilists, he discovered a plot against the life of the Emperor; but found it impossible to gain attention to his representations. Resolved to prevent the crime, he cast himself in the way of the Tsar at the risk of his own life, and so got restored to the favour of his imperial master, and, like his friend, became an object of the Tsar's gratitude. So much for the heroes of the story. There are also two heroines, both very attractive and interesting. The whole story is full of interest from beginning to end, and excellently written.

—We must lend an attentive ear, for God's voice is soft and still, and is only heard by those who hear nothing else. Ah! how rare it is to find a soul still enough to hear God speak.

\*A Tsar's Gratitude. By Fred. Whisaw. Price \$1.25. London: Longmans. Toronto: Copp, Clark Co., 1897



CHICHESTER CATHEDRAL—FROM THE SOUTH.

God would make Himself known to His creatures, it is not unreasonable, it is not improbable, that He should give some extraordinary testimony to His presence and agency. And Jesus Christ, during His work on earth, appealed to His works of power. There is, however, one supreme example of this kind to which alone reference need here be made—the Resurrection of Jesus Christ from the dead. Briefly—it can be considered here only briefly—it is now universally admitted that the disciples of Christ believed in the resurrection of their Master from the dead. It is on the ground of this belief alone that the whole course of their subsequent conduct can be accounted for. The Apostles then were not deceivers. Were they deceived? Were they mistaken in supposing their Master had risen? Every device has been resorted to in order to prove that they were. Theory after theory has been started and abandoned.

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