

rightly believe, a hundred things on grounds of probability, which, to say the least, are inferior to those probabilities that favor Christianity. Why is any young man unwilling to believe in Christianity on like probable evidence? Why does he allow himself to treat as nothing the testimony which there is in its favor, whether in his opinion such evidence amounts to demonstration or not? Why should he stumble at some supposed difficulty, in the evidence or otherwise, for which he cannot find what may seem to him a satisfactory solution? There are difficulties in everything. There are difficulties and mysteries in every branch of science ; in every department of nature ; in the functions of our bodies ; in the workings of our minds. Even in mathematics, the science of demonstration, there are things which are true and yet incomprehensible. What though there are difficulties and mysteries in Christianity also? If it presents difficulties and mysteries, consider also what the evidences are in its favor. Let these be studied and weighed. Its proofs are many and various. Among Christians who have examined them, some are more impressed with one line of evidence and some with another. In an address which I delivered elsewhere some time ago, and which was afterwards published, I gave a summary of the proofs which were