

no other methods than those practised by the historian and the literary critic."

This method of investigation does not lie within the limits of this paper and is, therefore, left entirely to those to whose special department of study it belongs.

The method of investigation which is pursued in the present essay is the inductive method, viz.: observing phenomena, tracing them to their source and ascertaining the ultimate facts which underlie them.

The fundamental difference between the present method of studying Christianity and the literary and historic method may be illustrated by a single example. The literary and historic critic asks this question: Did Jesus and the apostles teach that if a man believes in Jesus he would be saved? According to the method now followed, the question is asked, Does the man who believes in Jesus find that he is saved? That is to say, does faith in Jesus as a personal Saviour produce power to overcome sin and to do righteousness. Or to express the present method more correctly, the question is asked: Has victory over sin, which is a fact in the life of at least some men, been won by faith in Jesus?

"Physical science," says Mr. Huxley, "has nothing directly to do with the criticism of the Gospels; it is wholly incompetent to furnish demonstrative evidence that any statement made in these histories is untrue." Accepting this statement as removing any objection to Christianity from the side of physical science, we may add the statement that historic and social science, as will subsequently appear, afford abundant evidence, that the statements and the claims of Christianity are true.

Let the inductive method pursued in physical science be applied to moral and social phenomena and the power and the place of Christianity may be ascertained. There are in the world to-day certain visible and palpable phenomena which in definite forms embody Christianity. There are churches whose spires point heavenward and whose bells call men to worship. There are congregations of men who assemble within these churches because they are drawn together by a common faith, a common love and a common hope. There are certain large sums of money contributed for specific objects, and there are societies which disburse this money for the support of present institutions and the establishment of similar institutions in all parts of the world. There are societies which are formed for the express purpose of providing for the poor, of instructing the ignorant and of helping those who have little power to help themselves. These visible phenomena are the embodiment and the expression of certain intellectual convictions and spiritual sentiments which are in the minds and hearts of men. These intellectual convictions which lead men to build churches whose spires point heavenward, and these spiritual

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