

II. We may expect: (1) Evidence which will establish that fair degree of probability which forms the basis of action in other departments of life. (2) Evidence which on the moral side is capable of verification. We can see the effect which Christian truth has upon many a sinner. (3) Evidence which is cumulative in its effect. When the evidence is made up of many particulars all pointing to the same conclusion, the probability is very much increased and in many cases becomes an absolute certainty.

E. AN OUTLINE OF THE EVIDENCE TO BE PRESENTED:

I. The evidence of Jesus Christ: He is superior to all other men. 1. *In his moral character.* (1) He claims sinlessness. (2) There is nothing in the narrative to overthrow this claim. (3) He displays a perfect character in a great variety of trying circumstances. (4) The more fully his whole life is known, the greater, wiser and holier does he appear. 2. *In his personal history.* (1) He healed all manner of sickness by a word, touch, or effort of will (2) He wrought supernatural changes in the realm of nature. (3) On three occasions he raised the dead. (4) He rose from the dead and ascended to heaven. 3. *In the character of his teachings.* They are distinguished from the precepts of all other teachers by:—(1) Originality. (2) Simplicity. (3) Earnest tenderness. (4) Comprehensiveness. (5) Adaptation to the spiritual nature of every man. (6) The revelation of a relation of the soul to God which becomes a mighty moral and spiritual force. 4. *In his influence on men.* (1) He has produced a great moral change in the world. (2) He has stamped his character on the best and holiest men. (3) His personal influence has held the Christian church together for nearly nineteen centuries and is daily extending his power. Such a character and history cannot be accounted for by any natural causes; therefore we conclude that Jesus must be divine.

II. The evidence of the Bible and especially of the New Testament: 1. *The office of the Scriptures to Christianity is threefold.* (1) They form a history of the facts on which Christianity is founded. (2) They contain a statement of the doctrines believed by Christians. (3) They prescribe the rules of obedience to Christ which Christians ought to follow. 2. *The claims which are made for these scriptures.* (1) They are genuine, that is, they were written at the age to which they are assigned, and by the men, or class of men, to whom they are ascribed. (2) They are authentic; that is, they relate matters of fact as these really happened, and they have come down to us substantially as their authors composed them. (3) They are of superhuman authority. (4) Their teachings are better adapted to the spiritual wants of men than those of any other book.

III. The evidence of the Christian Church: (1) Since the days of Christ there has always been a society believing the doctrines, practising the rites and exhibiting the character of Christian men. (2) Its members could not have learned this life from their neighbors, for Christian morality was far in advance of Pagan. Therefore it must be traced back to the teaching of Christ and his immediate followers. (3) At the end of the first century this society existed in many countries, and was everywhere in possession of the books of our present New Testament. (4) It would have been impossible, between the death of Christ and the end of the first century, to have imposed upon this society a mass of legendary matter of a character wholly different from the facts on which the church was at first founded. (5) The central fact believed in by all Christians, from the founding of the church, was the resurrection of Christ. (6) This society has repeatedly shown the vitality and authority of the truth which is its foundation, by throwing off the errors and corruption which have gathered around it, and returning to its primitive faith in Christ.

IV. The evidence of the Christian man: 1. *He is a better man morally than others.* (1) He has a deeper sense of the evil of sin. He shrinks not only from the act but from the thought of evil. (2) He has a higher ideal of holiness. It is not a law, but a living, perfect example. (3) He has a more powerful motive to goodness. It is not merely a sense of honor and love to a personal Redeemer. 2. *He is happier.* (1) His crushing burden of guilt is removed by the atonement. (2) He has an infinitely perfect object of affection. (3) He has a new conception of the purpose of all the trials of life. (4) His central ground of happiness is not affected by death itself. 3. *He is more useful.* (1) Christ has revealed to him the true value of man. (2) His response to Christ's love takes the form of service to man. (3) His own experience enables him to meet the deeper needs of men. 4. *All these elements of character are in proportion to the sincerity and strength of the man's Christianity.* (1) The hypocrite does not affect the argument. He is not a Christian. (2) There is room in Christianity for ceaseless progress. (3) Any man, however degraded, may become a Christian.