

Fearfulness at honest examination is evidence of lack of faith.

Be not "faithless but believing" can be said of many doubting Thomases to-day.

And why should men want the evidence of Christianity to depend upon ocular proofs? Why this determination to make Christianity depend upon the "sight" of raising the dead and of healing the sick instead of upon "faith" which is the evidence of things "not seen"?

Why this pestilential effort to make Christianity depend upon the truth or falsity of the Bible, instead of the Bible standing or falling by the facts of Christianity?

The reason is not far to seek. Those who are most vigorous in the defence of the "ocular" in Christianity are those who need to thrust again (if they ever did) their hands into the bleeding wounds of Jesus. The religion of Jesus is a religion of faith. Jesus had faith in God. Jesus had no ocular evidence on which to found his religion. No miracles were performed for his benefit. No miracles were needed. He required no Bible to bolster himself up with—"seeing is believing" did not trouble him. He stepped out on the great unknown ocean of the unseen. He discovered the wonderful secret of doing always the things which pleased his Father, it became his meat and his drink to do the will of the great unseen, and forthwith the kingdom of righteousness was set up on the earth. He established that kingdom, trod the winepress alone in that kingdom when they all forsook him and fled. Alone he endured the cross and despised the shame. With no companionship he suffered "wounding for our transgressions, bruising for our iniquities; the chastisement of our peace was laid upon him and with his stripes we are healed." Defenders of the verbal inspiration of the Bible and sticklers for Christ's divinity of birth shout the lustiest about having this peace and healing, but let a Christianity dawn upon the horizon that dwarfs their creedish type, and forthwith instead of the wilderness and the solitary place being made glad because of them, they become

transformed into demons so filled with howlings as to frighten larger herds of swine down the steep into the sea than in Jesus' time.

We have ourselves been in the midst of this howling in at least four of the present "orthodox" denominations.

We have heard the crack of the ecclesiastical legalist's whip in Methodist Conference and in Presbyterian General Assembly, as these bodies, panting after imaginary purity of doctrine, but in reality thirsting for the blood of just men made perfect, have imitated the South Sea Islanders in their ravenousness, and cast into the shade the fanaticism of inquisitorial times, and all the while in fulfilment we presume of Christ's prophesy, thinking they did God service, even to killing.

Growth in knowledge of things pertaining to the kingdom will invariably produce firmer faith in the truthfulness of Christ's prophecies. He followed the mysteries of human treachery, deceit and cruelty. In all these things as in doing the will he became the first born amongst many brethren.

And so with the miracle of Christ walking upon the water. If this is any evidence of Christ's divinity then Peter had the same divinity as he "went down from the boat and walked upon the waters."

So that instead of troubling ourselves about the truth or falsity of the Biblical account of Christ's miracles we are content to let all such matters remain forever unsettled, as long as men will learn of Christ the secret of pleasing God.

If Jesus had undertaken our deliverance in his own strength he would have proved as great a failure as you and I will do if we undertake in our strength. Like as when the "sick of the palsy" was healed, we glorify God that he gave such power unto men, and as Paul said about Jesus that "God was with Him" so may it be said of us likewise, and why should it be thought a thing incredible that God should raise the dead.