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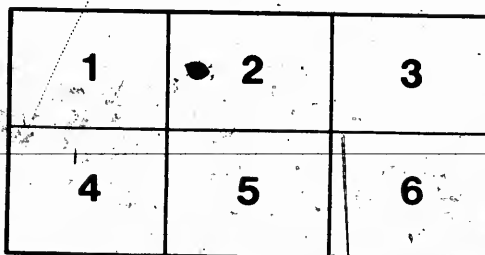
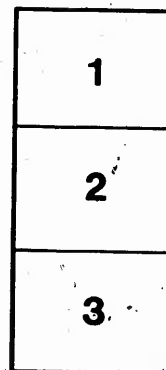
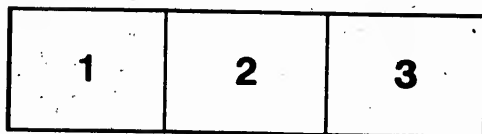
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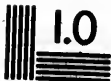
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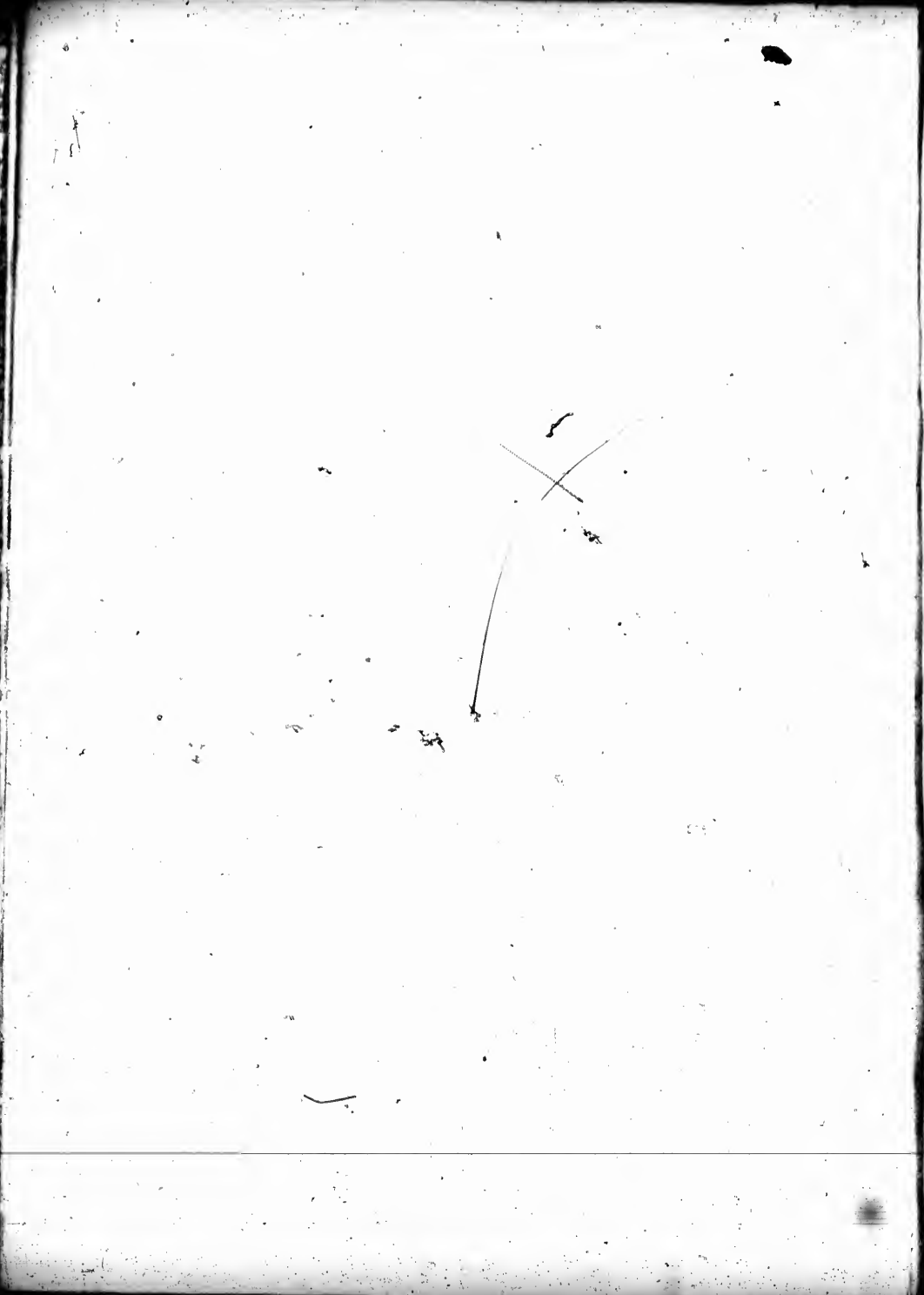
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AND THE

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WITH

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BY

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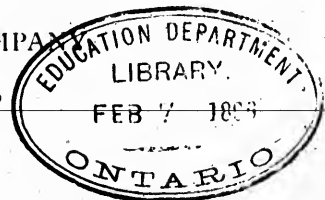
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OF NEW YORK.

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Dedication.

TO

THE ONE WHO HAS BEEN MY INSPIRATION
IN THE PREPARATION OF THIS WORK,

WHO HAS

AIDED BY WISE COUNSELS, HELPFUL SUGGESTIONS,

AND

IN THE LABOR OF COLLABORATING AND TRANSCRIBING,

TO

THE ONE WHO IS THE SUNSHINE OF OUR HOME:

TO MY WIFE,

This Volume is inscribed with tenderest love,

BY

THE AUTHOR.



Britton, H. Labor

BIOGRAPHICAL SKETCH OF BRITTON H. TABOR.



HE subject of this sketch, and the author of "SKEPTICISM ASSAILED," was born on June 28, 1848, on a large plantation in Mississippi, about fifteen miles from Oxford, the University town of the State. Here he passed his boyhood and early manhood in the pursuits and pleasures incident to the sons of well-to-do planters of that time and section.

In 1870 he entered the Law University at Athens, Ga., from which he graduated the following year, with honors.

To the natural tastes of the young man, and the natural bent of his mind—for even in those early days it was conceded that he had been endowed by nature with abilities that pre-eminently fitted him for his chosen profession, being quick to weigh men and evidences, painstaking in gathering facts, and gifted with a wonderfully retentive memory—to these characteristics Mr. Tabor added the application and industry of a close student, and the genial, agreeable manners that distinguish so many Southerners.

Admitted to the Bar in Mississippi, he practiced in that State for ten years, in the counties of Yalabusha and Lafayette, where his legal acumen and skill enabled him to build up a lucrative business and win a host of warm personal friends.

But a wider field was desired, and in 1881 he removed to Fort Smith, Arkansas. Here Mr. Tabor won for himself golden opinions from judges, juries, clients, friends and neighbors. He brought to the practice of the law not only an eagerness to excel in his chosen profession, but also the desire that his acts should always be in accord with the higher principles of life.

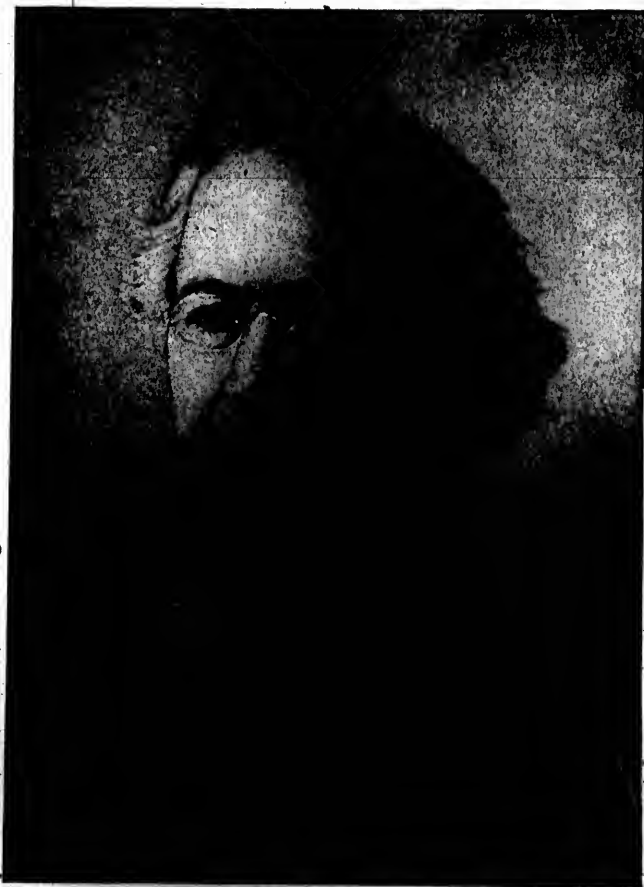
While at Fort Smith he was instrumental in organizing the American National Bank, one of the strongest financial institutions in that section of the country, of which he was elected the first president. But professional duties did not long permit him to retain this position, although he continued as its legal adviser until his removal to New York City.

During his residence at Fort Smith, Mr. Tabor was so impelled by a desire to conclusively ascertain the truth of the supernatural as revealed in the Scriptures, and of Christ's divinity, that he surrendered for a time his professional duties, and removed with his family to a quiet cottage home in Nashville, Tennessee, the seat of Vanderbilt University, where, having gathered a large library bearing on this subject, he secluded himself from friends and clients and devoted nine months to a critical and exhaustive study of the authenticity of the Scriptures and the divinity of Christ. These questions were settled satisfactory to his own mind, and then Mr. Tabor returned to the practice of law; but his leisure moments were passed in perfecting his arguments, and again and again traversing the field with which he had already so familiarized himself. Finally, and without such an idea having at the outset even presented itself to him, the lawyer found that the manuscript for a book was in his hands; and yet he hesitated to send the volume forth.

In November, 1892, Mr. Tabor, desiring to enter upon a more extended field of labor, removed to New York City, where he has since gained a lucrative practice. He is recognized here, as he was in the Southwest, as a man who carries his Christian convictions into

his daily professional life. No lawyer has ever succeeded more perfectly and completely than has Mr. Tabor in convincing his clients that he always makes their cause his own. Before court and jury he is fearless, earnest and convincing. The preparation and trial of lawsuits has always been to him a labor of love, and through his personal magnetism, logic and persuasive power he has achieved great success. He is a man of genial manners, of rare attractiveness of person, and one who in his home and with his friends is at his best. For over twenty years he has been a faithful church-worker, and since his residence in New York has connected himself with St. Andrew's Methodist Episcopal Church, the faith in which he was educated.

EDWIN T. TALIAFERRO.



C. H. Parkhurst.

BIOGRAPHICAL SKETCH OF REV. CHARLES H. PARKHURST.



WENTY-ONE years ago a youthful divine, Charles Henry Parkhurst by name, was called to preach in the little town of Lenox, Massachusetts. To-day that earnest young preacher has become one of the leading forces in civilization, by his fearless and successful assault upon the festering evils which long made the government of New York City a by-word of disgrace among American municipalities.

Mr. Parkhurst was born at Framingham, Massachusetts, April 17, 1842.

Here his father served as a school teacher during the winter and worked in the farming fields during the summer. Charles completed his preliminary course of education at the age of sixteen, and afterwards served for two years as clerk in a dry-goods store. At eighteen he entered Lancaster Academy to prepare for college, and at twenty matriculated at Amherst College, where he graduated in 1866. In the following year he became Principal of the Amherst High School, a position which he retained until 1870.

Moved by a desire to improve his education, and particularly to prepare himself for the profession to which his thoughts now turned, he went to Germany in 1870 for the purpose of studying philosophy and theology. Illness, in the family, however, soon

forced him to return home, and here shortly afterwards he became Professor of Greek and Latin in Williston Seminary, Easthampton, Massachusetts. Two years afterward he married Miss Bodman, one of his former pupils at Amherst.

Mr. Parkhurst now returned to Europe with his wife, and for two years studied diligently in the Universities of Halle, Leipsic and Bonn. On his return he spent some months at his paternal home; devoting part of his time to the study of Sanscrit. His career in the Church began in 1874, in which year he received and accepted a call to the First Congregational Church of Lenox. In this new field of duty his earnest and vigorous oratory soon won him a reputation, and in 1880 a call was tendered him to the Madison Avenue Presbyterian Church of New York City. This he accepted, and this pastoral charge he still retains.

In this new and broader field of duty Dr. Parkhurst made his power felt. He began to take an active interest in municipal and national politics, and the force and eloquence with which he expressed his views from the pulpit on these topics soon attracted wide attention. Ten years passed, however, before he began that special career which has gained him world-wide fame.

In 1890 he preached a sermon on municipal politics, in which he showed up the rottenness of the Tammany rule so vigorously that Dr. Howard Crosby, President of the Society for the Prevention of Crime, invited him to become a member of and director in that useful organization. This offer was accepted by Dr. Parkhurst, who went to work so heartily in the duties of the directorship that, on April 30, 1891, after the death of Dr. Crosby, he was elected President of the Society.

It is in connection with this Association that Dr. Parkhurst's enviable reputation has been won. As President of the Society he began a thorough study of the criminality of New York, gathered abundant data, and in 1892 preached a sermon on the corruption of

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New York City politics that struck fearlessly at men in high places, and the echoes of whose bitter arraignment reverberated throughout the English-speaking world. The effect in New York was cyclonic. The bold preacher was summoned before the Grand Jury, who declared that his charges against the police and officials had no foundation in fact. Dr. Parkhurst was not to be so easily silenced. He at once began to gather materials for another sermon, and to make sure this time that his facts should not be questioned, he employed detectives, and even made personal visits to saloons, policy shops, gambling hells and brothels, where he witnessed scenes of the lowest depravity. The results of his research were given to the public in another sermon that rang like the voice of doom in the ears of the upholders of vice.

Bitter deprecation at once began. The fearless missionary to the haunts of vice was widely denounced. Many, however, strongly defended him. Heedless of praise or blame, he kept steadily on in the course he had chosen, and in March, 1892, was again summoned before the Grand Jury. This body could no longer question his facts, and were so impressed with his representations that they made a strong presentment, in which the police authorities were charged with "incompetence or corruption."

The matter could not rest here. The reform element in New York was by this time thoroughly aroused, and the final result was the appointment by the Legislature of the famous Lexow Committee of Inquiry. The results of the work of this Committee are public property. All we need say about them is that they are solely due to Dr. Parkhurst's unflinching and persistent attacks upon corruption in high and low places alike, his arraignment even reaching the judiciary, while as a result of his assault on Tammany Hall, that strongly entrenched organization was completely defeated at the polls in 1894. To-day the old government of New York City is among the things that were, and is replaced by a new reform government

XII BIOGRAPHICAL SKETCH OF REV. CHARLES H. PARKHURST.

from which a radically improved administration is confidently expected.

Dr. Parkhurst is no longer subject to detraction. Those who blamed him the most bitterly are now among his warmest defenders. To-day he is one of the most highly respected and prominent citizens of New York, while the crusade of municipal reform which he preached and whose forces he led is now making its effect felt in every city in the land, and is paving the way to the reign of a fresher and cleaner epoch of public morals in America. For this great work all praise be given to the great Apostle of 19th Century morals, the earnest and unconquerable assailant of vice in high places—Charles Henry Parkhurst.

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PREFACE.



THE system of alleged divine revelation as set forth in the Scriptures of the Old and New Testament means everything or it means nothing. There is no conceivable room for a compromise position. This is so self-evident that it is inexplicable that in a period of so much earnestness of thought as our own there should be so considerable a number of intelligent people who suspend judgment upon the matter of the Bible's claims to their intelligence and moral acceptance.

My own interest in the volume to which these few paragraphs serve as a prefatory note is founded not only in its subject-matter; but in just the candid and deliberate way in which the author has interrogated the Scriptures, and has addressed himself to the two alternatives of acceptance and denial. In the midst of a busy professional life, he has taken time critically and thoroughly to investigate this all-important subject in view of the various skeptical theories that prevail, and for the final settlement in his own mind as to whether the Bible is a divine revelation or a human figment.

So well has this work been done that the book will, I believe, prove a revelation to very many who have been exceedingly anxious lest the foundations of their faith should be undermined, and who will be surprised at the unassailable basis of reason for their most cherished faith in Christ.

The author has brought to the Scriptures a spirit of sincere and deliberate inquiry, and has received, after exhaustive and independent research, an answer that thoroughly satisfies his own mind, and that, too, a mind whose professional habit it is to estimate evidential values, and by the balancing of such values to attain definite conclusions.

This volume is one more valuable illustration of the fact that the Bible is its own truest expositor and ablest advocate, and that the most thorough way of confronting the question of the Bible's trustworthiness as a divine revelation is not to appeal to tradition nor to rely upon the verdict of contemporary experts, but to come into intelligent and personal touch with the Scriptures themselves, and to allow them to work upon heart and intellect their own original and native effects.

In view of the invincible array of evidence herein presented, it would seem a thousand times harder not to believe in the divinity of Christ than to believe any theory of Him yet propounded by skeptics.

C. H. Parkhurst.

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SKEPTICISM ASSAILED.

CHAPTER I.

MAN BY WISDOM CANNOT KNOW GOD.

INTRODUCTION.

IN considering the evidence revealed in nature of a designing being, Fénelon said :

"How profound and wise must be he who makes worlds as innumerable as the grains of sand on the sea-shore, and who leads all these wonderful worlds without difficulty as a shepherd leads his flock!"

Professor Peirce, the great mathematician, discussing the ideality in the physical sciences, speaking of nature, remarks :

"It is imbued with intelligent thought amazingly wrought in the unconscious material world."

When we consider the varied resources and manifest purposes of nature as exemplified in the blades of grass and budding flowers, in the rain and sunshine, seed-time and harvest, in the exhaustless soil and numerous mineral products, in the electric spark and roaring cataract; when we consider the innumerable products of animate and inanimate creation that are subject to man's control, and that have been made to contribute to his civilization; when we consider man in his various relations—the adaptation of the sexes, rearing of offspring and social environments; and when we consider

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the kingdom of God as but a higher and broader field for the development and perfection of the spiritual attributes here awakened, the existence of a pre-conceived plan and of a designing, intelligent Creator becomes manifest and overwhelming.

As it is utterly impossible to critically think of a watch, a sewing-machine, or even of the most simple human contrivance without attributing its origin to an intelligence that designed it, so it is impossible for any one to



THE HEAVENS DECLARE THE GLORY OF GOD.

critically study the myriads of infinitely more complicated animate and inanimate

products of nature without attributing their origin and design to an intelligent First Cause or to an infinitely wise Creator.

The recognition of this intelligent and designing First Cause has been exemplified in the religious worship from prehistoric times of every people wherever found, in a more or less civilized or barbarous state.

While God as the Creator is universally recognized in nature, the need of a supernatural revelation of his personality is as universally conceded. Said Solon:

"The minds of the immortals are altogether concealed from man."

Pindar, in discussing the subject, remarked:

"Why do you imagine that to be wisdom in which one man little excels another? For the councils of God cannot be scrutinized by the understanding of a man, the offspring of a mortal mother."

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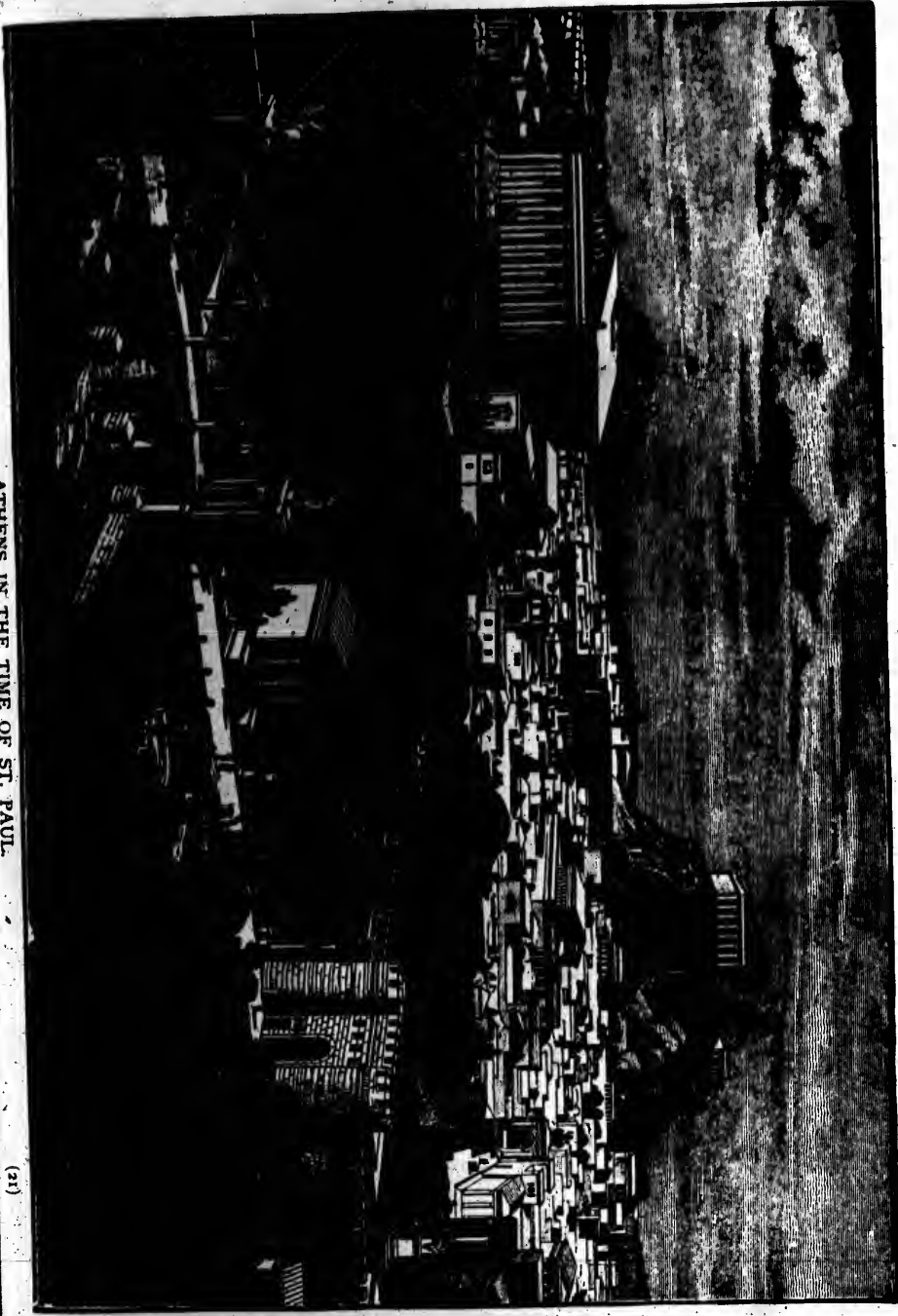
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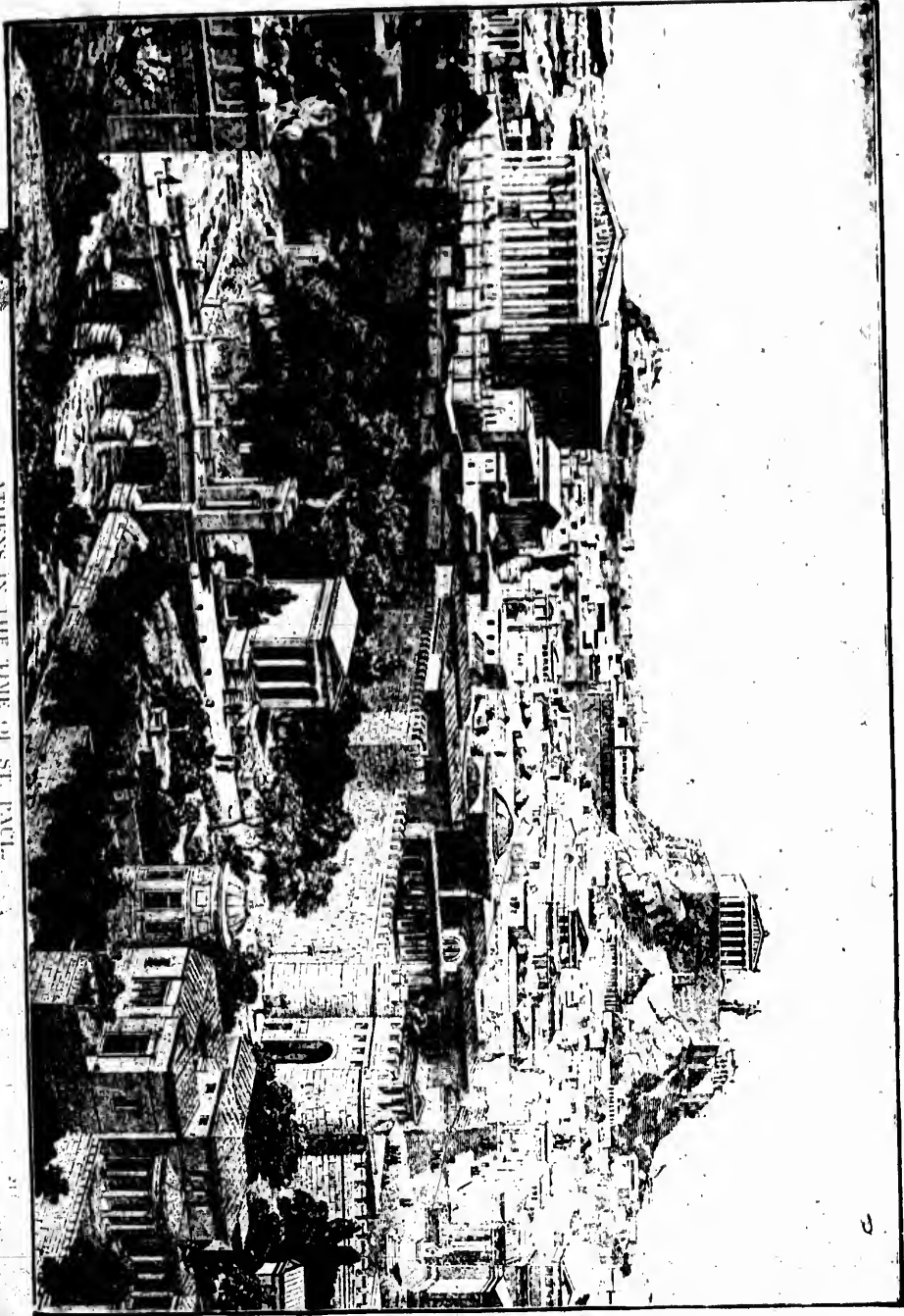
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Xenophon declared that "No one has discovered any certainty or will discover it among the gods."

The illustrious Grecian philosopher, Plato, in confirming the same contention, said :

"It appears to me that to know them clearly in the present life is either impossible or very difficult."

Religious teachers and philosophers in all ages, in their hunger and thirst after knowledge of the gods, the origin of life and of man's destiny, have despaired of ever obtaining any certain or definite information concerning these supreme subjects without the aid of a divine revelation. St. Paul, to whom God had revealed himself, found an altar at Mars Hill dedicated "To the Unknown God," and said to the Athenians, "Whom therefore ye ignorantly worship, Him declare I unto you." Again he said, "The world by wisdom knew not God."

The golden age of all nations and tribes of people not illuminated by the light of the Bible has been in their infancy or in the remote past. The Greeks appealed to their ancestors who had lived in closer communion with the gods as their authority for what they believed and taught. Socrates speaks of "a light of heaven, which, as I conceive, the gods tossed among men by the hands of Prometheus, and therewith a blaze of light; and the ancients, who were our betters and nearer to the gods than we, handed down these traditions to us."

The numerous African tribes believe that formerly heaven was nearer man than it is now; that the highest god, the Creator Himself, formerly gave lessons of wisdom to human beings, but that afterward He withdrew Himself from them and now dwells in heaven.

The Hindus teach the same, and quote their ancestors as authority for what they believe regarding the gods.

The faith of the Greeks concerning the Golden Age is a reflex of common belief among all gentile nations. According to their

tradition, in the early ages of the world God was the shepherd of men and ruled over them; life was free from care and pain; the seasons were temperate, the earth brought forth abundantly, and what work was necessary was only pastime and not toil.

In striking contrast with the teachings of the gentile nations from the earliest historic times, the Hebrew and Christian nations, accepting the teachings of the Bible as a revelation from God, have looked forward to the future for the Golden Age.

The opening chapters of Genesis, in giving a highly figurative description of creation, represent sin, the curse of man, as a



THE GARDEN OF EDEN.

serpent; and in this connection the inspired prophet declared that "the seed of the woman shall bruise the serpent's head," clearly meaning, when considered in connection with subsequent prophecies, that a child would be born of woman whose beneficent influence would check sin and elevate and bless the human family.

The first recorded worship is the offering of sacrifices by Cain and Abel. History relates that Cain's offering, which was of the

fruit of the ground, was rejected; but that Abel's offering was of the firstlings of the flock and the fat thereof, and was accepted.

The author of the Epistle to the Hebrews, in discussing the offerings of Cain and Abel, said:

"Without faith it is impossible to please God. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it, he being dead, yet speaketh."

It is related that after Cain had slain Abel and had been branded as a murderer, another son was born to Adam whom his mother named Seth. Scripture traces the descendants of Cain to the sixth generation, wherein the sinful tendencies of human nature were fully unfolded, after which it is silent regarding his posterity, it being the main purpose of the Scriptures to trace the history of the kingdom of God on earth.

Seth and his descendants are described as having gathered around them those who followed after righteousness and called upon the name of the Lord. Seth's son, Enoch, is said to have walked with God for three hundred years, and "was not, for God took him."

In the course of a few centuries thereafter man is represented as having become exceedingly sinful and desperately wicked, and Noah only was found justified before God. This grieved God, and He repented that He had made man, and the decree went forth that the human race, except Noah and his family, should be destroyed by a flood.

It is related that after the flood Noah built an altar unto the Lord and offered sacrifices thereon. Noah is represented as a just man and perfect in his generation, having walked with God; hence it should not be a matter of surprise that we find recorded prophecies of Noah concerning the future history of his sons. Ham was not as reverential toward his father as were Shem and Japhet, and Noah prophetically declared that God would be with Shem, and enlarge

Japhet, but that Ham, the father of Canaan, would be their servant.

This prophecy necessarily had reference to the seed and posterity of Shem, Ham, and Japhet, and it has been



LOT LEAVING SODOM.

significantly fulfilled. Biblical history records that Abraham, who was the seed of Shem and lived about the tenth generation after Noah, in obedience to a command from God, took his

own and Lot's family, left home, country and the remainder of his kindred, and went into the land of Canaan, where God appeared and entered into a covenant with Abraham to bless and prosper and make of him a great nation, and that through his seed the nations and families of the earth should be blessed.

After Ishmael and Isaac were born unto Abraham, God renewed His covenant with him to bless through his seed the nations



JACOB'S VISION.

and families of the earth, declaring that the covenant would be fulfilled through the seed of Isaac, not through that of Ishmael; and that this work would be gradual, and accomplished only after the lapse of many centuries; that in the meantime his seed would be carried into a strange land and there oppressed.

He said: "Know of a surety that thy seed shall be a

stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance." Subsequent to Abraham's death God renewed this covenant with Isaac. Isaac had two sons, Esau and Jacob. He prayed to God

that the covenant might be fulfilled through the seed of Jacob. Jacob dreamed that a ladder reaching to heaven was set up, that angels of God ascended and descended upon it, and that the Lord standing above, said:

"I am the Lord God of Abraham and the God of Isaac; the land wherein thou liest to thee will I give it and to thy seed, and in thy seed shall all the families of the earth be blessed."

It is related that after Isaac's death God appeared to Jacob, with whom he renewed this covenant, though without specifically designating which one of his twelve sons should be the favored one, as had been done in the cases of Abraham and Isaac; therefore, in its miraculous significance, the covenant was to be fulfilled through the seed of Jacob generally; and as a means of preserving their identity, it became necessary that he and his seed should be separated and removed from their increasing and multiplied relatives.

In fulfilment of the prophetic announcement that Abraham's seed would be strangers in a land not theirs, and as a means of separating the prophetic seed and of preserving them as a distinct people, Joseph, one of Jacob's sons, whose brothers were already jealous of him, farther increased this jealousy by relating two dreams, which were prophetic of his history in Egypt.

In the first dream, Joseph and his brethren were in the harvest field, and Joseph's sheaf stood upright, while those of his eleven brothers paid tribute to it. In the second, they were all attending to the flock, when the sun and the moon and the eleven stars made obeisance to him.

Joseph related these dreams to his brothers, which so intensified their jealousy that they sold him to passing Ishmaelites, and represented to his father that he had been slain by wild animals. Joseph was carried into Egypt, and there sold to Potiphar, an officer of Pharaoh's household.

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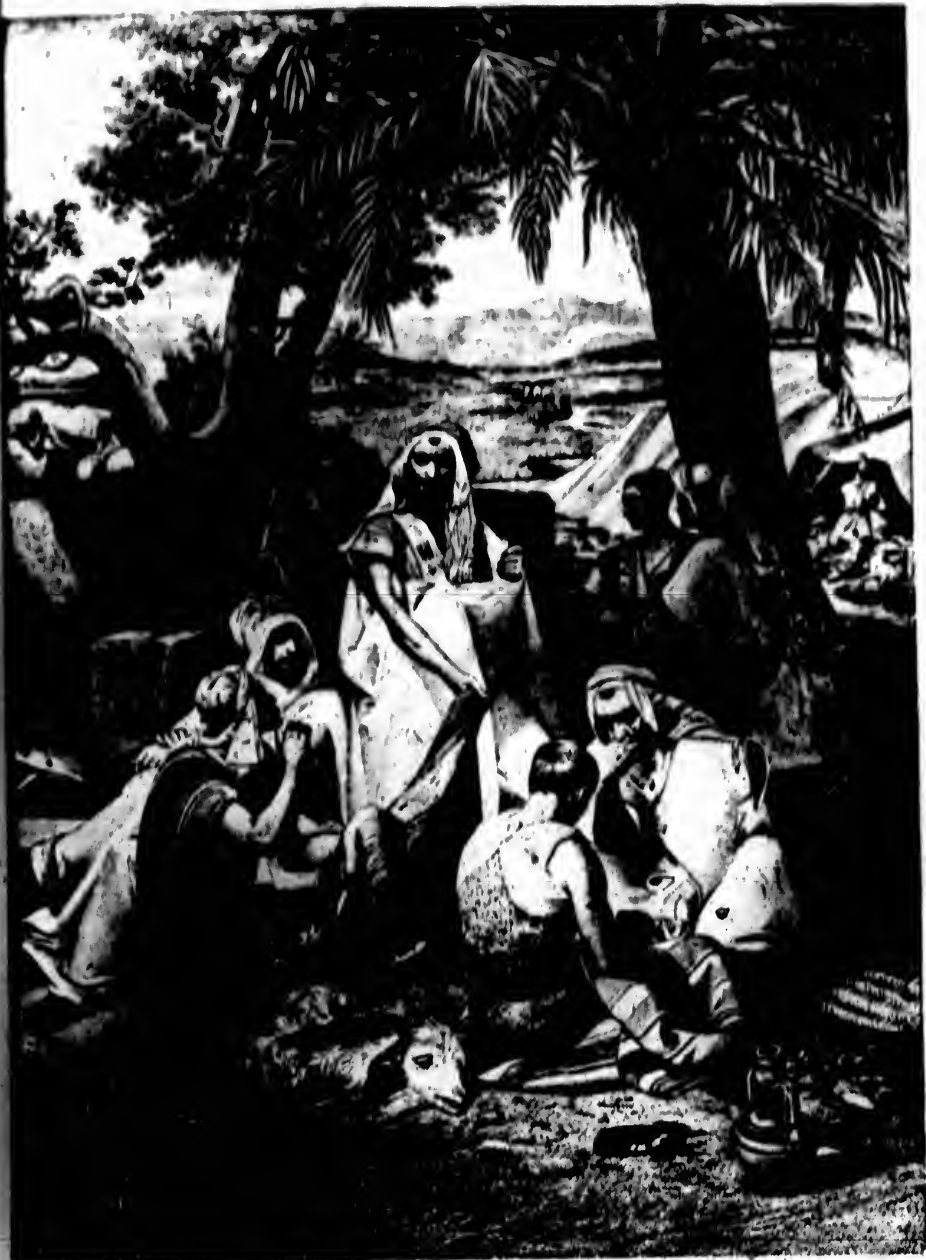
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Biblical history relates that God "was with Joseph," and that he was prosperous. His master appointed him overseer over his house and over all that he had, and "the Lord blessed the Egyptian's house for Joseph's sake."



JOSEPH'S WONDERFUL DREAM.

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JOSEPH'S WONDERFUL DREAM

King Pharaoh dreamed two startling dreams that greatly troubled him, and none of the magicians or wise men of Egypt was able to interpret them. Pharaoh then sent for Joseph, to whom he said:

"I have dreamed a dream and there is none that can interpret it, and I have heard say of thee that thou canst understand a dream to interpret it."

Joseph replied:

"It is not in me; God shall give Pharaoh an answer of peace."

Pharaoh's first dream was as follows: While standing on the bank of a river there came up out of the water seven fat animals, and afterward seven lean ones; and the seven lean animals ate up the seven fat ones.

In the second dream Pharaoh saw seven full ears of corn on one stalk, and seven ears blasted by the east wind sprang up after them; and the seven blasted ears devoured the seven full ears.

Joseph interpreted the dream to mean that the seven fat animals and the seven full ears of corn represented seven years of plenty but the seven lean animals and the seven blasted ears of corn represented seven years of famine that would immediately follow the seven years of plenty; and that God had shown this to Pharaoh that he might select a wise man who would, during the seven years of plenty, provide against the seven years of famine.

Pharaoh, the magicians and wise men all agreed that Joseph's interpretation was correct, and Pharaoh said unto him:

"Forasmuch as the Lord has shown thee all this, there is none so discreet and wise as thou art," and he at once appointed him ruler over all Egypt.

The famine embraced the land of Canaan, and Jacob sent ten of his sons unto Pharaoh to buy corn, and when they reached the capital they found Joseph governor and in charge of the stores. The brothers approached Joseph and made obeisance. They did not

recognize him, but he knew them and charged them with being spies.

Denying the charge, they declared themselves to be twelve brethren, "the sons of one man in the land of Canaan; and behold the youngest is this day with our father, and one is not."

Insisting that they were spies, Joseph committed them to prison; but finally agreed to permit them to prove their assertion: one of them he would keep as a hostage, and allow the others to go home and return with Benjamin, the younger brother, as a means of verifying their word.

Perceiving their distress, Joseph turned from them and wept. It was agreed that Simeon should be held as a hostage for their return with Benjamin. The steward filled their sacks with corn, and they immediately went to their father's house and reported what had occurred. In pursuance with the agreement, they returned to Egypt with Benjamin.

Joseph asked: "Is this your younger brother?" then turning to Benjamin he said: "God be gracious to thee, my son."

His heart overflowing with joy and sympathy, he went into his chamber and wept; but after washing his face, he returned and invited his brethren to dine with him.

At Joseph's command the steward filled their sacks with food, and placed Joseph's silver cup in Benjamin's sack. After they had departed the steward followed and charged them with having stolen it. They bitterly denied the charge, and readily agreed to be searched.

The cup was found in Benjamin's sack, which so startled and overwhelmed them with grief that they rent their clothes and immediately returned to Joseph, each offering to become bound as slaves to him.

Joseph replied, "Only him in whose bag the cup was found."

Judah, one of the brethren, then approached Joseph and said;
"We have a father, an old man, and a child of his old age, a
little one; and his brother is dead, and he alone is left of his mother,



JOSEPH REVEALING HIMSELF TO HIS BROTHERS.

and his father loveth him. * * * It shall come to pass, when he
seeth that the lad is not with us, that he will die."

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JOSEPH REVEALING HIMSELF TO HIS BROTHERS.

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Joseph then made himself known to his brethren amid such an exhibition of emotions that he was heard by the Egyptians. He then sought to comfort them, saying:

"I am Joseph; doth my father yet live?"

His brethren were so completely overcome by this unexpected revelation that they were at first unable to reply. Joseph pathetically said:

"Come near to me, I am your brother whom ye sold into Egypt. Be not grieved, for God sent me forth to preserve life and you a posterity, so that now it was not you that sent me forth, but God. Haste ye to my father and say unto him that God has made me lord of all Egypt, and ye shall bring my father hither."

In the intensity of his joy, and with rekindled brotherly love, he kissed each of them, and it was heralded throughout Pharaoh's house that Joseph's brethren had come.

Pharaoh received the information gladly, and at his suggestion Joseph provided his brothers with wagons and everything essential for their comfort, and sent them for his father, their families, and all of Jacob's seed, promising them the best in Egypt.

On reaching their father, they informed him of all that had occurred; and when he saw the wagons, strongly corroborating their statements, he said:

"It is enough! Joseph, my son, is yet alive."

On their journey into Egypt God appeared to Jacob in a vision by night, and said:

"I am the God of thy fathers; fear not to go down into Egypt; I will go with thee and make of thee a great nation, and I will surely bring thee up again."

Jacob took with him all of his sons and daughters, and at the request of Pharaoh, Joseph placed them in possession of the rich and fertile land of Goshen, where they prospered and multiplied exceedingly.

Jacob lived in Goshen seventeen years and then died. Joseph took his body with great pomp back into Canaan, and buried it with



RUINS OF AN EGYPTIAN TEMPLE ON THE NILE.

his fathers. Joseph's brethren, fearing, after their father's death, that he might be revenged toward them, fell down before him and

prayed for forgiveness. Joseph replied: "Am I in the place of God? but as for you, ye thought evil against me; but God meant it unto good. * * * And he comforted them."

Joseph said: "I die; and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob." And Joseph took an oath of them that when they went from Egypt into the land of Canaan they would carry up with them his bones. His body was embalmed, placed in an Egyptian coffin, and laid away.

The Book of Genesis closes with an account of the burial of Jacob and the death of Joseph. The succeeding three and a half centuries passed with but limited information concerning the Hebrews in Egypt. The Book of Exodus opens with an inquiry into the covenants and prophecies regarding this people.

As a means of separating Jacob's posterity, that future generations might identify them as the lineage through which the families of the earth were to be blessed, they were disconnected from their relatives and surroundings and led into Egypt, where they developed into a distinct, prophetic, and mighty nation.

In the beginning of Jacob's journey, on the border line between Egypt and Canaan, the angel of the Lord appeared to him and said: "Fear not to go down into Egypt, for I will there make of thee a great nation."

After the lapse of three and a half centuries from the deaths of Jacob and Joseph, we are informed that in fulfilment of these covenants and promises, Jacob's posterity in Egypt had "increased abundantly, multiplied and waxed exceeding mighty, and the land was filled with them."

During these centuries, the proud and idolatrous Egyptians had progressed farther in learning and civilization than any other nation; and while the Hebrews were to some extent contaminated by their idolatrous worship, yet of necessity they were benefited by

their advancement in learning and civilization. It is, however, clear that they preserved by traditions a knowledge of the God of Abraham,



PYRAMIDS AND SPHINX OF EGYPT.

Isaac and Jacob, and of the promises and covenants concerning their future history.

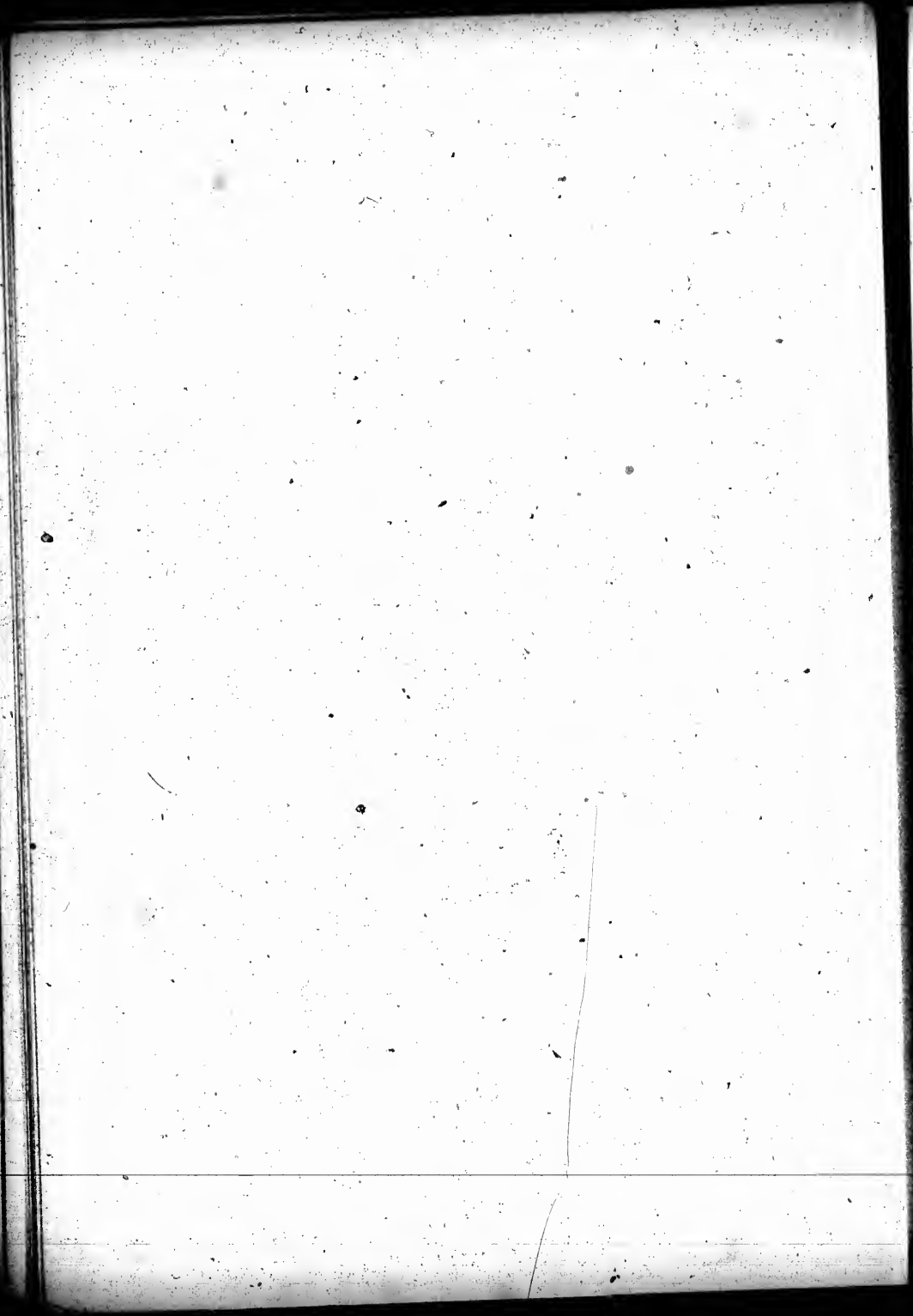
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PYRAMIDS AND SPHINX OF EGYPT.

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MOSES IN THE BULRUSHES.



The embalmed body of Joseph, laid away in an Egyptian coffin, together with the oath he had required of their ancestors, was no doubt a constant reminder to them that Egypt was not their abiding home, but that the covenants God had made with their fathers would be sacredly carried out.

The prediction and promise made to Abraham, "I will bring them up again with great substance," was yet to be fulfilled. The few centuries they were to remain as "strangers in a land not theirs," were drawing to a close, and there had risen up a king in Egypt who knew not Joseph; and fearing that if a war occurred between his people and any other nation, the Hebrews might join their enemies, he placed over them taskmasters, issued orders that every male child born should be cast into the river, and otherwise grievously burdened and oppressed them. Jochebed, a Hebrew woman, gave birth to a son, and to prevent the execution of this harsh decree, hid the child for three months, and then placed it in a little boat among the flags in the river, and left her twelve-year-old daughter to watch it.

Pharaoh's daughter, attended by her maids, went to the river to bathe, and there discovered the beautiful, weeping infant. Naturally it touched a tender chord in her heart, and immediately inspired her sympathy. She recognized it as a Hebrew child. His sister immediately appeared on the scene, and proposed to Pharaoh's daughter to bring a nurse for it. She replied: "Go!"

And according to a preconcerted plan, the child called the babe's mother, and when she arrived Pharaoh's daughter said:

"Take the child away and nurse it for me, and I will give thee thy wages."

By adoption the child became the son of Pharaoh's daughter, and was named Moses. At an early age Moses was carried to the king's palace, where he received every advantage of education and training, being taught with the king's sons amid all the glory and splendor of Pharaoh's court.

St. Stephen tells us that Moses was instructed "in all the wisdom of the Egyptians." In no country at that day was education so highly valued as in Egypt, and the Scriptures tell us that Moses became "mighty in his words and deeds."

If Moses had so desired, he had before him in Egypt a career unsurpassed by that of Joseph's; but before entering upon it he was obliged to decide the great preliminary question whether he would cast his lot with the despised Hebrews—his own relatives, the people of promise—or with the splendor and glory of the Egyptian court.

It is evident that Moses' mother, who was a lineal descendant of Jacob, possessed strong faith in the God of Abraham and in the fulfilment of the covenants and promises concerning his posterity, and that she had thoroughly imbued Moses' mind with a knowledge of them and with the history of the Hebrew race, whose prophetic future was to culminate in a golden era. No doubt she had often called his attention to Joseph's career and to the oath he had required of the Hebrews, that when they removed out of the land of Egypt they would carry with them his bones.

Therefore, notwithstanding the proud and idolatrous court, the fame, glitter, and glory in which Moses had been reared, he preserved in his heart perfect loyalty to and sympathy with the Hebrews, the seed of Abraham, Isaac, and Jacob. As conclusive evidence of this, we have the record of the slaying by Moses of an Egyptian whom he found cruelly abusing a Hebrew.

The king, hearing of this occurrence, became alarmed, and sought to kill Moses, who escaped into the land of Midian, where he married and for many years followed the life of a shepherd.

The Scriptures tell us that while attending his flock near Mount Horeb, God, appearing in a flame of fire out of a bush, called Moses, and made known to him that He was the God of Abraham, of Isaac, and of Jacob; that He had seen the affliction of his people in Egypt; had heard their cry, and had come to deliver them out of

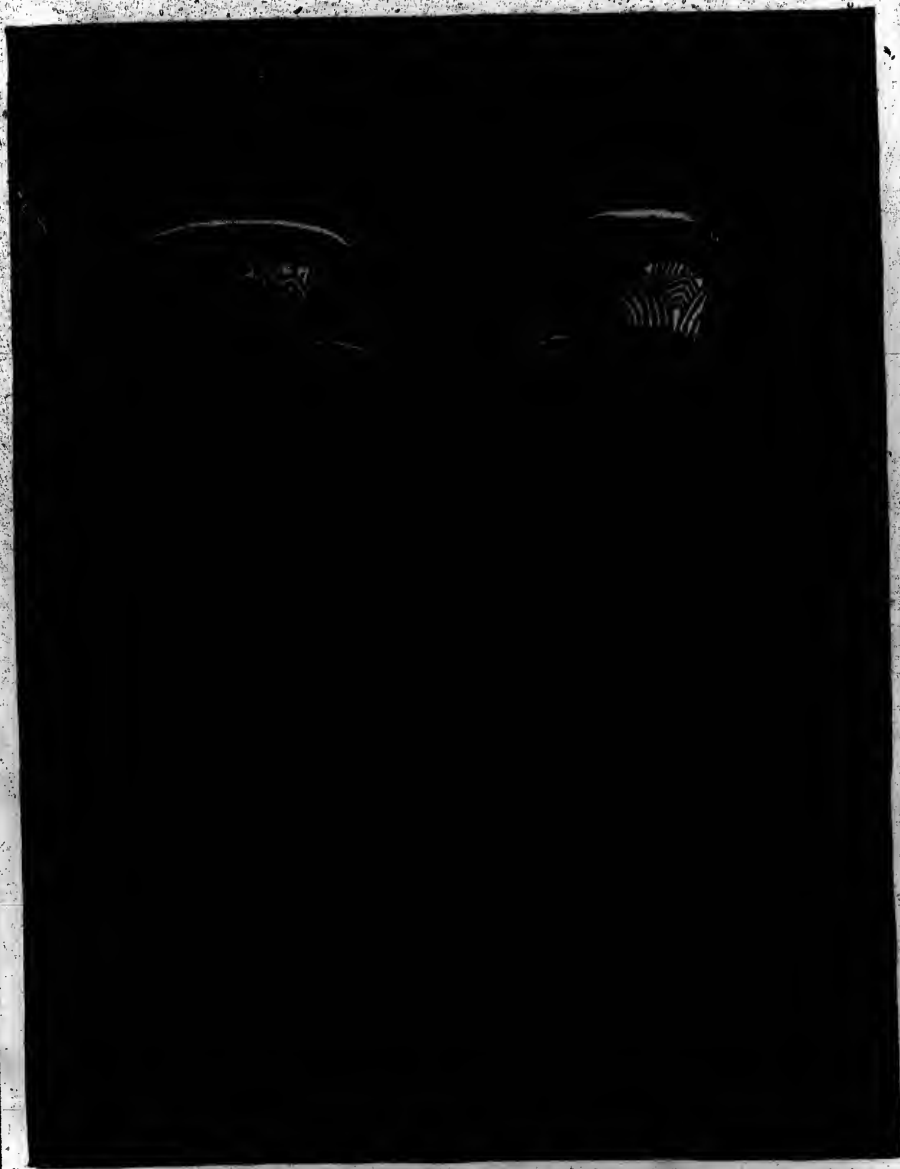
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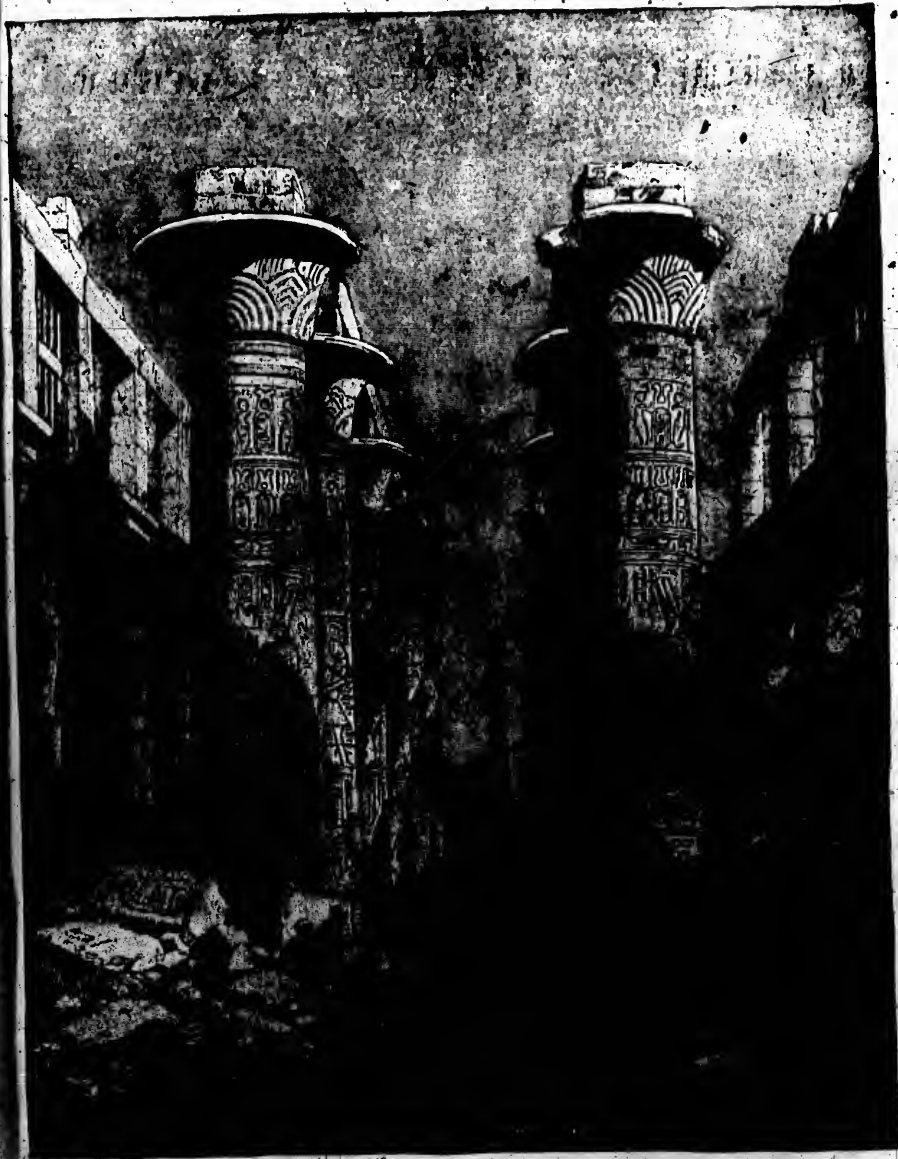
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DESTRUCTION OF PHARAOH.

Moses led the Hebrews into the wilderness, where, under divine guidance for forty years, he trained and educated them to ignore

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DESTRUCTION OF PHARAOH.

Moses led the Hebrews into the wilderness, where, under divine guidance for forty years, he trained and educated them to ignore

idolatry and to worship the one true God, the God of their fathers, and prepared them to enter into the promised land.

After Moses' death Joshua was commissioned as their leader, and he immediately crossed the Jordan, made a successful attack upon Jericho, vanquished every foe, and victoriously took possession of Canaan, the land of promise.

Commencing with this era, the covenant with Abraham to bless through the seed of Isaac the nations and families of the earth was kept constantly before them as the select, designated people through whom it was to be fulfilled.

The unprecedented history of this chosen nation from this period until the alleged divine incarnation conclusively demonstrates that they possessed a consciousness of their special relationship to God, and that they were being used as a beacon set upon a hill to direct the gentile world to the worship of the only true God, the God of their fathers.

Therefore, naturally, they became pre-eminently a nation of priests, prophets, and teachers. Their entire literature, covering a period of more than one thousand years, was written by not less than forty different authors, embracing men of succeeding generations, and including kings, priests, prophets, statesmen, and herdsmen. In these writings we find a full and detailed history of this people, their political and religious regulations, and the history of noted influential characters, together with the most inspiring prophetic utterances ever recorded.

It is remarkable that, notwithstanding the Old Testament literature was written by so many different persons and covered so many centuries, the idea of a coming divine Messiah and the establishment of a future kingdom of God pervaded all parts of it; and still more miraculous is the conceded fact that in the fullness of time a person appeared who claimed to be the Messiah, in whose person and life, and in the kingdom which He established, we find realized

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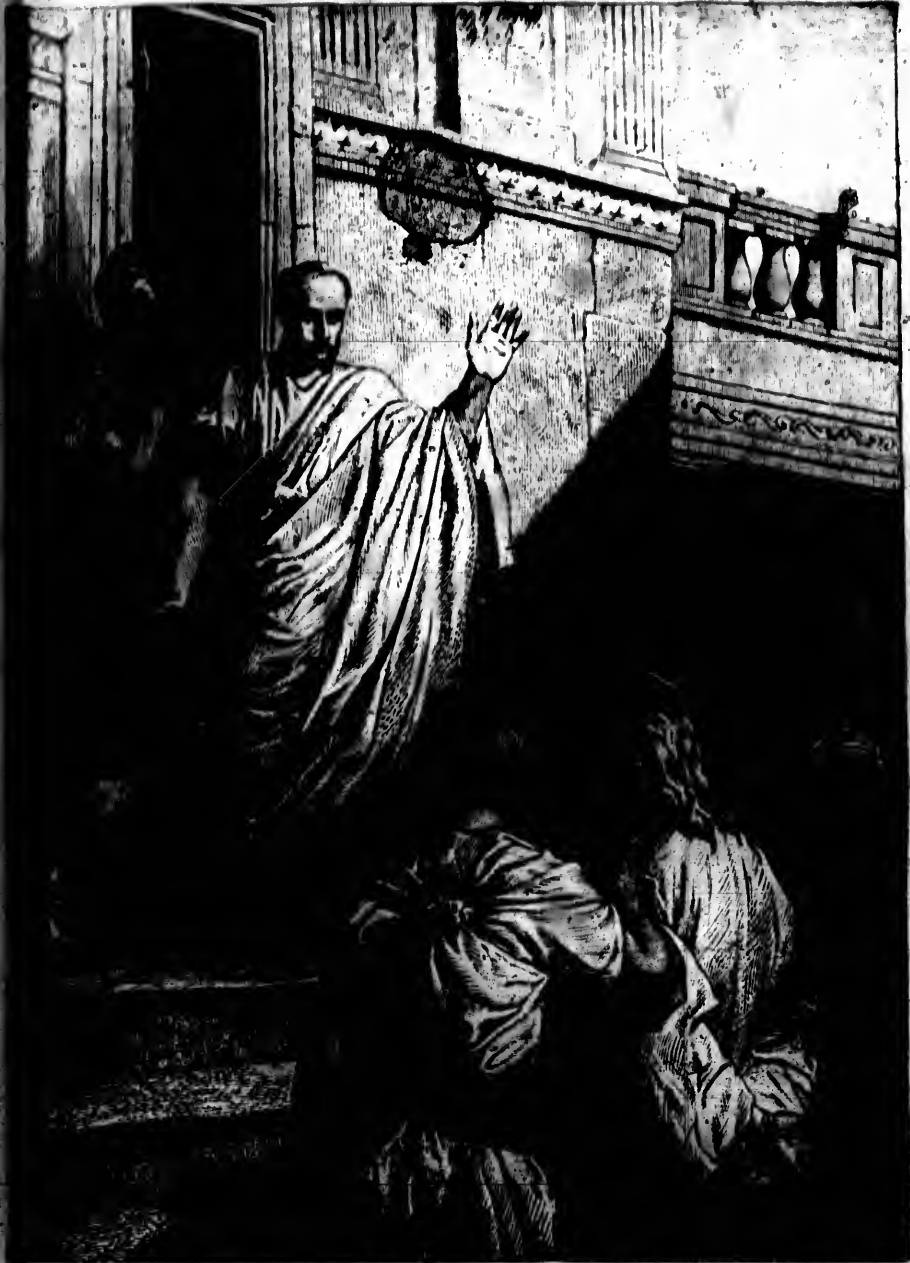
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the complete fulfilment and perfect ideal of these predictions, types, symbolic institutions, and the ardent anticipations that characterized the entire literature.

There is, therefore, no more interesting question than whether Christ was the prophetic Messiah—God in Christ making a more perfect revelation of Himself to man. Our contention in the following chapters will be in maintaining the affirmative of this proposition.

Mr. Ingersoll, in his attacks on Christianity in a recent lecture, has indulged in harsh criticisms of Christ's character and teachings. It is, however, a source of sweet comfort to the believers in Christianity that Mr. Ingersoll stands solitary and alone even among atheists and skeptics in the theories he advances. As conclusive evidence of which, we shall briefly review the unapproachable character and teachings of Christ as acknowledged by the most learned infidels and skeptics, as well as others.

When Christ was arraigned before Pilate, the governor's wife sent him the following startling message:

"Have thou nothing to do with this just man, for I have suffered many things this day in a dream because of Him."

When Pilate saw that he could not appease the excited populace who were clamoring for Christ's execution, "he took water and washed his hands before the multitude, saying, 'I am innocent of the blood of this just man; see ye to it!'"

Judas, the apostle who betrayed Christ, when he learned of his condemnation, cast at the feet of the priests the thirty pieces of silver received for his betrayal, saying:

"I have sinned in that I have betrayed the innocent blood."

Spinoza, the great Jewish philosopher, forcibly said:

"Christ was the temple of God, because in Him God has most fully revealed Himself."

Rousseau, the famous French philosopher, in discussing the superiority of Christ's teachings as compared with those of the philosophers, said:

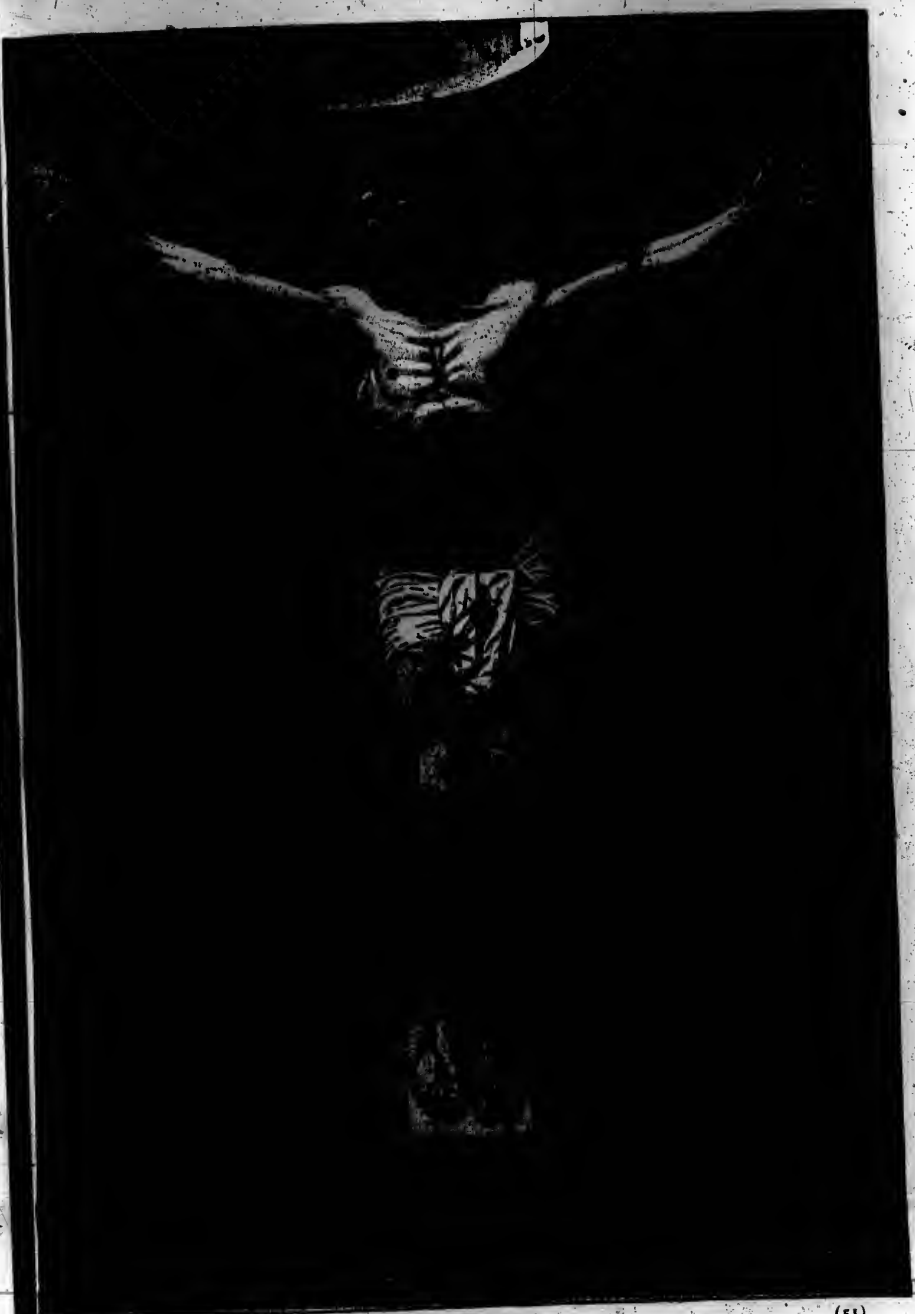
"I will confess to you that the majesty of the Scriptures strikes me with admiration, as the purity of the Gospel has its influence on my heart. Peruse the works of our philosophers with all their pomp of diction; how mean, how contemptible are they compared with the Scriptures! Yea, if the life and death of Socrates were those of a man, the life and death of Jesus were those of a God. Shall we suppose the evangelic history a mere fiction? Indeed, my friend, it bears no mark of fiction. On the contrary, the history of Socrates, which no one presumes to doubt, is not so well attested as that of Jesus Christ. The marks of its truth are so striking and inimitable that the inventor would be a more astonishing character than the hero."

F. Pecaut, the skeptical French author, in discussing the person of Christ, said:

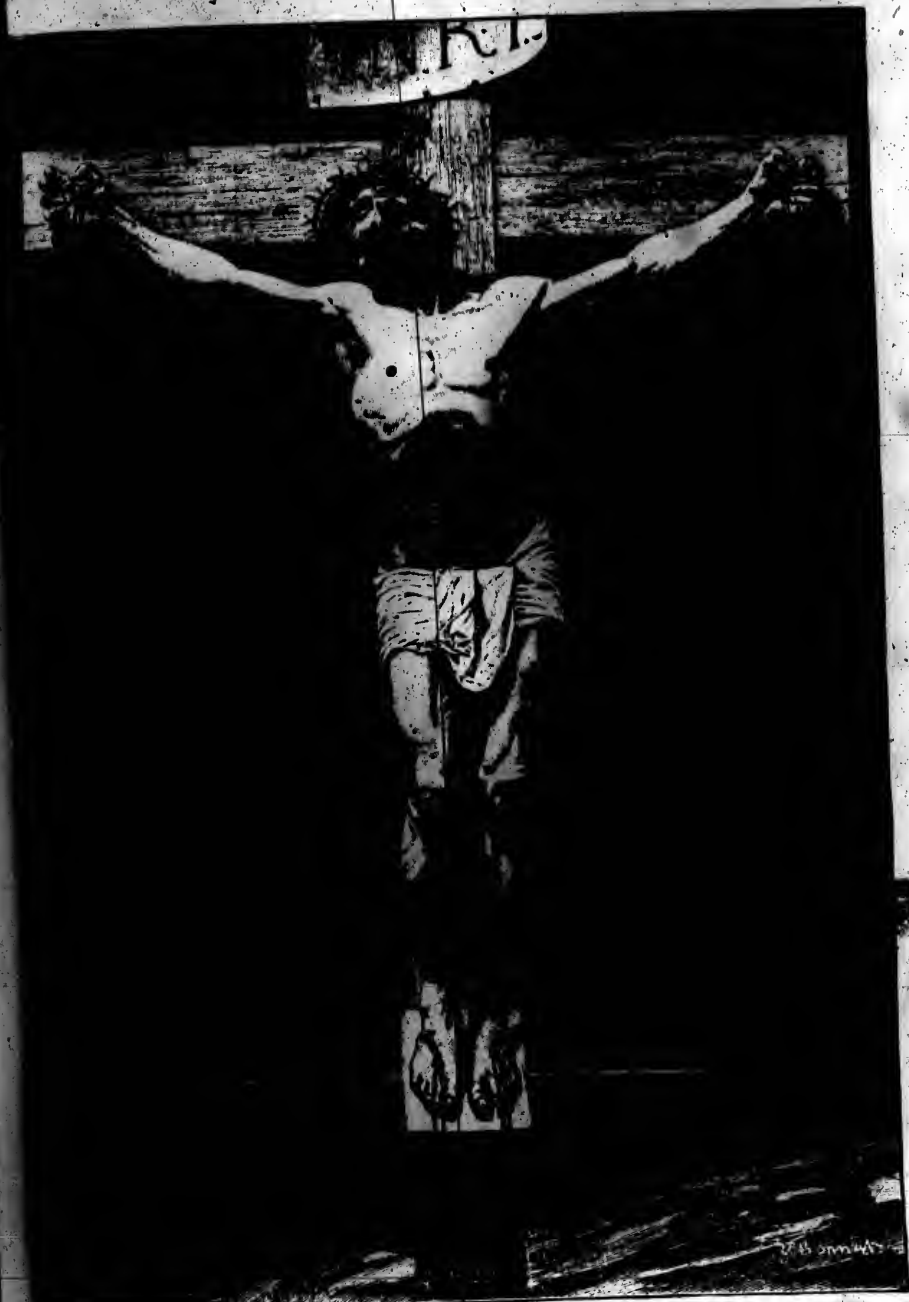
"To what height does the character of Jesus Christ rise above the most sublime and yet ever imperfect types of antiquity! What man was ever known to offer a more manly resistance to evil? Where is such a development of moral power united with less severity? Was there ever one seen who made himself heard with such royal authority? And yet no one ever was so gentle, so humble, and kind as He. What cordial sympathy at the sight of misery and the spiritual need of His brethren! And yet, even when His countenance is moistened by tears, it continues to shine in indestructible peace. In His spirit He lives in the house of His heavenly Father. He never loses sight of the invisible world, and at the same time reveals a moral and practical sense possessed by no son of the dust. In what great brilliancy and wonderful magnificence He appears to the spirit which is open to wisdom! On our part we do more than esteem Him; we offer Him love."

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THE CHRIST.
(From the Painting by M. Bonat, Paris Salon.)



THE CRUCIFIXION
From the Pentecost by M. Bonaf, Paris Salon

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Goethe, the most universal and the most highly cultivated of the poets, who was an honest, serious doubter, said :

" I consider the gospels to be thoroughly genuine, for in them there is the effective reflection of a sublimity which emanated from the person of Christ ; and this is as divine as ever the divine appeared on earth. * * * No matter how much the human mind may progress in intellect, real culture, in the science of nature, in breadth, in depth, it will never be able to rise above the elevation and moral culture of Christianity as it shines forth in the gospels."

Thomas Carlyle calls Jesus "our divinest symbol," and farther says :

"Higher has the human thought not yet reached. A symbol of quiet perennial, infinite character, whose significance will ever demand to be anew inquired into and anew made manifest."

Dr. Palus, a rationalistic skeptic, in discussing the character of Jesus, said :

"Believe me that I never look upon the Holy One upon the cross without sinking in deep devotion before Him. No, He is not a mere man, as other men. He was an extraordinary phenomenon, altogether peculiar in His character, elevated high above the whole human race, to be admired—yea, to be adored. Christ is a miracle, a meteoric stone which has fallen down between our two ages of the world."

David Friedrich Strauss, a follower of Dr. Baur, the founder of the Tübingen school of pantheistic or rationalistic skepticism, who was a finished scholar, and a doctor of philosophy in Baur's school, while discussing the divinity of Christ has been forced to admit as follows :

"If in Jesus the union of the self-consciousness with the consciousness of God has been real, and expressed not only in words but actually revealed in all the conditions of His life, He represents within the religious sphere the highest point, beyond which posterity cannot go—yea, whom it cannot even equal—inasmuch as every one who hereafter should climb the same height could only do it with the

help of Jesus, who first attained it. As little as humanity will ever be without religion, as little will it be without Christ; for to have religion without Christ would be as absurd as to enjoy poetry without regard to Homer or Shakespeare. And this Christ, as far as He is inseparable from the highest style of religion, is historical, not mythical; is an individual, no mere symbol. To the historical person of Christ belongs all in His life that exhibits His religious perfection, His discourses, His moral action, and His passion. * * * He remains the highest model of religion within the reach of our thought, and no perfect piety is possible without His presence in the heart."

Ernest Renan, whom Mr. Ingersoll recently, in a biographical sketch of his life, eulogized as one of the greatest skeptical philosophers of this age, in discussing the grandeur of Christ's character and teachings, said:

"Jesus cannot belong exclusively to those who call themselves His disciples. He is the common honor of all who bear a human heart. His glory consists not in being banished from history: we render Him a truer worship by showing that all history is incomprehensible without Him. * * * Christ for the first time gave utterance to the idea upon which shall rest the edifice of everlasting religion. He founded the pure worship of no age, of no clime, which shall be that of all lofty souls to the end of time. * * * If other planets have inhabitants endowed with reason and morality, their religion cannot be different from that which Jesus proclaimed at Jacob's well. The words of Jesus were a gleam in the thick night. It has taken eighteen hundred years for the eyes of humanity to abide by it; but the gleam shall become the full day, and after passing through all the cycles of error, humanity will return to these words as to the immortal expression of its faith and its hopes. * * * Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; His legend will call forth tears without end. His suffering will melt the noblest hearts; all ages

will proclaim that among the sons of men there is none born greater than Jesus."

The great skeptical historian, Lecky, in his history of European morals, differing widely with the theories recently advanced by Mr.

Ingersoll, said: "It was reserved for Christianity to present to the world an ideal character, which through all the changes of the eighteenth centuries has inspired the hearts of men with an impassioned love, has shown itself capable of acting on all ages, nations, temperaments, and conditions; has been not only the highest pattern of virtue, but the strongest incentive to its prac-



I THAT SPEAK UNTO THEE, AM HE.

tice, and has exercised so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists.

Theodore Parker, in arguing against the total denial of the existence of Jesus, which no sane man ever ventured upon, supplies an argument against the partial denial:

"Measure Jesus by the shadow He has cast into the world—no, by the light He has shed upon it. Shall we be told such a man never lived? The whole story is a lie? Suppose that Plato and Newton never lived. But who did their works and thought their thoughts? It takes a Newton to forge a Newton. What man could have fabricated a Jesus? None but a Jesus."

Even Renan himself, unmindful of his theory in his "Life of Jesus," Chapter XXXIII., page 367, says:

"Far from having been created by His disciples, Jesus appears in all things superior to His disciples. They, St. Paul and St. John excepted, were men without talent or genius. Upon the whole, the character of Jesus, far from having been embellished by His biographers, has been belittled by them."

Goethe, in acknowledging the genuineness, credibility, and incomparable majesty of the gospels, makes the following truthful remarks:

"The mighty power of these books and their accounts have been tested and proved. They have overcome paganism; they have conquered Greece, Rome, and barbarous Europe; they are in the way of conquering the world. And the sincerity of the authors is no less certain than the power of the books. We may contest the learning and critical sagacity of the first historians of Jesus Christ, but it is impossible to contest their good faith. It shines from their works; they believed what they said; they sealed their assertions with their blood."

Theodore Keim, in discussing the character of Jesus, remarked:

"The person of Jesus is not only a deed among the many deeds of God, but the peculiar work, the specific revelation of

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God. * * * Christianity is the crown of the creations of God, and Jesus is the chosen of God, His Image, His Darling, His World-guide and World-shaper in the history of mankind. He is the rest, and He is the fly-wheel of the history of the world."

Miss Frances Power Cobb, author of "Broken Lights," in discussing the present condition and future prospects of religious faith, while denying the divinity of Christ, declares :



TWO PAGES OF AN ANCIENT SCROLL.

"One thing, however, we may hold with approximate certainty, and that is that all the highest doctrines, the purest moral precepts, the most profound spiritual revelations recorded in the gospels, were actually those of Christ Himself. The originator of the Christian movement must have been the greatest soul of His time, as of all time. * * * The view which seems to be the soul-fitting one for our estimate of the character of Christ is that which regards Him as the great regenerator of humanity. His coming was to the life of

humanity what regeneration is to the life of the individual. This is not a conclusion doubtfully deduced from questionable biographers, but a broad, plain inference from the universal history of our race. We may dispute all details, but the grand result is beyond criticism. The world has changed, and that change is historically traceable to Christ."

Notwithstanding Mr. Fingersoll's unfounded criticisms, the life, character, and teachings of Christ will ever remain the noblest and most fruitful study of man. It is admitted even by those of other faiths that He was the greatest of teachers. The Mohammedan world spoke of Him as the Messiah, and acknowledged His superiority above all the prophets. The Hebrews almost universally express admiration for His lofty character and teachings. Intellectuals like those of Napoleon, Galileo, Kepler, Shakespeare, Bacon, Newton, and Milton "set the name of Jesus above every other."

Napoleon, in discussing the divinity of Christ with General Bertrand at St. Helena, said:

"I know men; and I tell you that Jesus Christ is not a man. Superficial minds see a resemblance between Christ and the founders of empires and the gods of other religions. That resemblance does not exist. There is between Christianity and whatever other religions the distance of infinity."

He then compared Christ with himself and with the heroes of antiquity, and showed how Jesus far surpassed them all.

"I think," said Napoleon, "that I understand somewhat of human nature; and I tell you all these were men, and I am a man, but not one is like Him. Jesus Christ was more than man. Alexander, Cæsar, Charlemagne, and myself founded great empires, but upon what did the creations of our genius depend? Upon force. Jesus alone founded His empire upon love, and to this very day millions would die for Him."

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CHAPTER II.

THE EVIDENCE OF A PROGRESSIVE SUPERNATURAL REVELATION.



CHRISTIANITY is unlike all other religions.

It is not a compilation of purely dogmatic statements, nor an embodiment of truths elaborated by its founders, teachers and leaders. The essence of Christianity is found in its historic life, in the gradual unfolding of the divine on the sphere of the human.

In these several particulars, the Christian religion presents a marked contrast with all other moral and religious systems.

As a plant, it has grown and developed through the centuries in successive stages, in analogy with the modern theory of continuity in nature.

No truth is more capable of verification than that the several parts of the Bible were not only the work of different authors, but that they were in some instances written at intervals of one or more centuries, and are linked together by a series of progressive revelations, each having grown out of that which preceded it without a break in the chain of continuity.

As doubt and confusion have been created by the various creeds and systems of theology that have been presented by the different Christian denominations, it is of the greatest importance that we keep before us the fact that there is a marked difference between Christianity as a divine revelation, and Christianity as a

theology formulated out of its data and teachings as presented in the several conflicting creeds.

In the following pages we undertake to demonstrate that Christianity is a divine revelation, and that it has been gradually revealed to man as he has advanced in civilization and the capacity to comprehend it. In its beginning Christianity was not presented to all nations alike; but God, appreciating the task that He had undertaken in educating the human family against the pernicious



THE OAK OF ABRAHAM.

effects of idol worship, and in attracting their attention to the supreme importance of worshipping the one true God, selected Abraham and entered into a covenant with Him to bless the nations and families of the earth through the seed of Isaac.

This view is sustained not only by the authors of the various books of the Old Testament, but by those of the New Testament as well—by the teachings of Jesus Christ and by the progressive light that has emanated from them.

St. John affirms that "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without



THE SON OF MAN APPEARING IN THE CLOUDS OF HEAVEN

Him was not anything made that was made. In Him was life, and this life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. And the Word was

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made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father."

Jesus Christ, in declaring his pre-existence and divinity, said: "Before Abraham was, I am." And in referring to the progressive light and energizing effect of His life, He compared His work, influence, and kingdom in its beginning to a mustard-seed, saying in substance that it would gradually embrace all nations, and that in its triumphant progress, peace and righteousness would finally be achieved.

In presenting the evidence that sustains this contention we shall not enter into any extended discussion of the Christian theory of the plenary inspiration of the Bible. Neither shall we undertake to show that, notwithstanding it was written by imperfect and fallible men, it is absolutely free from any inaccuracies or historical errors; not whether as a matter of fact the sun and moon obeyed the command of Joshua; whether a fish, by divine direction, rescued Jonah from the perils of the sea, or whether he was rescued by some other intervention. The truth or falsity of these questions does not materially detract from, affect, or impair the evidential force of the argument that maintains Christianity as a divine revelation.

Nor is this argument affected by the question as to whether Moses wrote the Pentateuch in its present form, or whether subsequent to his death it was compiled from his teachings and from other sources; whether the Book of Daniel was written by the prophet Daniel or by some one who succeeded him; whether the writings of Isaiah were composed at different times—one part at an earlier, and the other at a later date.

Neither singly nor combined are these or any of the other similar questions that have so long worried theologians of any special importance in settling the question of all questions, whether Christianity in its growth and progress is or is not a divine revelation.

The ascertainment of the truth of these disputed and vexed questions is undoubtedly of special interest to the theologian, but in

tracing the evidence that maintains Christianity as a divine revelation these questions are of minor importance.

In the beginning of this discussion, we may concede that it would be impossible to inspire universal faith in the Old-Testament



DANIEL INTERPRETING NEBUCHADNEZZAR'S DREAM.

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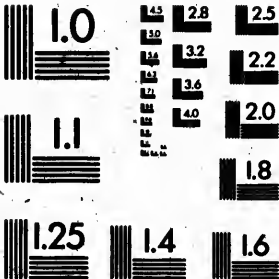
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We, however, urge that, when the combined evidential force of the Old Testament is considered in connection with the New Testament and with the energizing moral force that has sprung from Christ's life, we shall have developed an invincible chain of evidence that conclusively establishes Christianity as a divine revelation.

Beginning with God's covenant with Abraham to bless the families of the earth, we shall trace Him at work through the centuries without a break in the chain of evidence.

In the fifteenth chapter of Genesis it is stated that God informed Abraham his seed would be carried into a strange land and there remain for four generations. This implies, when read in connection with other covenants and conversations with Abraham, that the work of blessing the families of the earth would not be attained in one generation, but would be accomplished by a more gradual revelation, in harmony with the operations of the other progressive laws of nature.

It is alleged that after Abraham's death God said to Isaac: "I will perform the oath which I swore unto Abraham thy father. * * * In thy seed shall all the nations of the earth be blessed."

To Jacob, the son of Isaac, He said: "I am the Lord God of Abraham, thy father, and the God of Isaac. * * * In thy seed shall all the families of the earth be blessed."

History informs us that the seed of Isaac was carried into proud and idolatrous Egypt, and there remained for four generations; that God appeared in a flame of fire out of a bush and said: "Moses, Moses, * * * draw not hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. * * * I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. * * * I have surely seen the affliction of My people which are in Egypt; * * * and I am come down to deliver them out of the hand of the Egyptians. * * * Come, now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people, the children of Israel, out of Egypt."

Moses replied: "Who am I, that I should go unto Pharaoh?"

God answered: "Certainly I will be with thee. * * * Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burden of the Egyptians; * * * and I will



PHARAOH ENTREATING MOSES.

redeem you with a stretched-out arm, and with great judgments; and I will take you to me for a people, and I will be to you a God, * * * and I will bring you unto the land concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob."

It is alleged that Moses led the Hebrews to Sinai, where, under divine guidance, he educated them to cease the worship of idols, and to worship the God of their fathers; that God gave to him the Ten Commandments, and inaugurated sacrificial worship; that Moses for forty years instructed this people, and that after his death, Joshua, Manoah, Gideon, Samuel, David and others in successive generations during the development of the Old - Testament dispensation appeared and claimed to be divinely called prophets and teachers.

Skeptics, however, to avoid the evidential force of this history, have denied its truth; but these denials are confronted with the cogent facts that this nation had perfect faith in the sincerity of these prophets and their teachings, and with the farther fact that if there had been any collusion in this alleged revelation and in the testimony of these witnesses, or if their testimony had been false, it could easily have been detected and exposed.



MOSES AND THE TABLET.

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SARAI AND HAGAR THE BOND MAID.

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other internal evidence, that, when applied to subsequent and admitted history, confirms the testimony of these many witnesses.

It relates prophecies concerning Ishmael and Isaac, and events that were to occur in the future, that subsequent history, by a reflex evidential force, fulfils and sustains. The result of these prophecies could not have been foreseen by human intelligence without divine aid. It is evidentially clear that the alleged covenant and promise concerning Ishmael and Isaac had reference to their posterity as much as it did to them.

The angel of the Lord said to Hagar: "Return unto thy mistress, and submit thyself under her hands.

* * * I will mul-

tiple thy seed exceedingly, that it shall not be numbered for multitude. * * * I will make Ishmael a great nation."

When God entered into His covenant concerning Isaac that disinherited Ishmael, Abraham prayed to God, saying: "O that



HAGAR AND ISHMAEL SENT OFF.

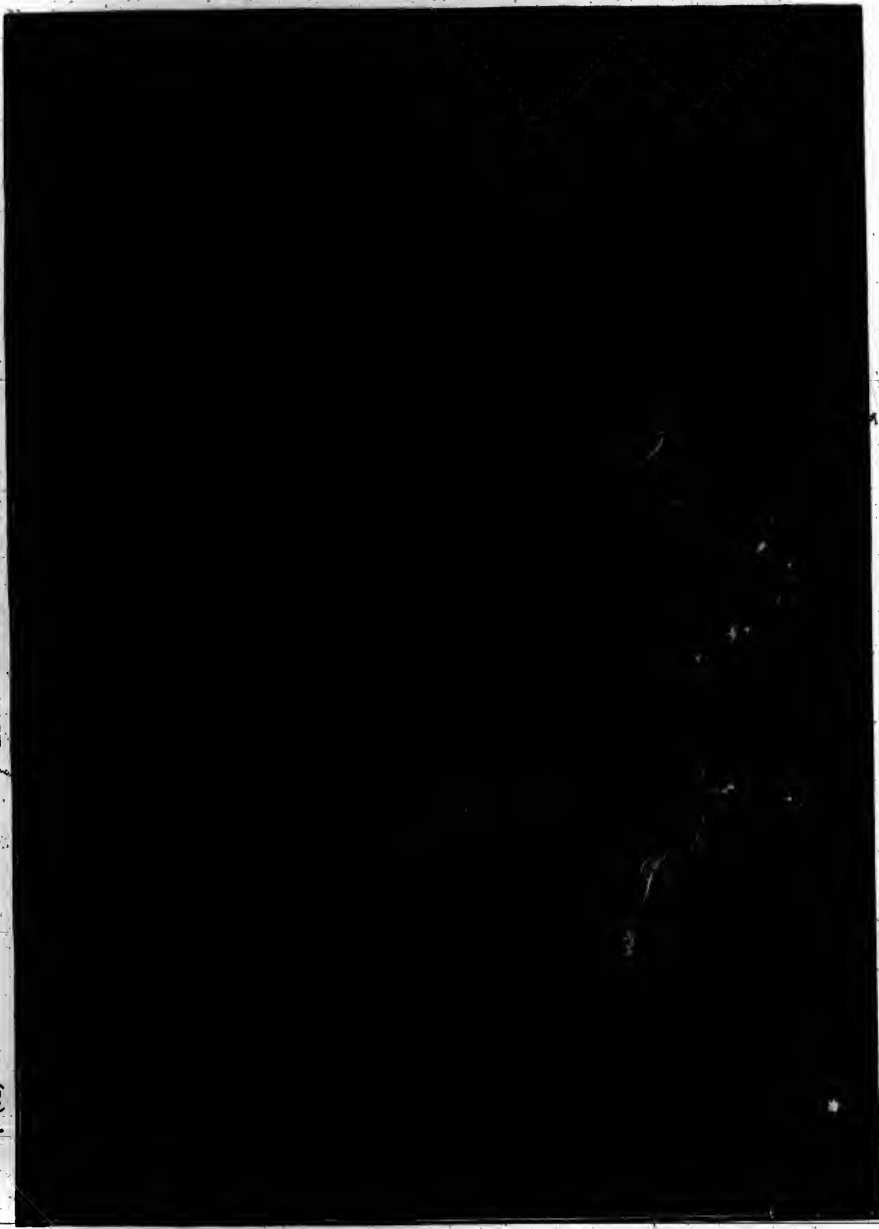
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Ishmael might live before thee!" God answered: "As for Ishmael, I have heard thee. Behold, I have blessed him and will make him fruitful and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation." The Lord directed Abraham to grieve not, but do as Sarah had commanded, "for in Isaac shall thy seed be called. And also of the son of the bondswoman will I make a nation, because he is of thy seed."

When these different covenants and promises are construed in connection with each other, it is clear that they had special reference to Ishmael's posterity; and four thousand years of unbroken history confirms their truth.

Ishmael and his immediate descendants lived in a tribal relation in tents and huts. He was circumcised at thirteen years of age, and his children and their children have continuously followed the same example. He had twelve sons, each of whom became rulers of different tribes. They have always lived in tribes; they were bound together in the most sacred confederacy; they have maintained their independence, and as a nation have never been conquered, while the Egyptians, Assyrians, Babylonians, Phœnicians, Greeks, Romans, Medes, Persians, and all other nations and empires that came into existence during the development of the Old-Testament dispensation have perished, dissolved, and passed away before the advancing armies and powers of other nations, and are to-day known only in history. Ishmael's seed have developed in numbers as the stars of heaven, and into a mighty nation which has been protected, as it would appear, by strong supernatural intervention.

When these prophecies concerning Ishmael and his posterity and their confirmation are considered in connection with the covenant to bless the nations and the families of the earth through the seed of Isaac, which striking promise has been fulfilled, the evidence becomes morally conclusive. In the light of history, the skeptic admits:

That Christ by lineal descent sprang from the seed of Isaac, and that His extra-human life, teachings, and influence have done more to elevate, refine, and bless humanity than all the other combined influences and teachings of earth; that He is to-day regarded as the greatest historical character the world has ever produced; that no history of any civilized nation for centuries has been written without Christ's religion figuring in it more extensively than any other influence.

Christ has entered into history, into legislative enactments, into arts, music, poetry, sculpture, painting, and philosophy, and into the hearts and brains of more men, women and children than any and all other characters that have ever existed. Wherever He and His influence have penetrated, the human family has been refined, elevated and blessed.

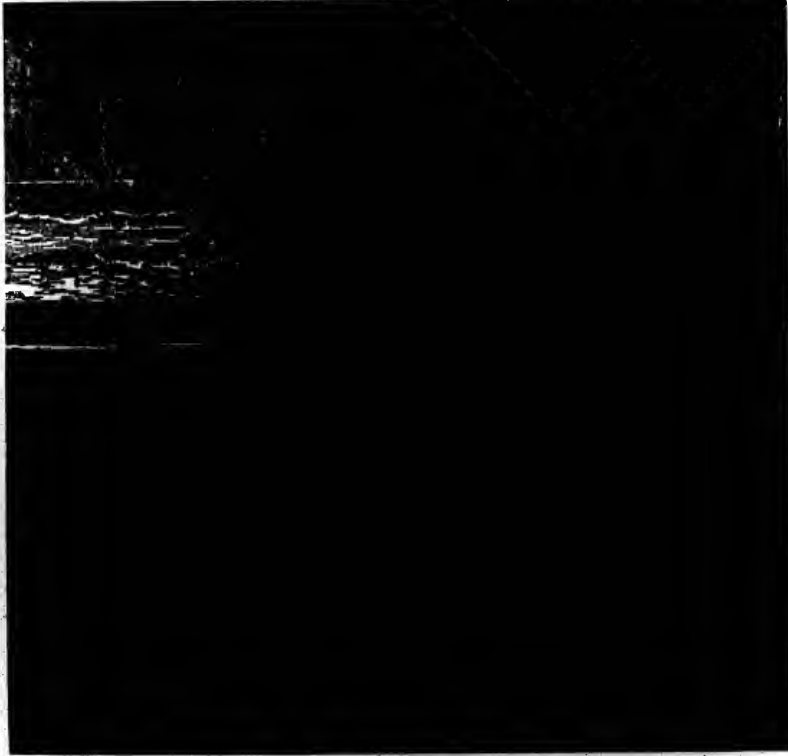
The reflex evidential force of these admissions and established truths sheds a halo of light and glory upon these alleged prophecies and this history. Especially is this true when the evidence is considered in connection with Christ's solemn declarations that He is the "only begotten Son of God"; that "Before Abraham was, I am. * * * Abraham saw My day and was glad." This means that He, Christ, had existed prior to Abraham, and that Abraham had been informed of His dispensation as God incarnate, who would bless and elevate humanity.

How did Abraham see Christ's day and rejoice? The narratives are meager, but they tell us that God appeared to Abraham on several occasions and conversed with Him concerning this matter. When these narratives are read in the light of history, it becomes clear and manifest that the angel of the Lord often talked concerning these matters not only with Abraham, but also with Isaac, Jacob, Moses, and others.

The evidence to this effect is clear when it is considered in the light of Jacob's prophecy declaring that "the scepter will not depart

from Judah, nor her lawgivers from between her feet, until the coming of Shiloh, and unto him shall the gathering of the people be."

In the interpretation of this remarkable prophetic utterance it is essential that we bring to our aid a few admitted historical facts :



JACOB WRESTLING WITH THE ANGEL.

First. The word "Shiloh" means peace; and Christ, the coming Messiah, was prophetically referred to in the Old Testament as the "Prince of Peace."

Second. It is an admitted fact that the tribe of Judah was not entirely deprived of her scepter and lawgivers until after Christ's

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appearance and the destruction of Jerusalem by Titus, which latter event occurred about forty years subsequent to the crucifixion.

In view of these undisputed facts, it is evident the prophet's meaning was that the scepter would not depart from Judah, nor her lawgivers from between her feet, until the coming of Christ, the "Prince of Peace." The prophecy is meaningless unless this interpretation is correct. It was uttered more than two thousand years before Christ's appearance, and its perfect fulfillment, when weighed in connection with the other facts herein referred to, raises a strong presumption that God did appear to converse with the patriarchs, as related.

The evidence confirming the truth of these records, covenants, and promises continues in its cumulative force. Moses claimed that he talked with and was personally instructed by God. These are awful assertions; yet we submit that no reasonable, unprejudiced man can read his prophecies, that give with accuracy and minuteness the history, to occur centuries afterward, of this race and nation of people, and doubt any claim that he asserted concerning his personal contact with God.

In the twenty-eighth chapter of Deuteronomy is related an account that Moses gave in calling the attention of this people to the consequences that would follow their disobedience. He prophetically said:

"Thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters. * * * The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, * * * for she shall eat them for want of all things secretly in the siege and straitness wherewith thine enemy shall distress thee in thy gates."

This wonderful prophecy was fulfilled in the siege of Jerusalem by Titus. Josephus, in giving an account of it, tells of parents eating their children, and of a noble woman who was rich and delicate

killing and eating her suckling child. In Josephus' account of this woman, he says, when she had boiled and eaten half of it, she covered it up and ate the rest for another meal.

Moses said: "Ye shall be left few in number, whereas ye were as the stars of heaven for multitude." Josephus, in his account of this siege, says: "An infinite multitude perished by famine, and of the great number who had assembled in Jerusalem more than a million were destroyed."

In Deuteronomy xxviii, 68, Moses prophetically declared: "And the Lord shall bring thee into Egypt again with ships, * * * and there ye shall be sold unto your enemies for bondmen and bondwomen."

It is related by Josephus that, when Jerusalem was taken by Titus, the captives over seventeen years of age were carried in ships to Egypt and were bound there at work—those under this age were sold; but so little care was taken of them, that eleven hundred thousand perished for want of food. Others were sold, with their wives and children, at the lowest prices, there being many to be sold and but few purchasers.

Again Moses said: "And it shall come to pass that as the Lord rejoiced over you to do you good and to multiply you, so the Lord will rejoice over you to destroy you and to bring you to naught; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other." "And thou shalt become an astonishment, a proverb, and a by-word among all nations whither the Lord shall lead thee. * * * And yet, for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly and to break My covenant with them; for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord."

This startling prophecy is being fulfilled to-day to the letter, confirming Moses' testimony to the effect that God had called him to lead and instruct His people.

Continuing this prophetic description, Moses said that notwithstanding these afflictions God would not utterly forsake and destroy them because of His covenant which the Lord their God had made with Abraham, Isaac and Jacob.

In confirmation of this ancient prophecy, God's chosen people, the Hebrews, fled in haste from Judah, the promised land, and were scattered throughout every nation of the earth, and during all succeeding centuries they have been looked upon as a by-word, a proverb, an amazement and a reproach; yet as a people they have miraculously preserved their identity and nationality.

In this and other prophecies and declarations we have strong evidence that sustains the theory that this race of people has been blessed by divine guidance and protection. From a financial standpoint, the Hebrews have exhibited more thrift and prosperity, according to numbers, than any other race of people; and in comparison with other nationalities, proportionately fewer of them have committed suicide or been hung, or have been convicted and sent to the penitentiary, or have become inebriates, beggars, or tramps; and fewer of their women have fallen.

While it is true that they have not generally accepted Christ's teachings as to the universal fatherhood of God and the brotherhood of man, yet between themselves they exhibit many beautiful acts of charity and self-sacrifice. They are indeed brothers to each other in hours of adversity and affliction.

It is an uncontroverted fact that they have been scattered in fulfillment of this prophecy: as they have journeyed through the world they have been living witnesses to the fact that there is but one God, the God of Abraham, Isaac, and Jacob, and that all idol worship is debasing and corrupting.

Among the gentile world they have stood firm and unshaken, as a beacon pointing from idolatrous worship to the worship of the one true God, the God of their fathers. God has not forsaken and



SIEGE OF JERUSALEM.

utterly destroyed them. And if the Christian world would, in a spirit of charity, extend to them the olive branch of peace, many, if not all, would accept Jesus Christ as the Messiah.

Not only Moses, but David, Jeremiah, Isaiah, Daniel and other prophets, who claim to have been divinely called instructors to aid in educating this people in the work of a supernatural revelation, present strong evidence to confirm their testimony.

After God's covenant with Abraham, this nation looked forward with bright hopes and ardent anticipations to the coming of a "Messiah." The Messianic prophecies cover a period of over fifteen centuries. The dying Jacob looked forward to a coming Shiloh, the Prince of Peace. Balaam sings of a coming star out of Jacob and a scepter out of Israel. David, Isaiah, and other prophets describe the coming of a "Messiah" in the form and likeness of man, whose reign of universal peace would be perpetual in blessing the families of the earth.

When all these prophecies are considered in their combined evidential force, it will be seen that they describe in minute detail Christ's birth, birthplace, divine life, character, teachings, triumphant death and glorious resurrection. They give a perfect picture of His life history as we have it portrayed in the New Testament, which was written not less than two hundred years after the Old-Testament prophecies had ceased, and more than two thousand years after they had commenced.

In the second Psalm, we have the Immaculate Conception and the birth of Christ referred to; then a "Son" "begotten": the heathen given to Him for His possession, and kings' and kingdoms' attention called to Him as the Son of God.

In the forty-fifth Psalm, Christ, His coming and reign, are characterized and described as a divine King, reigning among men and blessed by God forever. "For He is thy Lord, and worship thou Him. * * * I will make Thy name to be remembered in all generations; therefore, shall the people praise Thee forever and ever."

In the seventy-second Psalm, His life-work and the extent of His kingdom is given: "He shall have dominion also from sea to

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sea, and from the river unto the ends of the earth. * * * His name shall endure forever: His name shall be continued as long as the



THE ANNUNCIATION.

sun, and men shall be blessed in Him; all nations shall call Him blessed."

In the third chapter of Malachi, the prophet declares that the word of the Lord came unto him, saying: "Behold, I will send My messenger, and he shall prepare the way before Me; and the Lord, whom ye seek, shall suddenly come to His temple; even the messenger of the covenant, whom ye delight in. Behold, He shall come, saith the Lord of Hosts."

Isaiah the prophet said: "Comfort ye, comfort ye My people, saith your God. * * * The voice of Him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. * * * And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

When these prophecies are read in the light of John the Baptist as a voice in the wilderness declaring the kingdom of God at hand, and also of his introduction of Christ as the "only begotten Son of God," whose "shoe's latchet" he was "not worthy to unloose," the fitness, fulfillment and evidential force of these prophecies become sacredly manifest.

In the seventh chapter of Isaiah, the prophet, in referring to the Immaculate Conception, says: "Behold, a virgin shall conceive and bear a son, and shall call His name Immanuel," meaning God with us. And in the forty-ninth chapter, in declaring what the Lord had said unto him, he said: "Listen, O Isles, unto me; and hearken, ye people, from afar; the Lord hath called me from the womb; from the bowels of my mother hath He made mention of my name. * * * And said unto me, Thou art My servant, O Israel, in whom I will be glorified."

The prophet Micah says: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting."

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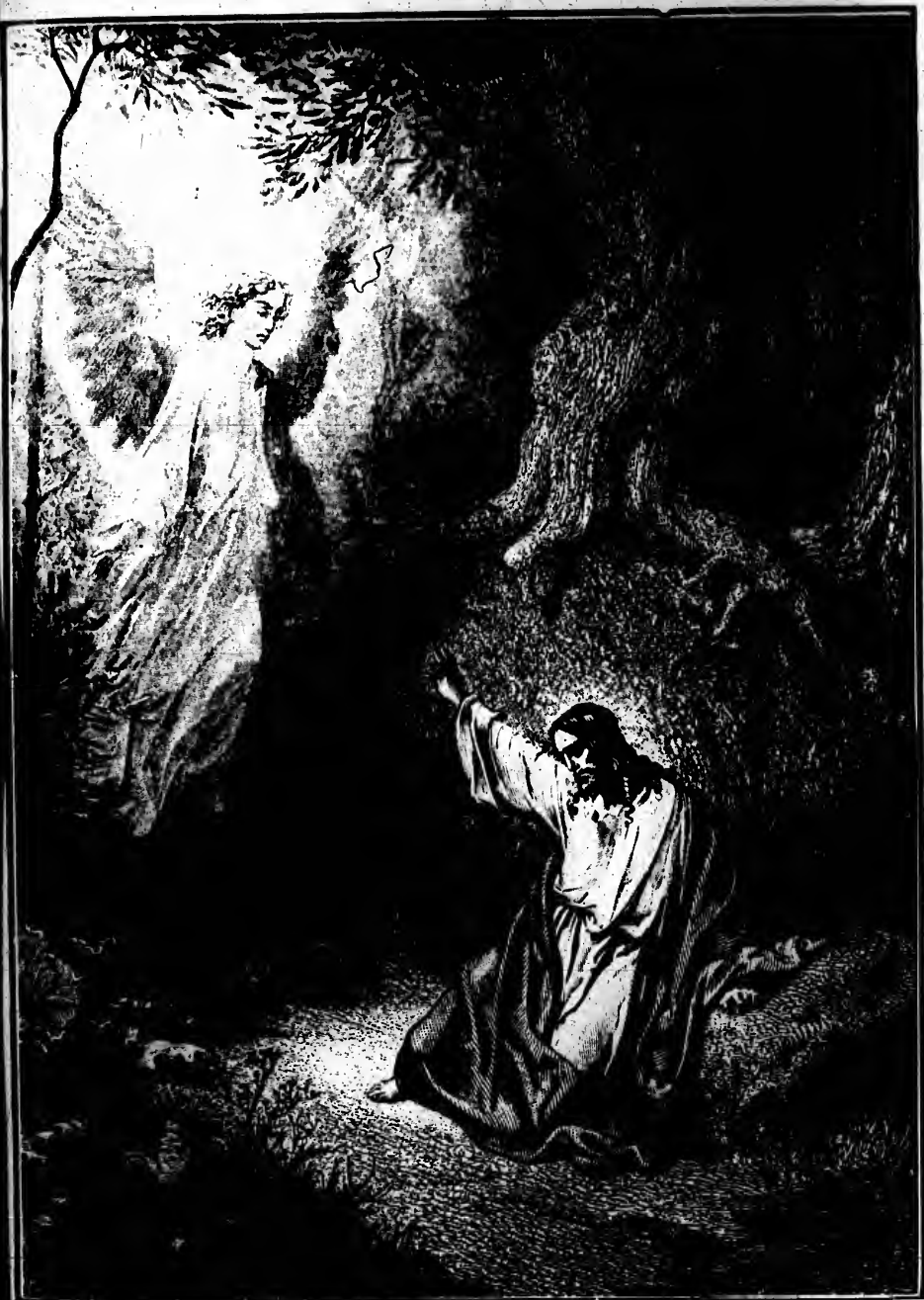
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This unprecedented reference to Him as one "whose goings forth had been from of old, from everlasting," confirms what Christ said of Himself: "I am before Abraham was." Micah not only gives Bethlehem as Christ's birthplace, but announces that He shall "be great unto the ends of the earth."

In characterizing the works of the Messiah, Isaiah, the great prophet, said:

"The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."

The evidential force of this prophecy in the light of Christ's life cannot be overestimated. Isaiah, Daniel, Malachi and others describe Him as coming in the form and likeness of man, but being Lord and God, and bringing with Him peace and righteousness.

In the fifty-third chapter of Isaiah we have a review of the object of Christ's life, His sufferings, crucifixion, and the triumphant issue in His death, referring no doubt to His glorious victory in bursting the shackles of death and in declaring Himself to be the resurrection and the life. The great prophet said:

"Who hath believed our report? and to whom is the arm of the Lord revealed? Surely He hath borne our griefs. He was oppressed, and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter; and as a sheep before His shearers is dumb, so He openeth not His mouth. He was taken from prison and from judgment; * * * He was cut off out of the land of the living; for the transgression of My people was He stricken. And He made His grave with the wicked, and with the rich in His death: because He had done no violence, neither was any deceit in His mouth. * * * He shall see of the travail of His soul, and shall be satisfied."

In the twenty-second Psalm, Christ's exclamation, "My God, my God, why hast Thou forsaken me!" is given.

In the sixteenth Psalm we have this language: "For Thou wilt not leave my soul in hades; neither wilt Thou suffer Thine Holy One to see corruption."

The literature of the Old Testament contains over three hundred well-defined prophecies describing the coming and character of a Messiah and the establishing of a future kingdom of God. Our contention is that in Jesus Christ and His accomplishments we have the full prophetic conception of such a Messiah and kingdom completely and literally realized.

This realization confirms the testimony and assertion of each of the prophets that they had been divinely called, and that their teachings were inspired by the Lord. In the discussion of this question we are not unmindful of the earnest debate that has been and still is going on as to the date and authorship of the Pentateuch and other books of the Old Testament.

These questions, however, cannot possibly affect the evidential value of the prophetic argument, for the conclusive reason that it is universally conceded that the Pentateuch, which contains many of the Messianic prophecies, had been in existence and recognized many centuries—at least from the date of Jeremiah or the reign of King Josiah—without any possible change, until the advent of Jesus Christ.

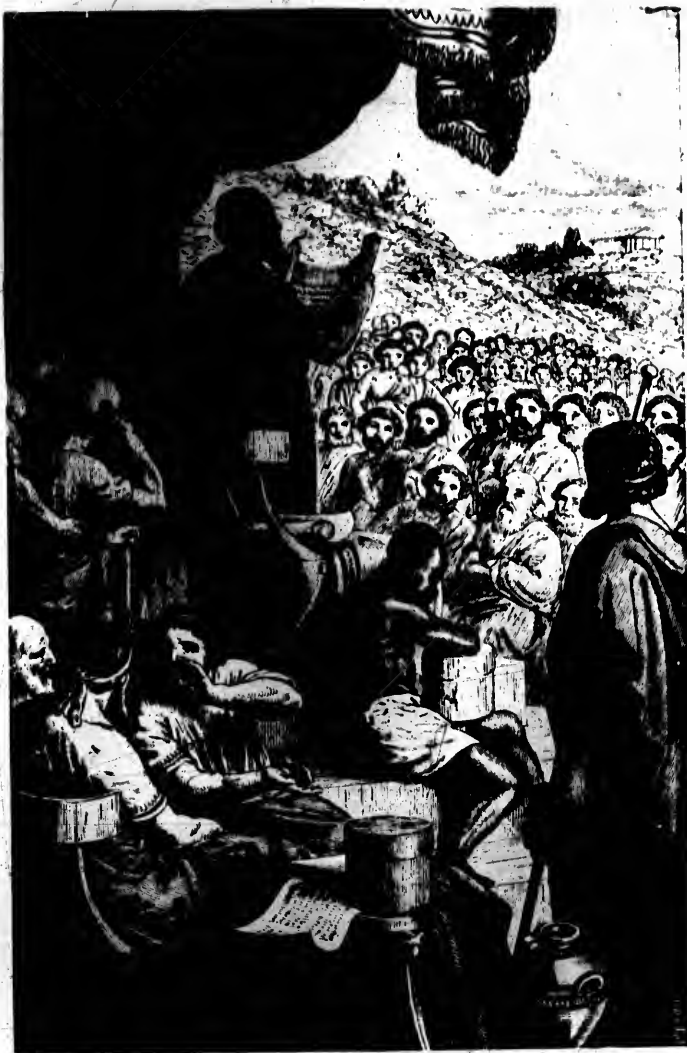
It is also conceded that several other books of the Old Testament, with their present contents, were in existence prior to 600 B. C., and that the entire Old-Testament Scriptures as we now have them had been completed prior to 180 B. C.

Therefore, in considering the evidential force of this argument, the only questions that can possibly be involved are: Do the Old-Testament Scriptures contain clear and explicit predictions of a coming Messiah and of the establishment of His kingdom, and are these predictions realized in the person, work, and Church of Jesus Christ? If so, the inevitable conclusion must be that Christ is the prophetic Messiah, and that Christianity is a divine revelation.

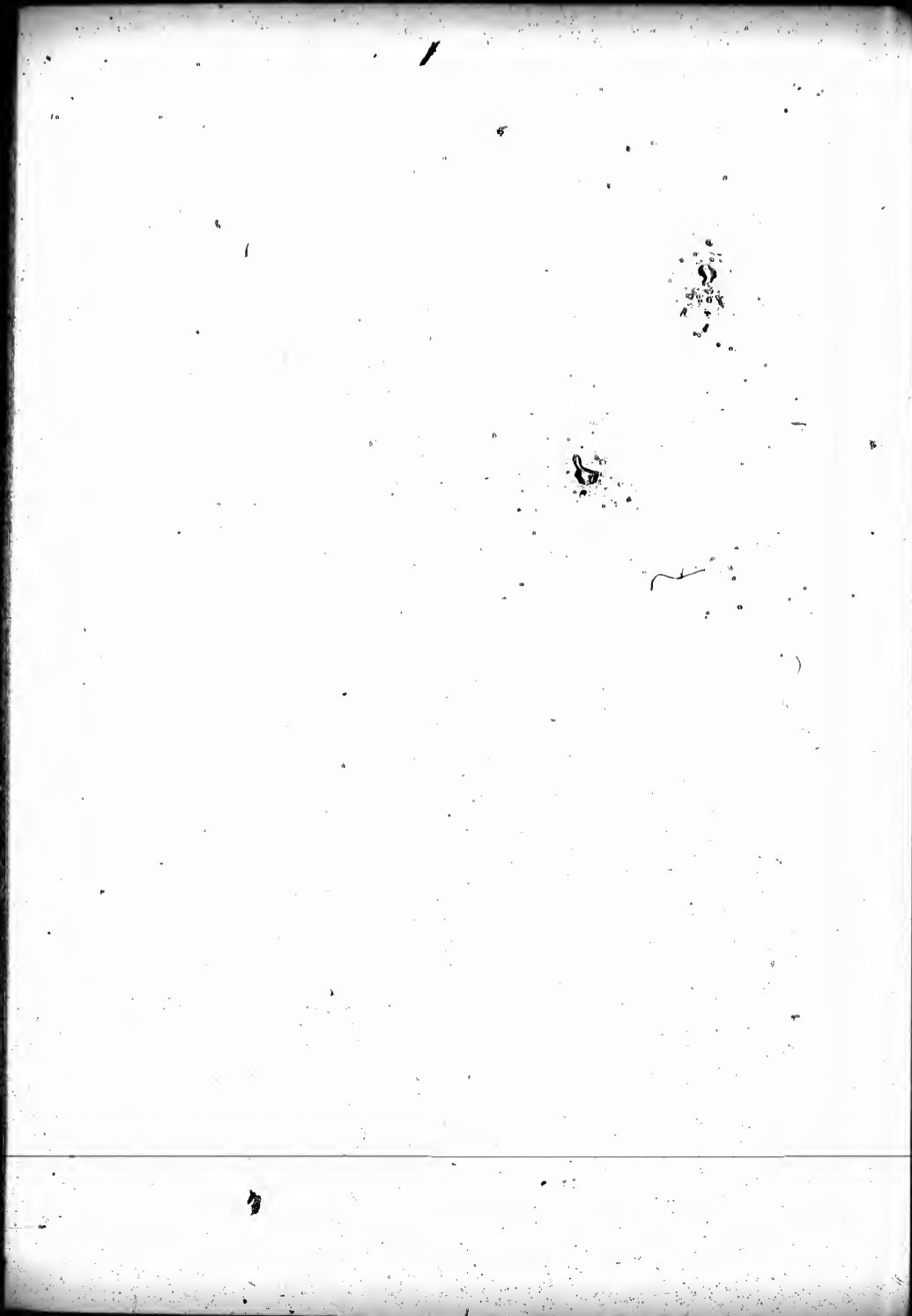
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EZRA READING THE BOOK OF THE LAW. (89)



EZRA READING THE BOOK OF THE LAW.



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It is an uncontroverted fact that the Old Testament, which we hold in our hands and can examine for ourselves, contains many such prophecies. It is no less an admitted fact that several centuries after the utterance of these prophecies a spiritual kingdom, differing in influence and character from all earthly institutions, was actually inaugurated with Jesus Christ as Author, Ruler, and King; and it is admitted that this spiritual kingdom for eighteen centuries has exerted the most potent and beneficent influences that have ever operated on the civilization of man.

We therefore have two admitted facts: First. That the literature of the Old Testament abounds in predictions uttered by various persons and at widely different periods of time, affirming in the most conclusive terms that such a kingdom would be established, with a Messiah as its Author, King, and Ruler. Second. The realization, after the lapse of several centuries, with such fitness and confirmation in their fulfillment as could not possibly have existed without the direction and aid of the supernatural.

It is, we repeat, immaterial whether these predictions were uttered two hundred or two thousand years before the Christian era. In either event, they clearly exhibit the existence and directing force of the supernatural.

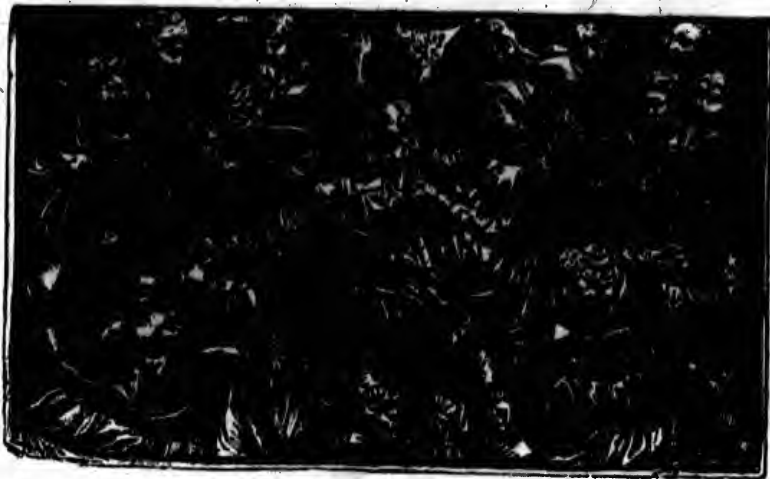
This conclusion is farther corroborated and sustained by the claims of Christ and His disciples that He was the full and perfect realization of the types, shadows, and prophecies of the Old Testament.

Nothing is more certain than that the New Testament is founded on and has grown out of the Old. Christianity has largely grown out of Judaism. Unless the Old Testament had been written, and the miracles it contains had been developed, the New Testament would never have appeared or the claims of Jesus Christ been asserted.

Christianity, therefore, correctly assumes the right to supersede the entire system of the Old Testament on the sole ground that

Jesus Christ is its complete realization, and to such an extent as to largely render it nugatory.

This substitution has been effected wherever the Christian Church has been established, and constitutes a proof that whatever was real in Judaism has been so fully satisfied by Christianity that the shadows and types are useless now that we are in possession of



ANCIENT SCULPTURE REPRESENTING THE VISIT OF THE WISE MEN.

the substance. So complete a supersession of one system by another, which has grown out of it, is without a parallel in history, and irresistibly brings us into the presence of the supernatural.

In avoidance of the evidential force of this argument, the skeptics, among other suggestions, have urged that Christ and His apostles evolved the conception of the prophetic Messiah out of the Old-Testament Scriptures and the Apocryphal writings, and contend that Christ went through only with the form of fulfilling the prediction concerning the Messiah, but that as a matter of fact He was not the only begotten Son of God—the prophetic Messiah.

The conclusive answer to this skeptical contention is that the best educated, the most learned, and the wisest of the sons of men in all the ages could not possibly have presented to the world, without divine aid, the phenomenal life which it is conceded Christ exhibited.

In the light of His life, and the light that has emanated from

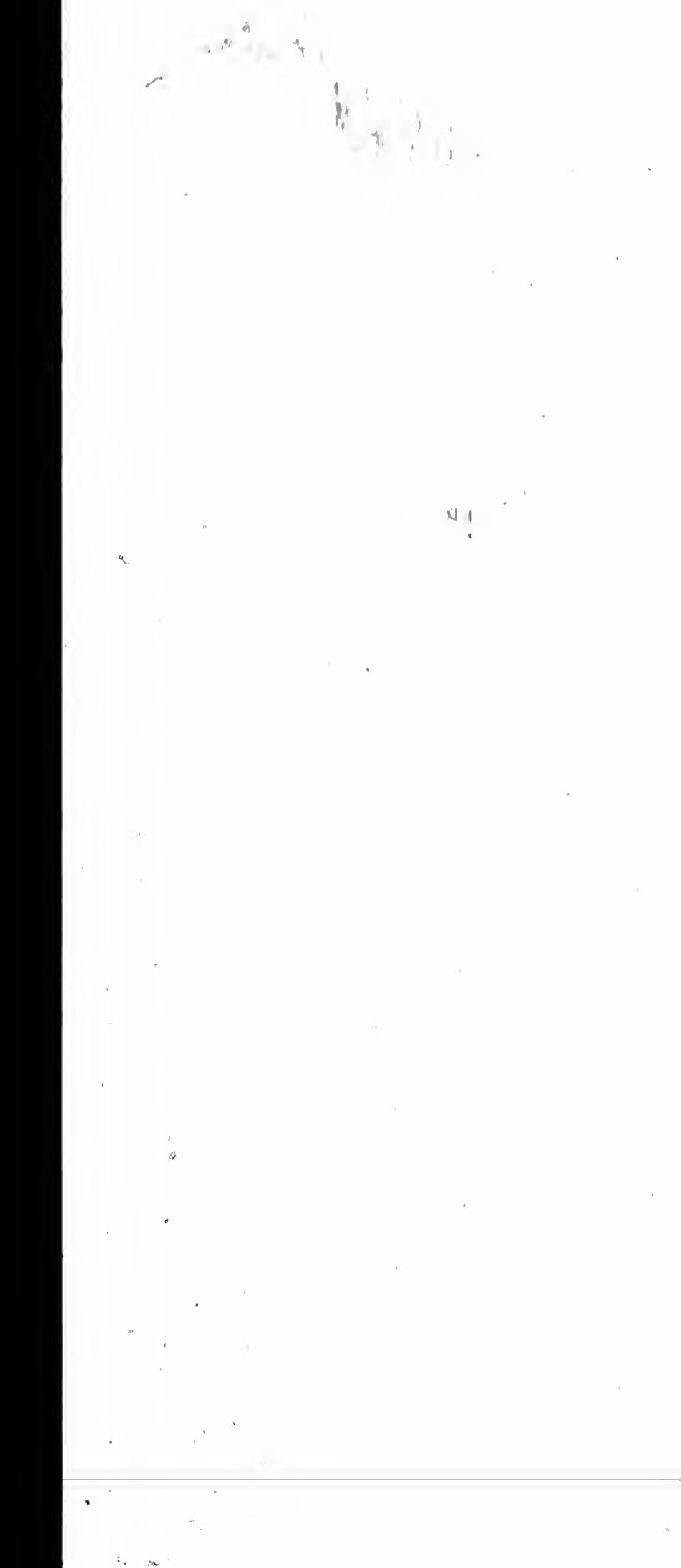
it, skeptics admit that He was the greatest among the sons of men, and that He is the only human being who has ever lived that has exhibited a character worthy of being adored, and that to tear His name and influence from the world would shake it to its very foundation.

These admissions, when considered in connection with Christ's profound consciousness that He was the Messiah, and in connection with His perfect life, go far to prove His divine character and mission.



A CARPENTER'S SHOP IN NAZARETH.

Especially is this true when we keep in view the fact that He was a man of limited acquired education. When He began in the synagogue at Nazareth to teach after entering upon His mission, He so astonished the people by the display of His wisdom that they asked:



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“ Whence hath this man this wisdom and these mighty works? Is not this the carpenter’s son? Is not His mother called Mary, and His brethren, James, and Joseph, and Simon, and Judas? And His sisters, are they not all with us? Whence, then, hath this man all these things?”

If He had manifested only ordinary wisdom and knowledge, the skeptical contention would be plausible; but in view of the extra-human life He exhibited, which cannot by any known principle or precedent be explained if He were not the Messiah, as great a mystery is presented as these prophecies and their literal fulfillment could possibly afford.

Were He not what He claimed to be, this mysterious consciousness that He was the Messiah, together with the many stupendous claims He asserted, would present conclusive evidence that He was laboring under hallucinations. If such had been the case, He could not have maintained a character in harmony with these marvelous claims, which it is conceded He did.

The conclusion to be drawn from these facts is that Christ, not only in form but in substance and detail, has satisfied the prophetic picture of the prophetic Messiah, who would bless “ the nations and families of the earth.”

It might with some plausibility be said that these predictions and their apparent fulfillment when considered separately are not sufficient to inspire full faith in the divine authenticity of the Bible and the truth of this history. But when we consider these prophecies and their combined fulfillments in connection with the phenomenal history of this select nation of people, and the life and character of Jesus Christ, from which has emanated a phenomenal influence that has and is blessing the nations and families of the earth, we have developed a chain of positive and circumstantial evidence, which, when considered in its combined probative force, fully vindicates and establishes the truth of this history, the divine authenticity of the Bible, and the existence of a progressive supernatural revelation.

CHAPTER III.

THE VIRGIN MOTHER STORY SUSTAINED BY THE EVIDENCE.



FROM the announcement that the seed of the woman would bruise the serpent's head, a celestial manifestation had been expected. The metamorphosis of the gods of Greece and Rome, the incarnation of Brahma, the avatars of Vishnu, and the human form of Krishna and its alleged reappearance, in succession indicate an almost universal expectancy, necessity, and demand of human nature for a divine incarnation.

Commencing with God's covenants with Abraham to bless the families of the earth through the seed of Isaac, the Hebrew nation had looked forward with ardent anticipation to the coming of a divine Person in the form and likeness of man.

The literature of this nation presents a vivid picture of His coming as a Messiah whose reign would elevate and bless the nations of the earth. Their prophets announced the coming of a star out of Jacob and a scepter out of Israel—the conception by a virgin—"A son given" whose name would be "Immanuel," "Wonderful," "Counselor," "The Prince of Peace," "The Mighty God," whose dominion and perpetual reign of peace would embrace both land and sea.

When the angels in their proclamation of peace heralded from the sky the glad tidings that a Saviour had been born, the cry of a

celestial manifestation had been heard upon every hilltop and in every valley of Judea.

It is stated that while Paul and Barnabas were at Lystra the multitude desired to worship Paul as an incarnation of Mercury, and



GLAD TIDINGS.

Barnabas as an incarnation of Jupiter. The people of Lycaonia cried: "The gods are come down to us in the likeness of men," clearly indicating the expectancy of a divine incarnation in human form.

The mysterious promise in the beginning had been the hope of all succeeding generations until its perfect realization in the

manifestation of "God in Christ." The union of divinity and humanity is a profound mystery, yet its existence is sustained by such a strong chain of positive and circumstantial evidence that it should no longer be doubted. Accepting its truth, the mystery



THERE IS BORN A SAVIOUR, WHICH IS CHRIST THE LORD.

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Holy Ghost would come upon her; that the power of the Most High would overshadow her; that she would conceive, and the holy Being that would be born of her should be called "Jesus, the Son of God." After the usual time of gestation it was proclaimed from the sky:

"I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

It will appear from a critical examination of the facts that this celestial child was no star coming alone from heaven, no flower springing alone from the earth, but was both human and divine, uniting heaven and earth.

It is related that He developed in stature and in favor with God and man; and when about thirty years of age, hearing of John the Baptist's announcement that the kingdom of heaven was at hand, He calmly laid down his carpenter's tools, and drawn by the impulse of His divine mission, walked over to the Jordan, where John was baptizing.

In introducing Him, John the Baptist said: "This is He of whom I said, after me cometh a man which is preferred before me; for He was before me. And I saw and bear record that this is the Son of God."

The Apostle St. John, who had every opportunity of knowing the facts, forcibly said: "In the beginning was the Word, and the Word was with God, and the Word was God. * * * All things were made by Him. * * * And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father."

Paul declared that "Christ being in the form of God, * * * took upon Him the form of a servant." The apostles, who had spent three years in daily contact with Christ, had perfect faith in Him as being the Messiah.

Christ asked them:

"Whom do the people say I am?"

They answered:

"Some say John the Baptist, some Elias, or one of the prophets."

Christ then asked:

"Whom say ye that I am?"

Peter replied:

"Thou art the Christ, the Son of the living God."

The unbounded faith of these witnesses strongly confirms the Virgin Mother story.

Second. Christ possessed a mysterious consciousness that He had always existed, and by virtue of the Immaculate Conception He had come into the world as the "only begotten Son of God." In His intercessory prayer He said: "I have glorified Thee on the earth; I have finished the work which Thou gavest me to do. And now, O Father, glorify Thon Me with Thine own self with the glory I had with Thee before the world was."

In purging the Lord's temple, he cried with an authoritative voice:

"Make not My Father's house a house of merchandise."

In a conversation held with a Samaritan woman at Jacob's well, she, amazed at his revelation, said:

"I know that Messias cometh, which is called Christ; when He is come, He will tell us all things."

Jesus replied:

"I that speak unto thee am He."

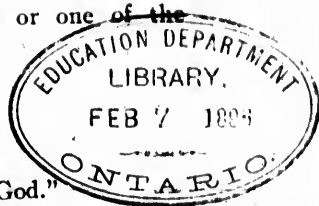
When arraigned for Sabbath-breaking, as a defense He said:

"My Father worketh hitherto, and I work."

On restoring sight to one who was blind, Jesus inquired if he believed on the Son of God.

The man replied:

"Who is He, Lord, that I might believe on Him?"



Christ said :

"It is He that talketh with thee."

On other occasions Jesus said :



THE WOMAN AT THE WELL
(From the Painting by Guido)

"Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." "If ye love Me, keep My

commandments." "Ye are from beneath; I am from above." "I came down from Heaven." "The hour is coming * * * when the



CHRIST BLESSING LITTLE CHILDREN.

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CHRIST BLESSING LITTLE CHILDREN.



dead shall hear the voice of the Son of God; and they that hear shall live." "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit on the throne of His glory; and before Him shall be gathered all nations."

It is clear Christ possessed a sincere consciousness that He was the "only begotten Son of God."

In all civilized nations, for a man to assert such awful claims has been regarded as evidence of insanity. The authors on medical jurisprudence as well as law-writers concur in this statement. Why is it, we ask, the world has not declared Christ insane?

The answer is clear. His life of intellectual greatness, wisdom, and perfection was in harmony with these stupendous claims.

Skeptics freely admit that in perfection of His character and in original knowledge He has never had an equal. No one can read the Lord's Prayer, the Sermon on the Mount, Christ's parables and teachings, and for one moment doubt His intellectual greatness and wisdom. Renan frankly concedes that His Sermon on the Mount will never be surpassed.

Christ's profound consciousness that He possessed a super-human character, and the consistent and corresponding life He presented, distinguish Him immeasurably above all other men, and raise a strong presumption sustaining the Virgin Mother story.

Christ is the only person who has presented to the world a perfect life. Infidels, appreciating the force of this fact, have sifted it in search of evidence inconsistent with sinlessness, and have been compelled to admit that the only alleged inharmonious acts they are able to point out are His language in denouncing the self-righteous Pharisees, and His harshness in purging the Lord's temple, turning over tables; pouring out money on the floor, etc. In their efforts to show these acts to have been inconsistent with a sinless character, they have failed to appreciate God's attitude toward hypocrisy, sin, and desecration.

The fact that skeptics can find nothing more than these cited instances is an implied confession that His life was sinless. This superhuman manifestation can not be accounted for on any natural theory. He called upon men to repent and follow His example. He claimed that power had been given Him to forgive sins. He held out the strongest inducements to sin no more. And during His public life, His acts and appeals to men involved on His part a clear, sincere consciousness that His life was sinless.

He defied His enemies, saying:

"Which of you convinceth Me of sin?"

He never reproached Himself or regretted anything He had ever done. He never uttered a word to indicate that He had taken a wrong step. On the contrary, He said:

"I do always those things that please the Father." "The prince of this world cometh and hath nothing in Me."

Viewing this proposition from the standpoint of human observation, it becomes clear that it would have been an impossibility for Christ to have asserted His sinlessness and perfection of character during His public career, in open conflict with His intensely critical enemies, who were the leaders in authority, without detection and exposure if His pretensions had been false.

History records the life of many Christian characters and honorable men, all of whom have confessed faults. Abraham, Moses, Elijah, Paul and others often repented and threw themselves on the tender mercies of God. We repeat, Christ's consciousness, coupled with a sinless life, is without a precedent in the history of the world, and creates an impassable chasm between Him and all other men, which raises a strong presumption corroborating the Virgin Mother story.

Fourth. Christ possessed a personal influence over men that was miraculous. John's startling introduction of Christ caused some of His disciples to follow Him. Jesus met Philip and said:

"Follow Me."

Philip obeyed. He passed the custom-house and saw Levi, called Matthew, the publican, who held the position of tax collector. Jesus said :

"Follow Me."

Matthew left office and home and became His disciple.

In passing by the sea of Galilee, Christ saw Simon, called Peter, and Andrew, his brother, casting a net into the sea, and He said :

"Follow Me, and I will make you fishers of men. And they straightway left their nets and followed Him. And going on from thence He saw James, the son of Zebedee, and John, his brother, in a ship with Zebedee, their father, mending their nets, and He called them. And they immediately left their ship and their father and followed Him. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And His fame went through all Syria. * * * And there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan."

The manner in which He attracted the attention of the people, and their promptness in leaving ships, nets, office, home and parents at His bidding, is without a precedent.

During the Passover season the holy temple was converted into a babel. The members of the Sanhedrim, consisting of seventy-one judges, were there; the people from all Judea, Perea, Galilee, and the surrounding country were there attending the Passover; and when Jesus appeared He found the temple being desecrated by money-changers, sacrificial animals, and dove-cotes. The money was clicking, the cattle were lowing and the sheep bleating, which horrible spectacle filled Him with holy indignation, and He entered with a whip, drove out the cattle, turned over the tables of the money-

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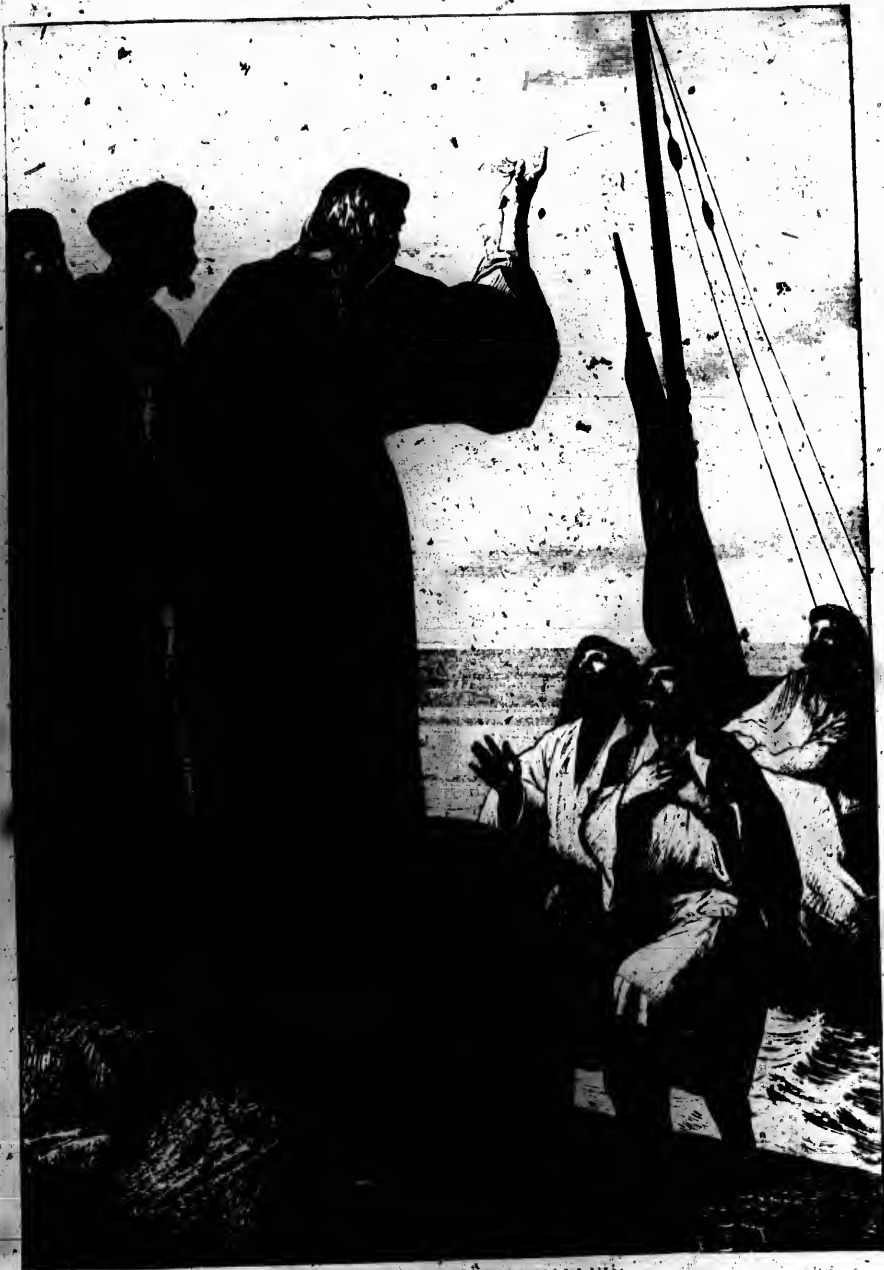
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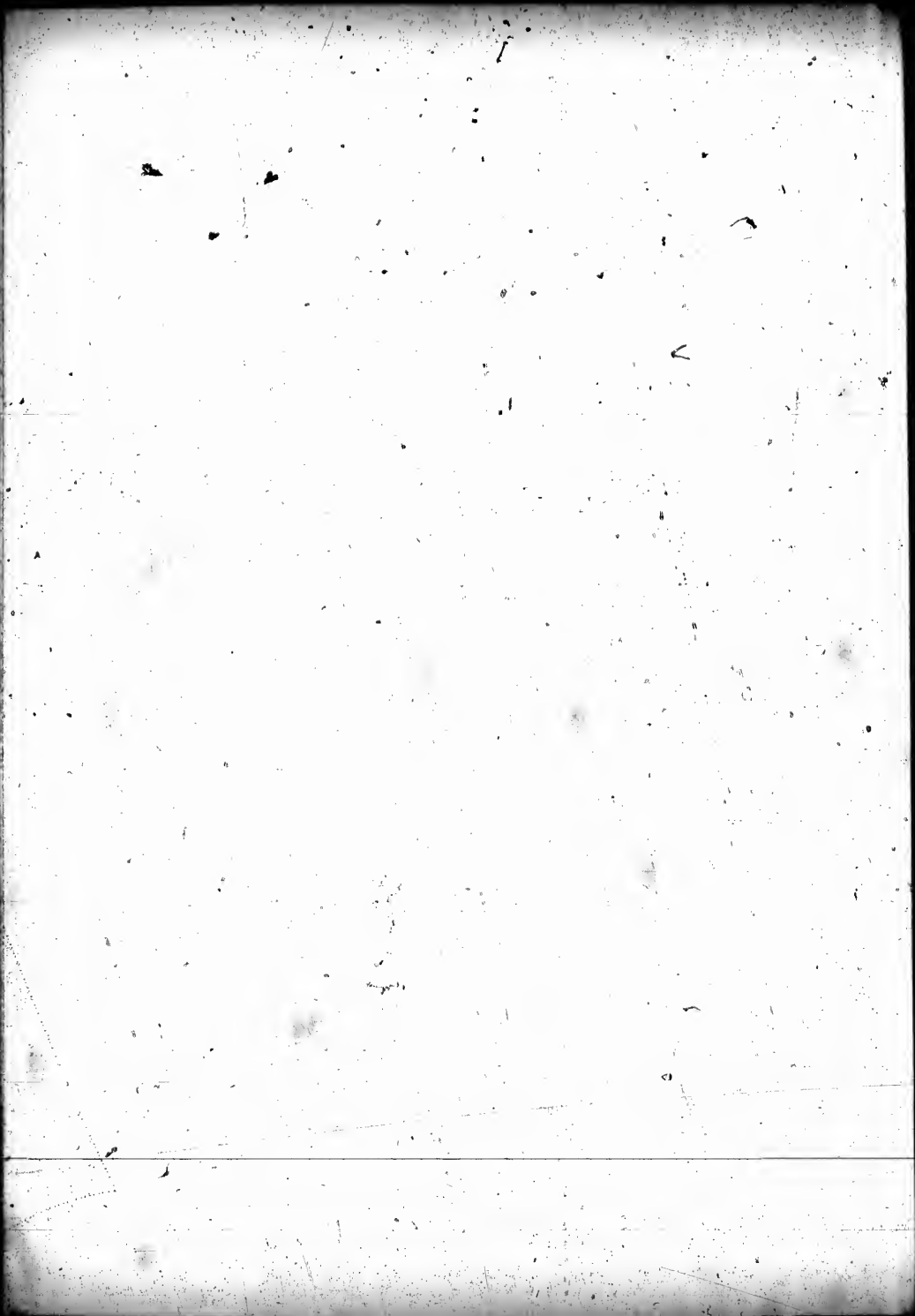
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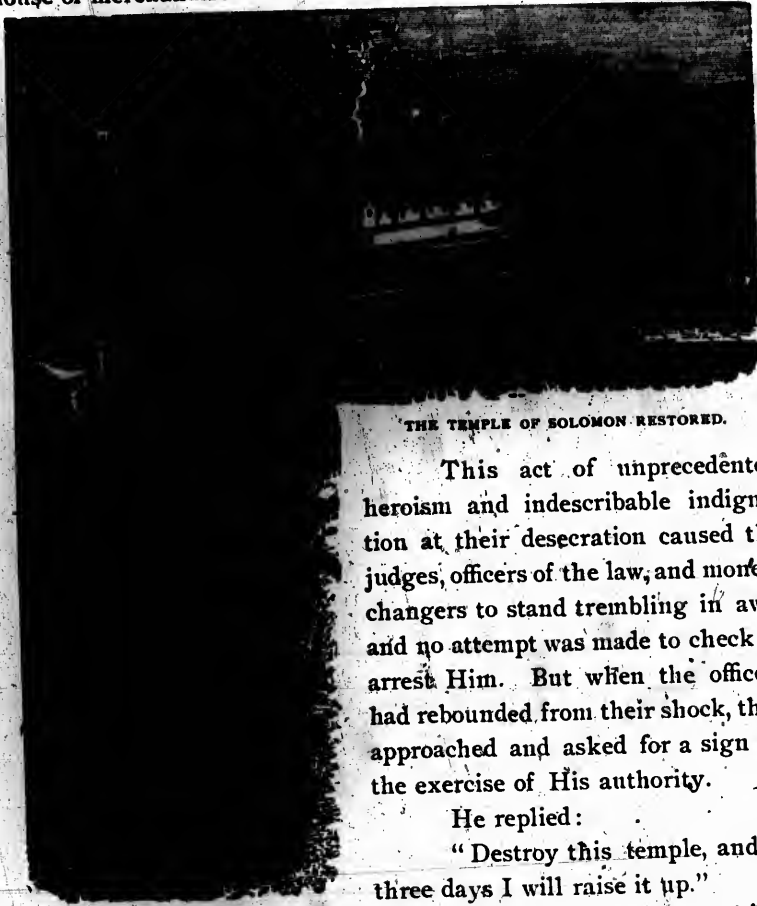


JAMES AND JOHN ARE CALLED.



changers, and in the supreme manifestation of divine authority cried out:

"Take these things hence! Make not My Father's house a house of merchandise."



THE TEMPLE OF SOLOMON RESTORED.

This act of unprecedented heroism and indescribable indignation at their desecration caused the judges, officers of the law, and money-changers to stand trembling in awe, and no attempt was made to check or arrest Him. But when the officers had rebounded from their shock, they approached and asked for a sign for the exercise of His authority.

He replied:

"Destroy this temple, and in three days I will raise it up."

They interfered no farther, and He continued the work of His divine mission.

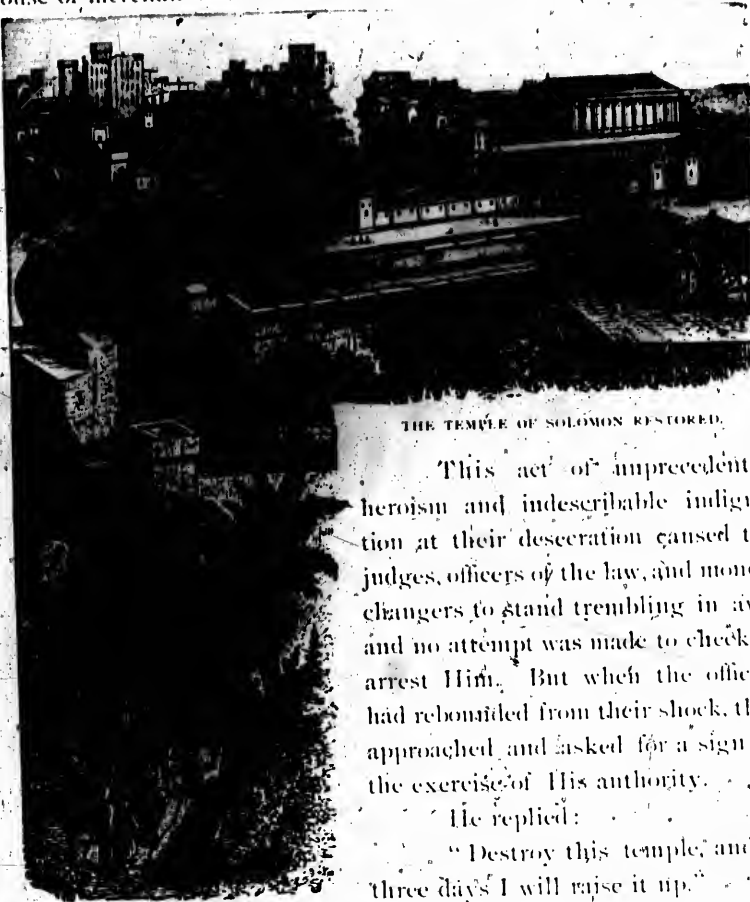
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As conclusive evidence of the effect this unearthly transaction had, Nicodemus, one of the judges, approached Him, saying :



PILATE'S JUDGMENT HALL.

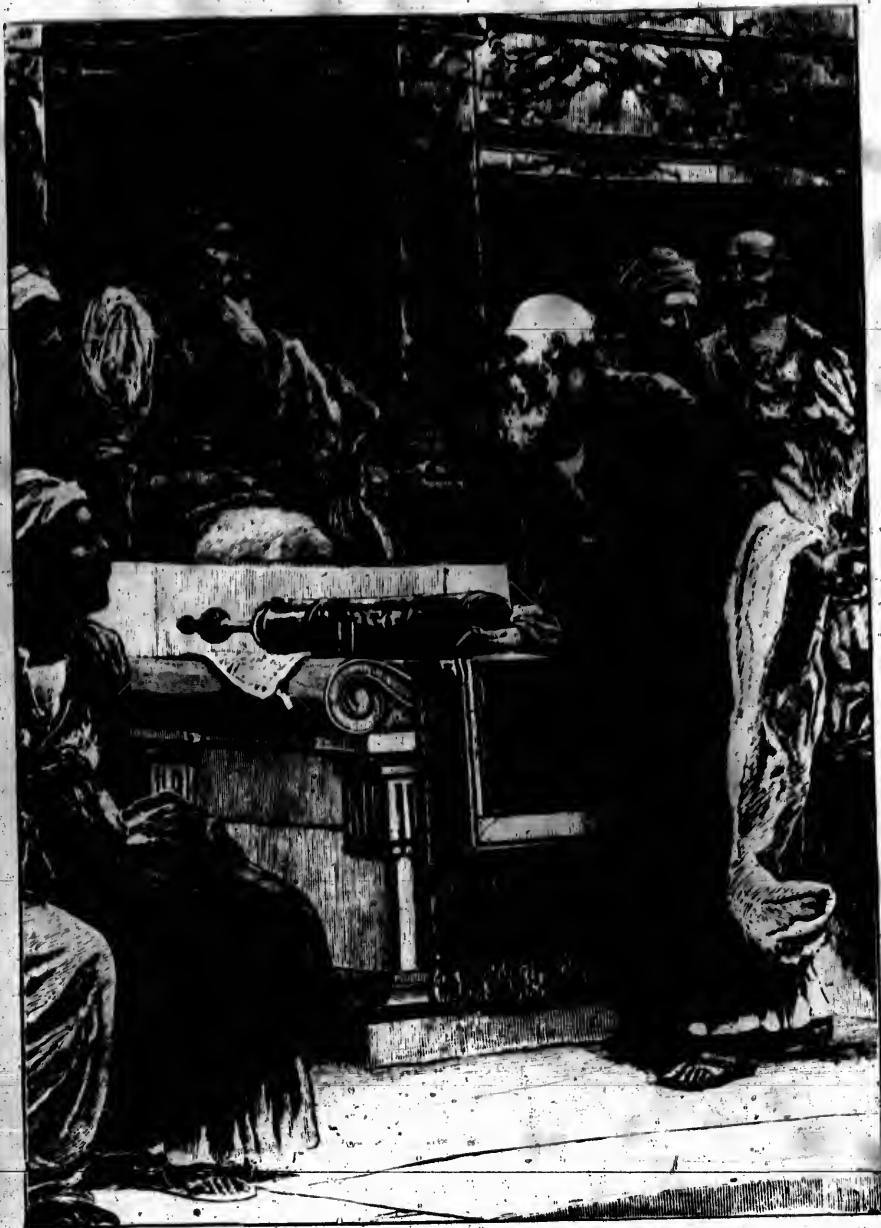
"Rabbi, we know that Thou art a teacher come from God : for no man can perform these miracles that Thou doest except God be with Him."

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Zaccheus, a back-tax collector, who had accumulated immense wealth by extortion, was anxious to see Christ, but on account of the crowd had to climb into a sycamore tree.

Christ, discovering His anxiety, said :

"Make haste, and come down; for to-day I must abide at thy house."

The Pharisees called attention to the fact that Jesus was going to dine with this publican and sinner. We do not know all that passed, but this much is certain : Christ's appearance so completely captivated Zaccheus that he stood up and humbly said :

"Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him four-fold."

When this language of supreme recognition is read in the light of Christ's age and limited education, it demonstrates a miraculous power over men. Think of it! The appearance and words of this thirty-year-old mechanic brings a wicked man who had accumulated a fortune to his feet with words expressing unbounded faith :

"Behold, Lord!"

Christ's attack upon the Jewish religion was revolutionary. The Sanhedrim appointed officers and commanded His arrest. The officers found Christ discussing His kingly mission. His magnetism, words and teachings were so startling and made such a profound impression upon all present that the officers returned without attempting the arrest.

When they appeared before the court that had appointed them, the chief-justice inquired :

"Why have ye not brought Him?"

The officers replied :

"Never man spake like this man."

Officers had never before made such a return. They have returned that the defendant could not be found, or that he had made

his escape, or some similar statement; but never before had officers appointed to make a specific arrest returned, saying in substance that they did not make it because they heard the man discussing his claims and feared to attempt the arrest. In other words, the influence of Christ's speech and appearance differed so greatly from that of all other men that they were amazed. The judges said:

"Are ye also deceived? Have any of the rulers or of the Pharisees believed on Him? But these people who knoweth not the law are cursed."

Nicodemus answered: "Doth our law judge any man before it hear him and know what he doeth?"

The judges, in their confusion and anger, replied, saying:

"Art thou also of Galilee?"

The court was adjourned in confusion, "and every man went unto his own house," leaving Christ discussing His mission.

Who was this obscure Nazarene who overpowered officers and stampeded judges? St. Peter says:

"Thou art the Christ, the Son of the living God."

This phase of Christ's life strongly confirms the truth of the Virgin Mother story.

Fifth. In knowledge and wisdom man cannot be compared with Him. The leaders in authority sought to expose in Christ some weakness, that the people might not have faith in Him; but their efforts brought them to shame. They sent their wisest men to propound questions that might call forth some declaration or statement that would enable them to charge Him with treason. They said:

"Master, we know that Thou sayest and teachest rightly,
* * * is it lawful for us to give tribute unto Cæsar, or no?"

Perceiving their craftiness, and without hesitation or reflection, He said:

"Show me a penny."

He then asked:

"Whose image and superscription hath it?"

They answered: "Cæsar's."

He said:

"Render therefore unto Cæsar the things which are Cæsar's, and unto God the things which are God's."

This lofty response, made without a moment's warning or reflection, so amazed them that they stood in awe.



RENDER UNTO CÆSAR THE THINGS WHICH ARE CÆSAR'S.

Christ had been discussing His spiritual kingdom; and in response to these designing priests, He availed Himself of this occasion to draw a vital distinction between material and spiritual worship. He in substance said:

"Cæsar is maintaining a material kingdom, and it is essential that he should have material tribute; God is maintaining a spiritual kingdom, and demands spiritual worship."

This sublime announcement and demand upon the human soul was a new revelation to those learned priests.

The Sadducees, believing they could submit a question that would expose the fallacy of Christ's doctrine concerning the Resurrection, said :

"Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife. * * * There were therefore seven brethren : and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her ; and in like manner the seven also. * * * Last of all, the woman died also. Therefore, in the resurrection, whose wife of them is she? Seven had her to wife."

Without a moment's reflection, Jesus made the amazing reply :

"The children of this world marry, and are given in marriage ; but they which will be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more : for they are equal unto the angels, and are the children of God."

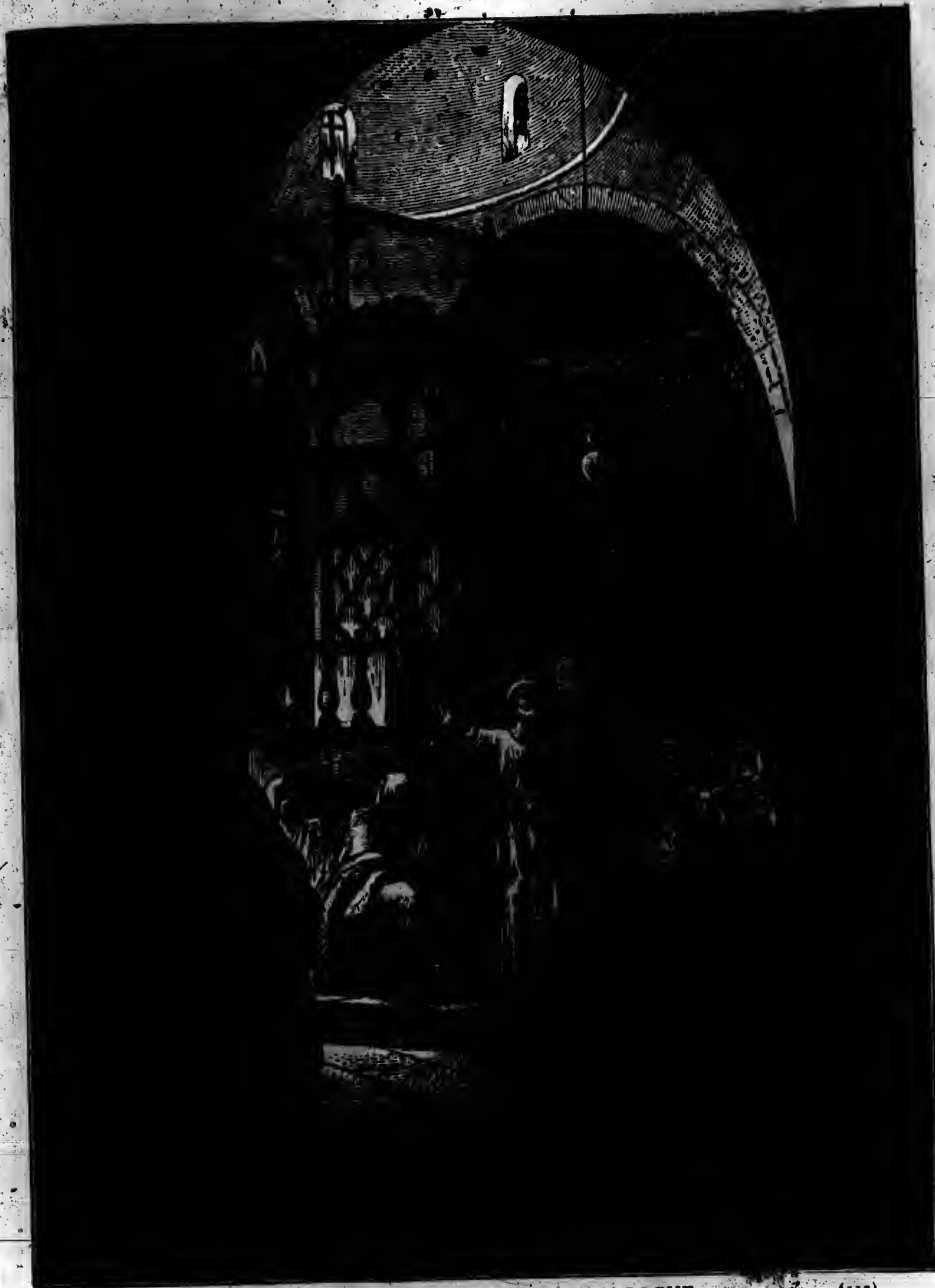
Making clear the spiritual life, in substance He said that in the resurrection we would come forth spiritual sons and daughters, and would be like the angels. No such conception had been distinctly taught, and it is but natural that the priests marveled at His answers and were silenced at the grandeur of His spiritual conceptions.

Christ asserted in substance that He was the author of the Ten Commandments. The Pharisees, amazed at these sacred claims, concluded to test His knowledge of them, and accordingly delegated a learned lawyer to propound questions, who said : "Master, which is the greatest commandment in the law?"

Without a moment's hesitation or reflection, Christ replied :

"Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great command-

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JESUS PREACHING IN THE SYNAGOGUE.



JESUS PREACHING IN THE SYNAGOGUE.

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ment. And the second is like unto it, 'Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.'

This prompt answer is strong proof of the divine source of Christ's knowledge. If there had been submitted to the Scribes, Pharisees, or Sadducees the question of digesting the Ten Commandments into two, they might have spent weeks, and would then have failed to give as perfect answer and digest of them as Christ did



CHAPEL OF THE VIRGIN NEAR JERUSALEM.

without a moment's preparation. His familiarity with all subjects, as shown by His perfect and immediate answers without a shadow of hesitation, and His triumphs in all intellectual contests with the wisest men of His generation, remove from the realms of doubt and uncertainty the question as to the divine source of His information, and intensify the presumption in favor of the Virgin Mother story.

Sixth. Christ's omniscience, considered in connection with the new light He brought into the world, confirms the same conclusion.

To fully appreciate this proposition, we must keep before us Christ's environments, and the education received as He developed into manhood. It is reasonably certain that He never studied philosophy, geology, astronomy, or any of the higher branches of natural science. His education was confined to home-training and the synagogue service, all of which instruction was at variance with His subsequent teachings.

The Hebrew definition of neighbor was confined to their own people, and they regarded all other nations as enemies. Those who held to the doctrine of the Resurrection had but vague ideas concerning its reality. They believed in a coming Messiah, but one who would conquer the nations and reestablish Israel.

Christ was born a Hebrew; but when He calmly entered upon His public mission He rose high above the teachings of His nation, and presented Himself to the world as the only great catholic teacher of humanity.

First. His teachings were not only original, but from His first public utterances He taught on the most difficult subjects with precision and clearness, without hesitation or expressing doubt of their truth. In discussing the difficult questions He prefaced His sentences with "Verily, verily, I say unto you," thus emphasizing the authority by which He spake and the truth of His teachings.

In the briefly recorded history of Christ's life, the phrase, "Verily, verily, I say unto you," recurs more than seventy times. In undertaking to explain any phenomenon, we classify it; but the supreme positiveness of Jesus, "Verily, verily, I say unto you," cannot be classified. In all ages there have been dogmatists and bigots among teachers, who would open their books and say:

"It is written, and that ends it."

Bigots cling to their formulated creed and cry aloud:

"So we say and believe, and any one who does not believe as we do is beyond the pale of the true Church."

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JESUS INSTRUCTING HIS DISCIPLES.



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Men have often appeared who, clinging to the traditions of the past, have said :

" I know, and cannot be mistaken."

This spurious character of assurance is familiar ; but in examining the records of Jesus' teachings, we discover a conscious assurance that is unearthly. These positive statements and these " verities " always relate to subjects on which men have expressed hesitation and doubt. They did not precede assertions concerning science or history which men by research could discover, but they related to eternal things—to the new heart, to faith and its power, to sin and forgiveness, to the authority that had been committed to Him, to His place in human history as the door and way to heavenly things, to His consciousness of being one with God, and to an indwelling divinity that enabled Him to declare :

" Verily, verily, I say unto you, before Abraham was, I am."

Second. Christ taught the then startling doctrine that the Creator was the God and Father of all nations and people.

In His conversation with Nicodemus, He said :

" God so loved the world."

In the prayer formulated for His disciples, He said : " Our Father." In His final charge to His disciples, He wiped out by one stroke all race and national distinctions, saying :

" Go ye into all the world and preach the Gospel to every creature."

Prior to Christ's appearance, the resurrection and immortality of the soul had been taught as a probable, though vague and doubtful doctrine. In His teachings, and by the resurrection and visible ascension, He removed these questions from the realms of speculation and doubt.

Christ also taught man's relationship and likeness to God, by means of which He exalted and intensified the sacredness of human life which the prophets and philosophers had never appreciated. In reasoning with the Pharisees, He said :

"Who is it that hath an ox or an ass that would not on the Sabbath day loose it and lead it to water?" and then declared man to be of much more importance than these.

"Consider the ravens, for they neither sow nor reap; which neither have storehouse nor barn, and God feedeth them. How much more are ye better than the fowls?"

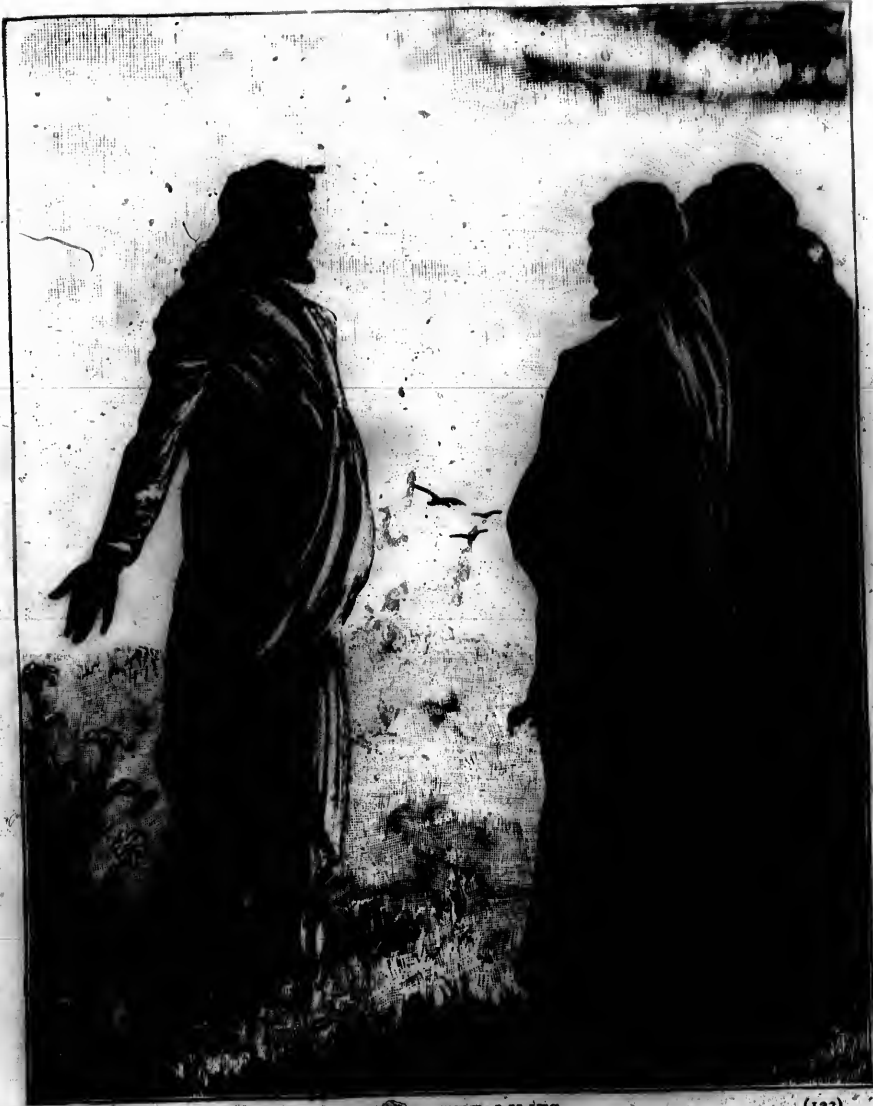
"Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If God so clothe the grass, which is to-day in the field and to-morrow is cast into the oven, how much more will He clothe ye, O ye of little faith?"

"Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hades. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered; fear not, therefore, ye are of more value than many sparrows."

Christ makes clear the distinction between soul and body—one material, the other spiritual and eternal—developing the grandeur of man, and of God's love for him. He not only taught man's sacred value, but also brought clearly to light God's ardent love and solicitude for the children of men.

He said:

"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance."



BEHOLD THE LILIES.

(123)



BEHOLD THE TIMES

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"What woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels in heaven over one sinner that repenteth."



In the parable of the Prodigal Son, we have a pathetic exhibition of God's love for earth's prodigals. It teaches that the farther man wanders from God the more intense is His desire to reclaim him, as is the shepherd's for his sheep.

Fourth. Christ has erected a high and exalted plane upon which man ought to live in his dealings with his fellows, beyond which he cannot possibly ascend. After he had spent three years in the exhibition of unprecedented solicitude for humanity, He said: "A new commandment I give unto you. Love one another as I have loved you."

This commandment, considered in connection with the parables of the Prodigal Son and the Good Samaritan, has shed divine light on the meaning of the word neighbor, and man's duty toward Him. The keynote of this new and inspiring revelation centers in the fatherhood of God and the brotherhood of man.

The Scribes and Pharisees brought before Christ a woman who had been taken in the act of sin, and said :

"Moses in the law commanded us that such should be stoned."

It was only the stern law they had in their minds ; they had no compassion for the poor fallen woman, or any proper conception of her great possibility of becoming in likeness to the angels.

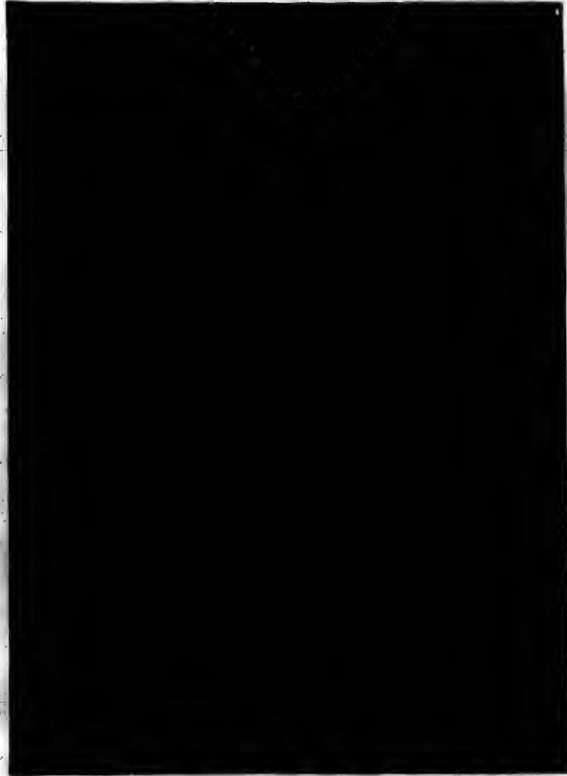
Hence Jesus, knowing their wicked lives, turned and said :

"He that is without sin among you let him first cast a stone at her."

Pricked to the heart and wretched at their public exposure, they fled before this piercing rebuke. Christ, looking tenderly upon the poor, trembling woman, appreciating her

great possibilities, expressed His Father's pity and forgiving love in saying :

"Neither do I condemn thee ; go, and sin no more."



CHRIST'S FEET ANOINTED.

HE THAT IS WITHOUT SIN, LET HIM CAST THE FIRST STONE.

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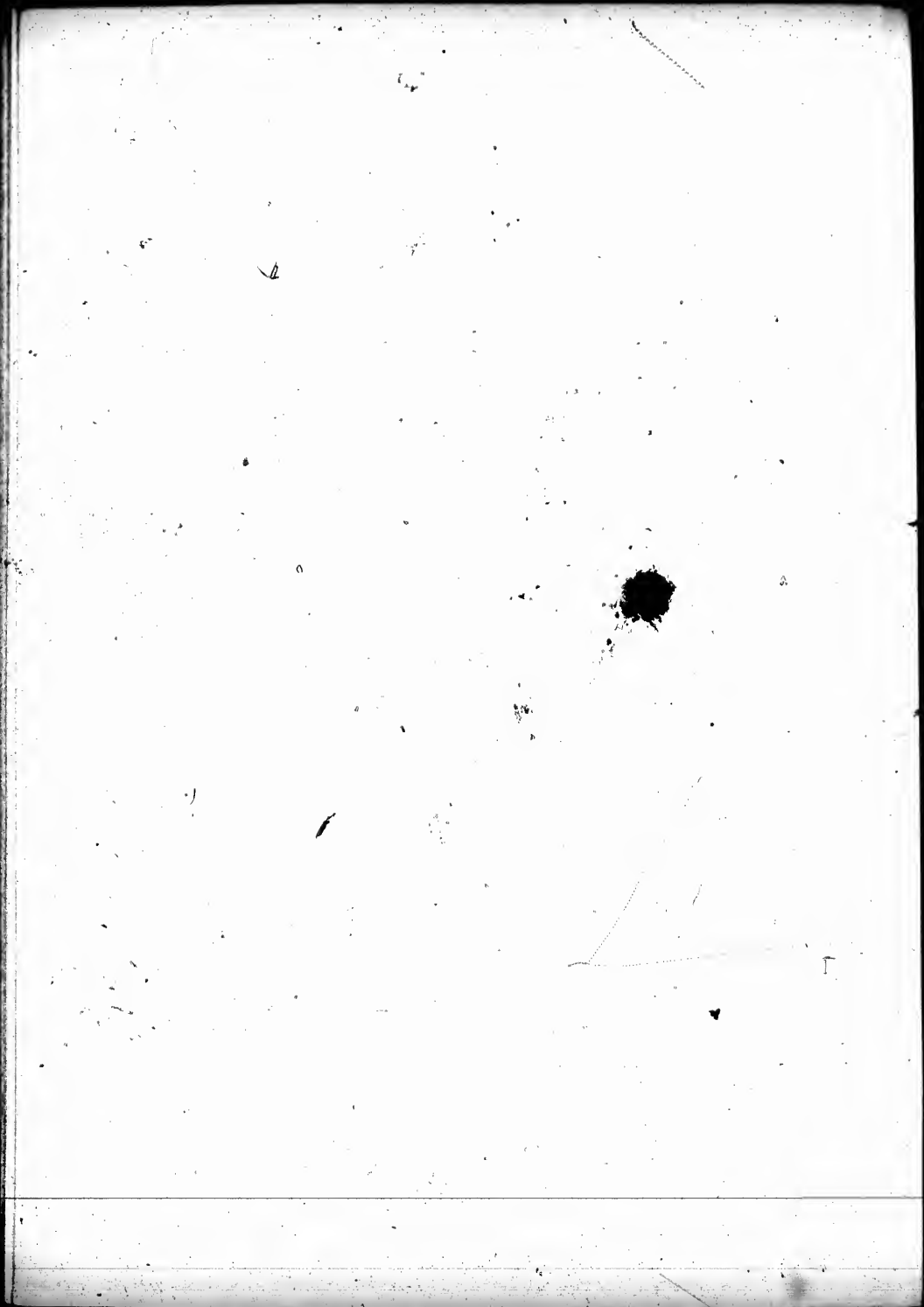


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HE THAT IS WITHOUT SIN, LET HIM CAST THE FIRST STONE.





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No doubt there then shone for the first time in her heart a clear vision of God's love for her as His erring child, and that she resolved henceforth to obey His commands, and be perfect as He was perfect.

Or take the case of the fallen woman who, through the story of God's love for the prodigals of earth, came pressing her way through the crowd to anoint Jesus' feet as He sat at the rich Pharisee's table. Christ's recognition and treatment of her so shocked the haughty crowd that they cried out:

"This man, if he were a prophet, would have known who and what manner of woman this is!"

"What manner of woman?" And then her story comes, the story of her love for her Rescuer, the story of her tears and kisses on His feet, and the spilled ointment whose fragrance yet filled the room. It was so told that the poor woman herself, while she necessarily cowered with shame and glowed with love, thrilled through and through with a knowledge of herself wholly new—told so that no figure of woman anywhere in history is to-day more clearly presented.

Phillips Brooks appropriately said:

"After the day when Christ told them the story which they could never forget, of how there was a man with an hundred sheep, and how one of them wandered from the flock and got astray among the hills, and of how the shepherd left all the rest and went and found that one, and came down out of the hills singing, with the rescued sheep across his shoulders—after that keynote of the preciousness of the individual had been struck, it never ceased to be heard through everything that Jesus said and did.

"When He sat at rich men's tables, His proud hosts knew that it was not because they were rich, but because they were men, that He had come to them. When He entered poor men's huts, they knew that it was not their poverty, but their manhood that He honored."

Prior to Christ's teachings, the world had no intelligent appreciation of God's spiritual kingdom, spiritual resurrection, or of man's sacred value and great possibilities; but this Galilean Teacher, as the "Light of the world," brought them to light. And He was



SHEPHERD AND SHEEP.

the first who taught the distinct doctrine that the earth, together with the burning stars, would pass away, but that the priceless soul of each individual would rise above their wreck and ruin and shine as brightly as the angels.

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Christ stripped the Ten Commandments of their traditional burdens and misconstructions, and presented them to the world in



THE GOOD SAMARITAN.

new light and beauty. He taught that keeping them to the letter, and not from the heart, would not free man from sin; that all unrighteous desires of the heart were violations before God.

He adopted the commandment, "Thou shalt love thy neighbor as thyself," but the word "neighbor" gave a new and sacred meaning. He taught that it included all humanity; and as an example for all to follow, when in the very articles of death, He tenderly and touchingly prayed for His enemies.

Christ's "Sermon on the Mount," the prayer He formulated, His parables and other teachings revealed a system of original doctrines containing incentives to nobler life than had ever before been presented.

His method of teaching differed from that of all other men. He never reflected before giving an answer to the most intricate question, but whatever He said seemed to spring from Him as the living fountain of truth. He never referred to secular history, poetry, rhetoric, mathematics, astronomy, natural science, discoveries, inventions, or any branch of learning. He confined His teachings to religion; but in doing so, He threw radiant light over the entire history of man and the world, that has acted as a mighty inspiration to nobler thoughts. He taught the world as one who never learned anything from it, and was under no obligations to it.

The more closely we examine the grandeur of Christ's exalted conceptions and profound teachings the more clearly it appears that He was what He claimed to be, and that the immediate source of His information was of God, who was revealing and manifesting Himself to the world in and through Christ.

Prior to Christ's appearance all nations yearned for a better system of morals than the philosophers had presented. They had for generations struggled to discover a system that contained incentives that would reclaim the fallen, but their efforts had failed.

The learned philosophers, Socrates and Plato, undertook to originate a code of morals that would incite men to higher and nobler living. When their labors had ended, a complex system was presented that abounded in close arguments and metaphysical discussions

that could be appreciated by only the educated, and did not benefit the masses. They encouraged men who desired to live virtuous and better lives to retire from the world and lead an ascetic existence. These greatest of philosophers did not suggest anything that would be an incentive or that would have a regenerative effect upon the prodigals of their race. They discovered nothing that would call the abandoned to repentance or reclaim the fallen.

Socrates and Plato taught the doctrine of immortality, but taught it as a vague, indefinite, and doubtful theory, so that it accomplished but little if any good. They suggested nothing that could aid man while continuing in the conflicts and temptations of life among the masses, and at the same time enable him to resist temptations and the evil influences with which he was brought in daily contact.

What these philosophers could not attain in a lifetime, this Galilean Teacher accomplished in three years. He at one stroke felled the walls that separated and prevented nations from sympathizing one with another. Never before in the history of the world had the dignity and sacred value of human life been taught; never before had God's love for the children of earth been so beautifully drawn out and impressed; never before had such a pattern of virtue been presented to man as He exhibited in His divinely attractive life and teachings, that have satisfied the long-felt demand of the struggling ages.

Christ's life and teachings contain incentives sufficient to regenerate the fallen and inspire the holy to yet higher degrees of holiness. The inducements He held out for reformation have made lasting impressions, and multitudes have been reclaimed. Mary Magdalene was reformed: her admiration for Christ was boundless. She it was who, as an angel of light, was seen last at the cross and first at the grave on the morning of the resurrection.

Zaccheus repented and agreed to sell half he had, give it to the poor, and restore fourfold of his ill-gotten gains. His reformation

demonstrates the regenerative force of Christ's new teachings. On the day of Pentecost five thousand were converted. Since then multiplied millions of fallen men and women have been reformed through His life and teachings, and there are millions to-day who would willingly die rather than deny their Lord and their God.



MARY MAGDALENE AT THE TOMB.

We press the question, How is it that a man of obscure birth, parentage, and of limited education, without divine aid, has accomplished more than the combined efforts of all other teachers and philosophers of the earth?

Socrates, with a finished education, spent his life in an earnest desire to present to the world a better system of morals, but failed to

do what the poor Nazarene accomplished in three short years of His public life. Plato, a learned Grecian philosopher, a student of Socrates, who had received the benefits of his preceptor's learning and research, and who had spent about ten years of his life in the investigation of the different codes of morals, and who no doubt had studied the Hebrew system, together with all the combined learning of the past, presented to Greece a system that could benefit only the educated and rich.

How can this astonishing fact and contrast be explained on ordinary natural principles when we keep before us Christ's obscurity, His early education, training, and the convictions of the people with whom He was brought in contact, and especially when we remember that His teachings were entirely new, and could not have been learned or received from His generation, or from the past, from any book or other source save from Himself as their original Author? It is only when we accept the truth of Christ's statements as to the divine source of His knowledge that we have a satisfactory solution of the phenomenon herein developed. It cannot be explained by any known precedent or principle that operates in the development of man.

By the aid of science the world has made rapid strides since the time of Christ's appearance and teachings. It has progressed in the modes and speed of travel, in the convenience and rapidity of communication, in the discovery of different gases, means of illumination, and in new inventions, that added glory to our civilization; but no man has improved on Christ's attractive teachings or His incentives to repentance and reformation.

Improvements and discoveries have been made in every other branch of learning, but no teacher, philosopher, or moralist has ever attempted to improve on Christ's teachings; and during the last eighteen hundred years all have frankly conceded that they could not be improved upon, that they were sufficient to satisfy for all time the moral longings and spiritual aspirations of the human heart. It

is admitted that no man can arise in the future who will surpass or even equal Christ, and that His moral teachings, and incentives to



THE WISE MEN GUIDED BY THE STAR.

reformation are sufficient to satisfy the aspirations, not only of this, but of all subsequent generations.

In the light of these astounding facts, we have the great current of skeptical opinions, presenting one mighty chorus proclaiming Christ to be the wisest of all religious teachers and the greatest of the sons of men. But they attempt to account for His greatness on the theory of exalted genius. The assent of the skeptical world has been voiced by Leekey as follows :

First. "It was reserved for Christianity to present to the world an ideal character, which through all the changes of eighteen centuries has filled the hearts of men with an impassioned love."

Second. "That He has shown Himself capable of acting on all ages, nations, temperaments, and conditions."

Third. "That He was not only the best pattern of virtue, but the highest incentive to its practice, and has exerted so deep an influence that it may be truly said that the single record of three short years of active life has done infinitely more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations of the moralists combined."

Fourth. "Amid all sins and failings, amid all priestcraft, persecutions, and fanaticism that have defaced the Church, it has preserved in the character and example of its founder an enduring principle of regeneration."

Rousseau, in discussing the grandeur of Christ's teachings, declared :

"I will confess to you that the majesty of the Scriptures strikes me with admiration, as the purity of the Gospel has its influence on my heart. Peruse the works of our philosophers, with all their pomp of diction; how mean, how contemptible are they compared with the Scriptures! Is it possible that a book at once so simple and so sublime should be merely the work of man? Is it possible that the sacred personage whose history it contains, should be Himself a mere man?"

Goethe, after a thorough investigation proclaimed :

"No matter how much the human mind may progress in intellectual culture, in the science of nature, in breadth and depth, it will never be able to rise above the elevation and moral culture of Christianity as it shines in the gospels."

David Friedrich Strauss, the distinguished skeptical philosopher, admitted that: "To the historical person of Christ belongs all in His life that exhibits His religious perfection, His discourses, His moral action and His passion. * * *. He remains the highest model of religion within the reach of our thought, and no perfect piety is possible without His presence in the heart."

Theodore Parker, bearing on this question, remarked:

"In estimating the character of Jesus, it must be remembered that He died at an age when man had not reached His fullest vigor. The great works of creative intellect, the maturest products of man, all the deep and settled plans for reforming the world, come from a period when experience gives a wider field as the basis of hope. Socrates was but an embryo sage till long after the age of Jesus: poems and philosophies that live come at a later date.

"Now, here we see a young man, but little more than thirty years old, with no advantage of position; the son and companion of rude people; born in a town whose inhabitants were wicked to a proverb; of a nation above all others distinguished for their superstition, for national pride, exaltation of themselves, and contempt for all others; in an age of singular corruption, when the substance of religion had faded out from the minds of its anointed ministers, and sin had spread wide among the people—turbulent, oppressed, and down-trodden.

"A man ridiculed for His lack of knowledge among this nation of forms, of hypocritical priests, and corrupt people, falls back on simple morality, simple religion; unites in Himself the sublimest precepts and divinest practices, thus more than realizing the dream of prophets and sages; rises free from all prejudices of His age,

nation, and sect ; gives free range to the spirit of God in His breast ; sets aside the law, sacred and time-honored as it was, its forms, its



THE TOWN OF NAZARETH.

sacrifices, its temple, and its priests ; puts away the doctors of the law, subtle, learned, irrefragable, and pours out a doctrine beautiful

as the light, sublime as heaven, and true as God. The philosophers, the poets, the prophets, the rabbis—He rises above them all.

"Yet Nazareth was no Athens, where philosophy breathed in the circumambient air; it had neither porch nor lyceum; not even a school of the prophets. There is God in the heart of this youth."

Renan said:

"In Him was concentrated all that was good and elevated in our nature. * * * Will great originality be born again, or will the world content itself by following the paths opened by the bold, original mind of antiquity?"

"We do not know. In any case, Jesus will not be surpassed. His worship will constantly renew itself. His history will provoke endless pious tears. His sufferings will subdue the toughest hearts; all ages will proclaim that among the sons of men no one has been born who is greater than Jesus.

"He saw in His death the salvation of the world; He lost sight of the hideous spectacles spread at His feet, and irrevocably united to His Father, He began upon the divine life which was to enter into the hearts of humanity for all eternity.

"Rest now in Thy glory, noble founder! Thy work is complete; Thy divinity is established. Fear no more to see the edifice of Thy efforts crumble through a flaw. Henceforth, stripped of all frailty, Thou shalt aid, by the exaltation of Thy divine peace, the infinite fruits of Thy acts. At the cost of a few hours of suffering, which have not even tinged Thy great soul, Thou hast purchased the most complete immortality.

"During thousands of years the world will extol Thee. Ensign of our contradictions, Thou wilt be the standard around which will be fought the great battles. A thousand times more loving, a thousand times more loved since Thy death than during the days of Thy pilgrimage here below—Thou wilt become so completely the corner-stone of humanity that to tear Thy name from

this world would be to shake it to its foundations. Between Thee and God, men will no longer distinguish. Complete vanquisher of death, take possession of Thy kingdom, whither shall follow Thee by the royal road Thou hast trodden ages of adorers!"

Christ has not only presented to the world a life, character, and code of morals which have unmistakably accomplished more than the combined efforts of all other teachers, but He has succeeded



SCENERY OF PALESTINE.

in giving a correct, detailed prophetic history of the influences and effects of His life upon all succeeding generations.

If the Virgin Mother story is true, and Christ was the "only begotten Son of God," it is but natural that He did possess a supernatural knowledge of the future; but if it be false, then there is no possible theory that can account for this mysterious fact.

When the time was approaching for Him to go to the cross, and when all the combined powers of His nation were arrayed against

Him, He prophetically expressed the most unbounded faith in the triumph of His kingdom and in the spread of His Gospel.

But a short time preceding His crucifixion, His disciples complained of the useless expenditure and waste of Mary Magdalene in pouring upon Him a box of rich ointment as an expression of her love and devotion for Him. He replied :

"Let her alone. * * * She is come aforehand to anoint My body to the burying. Verily, I say unto you, wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

In confirmation of this prophetic utterance, what she did has been told as a memorial of her more or less frequently in all Christian Churches for more than eighteen hundred years.

Again He said: "I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." These declarations again bring Christ's knowledge of the future to an evidential test of fact, and in confirmation of them we have before us the admitted facts of history, that there has emanated and shone forth from His life, character, and teachings, more light than has been manifested by all the combined teachers of the world; and that for eighteen centuries of crucial test it is admitted that every man that hath followed Him has not walked in darkness, but has had "the light of life."

The best evidence that the sun is shining is to turn and behold its beams; and the strongest and most conclusive evidence that Christ is and for centuries has been a moral and spiritual sun is to turn to every page of modern history and see the light He has emitted.

His lifework and influence have entered into and lighted up every noble and civilized event and influence that have affected man's highest and best interests, and if to-day it could be extinguished, the Christian world would be left in comparative darkness. He propheti-

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THE CRUCIFIXION.



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cally said: "I, if I be lifted up from the earth, will draw all men unto Me."

He was lifted up, and the divine, attractive, self-sacrificing spirit that He exhibited upon the cross had shed a halo of divine glory upon His life's work; there has been centered in this act of His life a divine attractive capacity that has touched and drawn the hearts of more men, women, and children to Him for eighteen centuries in a spirit of love and devotion than has been called forth by all the other leaders and teachers of this world.

Other founders and leaders have been much admired and have had millions of followers; but not one of them, or all combined, have succeeded in calling forth from his followers the impassioned, self-sacrificing love and devotion that Christ has inspired in the hearts of men, women, and children.

He compared His new spiritual kingdom in its beginning to a mustard-seed, but prophetically said that it would grow and spread until it should envelop the kingdoms of this earth.

Subsequent history verifies the fact that for eighteen centuries this spiritual kingdom has grown and spread until it embraces all the progressive nations of man, and that all other religions are in a state of retrogression before its advancing civilizing light.

It is an admitted fact that Christ's spiritual kingdom is to-day making greater conquests in evangelizing the world than ever before; that recently all the different evangelical denominations have met in council, and declared that within this generation the Gospel of Christ shall be carried "into all the world."

It is an evident fact that the light of Christ's life and influence is being more powerfully felt and appreciated to-day than ever before; that it is gradually growing and increasing in attractiveness, and that men are now willingly contributing hundreds of dollars for the advancement of His kingdom where one dollar was given fifty years ago. Until within this generation there had been written but few

books devoted exclusively to the evidence that points to and establishes His superhuman, divinely attractive character; but those now written would fill a library.

If Christ had made only one incidental reference to the future growth and development of His kingdom, the evidential force of this proposition would not be so conclusive; but the many prophetic declarations that are sustained and have been fulfilled in detail clearly and unmistakably establish the conclusion that Christ possessed a supernatural vision of the future progress of His kingdom. Throughout His entire public career He expressed perfect faith in His divine mission and its final victory and triumph. Even when the



THE SORROWING WOMEN AT THE FOOT OF THE CROSS.

consequences of the betrayal were fast closing around Him, He calmly and with perfect assurance firmly said:

"Now is the Son of man glorified."

Notwithstanding the fact that Christ knew He was to suffer an ignominious death without precedent in history, He instituted the sacrament of the Lord's Supper as one of the means of perpetuating the memory of His life and death, and in perfect confidence and faith that in each successive generation millions would be glad to partake of this sacrificial communion as a manifestation of their faith in Him as their Lord and their God.

When on the cross, in perfect assurance and faith of His triumph, He extended pardon to the thief, and as a pattern to be followed He pathetically prayed for His enemies.

When standing before the council that condemned Him, the chief priest adjured Him to tell whether or no He was the Christ. In the supreme manifestation of faith, He replied:

"Hereafter ye shall see the Son of man sitting on the right hand of power and coming in the clouds of heaven."

At that awful moment His faith in the triumph of His kingdom and the spread of His Gospel was calm, perfect, unconquered, and unconquerable.

Never before or since has there been such a perfect manifestation of the divine! We therefore press the question, On what rational theory can this unfaltering assurance of triumph, sustained by a divinely attractive life, be accounted for, if we deny that there was manifested in Christ a union of both the divine and human? The combined evidential force of these facts leads to the logical and inevitable conclusion that Christ is divine, that His religion is divine, and that the Virgin Mother story is a sacred reality.

It has, however, been suggested that Christ's knowledge of the future, independently considered, was not conclusive evidence of His divinity; that Moses gave accurate information of future events that occurred centuries afterward. But the distinguishing difference between Christ and the prophets is manifest. Christ's teachings

emanated from Him as their original source, while the prophets were admitted instruments in the hands of the Lord to give a prophetic



MOUNT SINAI.

vision of the future progress of His work in making a revelation of Himself to man.

Renan admits that :

"Jesus had no visions; God did not speak to Him as to one outside of Himself; God was in Him; He felt Himself with God, and He drew from His own heart all He said of His Father. He lived in the bosom of God by an increasing communication; He did not see Him, but He understood Him without the need of the thunder of Sinai, of the burning bush of Moses, of the revealing tempest of Job, of the oracle of the old Greek sages, of the familiar genius of Socrates, of the Angel Gabriel or of Mohammed. The imagination and the hallucination of a Saint Teresa, for example, are valueless here. He believes Himself to be in direct communication with God, He believes Himself to be the Son of God. The highest consciousness of God that has existed in the bosom of humanity is that of Jesus."

The evidence widely separates Christ from the prophets. They did not claim to be divinely related to God; they declared their prophetic utterances were by the word of the Lord. On the contrary, Christ declared that God was in Him and He in God. He said:

"Many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. * * * The queen of the South shall rise up in the judgment with this generation, and condemn them; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here."

The many rays of evidence that corroborate and sustain the Virgin Mother story, when considered in their combined force, establish the fact of the divine incarnation. From the prophetic declaration that the seed of the woman should bruise the serpent's head, and the covenant with Abraham to bless the nations and families of the earth through the seed of Isaac, until the announcement of Christ's birth, a divine incarnation was eagerly and earnestly anticipated.

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Prior to its announcement Jacob prophetically referred to the coming of a Prince of Peace.

Balaam sang of a Star that would rise out of Jacob, and a scepter out of Israel.

Isaiah and other prophets announced a conception by "a virgin," "a child born," "a Son given," whose name would be called "Immanuel," the "Wonderful Counselor," the "Prince of Peace," the "Everlasting Father," the "Mighty God," and that He would be bruised, scourged, and put to death; but that the "Holy One" would not see corruption, and in the issues of death and the grave He would triumph and be glorified.

It is impossible to read this prophetic literature in the light of the Virgin Mother-story and Christ's phenomenal life without keenly appreciating its evidential force.

The testimony of John the Baptist cannot be overestimated in the light of the prophecy of Isaiah:

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway, for the glory of the Lord shall be revealed and all flesh shall see it together, for the mouth of the Lord hath spoken it."

When construed in the light of John as a voice in the wilderness, announcing Christ's coming, this prophecy creates a strong probative link in the chain of evidence that tends to sustain the Virgin Mother story. John emphatically declared that Christ was the "only begotten Son of God," whose shoe-latchets He was not worthy to unloose.

These facts, when considered in connection with the mysterious prophecy that a virgin would conceive and bear a son, whose name would be called "Immanuel," the "Prince of Peace," the "Wonderful Counselor," the "Mighty God;" and the equally unprecedented prophecy of Micah, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He

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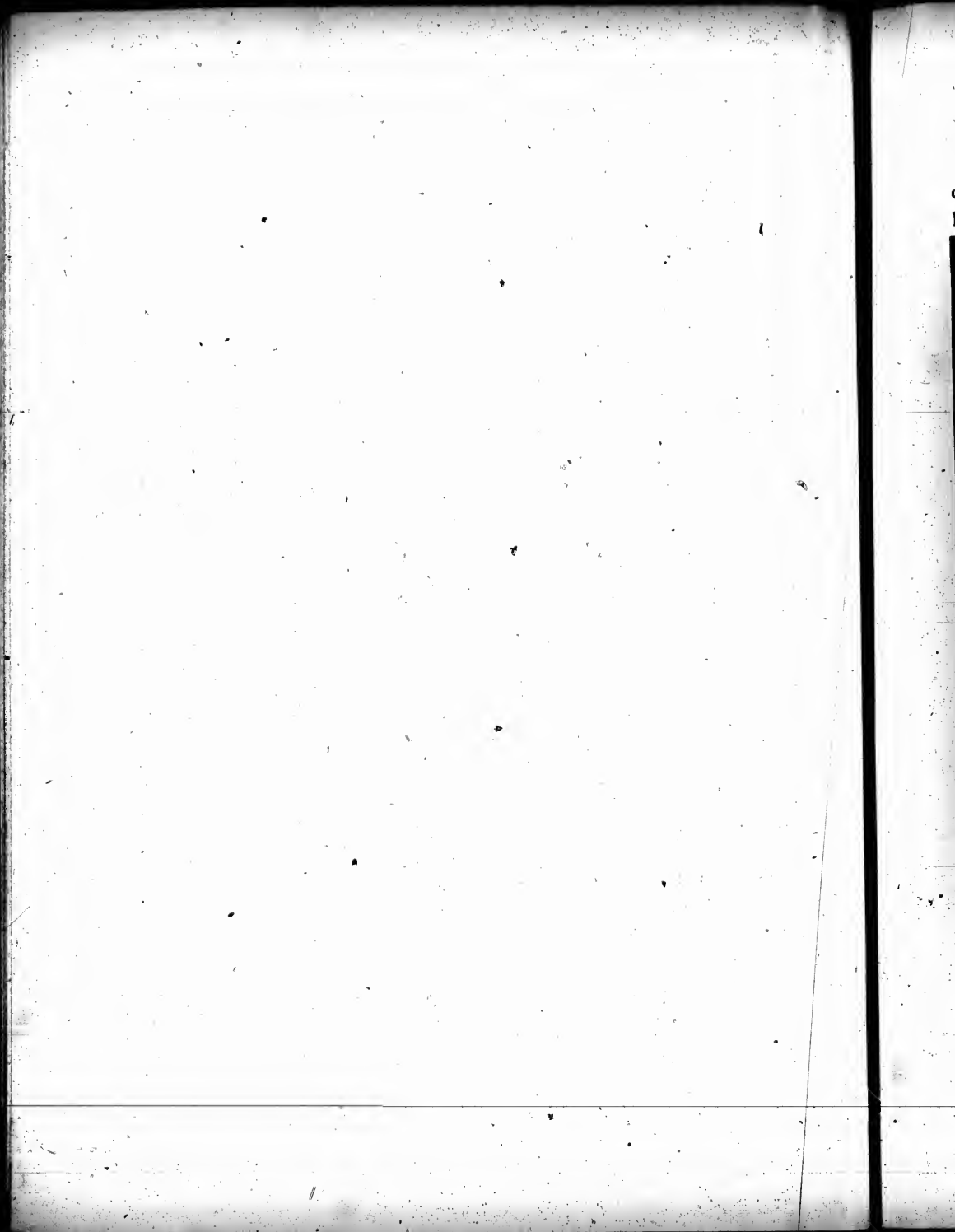


PEACE ON EARTH.



PEACE ON EARTH.

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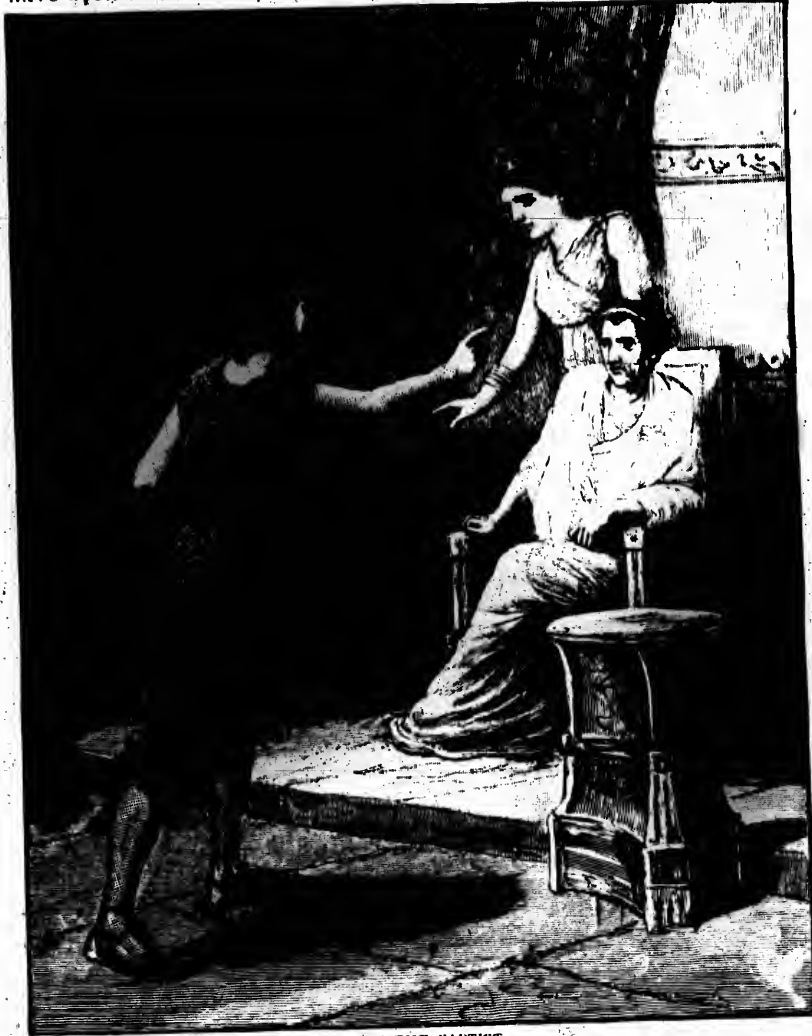
come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting. * * * For now shall He be



JOHN THE BAPTIST.

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JOHN THE BAPTIST.

great unto the ends of the world ;" and also in connection with the pictures of Isaiah, David, Daniel, Malachi and other prophets describing His coming, and giving in detail His form, likeness, attributes, character, life, work and mission, would be absolutely meaningless and wholly inexplicable in the light of history if they did not have specific reference to Jesus Christ as the "Messiah."

Did Micah, without divine aid, conceive the idea that there would arise a Ruler out of Bethlehem, whose goings forth had been "from everlasting?" If so, what suggested such a thought, and how can the miraculous fact that the historic Christ is in perfect fulfillment of this prophetic conception be explained or accounted for on reasonable or rational grounds?

Jesus Christ Himself expressed a profound consciousness in corroboration of these prophecies. In His intercessory prayer immediately preceding His death, He said:

"I have glorified Thee on earth: I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was."

Again, when standing before His critical enemies, He fearlessly said:

"I am before Abraham was. . . . Abraham rejoiced to see My day; and he saw it, and was glad."

This consciousness of a pre-existence, together with the many manifestations of the superhuman, make it evidentially clear that Micah, in uttering the prophecy, was not making an idle proclamation, or indulging in guesswork, but that he was supernaturally inspired.

If Isaiah were not divinely inspired, how and on what possible theory can his prophecy that a virgin would conceive and bear a son be solved, especially when read in the light of its fulfillment in the Virgin Mother story and the sacred life that has emanated from it?

There is no answer to these questions so reasonable and satisfactory as that given by this great prophet, in asserting that what he said was by the word of the Lord. Did some impostor forge



MARY AND THE CHILD JESUS.
(After the Painting by Murillo.)

or guess the miraculous fact that through the seed of Isaac the nations and families of the earth would be blessed? If so, why did he give God credit for this alleged covenant and vision of the future?

There is no answer to these questions so reasonable and satisfactory as that given by this great prophet, in asserting that what he said was by the word of the Lord. Did some impostor forge



MARY AND THE CHILD JESUS.
(After the Painting by Mantegna.)

or guess the miraculous fact that through the seed of Isaac the nations and families of the earth would be blessed? If so, why did he give God credit for this alleged covenant and vision of the future?

Can the reasoning of Leckey, Renan, and other skeptics as to the solitary greatness and grandeur of Jesus Christ be solved on the theory of exalted genius in the light of this prophetic picture and of His admitted supreme life?

If the evidence developed only the conclusion that Christ was superior to all other men from some one standpoint—for instance, intellectuality—their reasoning might be plausible; but when we turn the rays of prophecy upon this extra-human life, corroborated and sustained by the testimony of Mary and John, and by the boundless faith of Christ's disciples, and the uncontroverted fact that He in so many material and vital respects differs from and stands high and immeasurably above all other men who have ever lived, we have developed a phenomenon that cannot be solved on the theory of exalted genius.

To say that this supreme life can be explained on the above theory is simply to confess our inability to solve it. If the skeptical contention be correct, why, we ask, did this exalted genius appear only once in history? "Have the forces of nature exhausted their powers in His production and retired, powerless and wearied, from their labors?"

It is evidently clear that the ordinary forces and powers that operate and energize in the production of man will not and cannot on any rational theory account for these many manifestations of the superhuman.

If Christ had been only man and possessed exalted genius, wisdom, and knowledge in a degree immeasurably above the greatest of men, which is an admitted fact, then we insist and urge that it is clear that He could not possibly have possessed a deep, sincere consciousness that He and God were one, or that He bore to God a divine relationship.

Such exalted genius and intellectual greatness are absolutely inconsistent and irreconcilable with an erroneous, false, spurious

consciousness. No mere man in all the ages has been able to assert such stupendous claims without the world rightfully declaring him insane.

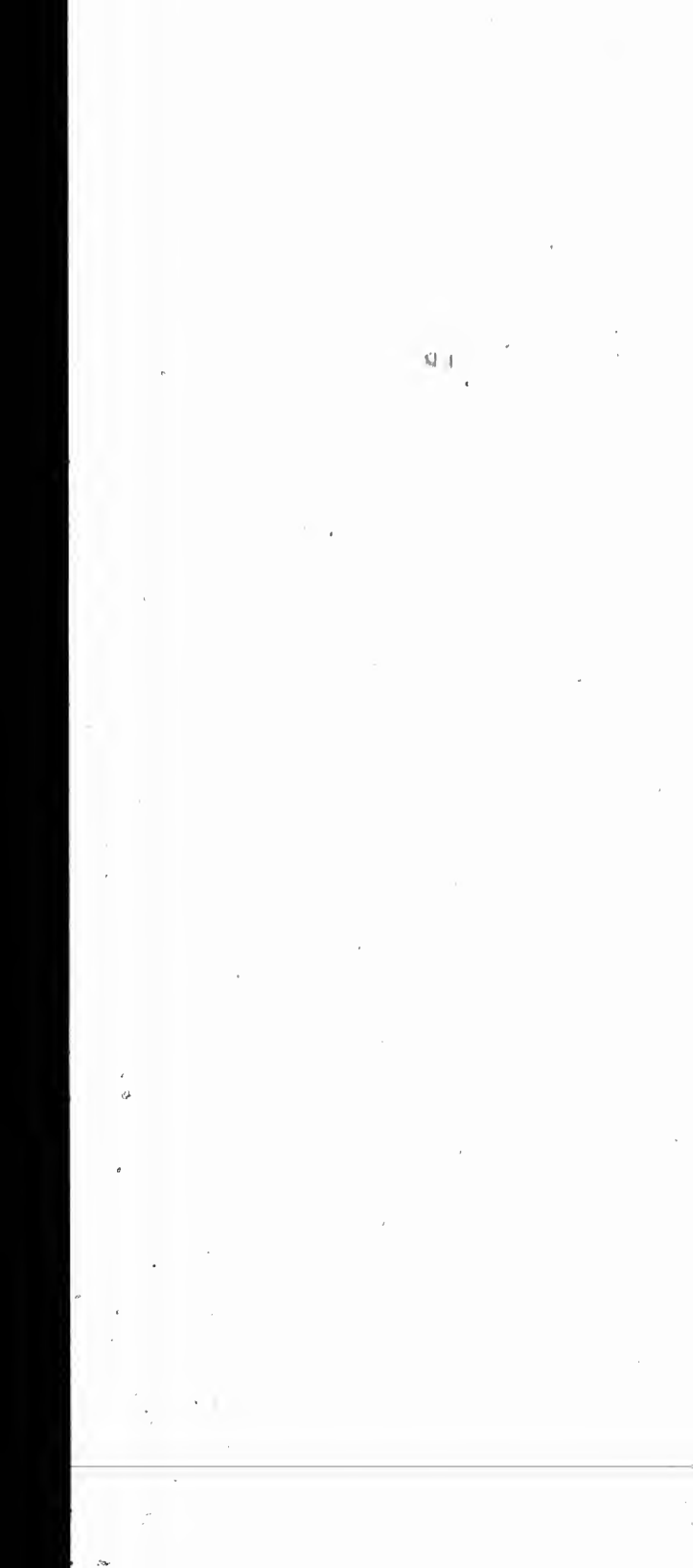
Such awful claims are absolutely inconsistent with intellectual greatness and wisdom when asserted by man; and therefore the fact that Christ has been able to so earnestly assert them, and at the same time present and maintain a character in perfect harmony with them, raises an irresistible presumption that He was what He claimed to be.

If this conclusion is correct, this consciousness was but natural; but if not, there is no reasoning, precedent, or principle that can explain it, or tell why it was that He could not only possess it, but at the same time maintain a character consistent with it. Every claim He asserted, every act of His life, every supernatural manifestation, His daily teachings, prophetic knowledge of the future, His God-like death on the cross, are consistent with and blend into a perfectly harmonious, symmetrical, divine life.

Christ possessed the best opportunity of knowing the truth of these sacred claims; and He, having been found sinless and truthful in everything else that He asserted, and the evidence otherwise pointing so strongly to a supernatural manifestation, it is more reasonable and credible to accept His version of this mysterious problem than that of the clashing, conflicting theories of the infidel and skeptic.

We repeat, if it be insisted that the Virgin Mother story is unnatural and miraculous, we urge and insist, on the other hand, that Christ, if He be not the prophetic Messiah, presents in His life and character a miracle that is more difficult to explain than that of His divine incarnation.

We have shown that the incarnation of God in Christ had its foundation in the demands and necessities of human nature, and for centuries prior to His appearance, such a manifestation had been ardently anticipated, and since His appearance every phase of His



character authenticates and confirms His claims. He said: "The prince of this world cometh and findeth nothing in Me;" and that He always did those things that pleased the Father.

Christ claimed that He possessed power to forgive sins, and His entire public career was either an expressed or implied assertion that His life was perfect, free from fault, sinless, and without spot or blemish.

No sane human being has ever possessed such a consciousness: on the contrary, all have admitted their weakness and imperfections, and have freely confessed them. Christ's unprecedented manifestation of character is in direct conflict with the consciousness of all other men, and it can be solved only on the theory of the Virgin Mother story. Accepting its truth, all is clear; rejecting it, we are at once confronted by a miracle—a problem that the ordinary laws and principles of nature cannot explain.

This proposition cannot be overestimated, especially in view of the fact that the observation and experience of all ages demonstrate to a moral certainty that no man has ever asserted or claimed equality and oneness with God, that he possessed power on earth to forgive sins, and at the same time exhibited a character in harmony with these claims.

On the contrary, in every instance, the individual who has so asserted has been found to be demented or insane, his character has been inconsistent, and in every respect out of harmony with such pretensions.

We repeat, urge, and insist that this consciousness of greatness, sinlessness and divine perfection could not have so perfectly, consistently and harmoniously blended with the life and character, that Christ has presented if it had been spurious and false, or if He had not been divine.

This evidence differentiates and separates Him as high and far above all other men as the burning stars are above the earth.

He has not only presented a life in harmony with this consciousness, but has by it fulfilled all prophecy of the coming Messiah, and placed in operation refining, softening, elevating and regenerating influences that for eighteen centuries have energized and operated mightily on civilization and on man's highest and best interests—and to such an extent that skeptics, with scarcely an exception, frankly admit that He is the greatest among the sons of men, and the only one worthy of being adored; that to tear His name from the world would shake it to its very foundation, and that between Him and God men will no longer distinguish.

The logical conclusion irresistibly and inevitably confirms and sustains the Virgin Mother story as a divine reality.

As a valuable appendix to this chapter the following article from *Munsey's Magazine*, for June, 1895, is quoted:

TYPES AND LEGENDS OF THE MAGDALENE.

AUTHENTIC AND TRADITIONAL RECORDS THAT TELL THE PATHETIC STORY OF MARY OF MAGDALA—THE MANY TRIBUTES PAID HER BY MEDIEVAL AND MODERN ART.

"No saint has come so near to the human heart, has seemed so deeply in sympathy with the sinful, throbbing world, as that loving, penitent sinner, Mary Magdalene. She stands for all ages as she who was forgiven because she loved much, as the type of frail humanity redeemed through childlike faith and dependence. Painters of all ages have been fascinated by the sweetness and sorrow of her dramatic story, and each successive school of art has chosen some part of her life to put on canvas.

"The eastern tradition made Mary Magdalene and Mary of Bethany, the sister of Martha, two distinct personages; but the legend that has been used by the artists of Europe is the one which Bible students have gathered from the scattered fragments of narrative in the New Testament, and from the mass of legendary incidents that surround every one of the early Christians. This story says that she was a native of Magdala, a district on the shores of the Sea of Galilee. She was the sister of Lazarus and of Martha, and the three lived



THE READING MAGDALENE.
(From a photograph by the Bellis Photo-graphic Company after the painting by Baston.)

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together in their ancestral castle of Magdalon. Some legends say that the three were of royal parentage, the children of Syrus. On



THE PENITENT MAGDALENE.
(From the Painting by Guido Reni.)

the death of their father they inherited vast riches, jewels, money, and land, besides a great position. Lazarus became a soldier, and Martha



THE READING MAGDALENE.
Photographed by the British Photo-Engraving Company after the painting by Jackson.

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THE PENITENT MAGDALENE.
From the Painting by Guido Reni.

the death of their father they inherited vast riches, jewels, money, and land, besides a great position. Lazarus became a soldier, and Martha

the practical head of the family, going about among the vines and the olive groves, adding to its store of wealth. Mary grew up beautiful, her long red hair a glory about her head. The officers who were her brother's friends, and noblemen of the Roman government, paid court to the beautiful girl and turned her head, so that she became notorious for her gay and dissolute life.

"The country people were just then beginning to awaken to the new and strange teachings of the Carpenter's Son, and a wave of religious feeling had set in through the people of Palestine. Mary laughed at this seriousness, and as she went about, with her long red hair braided with pearls, men pointed her out as 'the sinner.' She was given over, body and soul, to the seven deadly sins, and it was these seven devils that the Lord cast out of her heart when she was converted:

"When Mary saw the gentle Teacher of men, her heart was touched and she listened. To listen, with that impulsive heart, was to believe, and she became the most devoted of all the followers of Christ. We all know the simple old story of Mary sitting at the feet of her Lord while Jesus chided Martha for being 'cumbered with much serving.' It was not long afterward that Jesus supped at the house of Simon, and Mary Magdalene followed Him there and broke her alabaster box of precious ointment over His feet, wiping them with her hair. It was then that Christ said to her, 'Thy sins are forgiven.'

"Again, it was Mary Magdalene who stood with Mary the Mother at the foot of the cross, and it was to Mary Magdalene that Christ first appeared after the resurrection. The woman who 'loved much' showed it here at last, for while the disciples went away to their homes, Mary Magdalene lingered by the tomb.

"In the gospels her story ends here, but the old French legends take it on and on. After the ascension, Mary and Martha and Lazarus, accompanied by Cedon, a blind man to whom Christ had given his sight, were set adrift in a rudderless boat. They finally landed, being guided by angels, at what is now Marseilles in France. The people were idol worshipers, and refused to keep the Christians; but Mary Magdalene stood in one of their heathen temples and preached to them until they were converted. Mary and Martha both became miracle workers, and Lazarus was consecrated as bishop of all that country.

"When the city was converted, Mary Magdalene retired to the desert, to do penance for those sins of her early youth which she felt not even the love of her crucified Lord could entirely take away. For thirty years she lived in the desert, fasting, studying, praying, and

visited by angels. She had long been regarded as dead by the people of the city. One day a hermit, wandering in the desert, saw a



THE WEeping MAGDALENE.

(From a photograph by the Berlin Photographic Company after the Painting by Murillo.)

wonderful sight. Midway between heaven and earth angels supported her, that she might be comforted by the music from the skies. He

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THE WEEPING MAGDALENE.

(From a photograph by the Berlin Photographic Company after the Painting by Murillo.)

wonderful sight. Midway between heaven and earth angels supported her, that she might be comforted by the music from the skies. He

reported what he had seen, and the saint was brought back to Marseilles, where she died.

"History shows, now and then, a century which has been dominated by religious fervor. The thirteenth was one of these, in the south of France. The people thought of nothing but pilgrimages, penances, and relics. It was a most propitious time to find the bones of Mary Magdalene, and some discoverer announced that her grave was at St. Maximin, near Toulon. A church was founded on the spot, she was made the patron saint of the ruling prince, and became the object of passionate adoration. Sinners who did not dare lift their eyes to the Virgin in her stainless purity could bow before the shrine of a sister woman who had fallen and arisen. With the men there was a certain sense of chivalry in their devotion to the Magdalene.

"The most splendid altar ever erected in her honor is the great Church of the Madeleine in modern Paris. It is built on the model of the temple of Jupiter at Athens, and in form and in dedication it is a commentary upon Paris.

"No artist has ever succeeded in giving us the perfect Saint Magdalene. We have her as she might have looked in her early girlhood, before the awakening of her soul, and we have her as a wretched, thin, and wasted figure, mourning in the desert, as well as the devotional saint, sorrowing, but forgiven.

"The characteristics of every country are brought out in the representation of the Magdalene. Her pictures at various epochs might almost read the history of the times. The Magdalenes of Florence have a light intelligence, with pleasing faces, like the women of the Decameron. Those of old Venice are Venetian courtesans. France has given us pictures of women who have repented but might sin again. The Magdalenes of Rubens are fleshly and vulgar; those of the Dutch and English schools are stiffly conventional.

"Guido Reni was regarded as the painter above all others when his subject was St. Mary Magdalene. But in these days his figures seem more like classic Niobes than types of the woman who, like Davidson's nun, is 'sister to the stars.'

"The Magdalene of the legend had run the gamut of life's scale. She knew the heights and the depths, and she had chosen the heights. This noble, dignified comprehension few painters have succeeded in giving her. Yet Murillo has put hope as well as sorrow into his Magdalene. There are several 'reading Magdalenes,' and in most of these pictures a skull is introduced as an emblem of mortality which she kept ever before her.

"Although there are so many stories and legends of Mary Magdalene, it is as the single figure that most artists have chosen to

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MARY MAGDALENE AT THE TOMB OF CHRIST.
(From the Painting by Sir Edward Burne-Jones.)

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MARY MAGDALENE AT THE TOMB OF CHRIST.
(from the Painting by Sir Edward Burne-Jones)

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represent her. — When she is grouped with others, it is almost always as breaking the box of ointment over the feet of the Saviour, as supporting His mother at the foot of the cross, or in that striking scene



THE MOURNING MAGDALENE.
(From the Painting by J. J. Heffner.)

at the tomb when Christ revealed Himself to her in the one word, "Mary!"

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"There are some strange legends of miracles performed by the Magdalene. Soon after she landed in France, a heathen woman came to her and begged that the saint would pray that she might have a son. She said that she and her husband would believe, if the prayer was answered. But the husband was skeptical, and taking his wife, embarked on a long voyage. On the sea a son was born, and the mother died. The ship was put in to shore, and the dead mother, with her child on her bosom, was laid on the sand. The husband prayed, 'Oh, Mary Magdalene! Have pity on my grief, and by a miracle save my son. I leave him to thee.'

"The ship was gone on her voyage two years, and on his return the husband visited the rocky point. He found his child, miraculously saved, playing on the shore, and the body of his wife lying as he had left it. The child, frightened, ran and hid under its mother's cloak, upon which she arose and spoke, glorifying Mary Magdalene."

MARGARET FIELD.

CHAPTER IV.

THE CREDIBILITY OF THE BIOGRAPHERS AND WITNESSES OF CHRIST'S SUPERHUMAN LIFE VINDICATED.



O avoid the evidential force of prophecy and its fulfillment in the character and teachings of the historic Christ, skeptics have attacked from various standpoints the credibility of the biographers of His attractive character as delineated in the gospels of Matthew, Mark, Luke, and John.

Previous to this generation many urged that the Christ of the New Testament had never existed, and that His alleged history was but a myth or legend. On a more thorough investigation, however, it is now freely conceded that He was a great religious teacher, though it is contended by some that His phenomenal life and character may be accounted for on the ground of exalted genius.

Other skeptics urge that the gospels were written the latter part of the second century after Christ's death, and claim that the character therein delineated was largely constructed from the Messianic prophecies and from Apocryphal writings during the first and second centuries. It is evident, therefore, that skeptics disagree among themselves as to the bases of their attack.

Let us suppose the following case in a court of justice:

The testamentary capacity of A being involved, B, C, and D are called as experts to disprove it.

B testifies that, in his opinion, A does not have testamentary capacity, and gives in detail the reasons for such opinion.



ST. LUKE AND ST. MARK.
(From the Painting by Ribalta.)

C agrees with B in his conclusion, but gives reasons that clash with those assigned by B.

B testifies that, in his opinion, A does not have testamentary capacity, and gives in detail the reasons for such opinion.



C agrees with B in his conclusion, but gives reasons that clash with those assigned by B.

D agrees with both B and C, and as the basis of his conclusions enumerates reasons that are in conflict with those of both B and C.



ST. JOHN THE EVANGELIST.
(From the Painting by Freminet.)

In view of such evidence, an intelligent court would probably rule that it is not safe to follow opinions based upon reasons that are in hopeless conflict.

If we examine the reasons alleged by different skeptics for their attacks upon the trustworthiness of the history of Christ, we shall find that in giving the basis of their opinions they present clashing and irreconcilable theories, thereby weakening the force of each other's arguments.

The history of Christ has been written by four different men. The author of the Book of St. John asserts that he was an eye-witness to Christ's wonderful life.

It is generally believed that the Apostles Matthew and St. John wrote two of these biographies; that Luke, the companion of St. Paul, and Mark, the friend of the Apostle Peter, wrote the other two. The primitive Christians confirm this view, as will be seen by reference to Justin Martyr, Irenæus, and others. Three, if not all, of these writers were eye-witnesses of Christ's phenomenal life.

It is a general rule that witnesses when closely pressed on examination will either corroborate or impair the force of their main testimony by the incidental statements embodied in their narratives. Accordingly, if Christ's biographers are trustworthy, the incidental facts referred to by them will corroborate their main testimony; and we allege that, on a thorough examination, they are sustained by a chain of positive and circumstantial evidence that, on well-established rules in weighing the testimony of witnesses, should confirm their credibility.

First. Christ's biographers tell us that He was preceded by John the Baptist, who preached repentance and baptism, and was beheaded by order of Herod. The Jewish historian, Josephus, who wrote at an early date after Christ's death, confirms these statements.

Second. Christ's biographers allege that He was put to death by order of Pontius Pilate. Tacitus and Josephus both confirm this statement. Tacitus wrote during the generation that survived Christ, and in referring to the persecutions of the Christians by Nero, 64 A. D., says:

"With this view, he [Nero] inflicted the most exquisite tortures on these men, who derived their name and origin from Christ,



TOMB OF JOHN THE BAPTIST AS IT APPEARS AT PRESENT TIME.

who, in the reign of Tiberius, had suffered death by the sentence of the procurator, Pontius Pilate."

Third. Christ's biographers tell us that He had a brother whose name was James. Josephus, in alluding to the death of James at the instigation of Ananias, strongly confirms these witnesses, by saying: "So he assembled the Sanhedrim of Judges and brought before them the brother of Jesus, who was called Christ, whose name was James."



TRADITIONAL PLACE OF THE APPEARANCE TO THE SHEPHERDS.

Fourth. Christ's biographers incidentally tell us about a well over in Samaria, near which a temple had been built. Josephus confirms this statement, which is also corroborated by the strong evidential fact that the well is still there, and had existed long prior to Christ's advent.

Fifth. Christ's biographers tell us of the rivers, lakes, and seas of that country, of the Brook of Kedron, of Bethany, of the

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Mount of Olives, of the Mount of Crucifixion, of the roads that traverse that country, and of the towns and villages and their relative positions to each other—all of which are admitted historical facts.

Sixth. Christ's biographers incidentally tell us that Judea was largely under the control of Roman power. They also tell us of Pontius Pilate, of the Sanhedrin, of the customs, manners and architecture of that country, that the people were divided into different religious and political factions whose tenets and doctrines they separately characterized; and it is universally conceded that these alleged historical facts are true, and that they corroborate and sustain the evidence of these witnesses.

Seventh. For over eighteen hundred years Christ's birth has been annually observed by making Christmas gifts and by holiday rejoicings. The records of both profane and sacred history state that the origin of this beautiful custom is the act of the Three Wise Men presenting gifts in honor of the appearance of the Messiah, which event has been graphically described by Christ's biographers.

Eighth. Christ's biographers tell us of the Virgin Mother story, about the institution of the Lord's Supper and the resurrection. And St. Paul, who had every opportunity of ascertaining the facts, in corroboration of these witnesses said that Christ emptied Himself of the form of God and took upon Him the form of a servant.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds."

Paul also affirmed that Christ appeared to Him, and that five hundred persons at one time saw the Lord after the resurrection; that while some had fallen asleep, the greater portion of them were then living witnesses to His resurrection.

This statement contains strong inherent evidence of its truth. Had it been false, Paul could easily have been exposed as an impostor,

and thus the greatest herald of Christianity the world has ever produced would have been silenced. No man with Paul's surroundings would have written this open, public letter, especially in view of



THE COMMUNION OF THE APOSTLES.

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When this evidence is considered in the light of observation, and in connection with the visible Christian Church, which immediately sprang into existence and has maintained an unprecedented growth upon the truth of the Incarnation and Resurrection, it presents the writers of the four gospels strongly corroborated and sustained.

In the eleventh chapter of First Corinthians, Paul refers to the institution of the Lord's Supper in the following emphatic words:

"For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which He was betrayed, took bread; and when He had given thanks, He brake it, and said, Take, eat; this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the New Testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till He come."

When we read the narrative of this unprecedented transaction, written so soon after Christ's death, and in an open public letter to an organized Church, when exposure would have been easy and certain had it been false, its weight as evidence cannot be overestimated.

Ninth. Christ's biographers tell us that prior to His death and resurrection our present Saturday was observed as the Sabbath day; and all subsequent history, in confirmation of this truth, states that the Sabbath day, now called Sunday, was changed from Saturday to the first day of the week and observed in commemoration of the resurrection of Christ.

They also tell us that Christ earnestly sought to abolish the idol worship that had permeated the surrounding gentile world. If to-day we ask what had banished this idolatry, its priests and its temples, every historian, both sacred and profane, will answer that it

has been blessed through the influence of the Christ of the New Testament, thus corroborating the testimony of His biographers.

Tenth. Christ's biographers tell us that He is the prophesied Messiah, and quote His declaration that the hour had come when it was not necessary for man to go to the mountains of Samaria or to



HARVEST IN PALESTINE.

the temple at Jerusalem with sacrificial animals to worship: that God is spirit, and as such may be worshiped anywhere—at home or abroad.

History, in corroboration of these witnessses, tells us that, commencing with Christ's life and continuing through all subsequent centuries, mil-

lions of each generation have been blessed by worshipping God as a spirit. They also record Christ's repeated affirmations that He came to inaugurate a spiritual reign and kingdom, which he likened to the mustard-seed in its tiny beginning and marvelous growth.

To-day we find this spiritual reign embracing and blessing all of the more enlightened nations, and its origin can be distinctly traced back through the ages to the three years of Christ's public career—the commencement of its march and growth through the centuries and over the nations of the earth.

Both profane and sacred history tell us that the active moral force that is to-day operating upon the world had its origin in the person and in the teachings of Christ. History affirms that this moral force was first seen as a light in Palestine during Christ's public career, and that it has grown brighter and penetrated farther into the gentile world as years have passed, again corroborating these witnesses who have recorded Christ's alleged declarations that His Gospel of spiritual truth would become a light unto the gentiles.

Eleventh. Christ's biographers allege that He taught the fatherhood of God, that man is immortal, and by doing God's will can live with the holy angels forever. In corroboration of these witnesses Paul asserts that Christ brought to light the doctrine of immortality, and profane history demonstrates that prior to Christ's teachings it had never been proclaimed as an established doctrine, though Socrates, Plato and others had taught it as a vague, doubtful theory. Christ's Church in its beginning was constructed and has since been maintained upon faith in the resurrection and in the immortality of the soul as its chief corner-stone.

It is to-day admitted on every hand that Christ's teachings and His attractive life have done more to advance mankind than the combined efforts of all the other religious teachers and philosophers the world has ever known.

Renan says:

"This sublime man, who still presides eminently over the history of the world, * * * has caused His race to make the greatest advance toward the divine."

Twelfth. Christ's biographers tell us that He said:

"I am the Light of the world. He that followeth Me shall not walk in darkness, but shall have the light of life."

Such an assertion was a bold one, for it removes His claims out of the realm of the theoretical and brings them within the range of a practical test of facts.

If in the history of the past and present we cannot find clear and indubitable proof that an illuminating light has been and is shining forth from the person and teachings of Christ, then the author of the Fourth Gospel has stated facts that impeach His testimony. But, on the contrary, if we find that Christ has for eighteen centuries been man's great moral and spiritual illuminator, then we have this witness corroborated and sustained by veritable testimony that is unimpeachable.



THE LIGHT OF THE WORLD.

No human foresight could possibly have discerned the fact that this obscure Jewish carpenter would exert a greater light and influence on successive generations than the combined efforts of all other wise, great and good men.

It is a fact verified by history that Christ was the author of a new moral and spiritual light that has illuminated all progressive races and nations for eighteen centuries. This fact is so unmistakably established that a mighty chorus of the skeptical world concedes it. The light that has emanated from His person and teachings has entered into all forms and phases of life: it has aided in molding and shaping all moral, benevolent and civilizing institutions and inspiring all the

ennobling thoughts, actions, and aspirations of men. Were His mighty influence and every event and interest that has been affected by it stricken from history and civilization, all that is beautiful and attractive in human thought and character would disappear. It would comparatively empty our libraries of all that is softening and refining, and take from our homes their purest and most elevating principles.

But while the most civilized and progressive influences are in a marked degree characteristic of all nations dominated by the Christian religion, it should be noted as a fact of the greatest importance that all people who are entirely removed from the influences of Christ's teachings are in a state of retrogression.

Christ declared that His little mustard-seed would ultimately embrace the kingdoms of the earth, and Christianity obeys and is controlled by laws of growth and development that are in harmony with all the other laws of nature.

In this respect it is like every other good work that has been accomplished—it has been progressive. This is the idea underlying our Lord's parables, among which are the "Parable of the Sower," "The Wheat and Tares," "The Mustard-Seed," and that of "The Leaven." All teachings that have their foundations in the moral laws of nature are gradual and onward; and the day will come in the march of civilization when Christ's dominion and teachings shall be universally recognized throughout the kingdoms of the world as the progressive light of life.

Thirteenth. Christ's biographers tell us that He demands supreme love: that whosoever loveth husband, wife, father or mother more than Christ is not worthy of Him; and He said: "I, if I be lifted up from the earth, will draw all men unto Me," meaning that willingly submitting to death upon the cross as an expression of God's love for humanity, would in all ages attract and draw men to Him in love and devotion.

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Subsequent history demonstrates that Christ's divine attractiveness has inspired more men, women and children with impassioned and self-sacrificing love than has been called forth by the lives and teachings of all other religious founders and leaders.

Socrates and Plato, who by the light of nature and reason had received some gleam of the divine, exhibited great interest in their fellow Grecians, and since their death many beautiful things have been said about them and their system of philosophy. But whom, we ask, have they inspired with a self-sacrificing, impassioned love? The world has thought of them as the most eminent of ancient philosophers, and as having merited great praise for their labors in behalf of Grecian elevation and happiness; but they have never inspired self-sacrificing love in the hearts of men.

Socrates and Plato are to-day more frequently mentioned in connection with the contrast that their lives and teachings present to the life and teachings of Christ than from any other standpoint; and by comparison, Christ shines forth as the illuminating, divine light of the world, leaving them where their life work ended, only as bright stars among and in the interests of Grecians.

During Christ's public career Cæsar wielded an almost universal scepter, and attracted great attention in ruling the nations, while Christ's kingdom was like that of a mustard-seed, and He as its founder suffered a malefactor's death. But now, after the lapse of eighteen centuries, Christ's votaries number many millions, and His kingdom embraces the most progressive races of men, while Cæsar's name is seldom appreciatively mentioned except in connection with Christ's reference to the tribute money, when He asked: "Whose image and superscription is this?" Among all civilized nations the name of Christ is constantly leaping from the lips of men in the highest praise, and His divine, self-sacrificing nature is inciting the hearts of multiplied millions with an impassioned love and with an intense desire to be perfect, as He was perfect.

Although Napoleon is confessedly the greatest general the world has ever known, he exhibited no personal attractiveness that has called forth impassioned love from the hearts of men, while, as



THE TRIBUTE MONEY.
(From the Painting by Titian.)

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the years have swept onward, the influence and power of Christ's divinely attractive life and character have increased. The name of Napoleon is to-day more interestingly referred to in connection with his forcible argument at St. Helena vindicating the divinity of Christ than from any other standpoint.

If we survey the entire list of ancient and modern poets, statesmen, soldiers, founders, and leaders of religion, the amazing facts will appear that by their lives none of them, save and except Christ, are to-day inspiring the hearts of men with an impassioned love.

Socrates, Plato, Aristotle, Confucius, Mohammed and others have attracted much attention. There are to-day many who admire their lives, and millions who adhere to their teachings; but all of them combined have failed to call forth to any degree, in comparison, the self-sacrificing love that has Christ.

The evidential value of these veritable facts in corroboration of the biographers of Christ is manifest. We find every prophetic declaration referring to Christ verified and confirmed by the history of the past and present; and we have shown that it would have been an utter impossibility for any of these witnesses to have foretold the result of each and all of these different prophecies, or of the mighty energizing influence and effect that Christ's life and teachings would exert upon the hearts of man and upon civilization for the past eighteen hundred years.

We are, therefore, confronted with the alternate propositions: First, that Christ either possessed this prophetic vision, or, second, that these witnesses possessed it, and gave Him credit for it. This latter alternate is improbable and not contended for by any one.

It is, therefore, evidentially clear that Christ's biographers, in attributing to Him these different prophetic declarations, have honestly and faithfully given a true and correct history of His phenomenal life. No character of testimony could more strongly

confirm the credibility of these witnesses than the evidential force of these many well defined prophecies miraculously fulfilled.

Fourteenth. These biographers and witnesses, in their delineations of Christ's teachings, and of the high and fearless claims He asserted, tell us of his repeated and constant declarations that He was the "Messiah," "the only begotten Son of God," and quote His reply to the Apostle Philip's request that He make a visible manifestation of the Father to them:

"Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake."

They also record Christ's assertion that He possessed power on earth to forgive sins.

The many evidential rays of divine manifestations that have emanated from Him lead to the inevitable conclusion that God was in Christ, revealing and manifesting Himself to the world.

We have shown:

First. That it is conceded by both Christians and skeptics that Christ, intellectually and in the original light that He has manifested, is presented to the world as exalted far above all the greatest and wisest of men. This strong evidential fact, being admitted, requires explanation. Can this phenomenal life be satisfactorily accounted for by the ordinary forces and influences that energize in men? If not, then the natural presumption is that it was the result of an extraordinary or supernatural power.

When a proposition is in harmony with universal experience, we attribute it to the ordinary operations of the laws of nature; but when it is unmistakably true that a given manifestation is clearly

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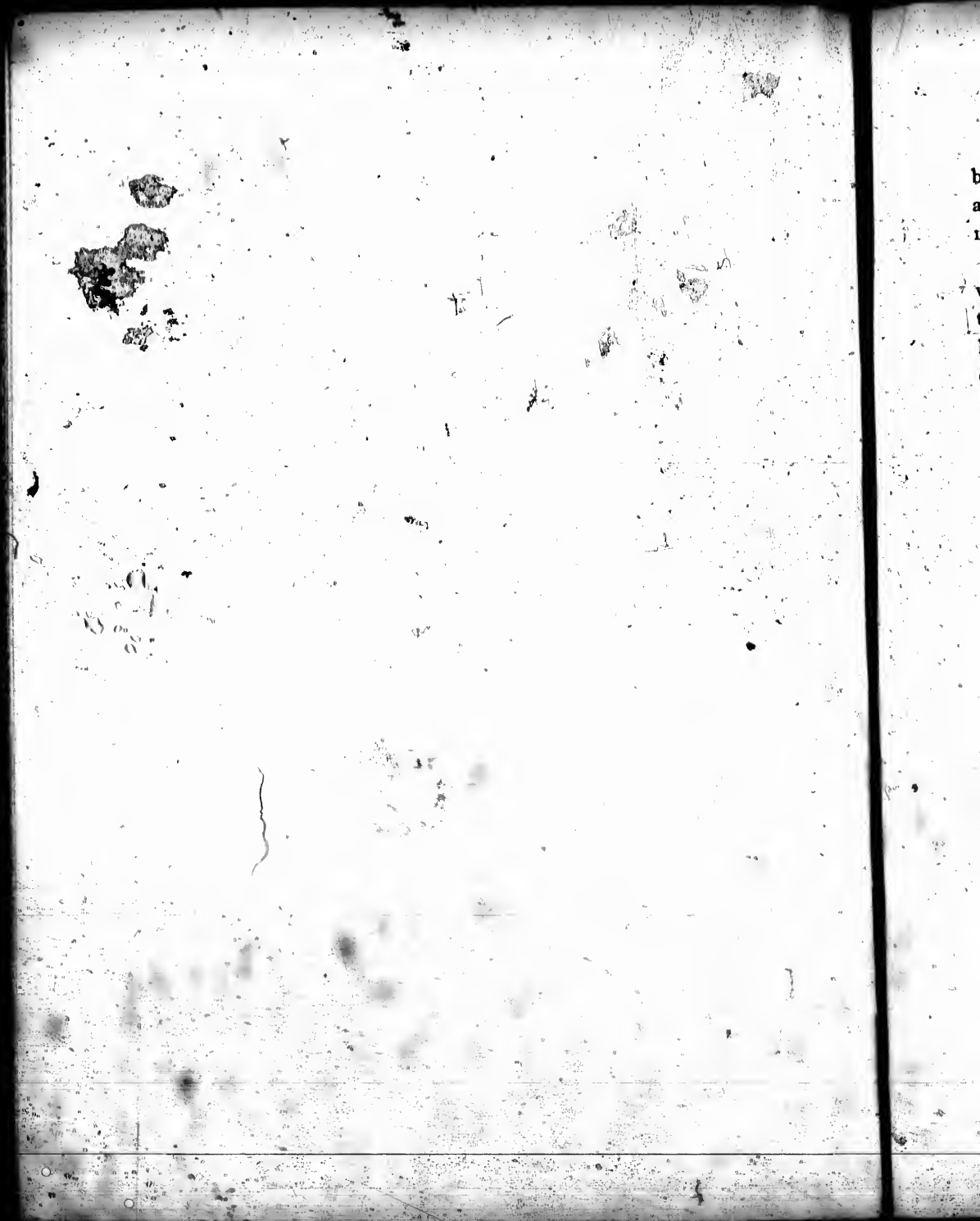


"THY SINS BE FORGIVEN THEE."

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"THY SINS BE FORGIVEN THEE"



beyond the realms of human experience in all ages, we have presented a mystery that can be accounted for only on the theory of a supernatural manifestation.

It is known that some men possess greater intellect and wisdom than others; but the past history of man verifies the fact that there is a limit to intellectual greatness and superiority, and that no human being, however exalted his genius, has been able to entirely emancipate himself from the conditions surrounding his birth or from the moral and spiritual atmosphere in which he was educated.

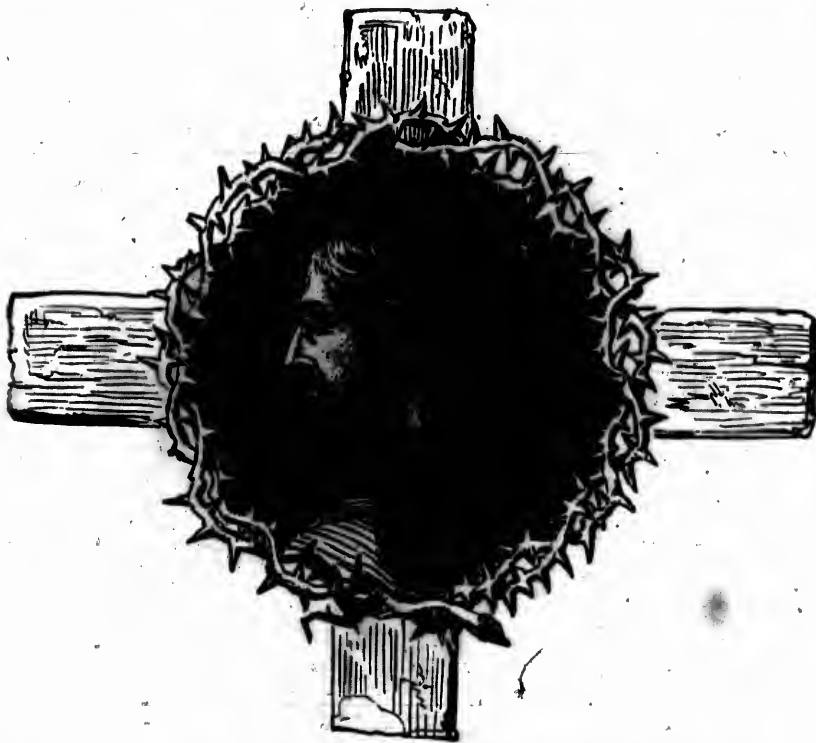
While it is true that no one can exactly define the operations or the extent of the laws of nature which regulate the production of genius, yet the universal experience of man establishes the fact that there are limitations, which cannot be transcended, imposed upon it by its surroundings.

The immortal Henry Drummond, in his work on "Environment," has truthfully said:

"Heredity and environment are the master influences of the organic world. These have made all of us what we are."

With reference to these questions, the skeptic has been unable to say anything more satisfactory than that Christ's phenomenal life and teachings are due to exalted genius. This is equivalent to saying that it was the result of a force for which we are unable to account, and that a power has manifested itself in the life of Jesus Christ very different from that which has energized in ordinary humanity. This answer does not meet the question or solve the mysterious problem. Jesus Christ was either the product of ordinary known forces or He was the manifestation of the supernatural. His is the solitary character that has perfectly and successfully ignored the environments of birth and education, and this, too, notwithstanding the fact that He was born and educated in the narrow atmosphere of Jewish exclusiveness and religious bigotry and fanaticism.

Mohammed was a great teacher, but he never emancipated himself from the limitations of his birth and education. The Koran clearly proves that despite his remarkable genius he was unable to cut loose from the influences of early environments. His entire teachings are stamped with the strongest impress of the Arab mind.



In the case of Socrates, of Plato, and all other great teachers, we have the same fact clearly demonstrated: not one of all the number was able to entirely free himself from the moral and spiritual atmosphere that he breathed.

All were national and local save and except the Galilean teacher, who at one bound freed Himself from every environment, and presented to the world in Himself the only great catholic leader of humanity. All others confined their teachings to their own nation. And one of the striking contrasts between Christ and the ancient philosophers is that His mission was as broad and comprehensive as humanity itself, while theirs were confined to the narrow limits of their own people.

Another startling contrast is that they addressed their teachings "to those of mankind who have a natural tendency toward virtue." They despaired of ever accomplishing any good in behalf of the morally depraved. Jesus Christ, on the contrary, with calm assurance affirmed that He had come "not to call the righteous, but sinners to repentance;" and with the supreme consciousness of being able to effect their regeneration and reformation, He commenced His work among publicans and sinners. In His thrilling charge to the disciples, He commanded them to go into all the world and preach His Gospel of peace to "every creature," baptizing them in the name of "the Father, the Son, and the Holy Ghost."

The conceptions that Christ and the philosophers entertained concerning their respective missions were as widely separated as are the poles. The philosophers' mission was to their own nation, while Christ's was to the world. They freely confessed their inability to improve or benefit the morally corrupt or degraded, while He expressed unbounded faith in being able to put into operation moral and spiritual forces sufficient to rescue the most depraved sons and daughters of earth; forces that would inspire the holy to higher degrees of holiness. In His work He has miraculously triumphed.

The intellectual greatness and original light that Christ brought into the world have been verified by the mighty, energizing effects they have for eight centuries exerted upon civilization, thus separating Him from and differentiating Him high above the

greatest and wisest men, and thereby raising a clear presumption that this phenomenal life was the result of a superhuman manifestation.

Second. Christ possessed a profound consciousness that He was the "only begotten Son of God," that God dwelt in Him and He in God. According to the universal experience of man in all ages, no individual save and except Christ has ever possessed such a consciousness without being declared insane. In all history He stands solitary and alone in the rational possession of such consciousness, and at the same time presents a character in harmony with these awful claims.

In this statement of admitted facts we are presented with a moral miracle that cannot be accounted for by any ordinary known law. If, while possessing the greatness, wisdom, and original knowledge that is to-day conceded to Him, Christ were the product of the ordinary laws that energize in mankind, His consciousness would have been in harmony with the fact, for the self-evident reason that if His consciousness were false and spurious it would have been the result of an insane delusion or hallucination that would be absolutely inconsistent with such solitary greatness and wisdom.

We are, therefore, forced to the conclusion that Christ was not the product of the ordinary forces that energize in man, but that this mysterious consciousness and phenomenal life were the results of a superhuman origin.

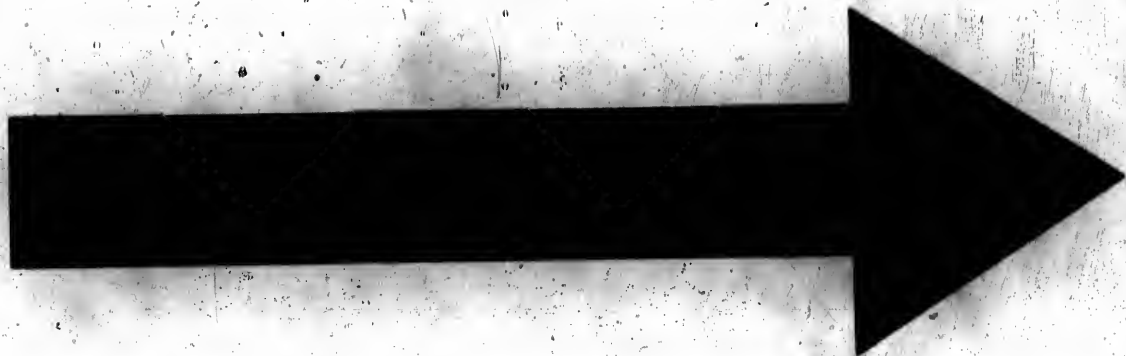
Third. Christ's life was God-like, perfect, without fault or sin, and was therefore in harmony with His intellectual greatness, wisdom, and profound consciousness of a divine relationship.

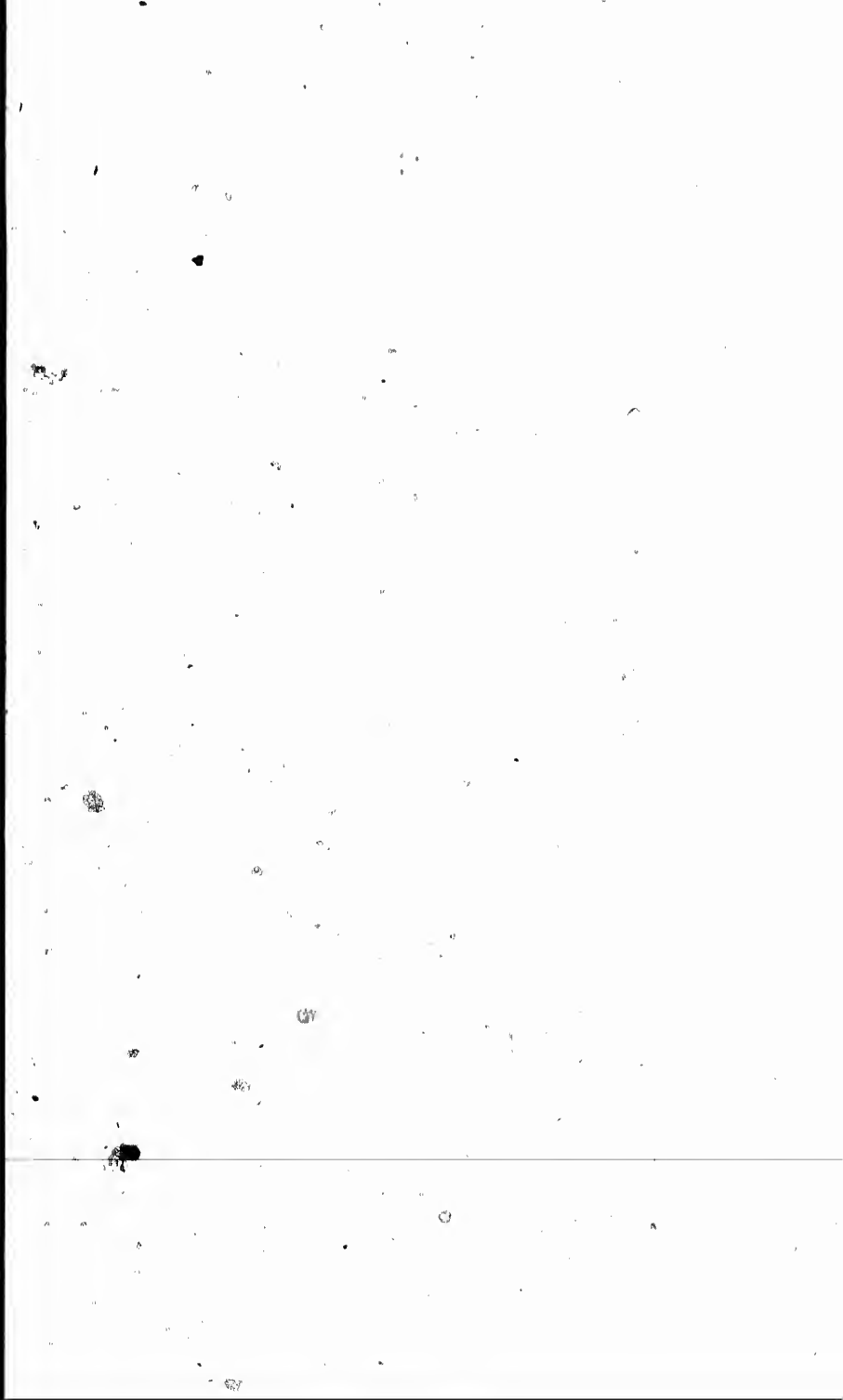
Testing His life by the natural laws that apply to all other men, it would have been an impossibility for Him to have possessed this consciousness unless His life had been sinless. All other men have sinned, and have possessed a realization of their imperfections. This phase of Christ's character ushers us into the presence of a



CHRIST TEMPTED BY SATAN.

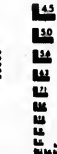
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CHRIST TEMPTED BY SATAN.

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moral miracle that widely separates Him from all other men. The conclusion that this exalted shining character is a superhuman manifestation of divine perfection is inevitable.

Fourth. It is conceded that Christ has not only presented a



AND HE, BEARING HIS CROSS, WENT FORTH.

perfect pattern of virtue, but that He has by His life of love and self-sacrifice inspired the greatest incentives for others to follow the pattern.

Many men have in a limited degree become patterns of virtue; but during the entire history of man we have only this one character that has been the great, inspiring motive and incentive to its practice and to the attainment

of a life of holiness. Only on the theory of the supernatural can this unique and solitary manifestation possibly be accounted for.

Fifth. Christ said: "I, if I be lifted up from the earth, will draw all men unto me." We have shown that His attractive life and

willing offering of Himself upon the cross have inspired impassioned self-sacrificing love in a far greater degree than has been called forth by all the other leaders and teachers of men combined. This alone creates between Him and them so wide a chasm as to strongly indicate a superhuman manifestation.

Sixth. It is conceded that by His life, character and teachings Christ created and inaugurated a spiritual reign and kingdom that started into operation moral and spiritual influences that, energizing as a mighty force, have accomplished more in advancing man toward the divine than have the influences of all other philosophers, statesmen, religious teachers and founders. These unparalleled characteristics miraculously separate and differentiate Him from all other men.

Seventh. Christ, with His divinely attractive life, is the only great teacher who cannot be separated from His teachings without impairing their force and value. He said: "I am one that bears witness of Myself," clearly meaning that the supernatural which shone forth from His God-like character was evidence of His divine mission. Therefore, to disconnect or separate His divine life from His teachings would greatly impair their value.

Again Christ said:

"I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life."

This light does not originate alone from His moral teachings. It is true that many of His teachings were new and original; but take from them the evidential facts tending to prove that they have emanated from a divine source, and the Christian Church, with its missionary and evangelizing spirit, never would have existed.

The central fact in Christianity, that differentiates it from all other religious systems, is that its entire inner life and cohesive force have been maintained upon the divinely attractive character and history of Christ.



The Lord is my shepherd;
I shall not want.

He maketh me
to lie down in green
pastures: He leadeth me
beside the still waters.

Psalm 23:1-2

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Christianity is unlike all other religions in that it does not depend upon a compilation of moral precepts or dogmas, or in a ritual, but that it derives its life force from the evidential rays of divine light that center in and emanate from Christ's character. It is this that has given to His precepts, teachings, and commands energizing force, and that has clearly and unmistakably elevated Christianity above all the other religions of the world.

Moral and religious institutions without number have existed. Take, for instance, Mohammedanism, Buddhism, and Brahmanism. Two of these have known founders whose memories are held in great respect and reverence, yet the essential life of each of these systems is so completely based upon or embodied in a collection of moral precepts and dogmatic teachings that the personal founder might be disconnected or removed without in the least impairing their fundamental principles or their moral regenerative effects. The same may be said of all other religions except Christianity; but take from that the attractive history of Jesus Christ, and the rays of light that have emanated and are to-day shining from Him as a great moral and spiritual light, and its destruction would be complete. "The keystone would be removed, its arch and its whole superstructure would lose their cohesiveness and collapse.

If history verifies any one fact as a certainty, it is that Christ has exerted and is to-day exerting the most potent influence that has ever existed. We therefore press the argument that the sole reason for this is because He alone has been able to present to the world a divine attractiveness that is capable of penetrating the human heart and exercising over it an irresistible moral force. It is this that has rescued multiplied millions of the abandoned and depraved prodigals of earth, that has inspired the holy to higher degrees of holiness, and that has caused the wisest and greatest of men to bow before Him as Lord and God.

It is therefore clear that the proof embodies many evidential rays centering in and emanating from the person and character of Christ, and that each of them presents a mystery that the ordinary known laws will not account for. When the many different phases of Christ's character that so perfectly blend, harmonize with, and support each other, maintaining His divinity, are considered in their combined strength, a chain of evidence is developed that clearly supports the credibility of Christ's biographers. And when their trustworthiness and credibility are tested by the rules that are applied in civil courts, they should without the slightest hesitation be believed. We find that they not only corroborate each other in every substantial detail, but that on a close examination all the incidental facts relating to and connected with Christ's life, character and history corroborate and sustain them.

If these witnesses were not telling the truth, a close investigation would of necessity expose their attempted imposition, because they refer to and cover so great a scope of history and incidental facts; therefore, if they were not writing what they honestly believed to be true, their insincerity could easily be detected.

Christ's biographers tell us who put Him to death, and the manner in which He was executed; that He had a brother whose name was James; that there was a noted well over in Samaria near a temple, and of rivers, lakes and seas; of the Brook of Kedron, of Bethany, the Mount of Olives, and the Mount of the Crucifixion; of the roads that traversed that country, and the distance from one village to another measured by the time it would take to walk it; that Judea at that time was largely under Roman control; of Pontius Pilate, of the Sanhedrim, of the customs, manners, and architecture of that country, and how it was divided into different political, social, and religious factions, and the tenets each of them adhered to and taught. And concerning each and all of these matters we find their narratives to be correct. We therefore insist that the

correctness of these narratives in all minute and incidental details raises a strong presumption that what they tell us concerning Christ's life, character and teachings is also true.

But the question as to whether this biographical history be true or false does not rest alone upon the evidential force and value of this presumption; for in their delineations of Christ's history His



BOATMEN ON SEA OF GALILEE.

biographers tell us what He taught, giving in detail His parables, formulated prayers, Sermon on the Mount, precepts, commandments, and the doctrine of His new spiritual kingdom, which they allege He inaugurated.

We have shown that prior to Christ's career no such kingdom, teachings, or doctrines had ever been announced; and it is conceded

by all that it would have been an impossibility for these witnesses to have originated and attributed them to Christ as the author. To have accomplished this would have required collusion and co-operation on the part of these witnesses in the writing of their respective biographical histories; and there is no fact more certain than that there was none. Indeed, there is no basis whatever for such a supposition or theory. In the light of the conclusive evidence bearing on this question, the great skeptic, Renan, has forcibly said:

"Jesus founded the religion of humanity just as Socrates founded philosophy, and Aristotle science. There was philosophy before Socrates, and science before Aristotle; but since the times of Socrates and Aristotle, philosophy and science have made immense progress. * * * Similarly, before Jesus, religion had passed through many revolutions, and since Jesus it has achieved a great conquest; yet we have not advanced and never will improve upon the essential principles Jesus erected. He fixed forever the idea of pure worship.

"Whatever may be the transformation of dogma, Jesus will ever be the Creator of the pure spirit of religion; the Sermon on the Mount will never be surpassed. No matter what revolution takes place, nothing will prevent our attaching ourselves in religion to the grand intellectual and moral line at the head of which is enshrined the name of Jesus.

"And this great foundation was indeed the personal work of Jesus. To make Himself adored to this degree He must indeed have been adorable. Love is only kindled by an object worthy of it; and we should know nothing of Jesus if it were not for the passion He inspired in those around Him, which obliges us still to affirm that He was great and pure. The faith, the enthusiasm, the constancy, of the first Christian generation is only explicable on the supposition that at its inception there existed a man of transcendent greatness.

"Let us place, then, at the highest summit of human greatness the person of Jesus. * * * So far from Jesus having been made by

His disciples, He appeared in everything superior to them. The latter, St. Paul and St. John excepted, were men without invention or genius. St. Paul himself bears no comparison with John; and as to St. John, He has done little more in Apocalypse than to breathe



CHRIST AND THE SLEEPING DISCIPLES.

the poetry of Jesus. Hence the immense superiority of the gospels among the writings of the New Testament. Hence the painful lowering of sentiment we experience in passing from the history of Jesus to that of the apostles. The evangelists themselves, who have transmitted to us the image of Jesus, are so much beneath Him of whom they speak that they constantly disfigure Him,

not being able to attain to His height."

Miss Frances Power Cobb, in discussing the genuineness of the gospels and the sublimity of Christ's teachings, said:



“The originator of the Christian movement must have been the greatest soul of His time, as of all time. If He did not speak those words of wisdom, who could have recorded them for Him?”

In the words of Theodore Parker:

“It would have taken a Jesus to forge a Jesus.”

Rousseau, in discussing this subject with a friend, forcibly remarked: “Shall we suppose the evangelical history a mere fiction? Indeed, my friend, it bears no mark of fiction. On the contrary, the history of Socrates, which no one presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition, in fact, only shifts the difficulty without obviating it; it is more inconceivable that a number of persons should agree to write such a history than that one should furnish the subject of it. The Jewish authors were incapable of the diction, and strangers to the morality contained in the Gospel. The marks of its truth are so striking and inimitable that the inventor would be a more astonishing character than the hero.”

Denis Diderot, the French philosopher, in one of those evening parties of Baron d'Holbach, where the most celebrated infidels of that day were wont to assemble and ridicule the so-called absurdities of the Bible, brought the conversation suddenly to a close on one occasion by the following unexpected speech, that astonished his hearers and produced a prolonged silence:

“For a wonder, gentlemen, for a wonder, I know nobody, either in France or anywhere else, who could write and speak with more art and talent. Notwithstanding all the bad which we have said, I defy you all—as many as are here—to prepare a tale so simple, and at the same time so sublime and so touching, as the tale of the passion and death of Jesus Christ, which produces the same effect, which makes a sensation as strong and as generally felt, and whose influence will be the same after so many centuries.”

It is to-day a conceded fact that all the combined and co-operative efforts of the greatest and wisest men who have ever appeared



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could not have originated, with their regenerative force, these teachings that have been attributed to Jesus Christ. They are divinely perfect. The works of all other men are stamped with the impress of locality, race, national thought, tendencies, and prejudices; but Christ's teachings are universal in their application, operation and fitness, and are as catholic as humanity. As a refining, elevating system of morality and religion, these teachings are applicable and pre-eminently appropriate to all races and nationalities wherever found.

In their regenerative influence and power, Christ's teachings are not temporary or local, for eighteen centuries of time have tested and proved them to be enduring, and capable of acting on all ages and nations, on all temperaments and conditions of men. The wisest and greatest of earth have been regenerated by them, and men of the highest moral force of character have profited and been elevated by their influence. Christianity has penetrated and touched a tender chord in the hearts alike of the educated and uneducated, civilized and savage, bursting every trammel that has been imposed by locality, nationality, intellectual, social, moral, and religious training and environments.

Men of profound intellect and wisdom have spent much time and labor in endeavoring to write a parable that in moral grandeur, spiritual force and attractiveness would equal the parable of the "Prodigal Son," but every attempt has failed.

The history of the past ages conclusively establishes the fact that the greatest and wisest of men never have and never will produce anything that will equal the "Sermon on the Mount," Christ's parables, and His other teachings. We have shown that the great central reason why these teachings have occupied such a lofty, commanding place is because all the rays of divine light and influence that are centered in and that have emanated from Christ's intellectual greatness, self-sacrificing, perfect life and character, have entered into and become a cohesive, vital part of His teachings.

If there are any facts that history makes certain, it is that Christ's biographers did not originate these perfect teachings, and that they have truthfully attributed them to Jesus Christ as their divine source.

Again, we have shown that these witnesses related in minute detail the prophetic vision of Christ in reference to the growth of His new spiritual kingdom, the spread of His Gospel, and the mighty effect His life, character and teachings would have on subsequent generations—all of which, as we have also shown, have been miraculously fulfilled.

The inevitable reflex force of these facts and the long chain of corroborative evidence herein presented confirm the conclusion that these witnesses and biographers, in their descriptions and delineations of Christ's life, character and teachings, have given a correct history, and one that ought to inspire universal faith in His precepts as being the verified "Word of God."

As an appropriate appendix to this chapter, the following from the published report of a recent sermon by Cardinal Gibbons is quoted:

"It is fashionable, as well as profitable, to cast odium, as well as ridicule, on Christianity and the sacred Scriptures, which are the basis of the Christian religion. A man of limited capacity, but of fluency of speech and shafts of wit, can propose objections and difficulties in a half-hour which may take a learned man a month to answer.

"I would ask you, my brethren, to have three answers ready in your mind when you are confronted by any difficulties against Christianity:

"First.—Ten thousand difficulties do not make a single doubt, and ten thousand doubts do not destroy a single fact of Revelation; ten thousand layers of fog and cloud do not blot out the sun in the heavens nor diminish its splendor.

"Second.—The Christian religion has been in possession for two thousand years, and has been cherished by the wisest and best of men in every age and country, and it is stronger to-day than it was ever before.



THE PRODIGAL SON.



THE PRODIGAL SON.

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“Third.—All the civilizations of the past and all existing civilizations to-day worthy of the name have been based on the doctrinal and moral principles of the Bible.



MODERN ROME FROM THE BANKS OF THE TIBER.

“It is time enough to surrender our Christianity when some better system is brought forward to supplant it.”

"Let us transport ourselves in spirit to the dawn of the Christian era, and let us stand in imagination on one of pagan Rome's seven hills. We see at our feet that immense city teeming with a population of about three million inhabitants. We observe that city dotted here and there with idolatrous temples, and niches to false gods are erected at the corners of the streets. In the words of the apostle of the gentiles, 'They changed the glory of the incorruptible God into the image and likeness of corruptible man and of birds and beasts and creeping things, and they worship the creature instead of the Creator, who is blessed forevermore.'

"Such was the condition of society when our Lord appeared on the theater of public life. He called around Him twelve insignificant men—men without wealth, men without human learning, men without the prestige of fame, men without any of those elements which are considered essential for the success of any great enterprise. He commands them to effect the most mighty moral revolution which has ever taken place in the history of the world. He commands them to uproot idolatry from the face of the earth and to establish instead of it the worship of the one true and living God and to dispel the most cherished and inveterate passions from the heart of man, and to plant in their stead the peaceful reign of Jesus Christ.

"No thoughtful man can fail to admire the wisdom of God in employing such inadequate means (humanly speaking) in the propagation of the Gospel. For, if He had appeared as a temporal sovereign, with all the pomp and majesty of royalty; if He had used the influence of the Cæsars, and if He had impressed into His service the imperial armies, the world would justly exclaim: 'There is no miracle here, for it is not by the finger of God but by the arm of the flesh that Christianity was propagated.' For, if the Gospel had been advocated by the orators, philosophers, statesmen, and poets of ancient Rome, the world would again cry out: 'There is no miracle here, for Christianity was developed not by the folly of the Cross, but by the persuasive words of human wisdom.' For, if men were induced to embrace the Church by bribes and emoluments, the world would justly say: 'There is no miracle here, for men were drawn to the Church not by the pearl of great price, but by the gold that glitters;' but when they contrasted the weakness of the instruments with the marvelous work performed they were forced to exclaim: 'The finger of God is here.'

"It may be interesting and instructive to us to consider some of the principal causes which, under the irresistible influence of God's grace, operated so powerfully in the rapid diffusion of the Christian religion.

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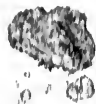
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"First, the Christian religion gave the pagan world a rational idea of God. It proclaimed a God essentially one and self-existing, a God existing from eternity ~~up to~~ eternity. It spoke of a God who created all things by His wisdom, and whose superintending providence watches over the affairs of nations as well as of men. It spoke of a God infinitely just and merciful, infinitely holy, infinitely wise.

"Second, the Christian religion not only gave man a sublime idea of his Creator, but gave him also a rational idea about himself. Hitherto man was a mystery and a riddle to himself. He knew not whence he came or whither he was going. The Christian religion gave not only life to his understanding, but peace as well to his heart. It brought him that peace of God which passeth all understanding and which springs from a conscious possession of the truth. It brought him a triple peace—peace with God, by teaching him to keep the commandments; peace with his neighbor, by enjoining the virtues of justice and charity; peace with himself, by instructing him to keep his passions subject to reason, and reason subject to the law of God.

"But it will profit us nothing to be enrolled in the army of the Lord, in the Church militant, unless we are personally clothed in the panoply of Christian righteousness. The only victories to be put to our credit are those that we personally achieve.

"All the works of God have one striking characteristic, they all bear the divine stamp of individuality. There are no two stars alike in magnitude and splendor; there are no two leaves of the forest alike; there are no two grains of sand absolutely identical; there are no two human faces alike. In this vast congregation before me there are no two dispositions in all respects identical. Every one of you is a world in yourself.

"God loves each of you personally. He does not contemplate the human family in the mass as we regard a heap of sand. He has loved each of you with an eternal love. I always admire the remarkable utterance of St. Paul: 'Christ loved me and delivered Himself up for me.' He does not say Christ loved us, but me, as if to remind us that Christ's love for Paul himself was as strong as if concentrated on himself and not upon the whole human race. And as God's love is centered on us, so should we center our love on God. We know where Christ is to be found. Let us ask Him to come and reign over our souls—intellect, will, memory."

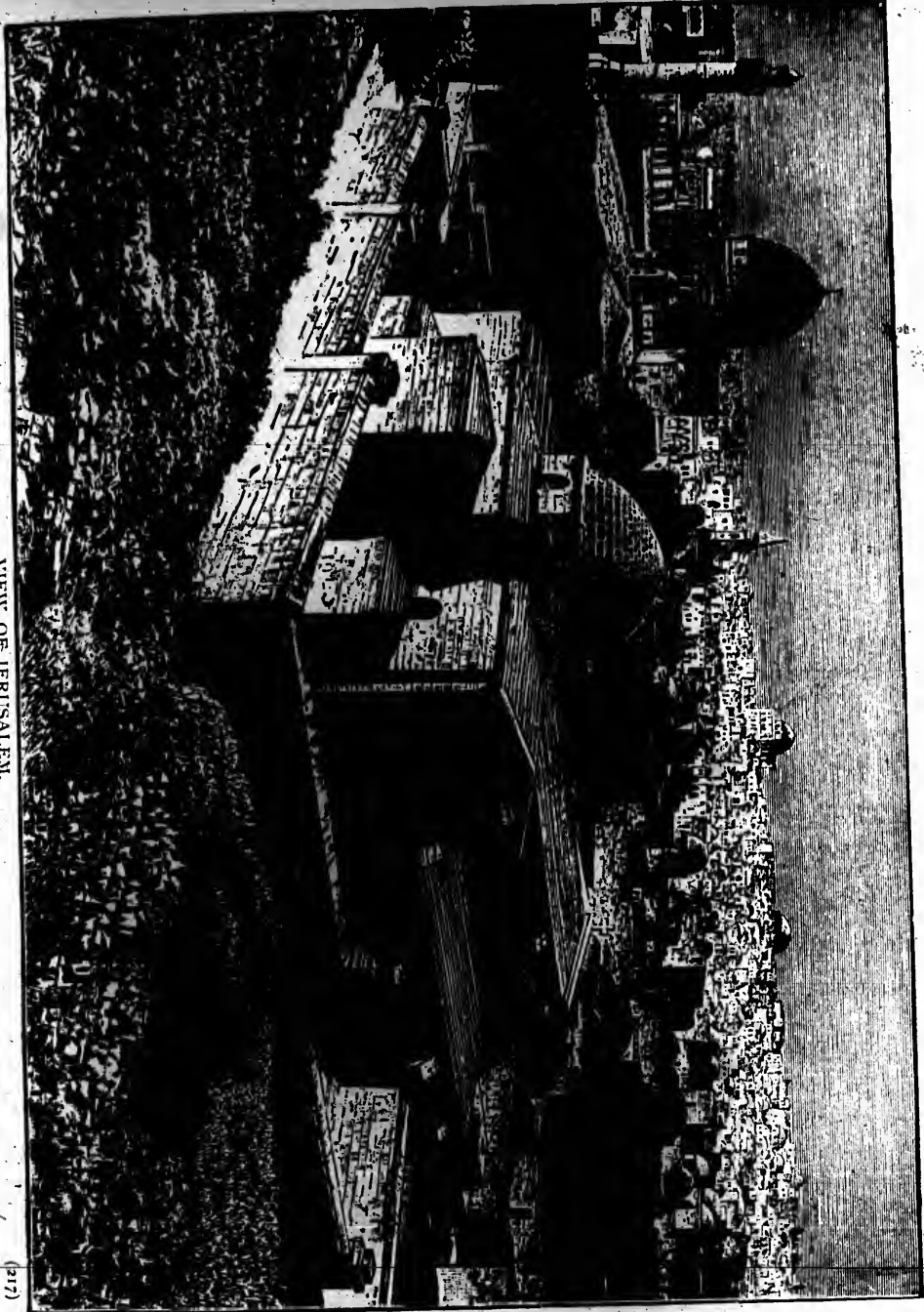
CHAPTER V.

AT THE MOMENT OF THE BETRAYAL JUDAS POSSESSED SUPREME CONFIDENCE IN JESUS CHRIST AS THE MESSIAH, AND HIS MOTIVES HAVE BEEN MISJUDGED.



WHEN John the Baptist announced the Kingdom of God at hand and introduced Christ as the son of God, the Hebrew nation was ardently anticipating the coming of a Messiah. The superhuman manifestation of Christ's life inspired his disciples with unbounded faith in Him, but the aggressive course pursued toward the doctors of the law and the leaders in authority brought Him in conflict with the rulers.

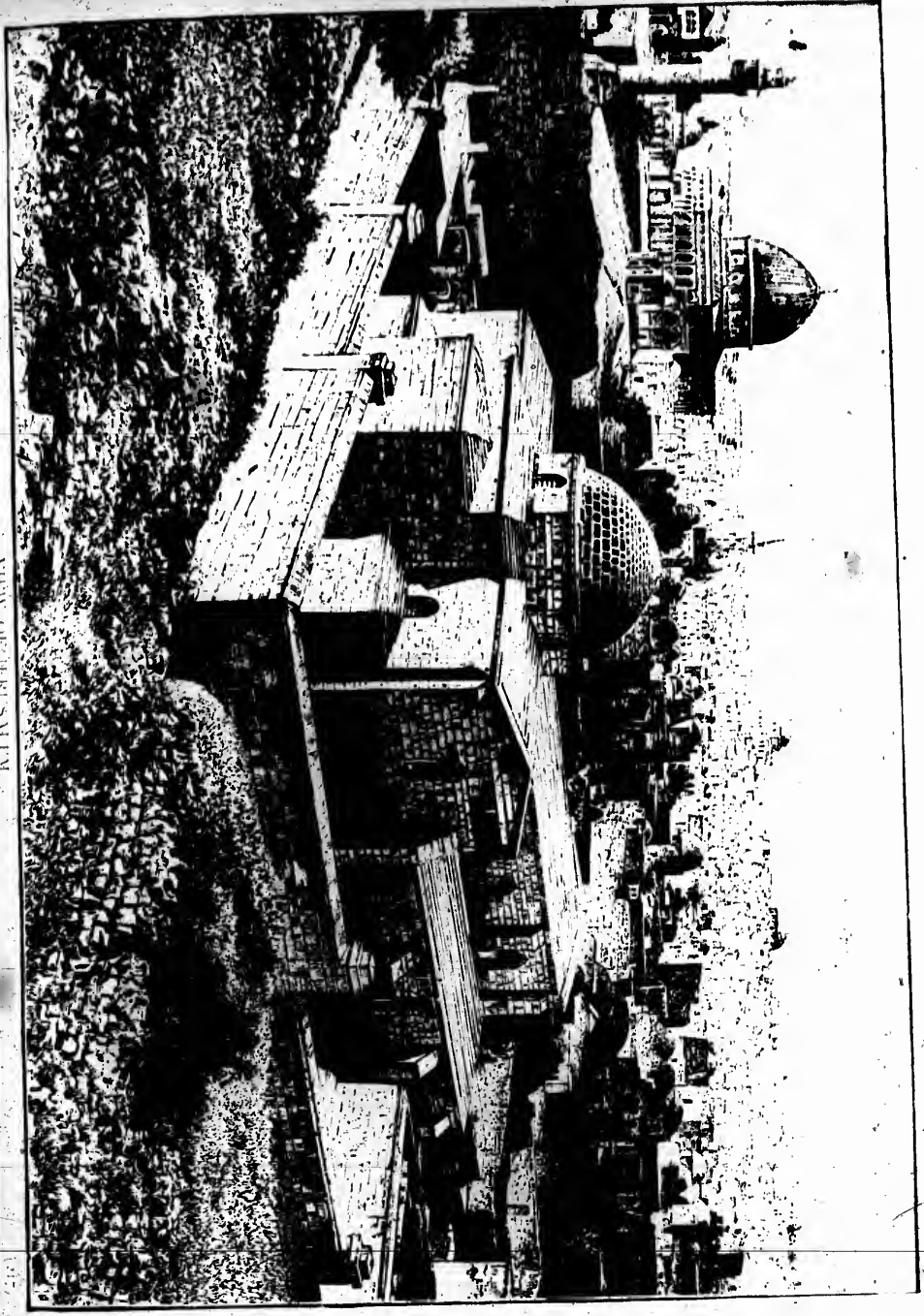
They had construed the prophetic "Messiah" to be a divine King, who as a conquering hero would come in the name of the Lord, re-establish Israel, and maintain a throne of imperial splendor. They believe that Jerusalem, with her buildings constructed of marble and her gates of pearl, would be the capital, from which would issue a reign of universal peace and righteousness that would embrace all nations. But contrary to the ardent hopes and expectations of the rulers of this people, Christ denounced their modes of worship, their traditional teachings and ordinances, and declared it to be a perverse, wicked generation. He appealed to the common people to ignore



VIEW OF JERUSALEM.

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VIEW OF JERUSALEM



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the teachings of the Scribes, Pharisees and Sadducees and follow him as the Messiah.

Christ's every movement clearly indicated the most earnest aggression against the time-honored institutions, the constructions of the law, and modes of worship then taught and adhered to by this nation.

The Sermon on the Mount, the selection of the twelve apostles,



ST. PETER.

His charge to them, together with such table-talk as the uselessness of putting new wine into old bottles, so alarmed the rulers that they resolved to put Him to death, and therefore commanded His arrest. The officers found Him discussing the doctrines of His kingdom and mission; and

being overawed by His heart-searching words, they retired without attempting His arrest, but with the amazing return, "never man spake like this man."

Christ's achievement of unprecedented victories intensified the faith of His disciples, and He inquired of them:

"Whom do men say that I am?"

They replied:

"John the Baptist; but some say Elias, and others one of the prophets."

He then asked:

"Whom say ye that I am?"

Peter, knowing the disciples' opinion, replied:

"Thou art the Christ, the Son of the living God."

In attending the Passover immediately preceding the betrayal, the disciples exhibited unbounded faith by spreading in the highway their clothes and branches of palm, and by joining the multitude in proclaiming:

"Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest."

Christ was requested to rebuke them, but knowing their anticipations of royalty in the coming Messianic kingdom, He replied:

"I tell you that if these should hold their peace, the stones would immediately cry out."

This expression of supreme recognition of Christ as King, coming in the name of the Lord, exhibits on the part of His disciples not only evidence of their boundless anticipations, but is conclusive that they entertained erroneous convictions as to the nature of the Messianic kingdom. They believed that the course He was pursuing as a teacher, and in the performance of miracles, was a means of inspiring faith in His followers, and of authenticating His divine mission preparatory to the inauguration of His kingdom then supposed to be near at hand.

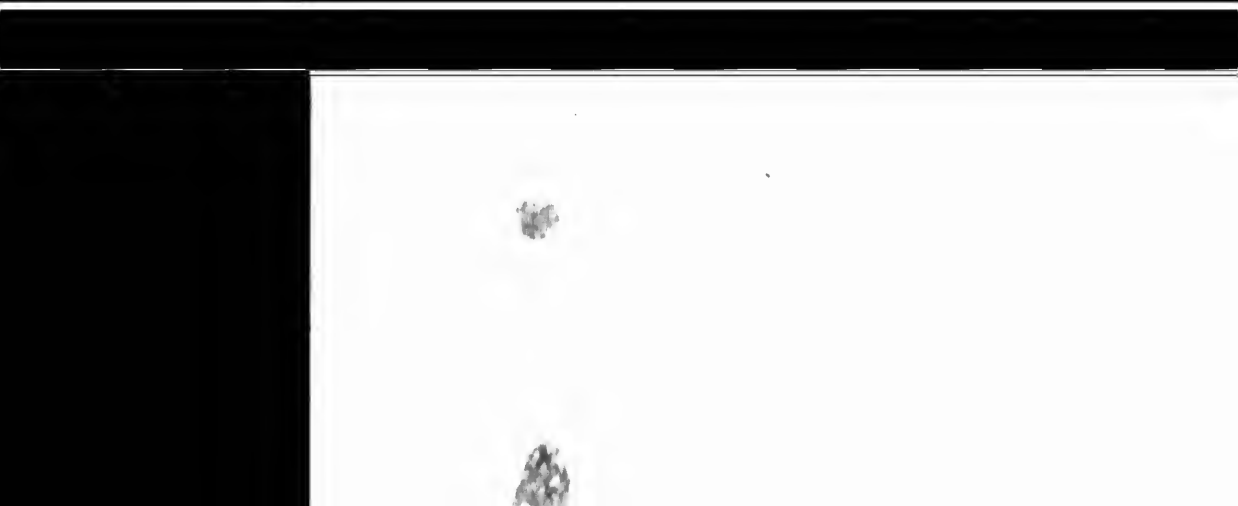
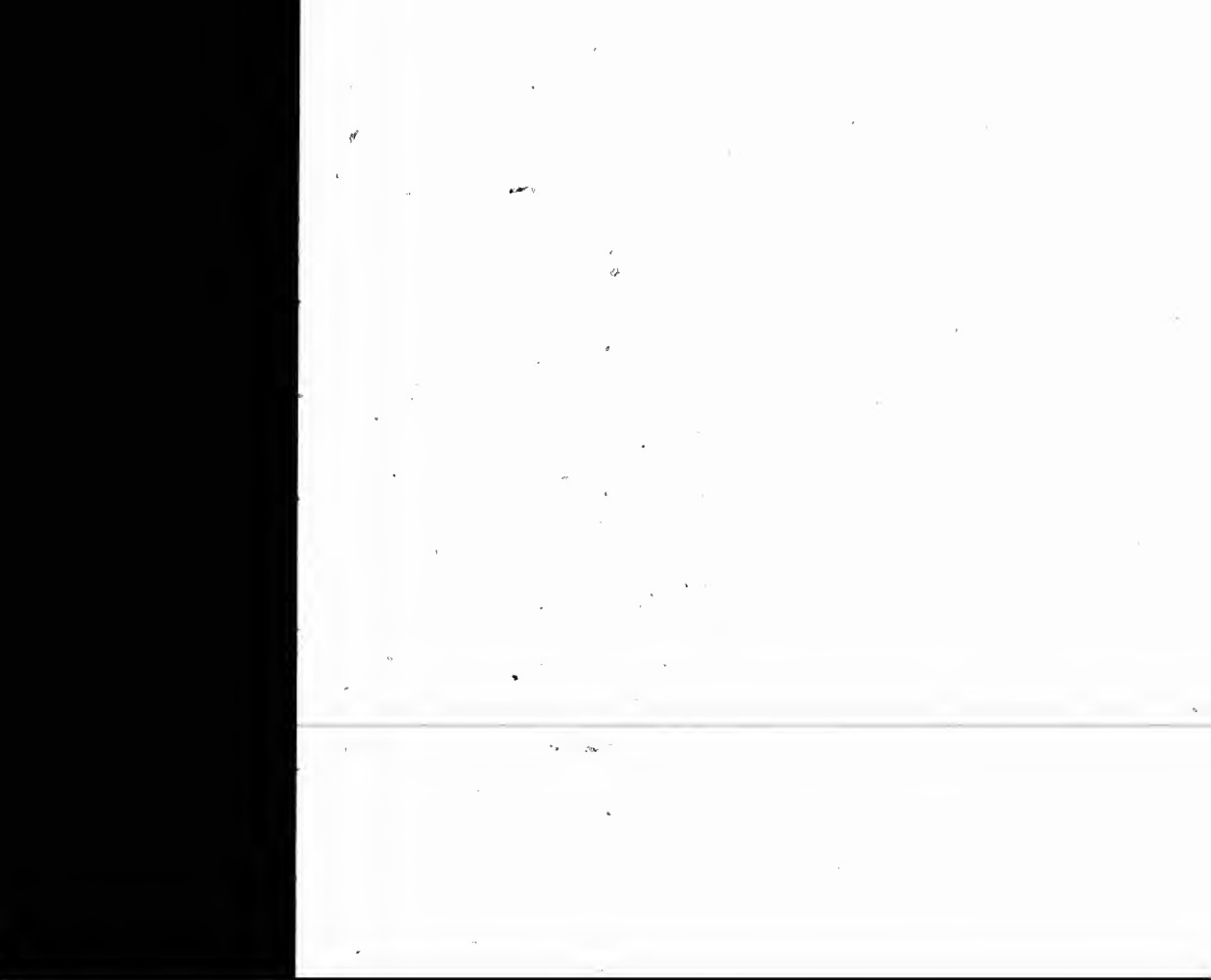
As an evidence of the popular belief among Christ's followers that His temporal reign as king was about to be established, it is recorded that Salome, with her two sons, James and John, approached Christ and requested that He permit them to sit on His throne, one on the right and the other on his left hand. This intense manifes-



THE BATTLE BETWEEN THE POWERS OF LIGHT AND DARKNESS.



THE BATTLE BETWEEN THE TOWERS OF LIGHT AND DARKNESS.



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tation in seeking royal preferment, together with the wrangle among some of the disciples on another occasion as to their positions in His kingdom, and their enthusiastic and triumphant entry with Him into Jerusalem are a few of the many evidences that render it morally certain, judging their actions as we would those of ordinary men, that they expected the establishment of a kingdom in harmony with Jewish anticipations, and that Christ would inaugurate it during the Passover then at hand.

The all-important question, therefore, presents itself: Had Judas at the moment of the betrayal lost faith? The facts, we affirm, not only establish the manifest conclusion that he had not, but also the assumption that at this supreme moment it was exalted.

The theory that love of money incited the fearless act cannot, in the light of the evidence, be maintained.

Mark says:

"Judas Iscariot, one of the twelve, went unto the chief priests to betray Him unto them. And when they heard it they were glad, and promised to give him money."

Matthew says:

"They covenanted with him for thirty pieces of silver."

There is no intimation that Judas demanded money as a condition precedent to the betrayal. We submit that no one on a proper consideration of the facts that form the *res gesta* of this stupendous transaction can believe that it was prompted by the desire for money.

Fleetwood, in his "Life of Christ," says:

"Others think that Judas betrayed his Master through covetousness; but if we understand by covetousness the reward given by the priests, this opinion is equally defective, for the sum was too small for the most sordid wretch to consider as an equivalent for the life of a friend, especially when he expected from him the highest posts and advantages."

This conclusion is sustained by the facts. Those in authority had become alarmed at Christ's teachings, movements, and the influence He was wielding over the common people.

Judas had seen them make several ineffectual attempts to arrest Christ, which He had evaded as if possessing a charmed life. He had seen Christ overawe officers by the power and heart-searching effects of His words, and had seen a crowd of money-changers rush from the temple before His scathing rebuke, leaving the judges and other officers trembling in amazement without any attempt to check Him.

Judas had seen the daily supernatural manifestations of Christ's life, and was familiar with the burning anxiety of those in authority to end His career as a means of preserving their old institutions, which were as dear to them as life itself. He was also informed as to the wealth at their command, and He knew the chief priest and rulers would gladly pay any reasonable price to insure indemnity against Him and His influence.

We ask, can it, with any degree of plausibility, be insisted in the light of these facts that the calm, calculating Judas accepted fifteen dollars as the inducement to the betrayal?

If money had been what he desired, this intense, anxious crowd, with so much involved, would have given thousands of dollars, if it had been demanded as a condition precedent, as cheerfully as they did the fifteen; and this no one knew better than Judas.

To fully appreciate this question, we must keep prominently before us Christ's phenomenal life and character.

Skeptical scientists, however, tell us that they do not believe in the supernatural; therefore, they have no faith in Christ's alleged physical miracles.

In all ages there have existed men whose dispositions, character, and natural biases have in a great degree inclined them to skepticism; and there are others who doubt because they have

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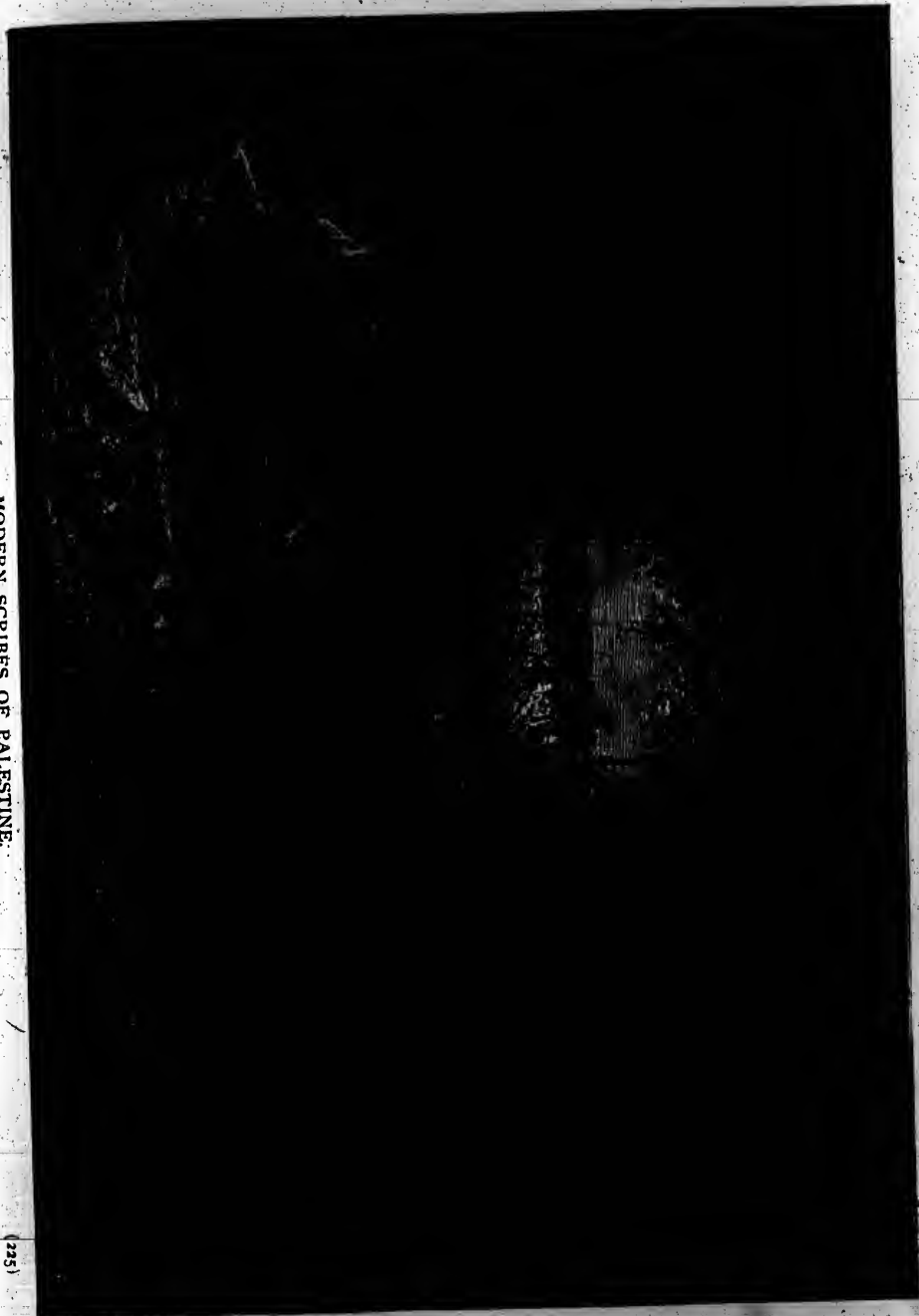
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failed to examine the evidence bearing on this, the question of all questions.

This is a busy, commercial age; and it is unreasonable to ask this generation to accept any phenomenon when its truth cannot be sustained by satisfactory evidence. It may be expected that intelligent men will not accept the Christian theory of a progressive revelation unless it can be maintained by evidence that logically establishes its truth.

We are in perfect harmony with this sentiment and reasonable demand. If the Christian religion cannot be vindicated by satisfactory evidence, when its probative force is analyzed and considered, as we weigh evidence establishing any other fact, then it should be rejected; but if it can, it ought to be accepted.

Some say they do not believe in the supernatural because they have never seen a clear, unmistakable manifestation of it; and yet it is a known fact that they are daily surrounded by evidence which logically and irresistibly establishes the existence of miraculous phenomena which cannot possibly be accounted for or explained on any known natural law or principle, if we reject the existence of the supernatural.

In the origin of life there is presented a mystery that the skeptical scientists have not and never will account for except on the theory of a designing God and a supernatural revelation. They tell us that life is the antecedent of present life, and that is as far as they can go, as much as they can inform us of its origin.

They are confronted with the admitted fact that there was a time in the formation of the earth when it was nothing but a mass of hot fluid, where animal life could not possibly exist. When the earth cooled and was prepared for life, it came; but whence and how, no law of inorganic matter can account or explain.

The skeptical scientist has said that it is possible life came on some meteoric stone from another already formed and inhabited world.

But this suggestion demonstrates that its origin is still a mystery, and it involves a miracle equally as great as any that has been attributed to Jesus Christ. The truth is, the origin of life and the



CHRIST HEALING THE SICK.

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JESUS ENTERING JERUSALEM AMID HOSANNAS.

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JESUS ENTERING JERUSALEM AMID HOSANNAS.

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If the doubting skeptic could have existed at a point of time prior to all creation, and could have seen, in response to the gradually progressive laws of nature, the myriad worlds, the burning stars, the sun and moon, come into existence and assume their appropriate places in creation, maintaining and continuing in beauty and harmony for all the ages, it would have appeared as a sublime manifestation of the supernatural, involving a problem that would have been infinitely harder to explain, comprehend, or understand than that of Christ raising Lazarus from death and the grave.

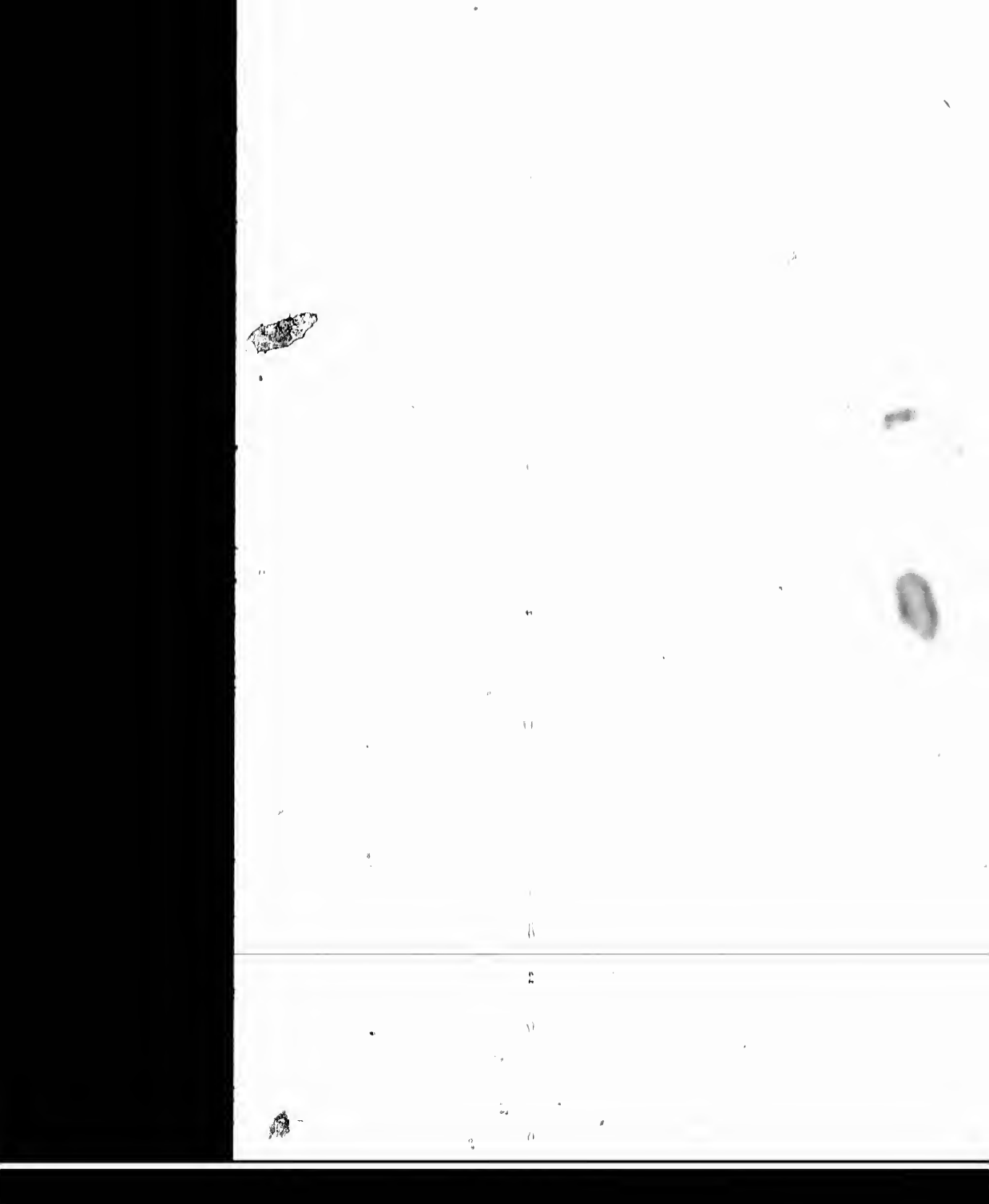
The people of this generation have not seen Christ perform any alleged miracles, but they have the evidential facts of history that corroborate the miraculous character delineated by the writers of the New Testament, which develops a phenomenon that is equally as mysterious as that of feeding five thousand people with a few loaves and fishes.

Christ's divinely attractive life, and the unprecedented and miraculous influences that have emanated from it, coupled with His consciousness of greatness, His divine relationship and perfect life, by its inherent evidential force should be sufficient to inspire faith in any well-authenticated miracle that has been ascribed to Him.

A miracle performed in the moral and spiritual realm is equally as mysterious and inexplicable as a miracle performed in the physical universe; and if there exists a God who is able to perform miracles in the one, there can be no reason why He may not do the same in the other.

If Christ was the Messiah, the only begotten Son of God, it is but natural to believe that He did make a supernatural manifestation of the fact by an exhibition of His divine power in the performance of physical miracles as a means of authenticating His divine mission. Forcibly bearing upon this question, He said:

"I am one that bear witness of Myself, and the Father that sent Me beareth witness of Me." "If I do not the works of My



Father, believe Me not. But if I do, though ye believe not Me, believe the works: that ye may know and believe that the Father is in Me and I in Him."

These statements clearly show that Christ was conscious that He possessed two distinct sources of divine power, both of which plainly attested His mission. The first was His self-evidencing superhuman character of intellectual greatness, wisdom and sinless perfection; and the second was the consciousness of His divine relationship, that He felt and claimed should be sufficient to authenticate His divine mission and inspire faith in His teachings.

He said:

"And because I tell you the truth, you believe Me not. Which of you convinceth Me of sin? And if I say the truth, why do you not believe Me?"

It was in this connection that He strongly affirmed His divinity by saying:

"Before Abraham was, I am."

But when the people failed to believe Christ, even after these manifestations, He appealed to His works, which He declared bore evidence that the Father was in Him and He in the Father. The works alluded to were no doubt the physical miracles that His biographers so graphically and in detail describe in their delineations of His remarkable career.

After John the Baptist had been cast into prison, he sent two of his disciples to Christ to know as a matter of certainty whether or not He was the Messiah.

Jesus said: "Go and show John again those things which ye do hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them."

This self-evidencing character has been tested for centuries. The clear light that reflected from Christ, and that is energizing and

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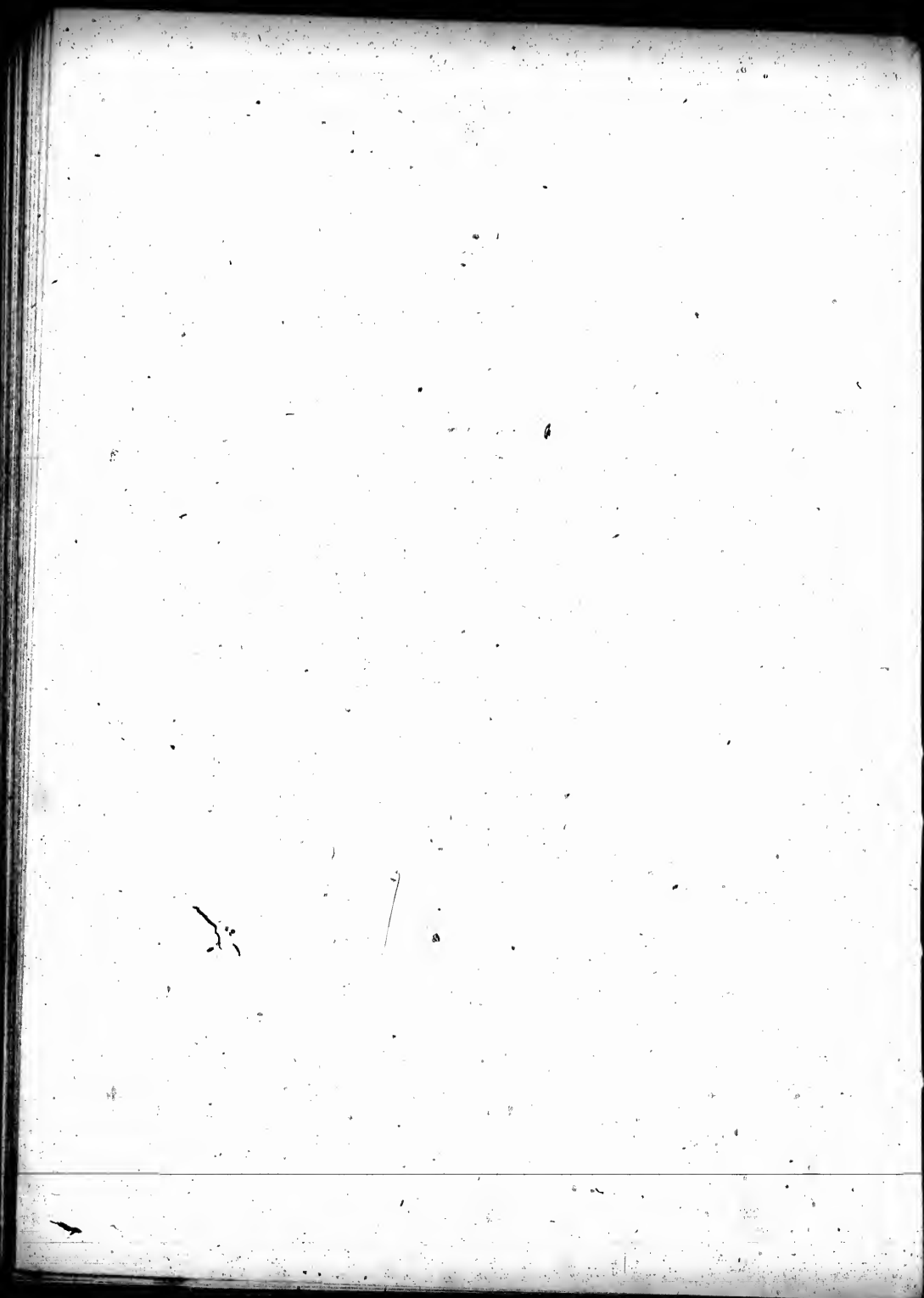
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shining to-day, enables us to comprehend and appreciate His divine character more perfectly than His disciples could have done without the aid of physical miracles. This test is more convincing to the present generation than is that of His alleged miracles.

But the Hebrew nation had been taught that the great test of divine power was manifested in the performance of physical miracles. Therefore, the evidential force of Christ's life and all the light that has emanated from it make it credible, we urge, to believe that His biographers have given a correct delineation of His miraculous works, and with these works Judas was daily in contact.

Hence, judging His motives in the light of this superhuman life, it is reasonable to believe that the insignificant, paltry sum of fifteen dollars was no part of the inducement that incited to the betrayal. It is evidentially clear that Judas was dominated by a more laudable motive, and one that culminated in results that are in harmony with Christ's plan and divine mission.

If money did not inspire the betrayal, then what did prompt it?

We have shown that Christ's disciples had looked forward to the inauguration of the Messianic kingdom at the Passover, when multiplied thousands were gathered together, and had anticipated a movement that would dethrone Roman rule and establish Israel, with her dominions embracing both land and sea.

But to their disappointment, Christ made no aggressive movement. On the contrary, He continued, as formerly, His work as a teacher. The crowd became restless and disappointed, and Judas no doubt was impressed with the idea that the supreme moment had arrived in which to commence the desired action, and that any delay might prove fatal. He therefore resolved to bring about a movement that would precipitate the matter, believing that if Christ were delivered into the hands of His enemies it would result in a glorious display of divine power, and inspire the people to come to His aid. No doubt Judas reasoned in this wise:

Notwithstanding that orders for Christ's arrest have been out for more than a year, He has successfully overawed officers, and has openly continued His mission. I have seen Him cleanse the leper, restore sight to the blind, cause the dumb to speak and the deaf to hear, miraculously feed five thousand people with a few loaves and fishes; and now, if by the betrayal a conflict shall be brought about with such an all-conquering general, there can be no doubt as to the result. If any of His soldiers should be wounded or killed, He can heal or restore them to life. If provisions should be exhausted, His creative power is boundless. Cæsar, with his mighty army, will tremble, quail and surrender at His command. With such a leader Israel will be re-established, and the results that are so much desired will be consummated. The twelve apostles, as privy councilors, will aid in ruling the world from sea to sea, and to the uttermost parts of the earth. With such alluring anticipations, Judas felt justified in attempting to precipitate the movement.

The theory that money induced Judas to betray Christ cannot, in the light of the surroundings, be sustained; but the theory above outlined is irresistible, when the evidence is weighed that sheds light on the motive that inspired the fearless act.

It is clear that the seductive temptation for position, coupled with boundless faith that any effort to put Christ to death would result in a Godly display of His divine powers and a triumphant issue in the establishment of the Messianic kingdom, prompted the betrayal.

As convincing evidence bearing on this theory, Christ often, in the presence of His disciples, before any steps had been taken toward the betrayal, graphically referred to it, together with the effect of the Cross in drawing all men to Him.

Again, in talking to His disciples, He said:

"Ye know that after two days is the feast of the Passover, and the Son of Man is betrayed to be crucified."

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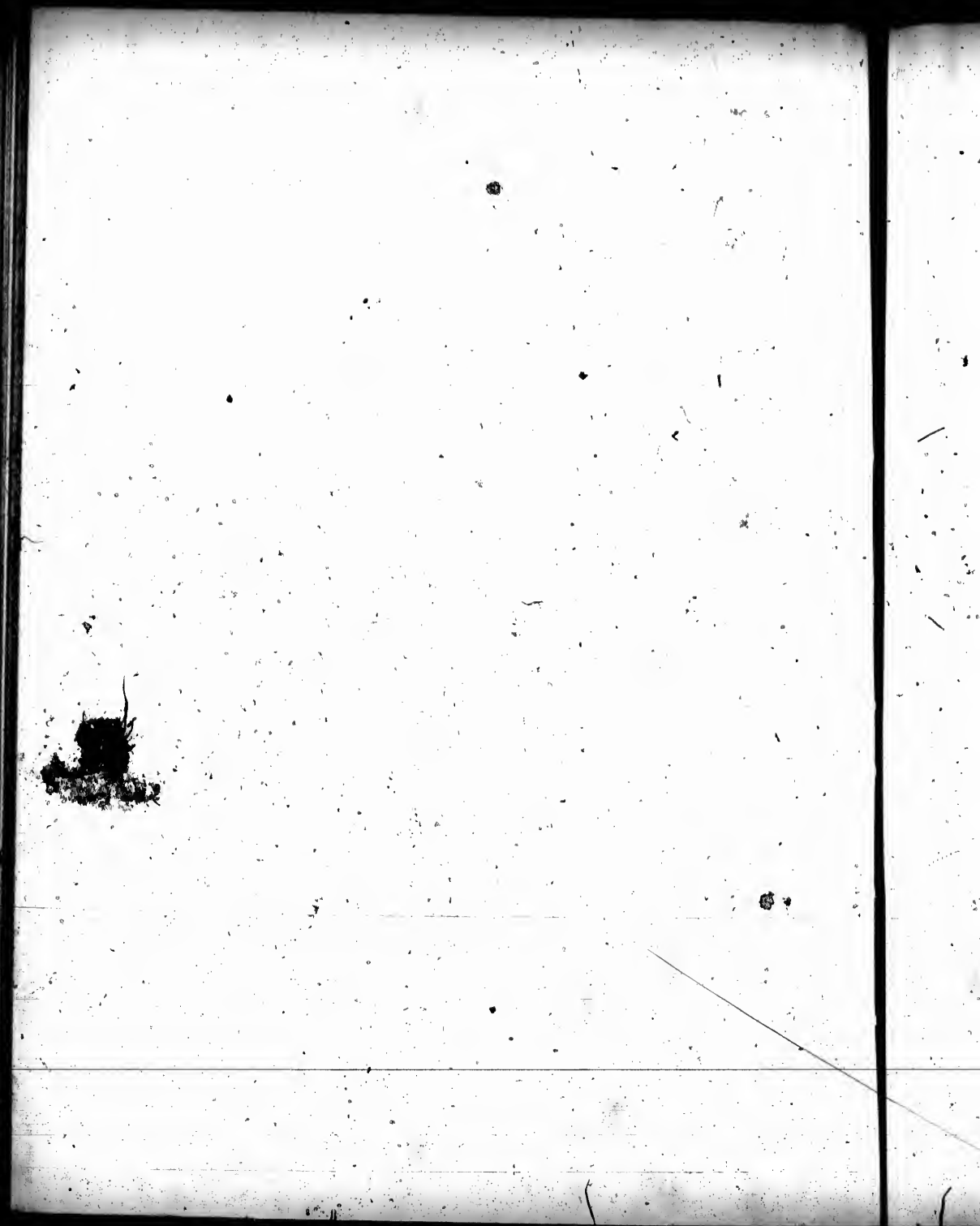
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THE RAISING OF LAZARUS.



THE RAISING OF LAZARUS



At the supper-table, the night of the betrayal, He said:

"Verily, verily, I say unto you, that one of you shall betray Me."

The disciples expressed great sorrow, and every one of them began to ask:

"Lord, is it I?"

Jesus, answering, said:

"He that dippeth his hand with Me in the dish, the same shall betray Me."

"Then Judas, which betrayed Him, answered and said, Master, is it I?"

"He said unto him:

"Thou hast said, * * * That thou doest, do quickly."

Judas no doubt was electrified and inspired by this imperative command of approval. He took only one more morsel, and in obedience to Christ's request left the table and went in haste for Jesus' enemies, believing that He was anxiously awaiting the conflict as one that would result in the crowning victory of His earthly career.

St. John records that immediately after Judas left the table, Jesus said:

"Now is the Son of Man glorified, and God is glorified in Him."

It may be possible that Christ's prior reference to His betrayal made the impression upon Judas that it was a part of the divine plan to be enacted in the inauguration of the Messianic kingdom. It is, however, clear that Judas had a sincere conviction that no injury would result to his Lord.

One fact is certain: It was Christ who first thought of and mentioned the betrayal; and that immediately after Judas entered upon the execution of his agreement; Christ triumphantly said:

"Now will the Son of Man be glorified, and God will be glorified in Him."

These triumphant expressions, in connection with Christ's command to Judas to quickly enter upon his mission, and the immediate introduction of the sacrificial supper, are significant.

The contention that Judas' kiss, as a means of identifying Christ to His enemies, was hypocritical is without the slightest foundation, and had its origin in a misconception of this apostle's motive. Christ in substance said to Judas that He was aware of his agreement of betrayal, and commanded him to enter quickly upon its execution.

No doubt Judas thought that the most appropriate manner of pointing out Christ to His enemies in the incipency of a conflict that he believed would result in a triumphant issue and crowning glory was by an affectionate kiss. There could have been no hypocrisy in the transaction, but it exhibits strong evidence of an affectionate disposition and regard for Christ, and maintains our conclusion as to the motives that inspired the act. No transaction after the agreement of betrayal could have been more open, and no friends could have dealt with each other in a more candid and frank manner than did Christ and Judas.

The theory that it was an act of hypocrisy involves deception on Judas' part, when, as a matter of fact, there is no view that can be taken of the purpose and object of the kiss that would confirm this theory. Clearly, at that dreadful moment, Christ perfectly understood Judas' movements, and of this fact Judas was fully aware, and believed that Christ was anxiously awaiting His coming.

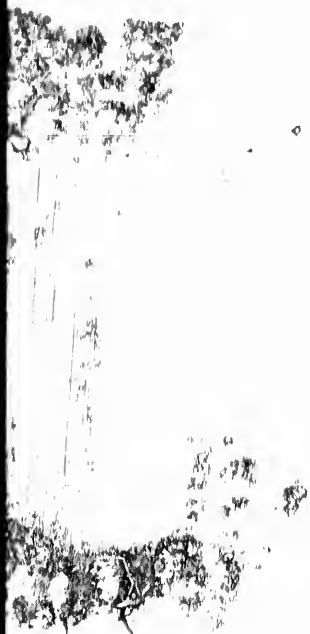
Great light is shed upon this pathetic tragedy when we keep before us the fact that the crucifixion was an original, vital, and essential part of the Messianic plan and mission, and that Christ regarded it as the crowning act of His earthly career. When all the evidential light is turned upon this transaction, it is clear that the kiss was inspired, and born in love for Christ. Judas' conduct after seeing Christ willingly going to His cross and death farther



RAISING THE DAUGHTER OF JAIRUS. (241)



RAISING THE DAUGHTER OF JAIRUS.



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corroborates this view. When he heard Christ say, in replying to Pilate :

“My kingdom is not of this world; if My kingdom were of this world, then would My servants fight that I should not be delivered to the Jews.”

Then, for the first time, no doubt, the true meaning of Christ's mysterious words: “I, if I be lifted up from the earth, will draw all men unto Me. I am the resurrection and the life,” dawned upon Judas with crushing and withering effect, and he was like a majestic oak struck by lightning.

The consequence of his misguided judgment, involving the life of his innocent Lord, and the blasting of his own ardent anticipations, presented to him an appalling picture. In haste he rushed to the chief priests from whom he had received the money, and declared to them that he had betrayed innocent blood, and pathetically pleaded for Jesus' release. When it was refused, with a broken heart he hurriedly sought the silent chamber of death.

If we appeal to the entire history of the world, not one precedent can be found where a man has premeditated and committed a crime who from remorse alone immediately took his life when there was no fear of punishment involved, as in the case of Judas.

It is a well-established fact that men who commit premeditated crime never immediately resort to suicide from remorse; though men often, thinking their agency will not be detected, on discovering their error and then realizing the consequences that must follow, commit suicide, not from remorse, but to escape the consequences, preferring death by their own hand to the punishment and disgrace that must follow.

A knowledge of the wickedness of crime often fastens itself into the heart and conscience of the criminal, and, while brooding over it for months and sometimes for years, he will finally in desperation resort to suicide to rid himself of its effect.

Sometimes men premeditate murder to be immediately followed by suicide. In these cases the suicide is not from remorse, but as a means of avoiding what appear to be the unbearable surroundings that have inspired and led to the murder. Suicide has been resorted to from disappointment in love or from blasted anticipations.

Men who have accumulated fortunes, and have arranged for comfort, ease, and pleasure, sometimes, as the result of a misguided step, have seen their castles crumble and fall at their feet, and the effect has been so disheartening as to result in desperation and suicide.

It is clear that Judas had bright anticipations in regard to aiding Christ in ruling the Messianic kingdom, and when the horrible picture arose before him that involved the certain death of Christ and the blasting of his earthly hopes, we should not be surprised at the result.

We confidently assert that no case can be found in history of a man who has contemplated crime and then committed suicide from remorse alone before the consequences of his act had been fully accomplished, when there existed no fear of detection and punishment.

Judas well knew that he was in the hands of the dispensing power and leaders in authority, who would of necessity and naturally lionize rather than punish him. But he had no sympathy with these people, whose lives he had often heard Jesus denounce; besides, his love for and devotion to Christ were absolutely irreconcilable with the spirit that could appreciate congratulations from them.

When we examine Judas' conduct in the light of all the surrounding facts, as we would that of any other ordinary man, his motives become manifest, especially when considered in connection with the disciples' triumphant entry into Jerusalem immediately preceding the betrayal, proclaiming, "Blessed be the King that cometh in the name of the Lord," together with their sad disappointment at Christ's movements after reaching the city, the conversation at the supper-table: "Master, is it I?" "Judas, thou hast said." "That

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JUDAS BARGAINING WITH THE COUNCIL.

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JUDAS BARGAINING WITH THE GOSSIPS.



thou doest, do quickly." One more morsel, and he "quickly" leaves his supper and enters upon his mission.

Also in this connection, on discovering that Christ was willingly going to the cross, he rapidly rushed before the Sanhedrim



DRINK YE, ALL OF IT.

with an earnest plea in behalf of Christ's innocence, throwing down the money at their feet, and pathetically proclaiming to them and to the world that he had betrayed innocent blood, and that death was a blissful refuge from such heart-aching self-reproaches as would follow him through life.

There never has been presented to the world a more pitiable picture than that of Judas on discovering his fatal error. No man ever more sincerely regretted from the depths of his heart, or was more completely crushed, than was Judas on discovering that his mistaken judgment and rash act had involved such sad consequences.

Assuming this theory to be clearly established, the question arises, Why did he accept the money?

The answer to this question is simple and plain. The leaders in authority had agreed to make no farther attempt to put Christ to death until after the Pass-over, fearing an uproar of the people; and if Judas had refused the money, it would at once have destroyed the confidence of Christ's enemies in him as a bona-fide betrayer. The surroundings necessarily forced upon him the acceptance of the money as a means of inspiring faith and confidence



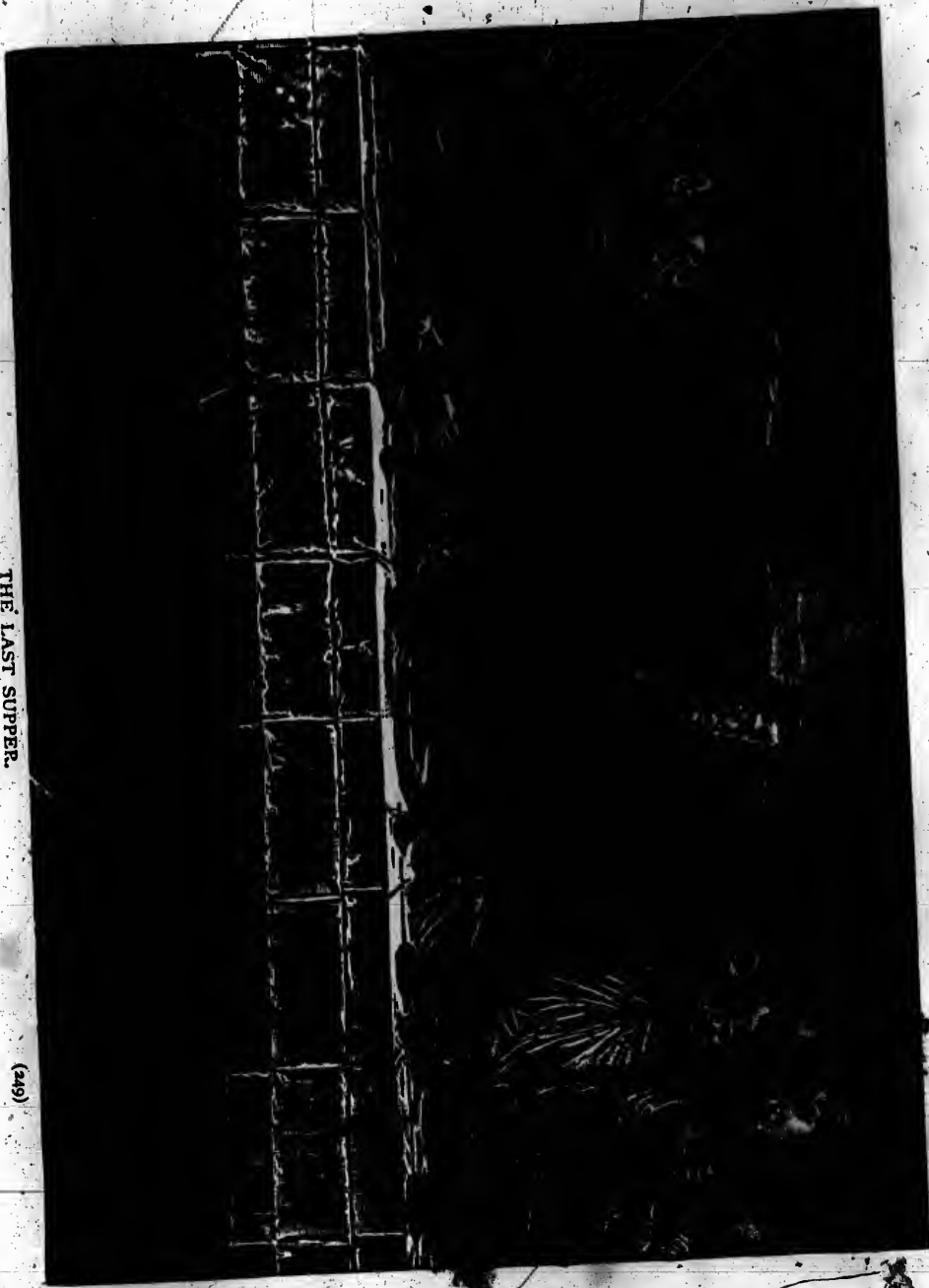
JUDAS CASTS THE PIECES OF SILVER AT THE FEET OF THE CHIEF PRIESTS.

in his proposed act, and to give plausibility to his conduct.

One fact is certain: the moment he discovered that his act was wrong, that he had imperiled the life of Christ, he rushed to the

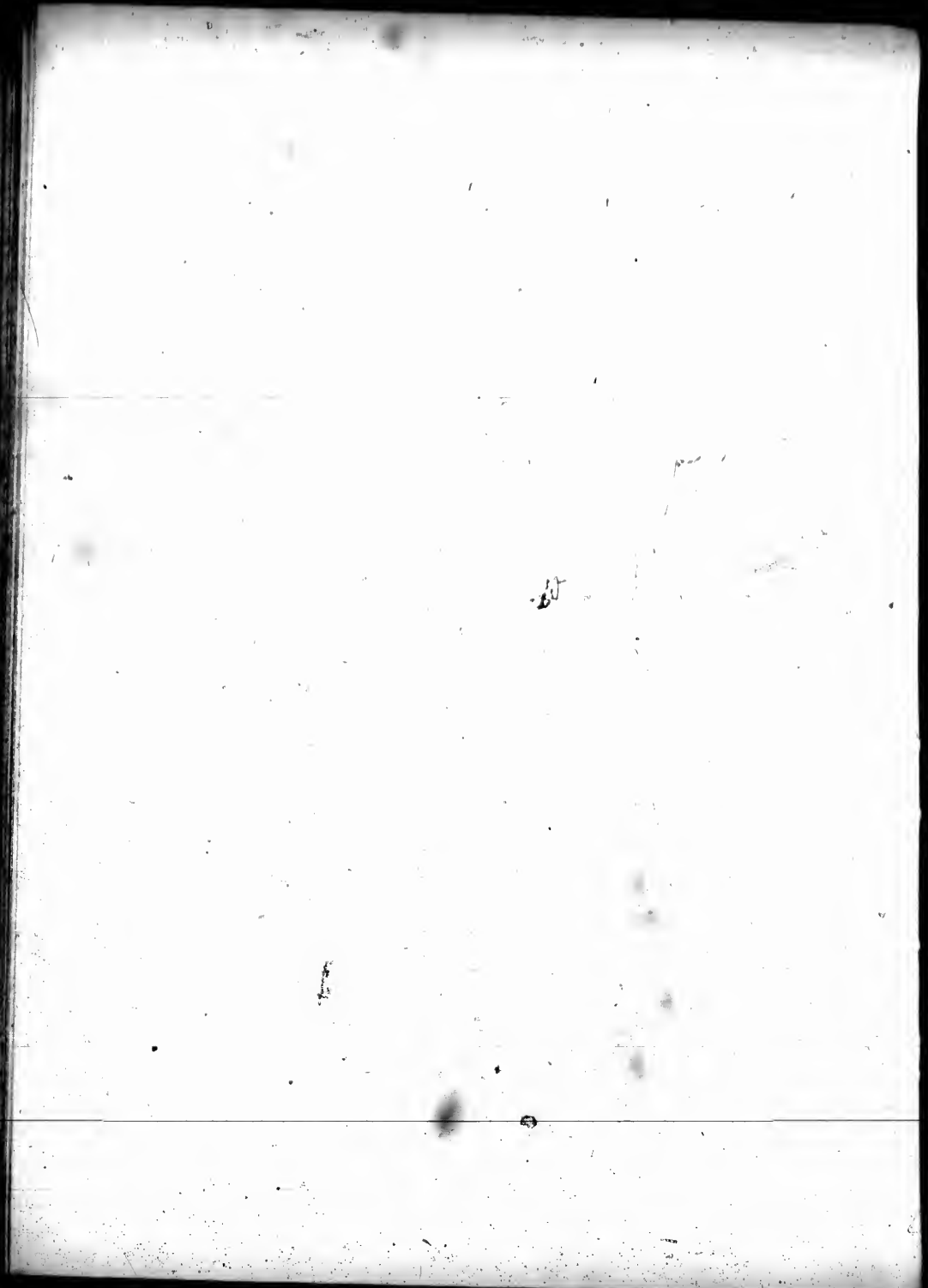
THE LAST SUPPER.
(From the Painting by Leonardo da Vinci.)

(249)





THE LAST STEER.
From the play of the same name by J. M. Barrie.



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chief priests and elders and pleaded for His pardon; and when his plea was ignored, he threw the money at their feet and hurriedly took his own life.

If this theory is not correct, then there was no reason or motive for the return of the money, for the plea in behalf of Christ's innocence, or for the suicide that immediately followed the refusal of those in authority to accept it or to extend pardon.

Technical students and readers of the Bible have said much about Christ's declarations: "Woe unto that man by whom the Son of Man is betrayed! It had been good for that man if he had not been born." * * * "Have not I chosen you twelve, and one of you is a devil?"

The first of the above quotations was certainly nothing more nor less than a prophetic declaration that the consequences of Judas' misguided judgment, when fully realized, would so shock and crush his tender, loving heart that he would prefer death.

As to the expression, "One of you is a devil," we do not know fully what was meant by it, nor do we know exactly what Christ meant when He used equally harsh language to Peter, saying to him, "Get thee behind me, Satan!"

It is, however, certain that when Christ chose the twelve apostles, He had about sixty faithful followers from whom to select, and had every opportunity of knowing the character of each one. And soon thereafter, no doubt at Christ's suggestion, Judas was selected to the honorable and trusted position of treasurer, and from that day to the hour of the betrayal there never was heard one word of suspicion or complaint against him from Christ or from any of the disciples. Several of them have no such complimentary record in their favor.

The record of St. John, who wrote so harshly about Judas, after public sentiment had been infuriated against him, is wicked and cruel as compared with that of faultless Judas—outside of his conduct

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in the betrayal, which he thoroughly repented of on discovering his error and mistake.

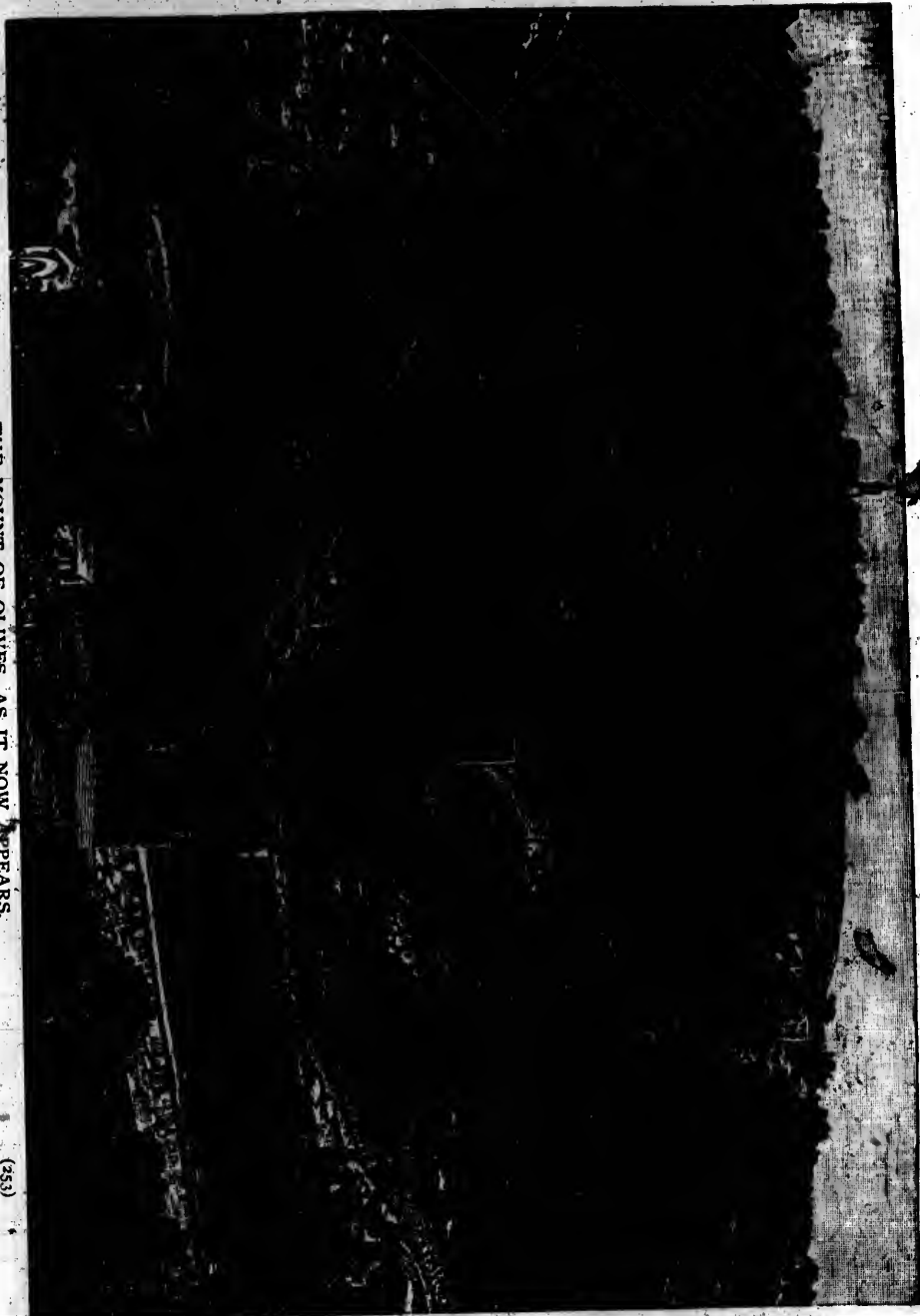


ST. JOHN.

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THE MOUNT OF OLIVES, AS IT NOW APPEARS.

(353)



in the betrayal, which he thoroughly repented of on discovering his error and mistake.



ST. JOHN.





St. John at one time thought that the citizens of a Samaritan village had wronged the disciples, and he appealed to Christ to call down fire from heaven and cruelly consume them, to satisfy his wicked anger and malice. Christ harshly rebuked him for entertaining so sinful a thought.



PETER DENYING CHRIST.

On another occasion, John and his brother James approached Christ through the influence of their mother, Salome, who was Christ's aunt, and through their rivalry and unholy ambition pleaded for first positions in the anticipated new kingdom.

Peter was not only designated by Christ as being Satan, but he denied his Lord on the night of the betrayal, and exhibited a wonderful propensity for lying and cowardice.

None of the disciples until after the resurrection and ascension had any proper conception of Christ's mission or of the character of His kingdom. Previous to the resurrection they exhibited a spirit of rivalry and selfishness, and wrangled with each other over their positions in the anticipated kingdom.

Again, Christ harshly rebuked Peter, saying:

"Get thee behind Me, Satan; thou art an offense unto Me, for thou savorest not the things that be of God, but those that be of men."

Judas' act in the betrayal may have been prompted by selfishness, but one fact is clear: he believed it would result in a display of Christ's supernatural power and glory in the accomplishment of that which they all so greatly desired.

Archbishop Whately, in his learned discourse on the treason of Judas, says:

"The difference between Judas Iscariot and his fellow apostles was, that though they all had the same expectations and conjectures, he dared to act on his conjectures."

The thorough German critics, on a recent investigation of this question, declare that Judas' motives in the betrayal have been misjudged, and that he never lost faith in his Lord.

De Quincy, in giving his views of Judas' motives that led to the betrayal, has summed up the German view in harmony with his own. In alluding to this German theory, he said that Judas was not a traitor in a bad sense; and that his movements during the Passover were not intended to crush or retard, but rather to advance Christ's cause and mission. Judas' reasoning was fallacious, as subsequent events developed; but it was just such as an average intellect would have pursued before the catastrophe, in view of such facts as are now known to the world to have been before him.

Mr. Story, an American sculptor, residing at Rome, has written a poem in which he strongly vindicates the same views. The old

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THE KISS OF BETRAYAL

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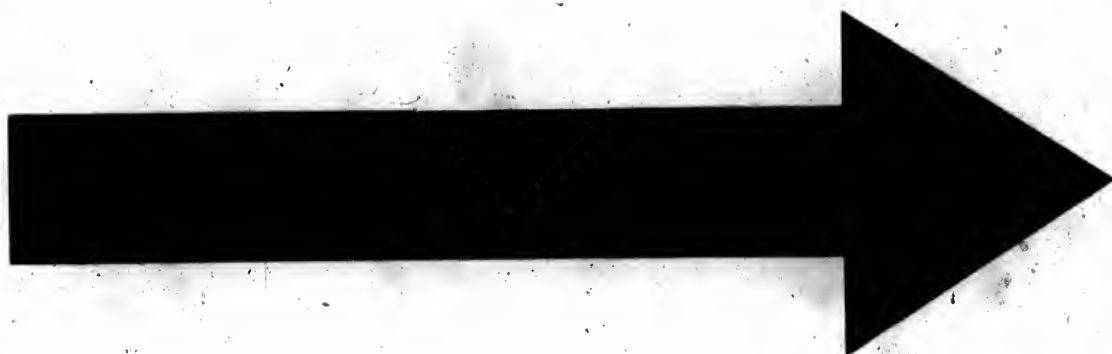
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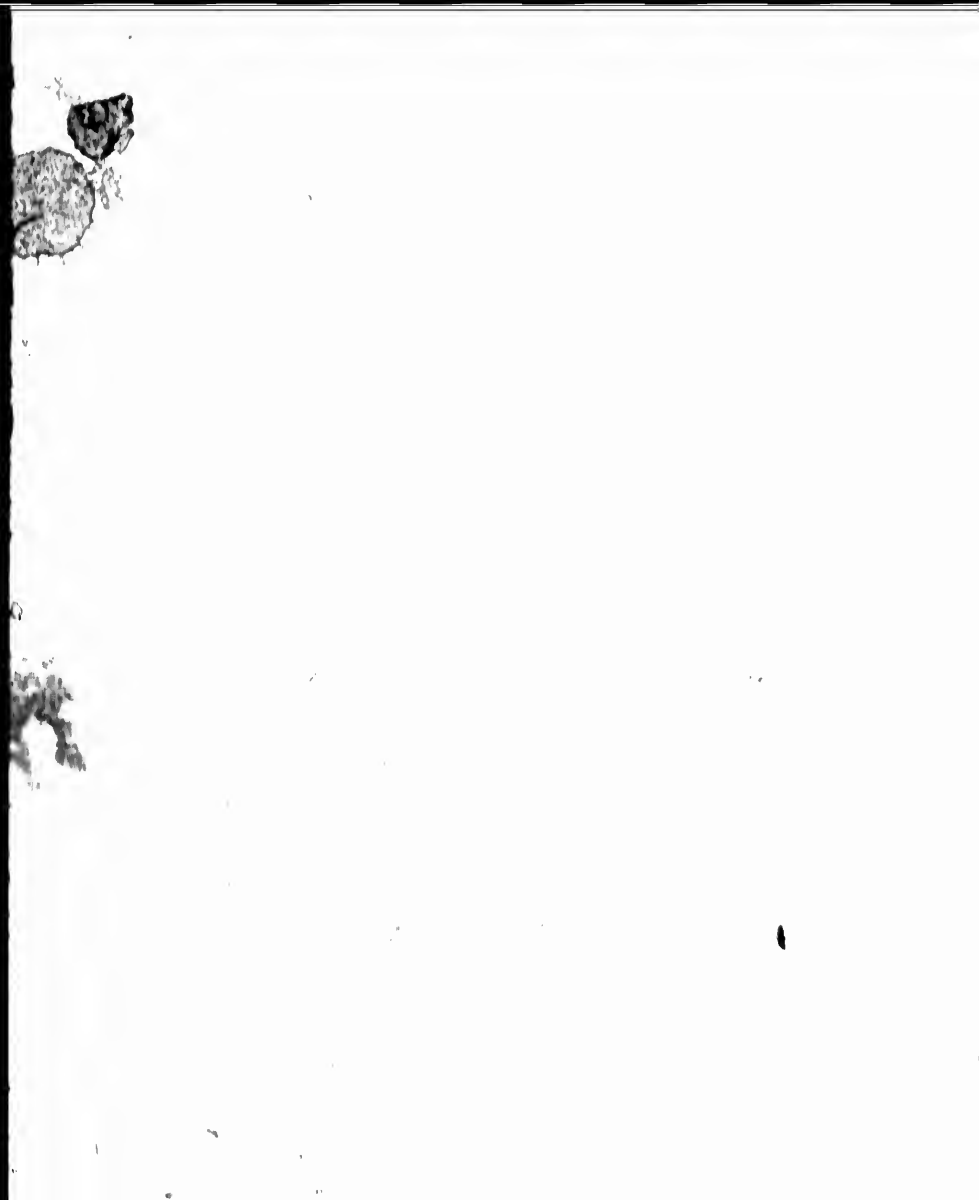
theory in regard to Judas' motive has made thousands of skeptics. Men have reasoned in this wise:

Judas was with Christ for three years and was honored by Him and the disciples with the trusted position of treasurer. Not one word of suspicion was heard against him up to the time of the betrayal. If he could see nothing attractive in Christ's life and character, and had no confidence in Him, but believed Him worthy of death, or if he was willing to aid in taking His life for such a paltry sum, then the whole history of Christ's career has been exaggerated.

From our standpoint, there is a great deal of plausibility in this position; but on a calm investigation of all the facts and circumstances, the evidence becomes conclusive that Judas' faith in Christ was supreme and unbounded at that moment.

The only difference between him and the other apostles was that he was ambitious and progressive, and had the nerve and courage to act on his convictions. When his intense hopes and anticipations were blasted, and there stood before him Jesus Christ condemned to death in consequence of his misguided judgment, the shock and disappointment crushed his tender, loving heart, and in his humiliation and amazement he invoked the mountains to hide him, and sought rest under the dreamless sod.

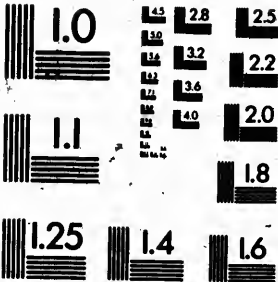






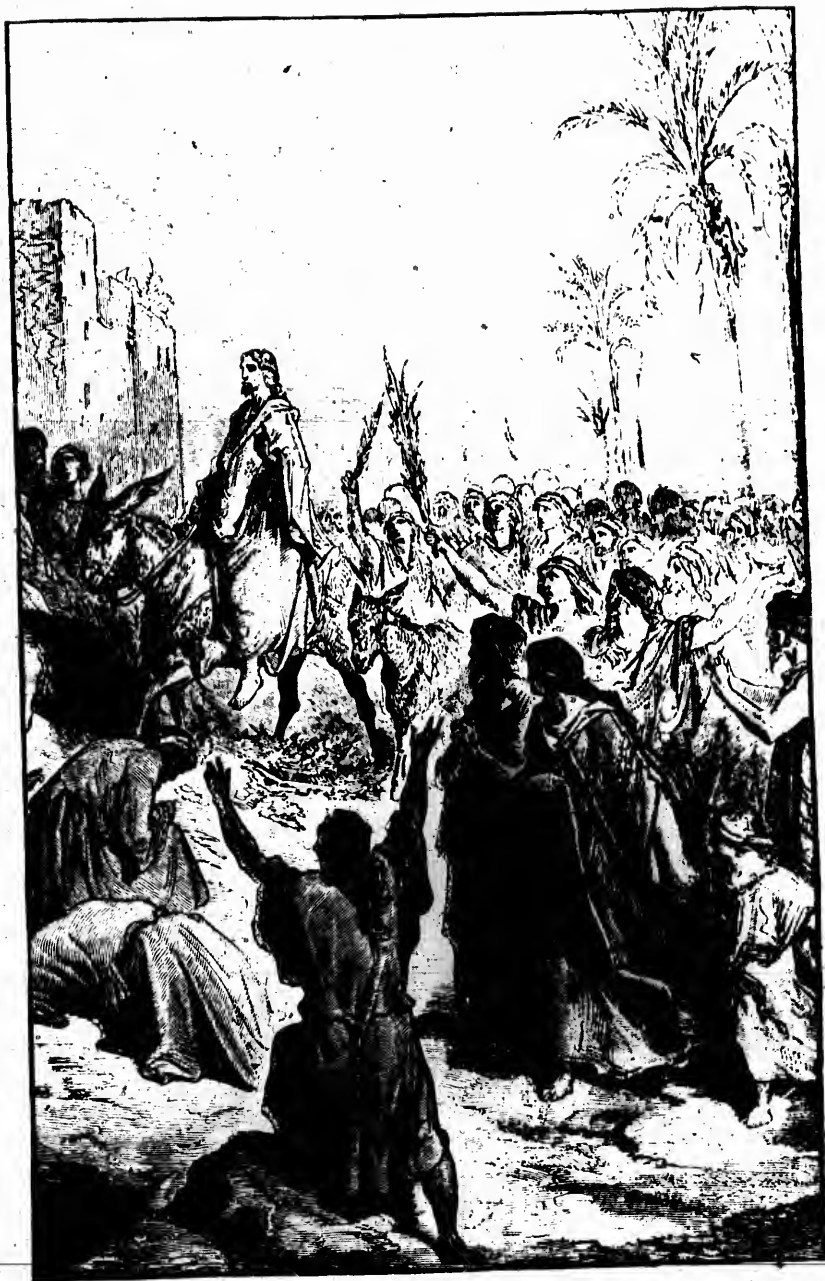
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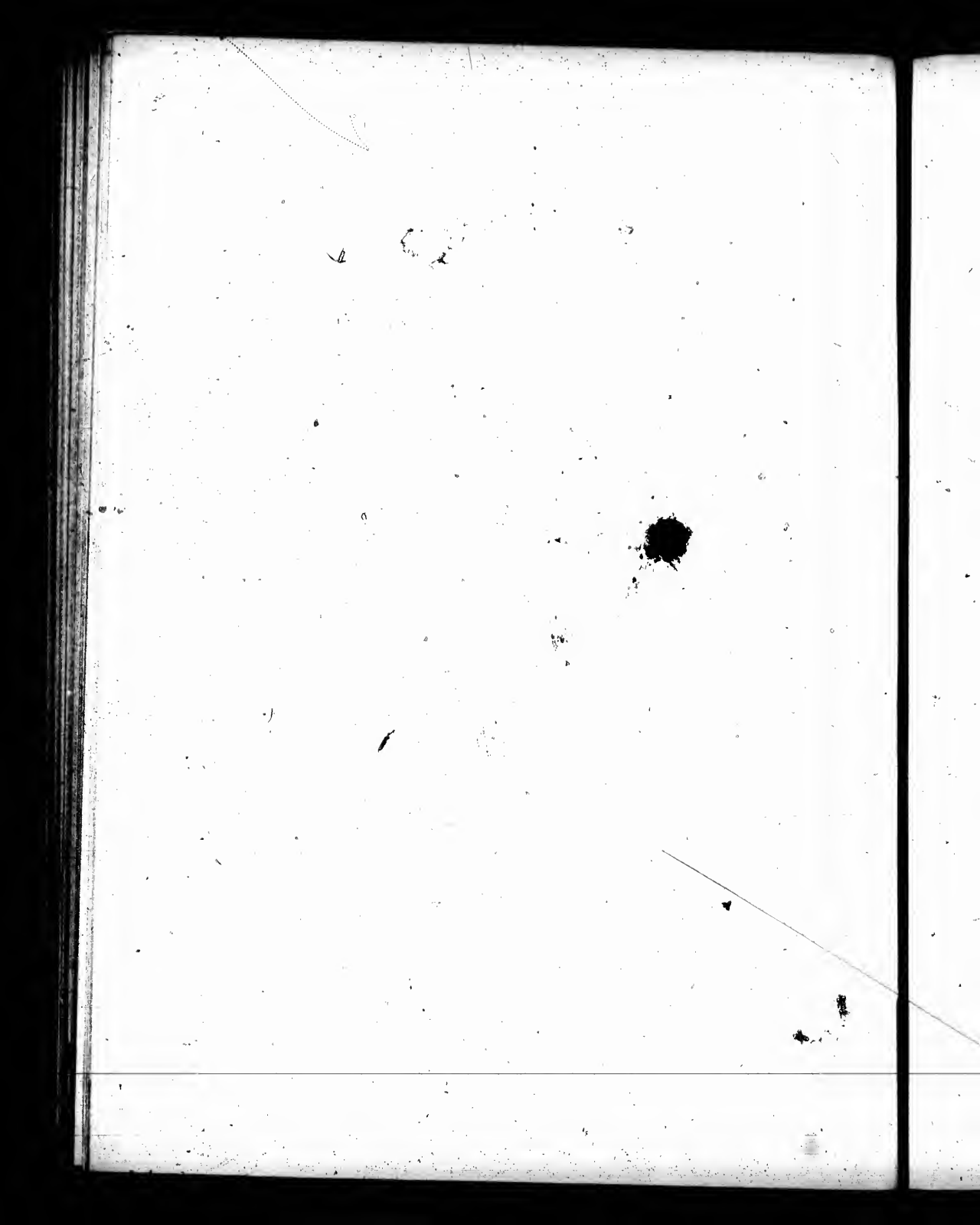


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CHRIST'S ENTRY INTO JERUSALEM



entire life, character and mission. No one act of His life, looking to the object and purpose of His mission, is more radiant with divine wisdom than that manifested in the resurrection. During His life He made many references to it. Luke says:

"Then He took unto Him the twelve and said unto them: Behold, we go up to Jerusalem, and all things that were written by the prophets concerning the Son of Man shall be accomplished. For He shall be delivered unto the gentiles, and shall be mocked, and spitefully entreated, and spitted on. And they shall scourge Him, and put Him to death: and the third day He shall rise again. And they understood none of these things * * * which were spoken."

Christ accomplished everything undertaken while living, and was sinless, perfect and truthful. Therefore, when He said He would be put to death, and on the third day would rise again, it is but reasonable to conclude that these events occurred.

It is universally admitted that on the morning of the third day His body was missing from the tomb. Prophecy considered in connection with the open grave, the missing body, together with Christ's repeated declaration that He would rise, His sinless and otherwise superhuman life and character, and the intensely exciting report that He had risen, goes far to establish the truth of the resurrection.

Mary Magdalene, Mary (Christ's mother), and Salome followed His body to the sepulcher, then returned to their homes, prepared spices and ointment, and rested on the Sabbath. But early the next morning, in accordance with the Hebrew custom, they went to the sepulcher to anoint His body, and found the tomb open and the body gone.

Some one in a white robe said to them: "Be not affrighted. Ye seek Jesus of Nazareth, which was crucified; He is risen."

Peter and John, agitated by this report, rushed to the open and vacant tomb and found the report confirmed. Truly the body was gone.

The same day two of His followers on the road to Emmaus were discussing the report that He had risen, when Jesus appeared and entered into conversation with them. He said:

"O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses, and the prophets, He expounded to them in all the Scriptures the things concerning Himself."

Returning to Jerusalem, they found that while the disciples were in the temple discussing the resurrection Christ had appeared among them, saying:



THE LAST LOOK OF LOVE.

"Peace be unto you. * * * Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself; handle Me and see; for a spirit hath not flesh

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UNBELIEF OF THOMAS.

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THE MIRTH OF THOMAS



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and bones, as ye see Me have. * * * These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning Me. * * * Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things."

Thomas did not believe the report. But when Jesus appeared in the temple, after a full view of Him, he exclaimed, "My Lord and my God," thus expressing perfect faith.

St. Luke, referring to Christ's appearance to the disciples, said: "To whom also He showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God; And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence; * * * and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight."

St. Paul, referring to the resurrection, said:

"He was seen of Cephas, then of the twelve. After that He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James; then of all the apostles. And last of all He was seen of me also, as of one born out of due time."

Paul's testimony contains strong inherent force. The distance from Corinth to Galilee, where these alleged witnesses to the resurrection resided, was not great, and it would have been easy for this

open, public letter to have been disproved, and, Paul shown to have been an impostor if it had been false. He said that five hundred saw Him at the same time, some of whom had fallen asleep, but the greater part of them were still living; and in effect, he invited them to go and investigate for themselves if they doubted him.



DESCENT OF HOLY GHOST.

Luke records that after Christ's ascension His disciples "were all, with one accord, in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues."

Great excitement was created throughout Jerusalem; the people were amazed. Some said: "What meaneth this?" Others mocked the disciples and said that they were drunk; but Peter, who on the night of the betrayal had exhibited great cowardice, persistently denying his Lord, was now inspired with the courage of a lion, and said:

"Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken unto my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. * * * Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you, by miracles, and wonders and signs, which God did by Him in the midst of you, as ye yourselves know. * * * Ye have taken and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death; because it was not possible that He should be holden of it. * * * This Jesus hath God raised up, whereof we are all witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear."

The leaders in authority had Peter and others arrested, and said:

"Did not we straitly command you that ye should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us."

Peter and the other apostles answered:

"We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. * * * And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him."

The chief priests and elders then took counsel to slay them; but they were released at the suggestion of Gamaliel, who said:

"I say unto you, refrain from these men and let them alone; for if this counsel or this work be of men, it will come to naught: But if it be of God, ye cannot overthrow it; lest happily ye be found even to fight against God."

At the crucifixion Peter proved himself a great coward. He and the other apostles then regarded their cause as hopeless, and separated, each man returning to his own vocation. Now we find them banded together with invincible hooks of steel and with cords of love, and possessing the courage of lions. Unquestionably something had happened. What had so revolutionized these men? They tell us that the open, empty grave and Christ's personal appearances to them had shed new light on the object of His mission.

The first theory urged against the resurrection was that the followers of Christ had stolen His body, hidden it, and then declared the resurrection.

After calm and thorough investigation, this theory has been abandoned, because in the light of human experience it would have been an impossibility for the apostles and Christ's disciples to have rebounded from what at His death they had regarded as a hopeless cause and to have so earnestly advocated the resurrection, sealing the honesty of their convictions with their lives of suffering and martyrdom.

Their enthusiasm and faith could not have been built upon a known falsehood. Men often become martyrs in the vindication of theories that afterward prove incorrect; but in such cases they always believe them actual realities.

Therefore, if the friends of Jesus had stolen the body, they could not, under the inspiration of a known falsehood, have so fearlessly asserted His resurrection; nor could they have kindled within themselves such enthusiasm and faith which they confirmed and sealed with their lives' blood. And to-day the theory that the disciples stole the body is not adhered to.

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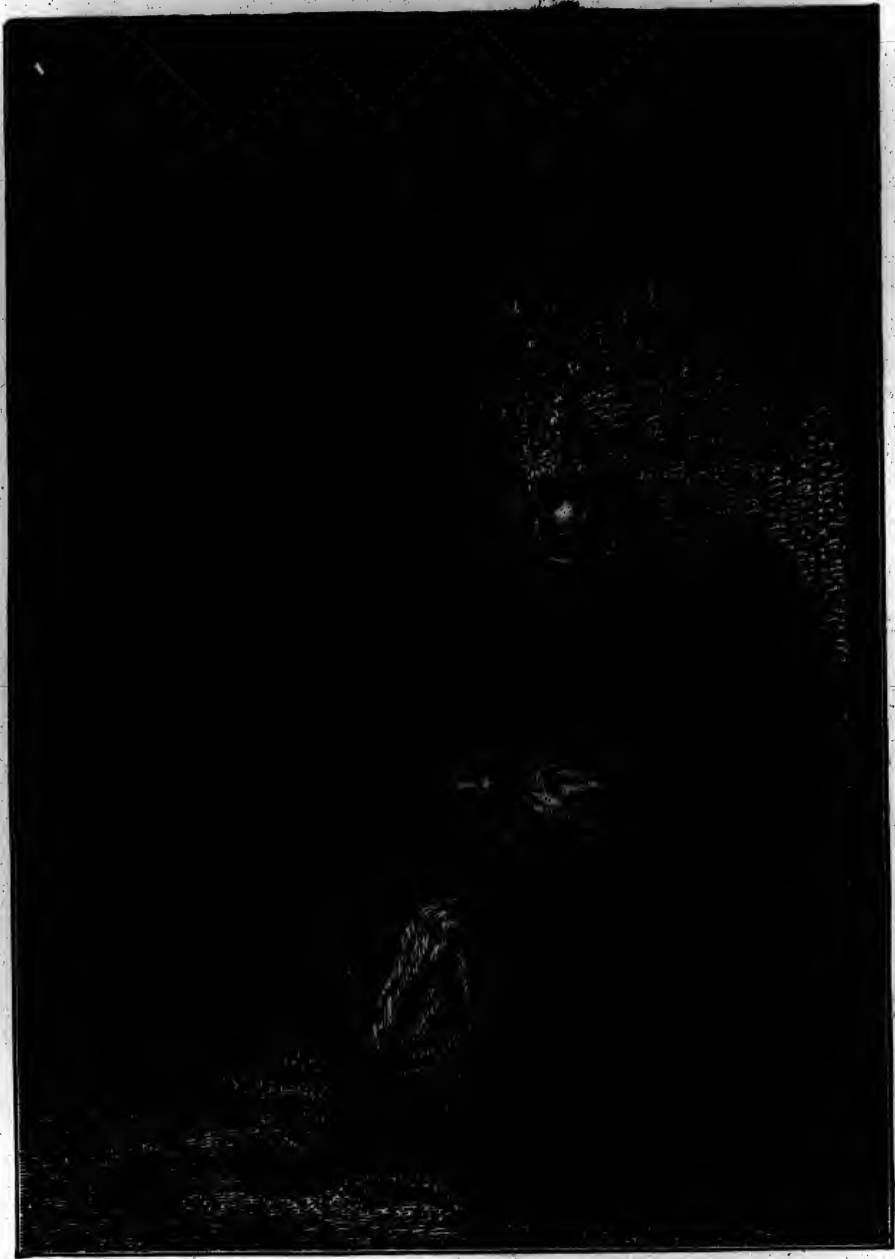
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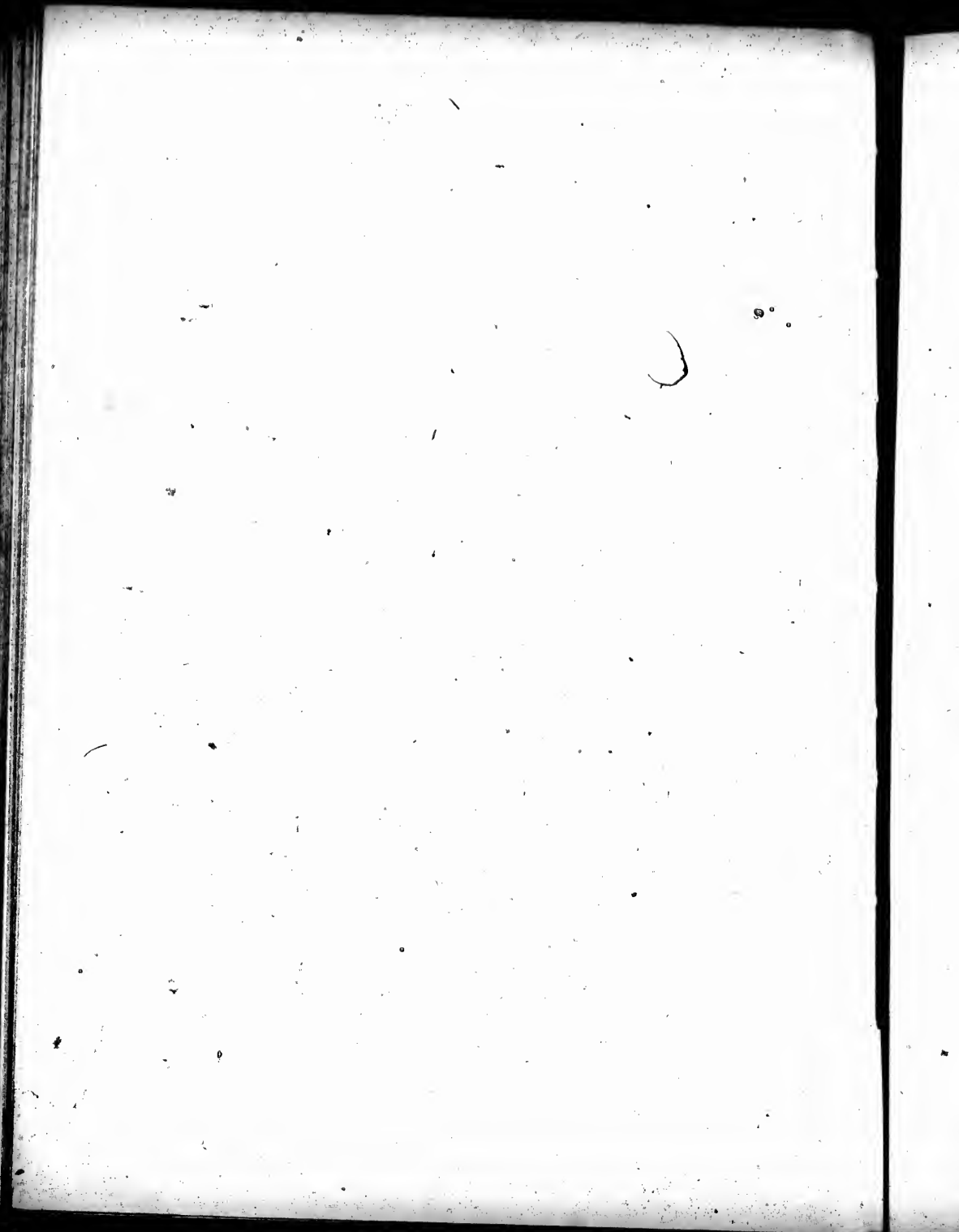


AND PETER WENT OUT AND WEPT BITTERLY.

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AND PETER WENT OUT AND WEPT BITTERLY.



The truth is, no one can read Peter's intensely brave and solemn assertions of the resurrection, and his declaration that he would seal his testimony in martyrdom rather than deny it, in connection with his and the other apostles' subsequent lives, and yet doubt their sincerity.

The second theory was that the enemies of Jesus had stolen His body; but the same reasoning and principles involved in the first proposition disposed of this theory. It is now admitted that if they had stolen the body they would have produced it as a means of at once and forever ending the spread of this religious enthusiasm that was ruining their sacred hopes and institutions. It is also admitted that the Christians would not have been put to death for what their persecutors knew to be an honest and sincere faith, which they had themselves created by their own stealth and concealment. Hence this theory has been abandoned.

The third theory was that Christ only swooned on the cross and did not die; but that, after being lain in a cool tomb and embalmed with spices and ointment, He finally revived and again appeared among His disciples.

The fallacy of this theory is patent, for it was not over forty hours after Christ had been taken from the cross, with nail holes punctured through His feet and hands, His back lacerated with scourges, and His side pierced with a spear, before He apparently had quite recovered from the effects of His awful wounds and from His sufferings upon the cross.

He was pronounced dead by men who had every opportunity of knowing and whose duty it was to pass upon the question of His death, and yet less than forty hours had elapsed before it was rumored that He had risen, before the grave was declared open and vacant, and it was announced that His body had disappeared.

What must have been the appearance of His wounded, swollen feet, hands and side! And could He have so easily moved about from

place to place, and would such a manifestation have appeared to His disciples as the "Prince of Life," the "Lord of Glory," the "Bright Morning Star," inspiring their hopes, aspirations and wild enthusiasm?

Hear St. Peter's anthem-like outburst:

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

Again let us note the sacred, solemn words that John heard Jesus utter:

"I am the first and the last; I am He that liveth, and was dead; and, behold, I am alive for evermore."

The swooning theory was therefore soon disposed of.

Step by step the skeptics have been forced to abandon these theories, which they now frankly admit cannot be maintained in the light of the evidence on any known principle of human action; but as a last resort, they have advanced the theory of a hallucination or vision. The basis on which this has been constructed is substantially as follows:

It is claimed that Mary Magdalene was a very excitable woman, who had been cured of demoniacal possession through the alleged influence of Christ, and who was ardently devoted to Him. In her sad distress over His death, she visited His sepulcher and there mistook the gardener for Jesus. Remembering that Christ had said if He were put to death He would rise again, she became excited, and in wild enthusiasm hastened to the apostles and the other disciples and proclaimed that she had seen Christ.

It is claimed that this announcement so affected the disciples' emotional natures that they mistook every noise, such as the rattling of a window, the shaking of a door or the whistling of the wind, for the voice of their adored Lord; and that in their excitement they fancied they saw Jesus in floating cloud and shadows.

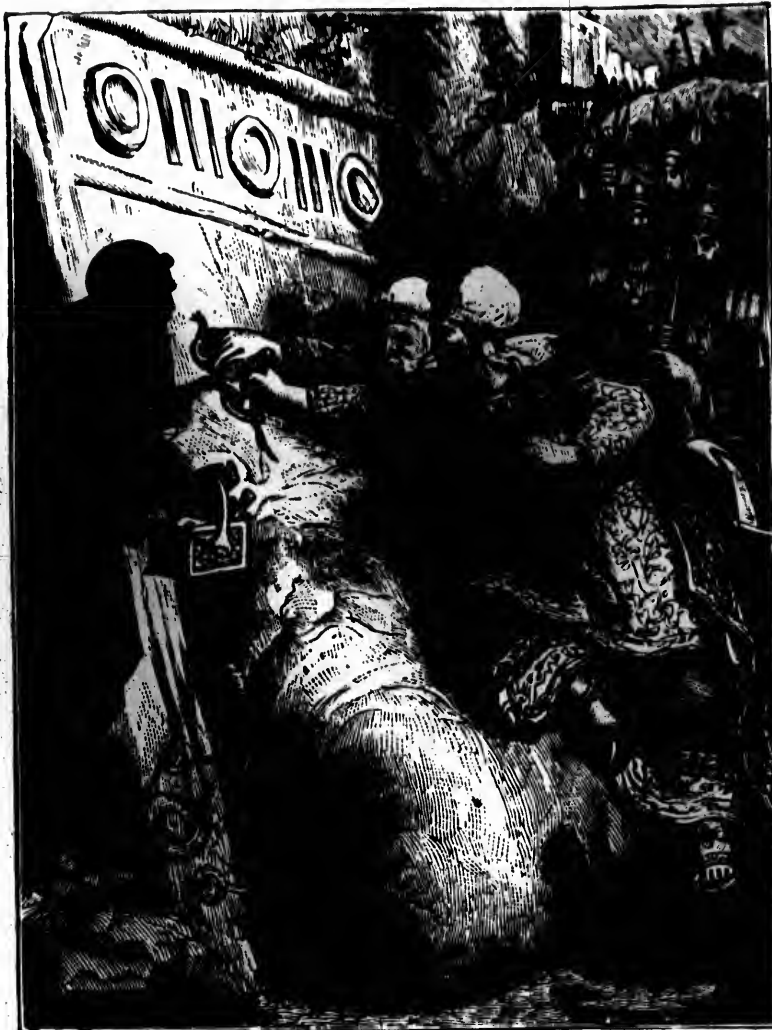
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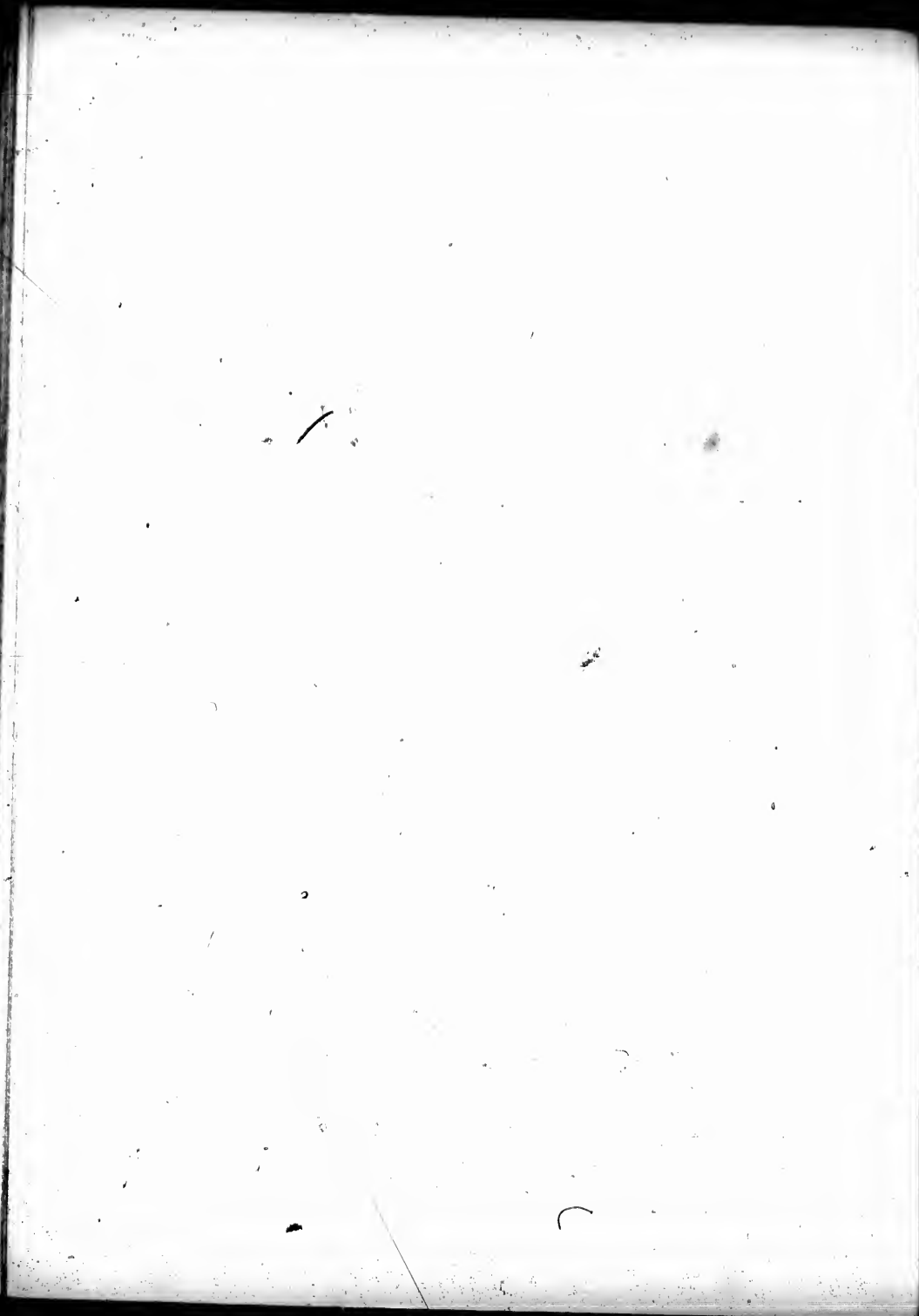
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• SEALING THE SEPULCHER.



SEALING THE SEPULCHER



But strongly confronting this theory we have the admitted fact of Christ's death, His burial, the open grave, and the missing and unaccounted-for body. Nor can the theory that Christ's body was stolen or that He had simply swooned be urged to maintain it.

Either of these contentions would be destructive of the visionary theory, for it is manifestly clear that if the friends of Jesus had stolen and hidden the body they could not possibly have imagined they had seen, walked and talked with Him.

Even the skeptics now admit that His enemies did not steal and conceal the body, for their dearest interest and most ardent desire was to crush out the resurrection belief. Therefore, it is self-evident that they did not steal the body, and thereby inspire the widespread conviction that Jesus whom they had murdered had risen.

The account given of Christ's appearance to the disciples on the way to Emmaus and His conversation with them concerning the necessity of a resurrection, in conjunction with the Old-Testament prophecies, His appearance and conversation in the Temple, all support the theory of an objective, actual appearance and not a visionary one.

Thomas declared that he would not believe the report unless he could see and examine the print of the nails in His hands and feet, and that of the spear in His side. In this skeptical and critical frame of mind, it is alleged that Jesus appeared to him, together with the other disciples, and that after full investigation, even doubting Thomas exclaimed: "My Lord and my God!"

It is also alleged that Christ appeared at the seaside, when Peter, in his love and eagerness to be with the risen Lord, girt his fisher's coat about him and waded to the shore, where they ate together. It was on this occasion that Christ asked Peter three times if he loved Him, and requested him, if he did, to "feed My lambs."

In Christ's alleged appearance to the five hundred, in the new instructions and teachings He gave the disciples concerning His

kingdom and their future work, and in His visible ascension, reported as it is by the evidence, we have all the indications of an actual appearance as a means of qualifying them for their future work in proclaiming the resurrection and carrying the Gospel into all the world.

Briefly re-stated, the argument is as follows :

Speculative skeptics first undertook to account for the open, empty grave and the missing body on the theory that Christ's friends had stolen it. But when forced to yield this contention, they said that His enemies had stolen the body.

On an investigation of the principles involved in the second contention, they were obliged to surrender that position, and then said that Christ only swooned on the cross and was not dead when laid in the tomb.

But the fallacy of this position was soon exposed, and it is now frankly admitted that unless the visionary theory be correct, the Christian theory of the resurrection has been established.

We most confidently assert that in the face of the evidence the visionary theory cannot be maintained, because

First.—Prophecy and its fulfillment in Christ's life raise a strong presumption that in the issues of the cross, death and the grave He was glorified. This prophetic picture and its fulfillment strongly support the visionary theory.

Second.—Christ's sinless, divinely attractive and extra-human life, the original light that He brought into the world, and its effect on civilization, coupled with His repeated declarations that parts of His mission were the cross, death, grave and the resurrection intensify the presumption that He did arise.

Third.—The admitted facts of Christ's phenomenal life, the cross, death and burial, the open tomb and missing body, the report burning and leaping from the hearts of those who had investigated the fact that He had risen—all these cannot be explained on the

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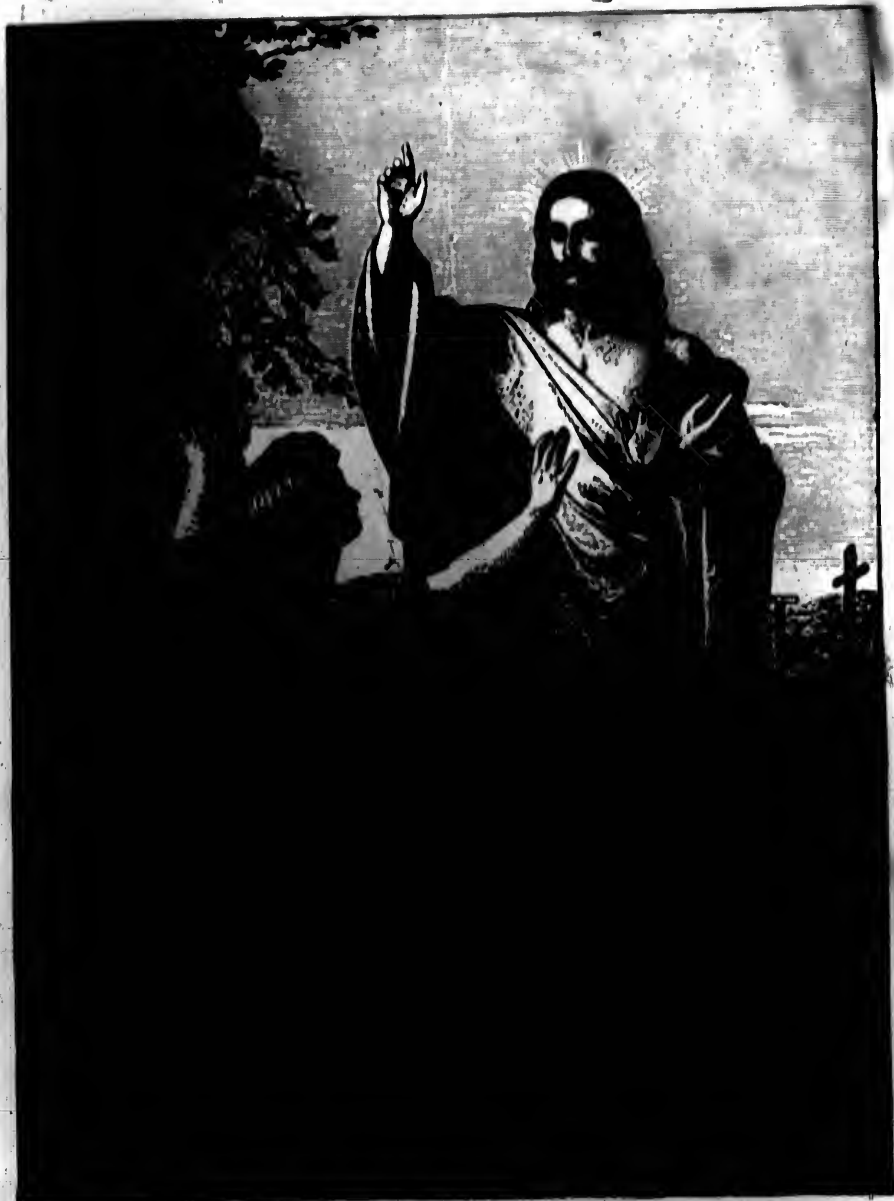
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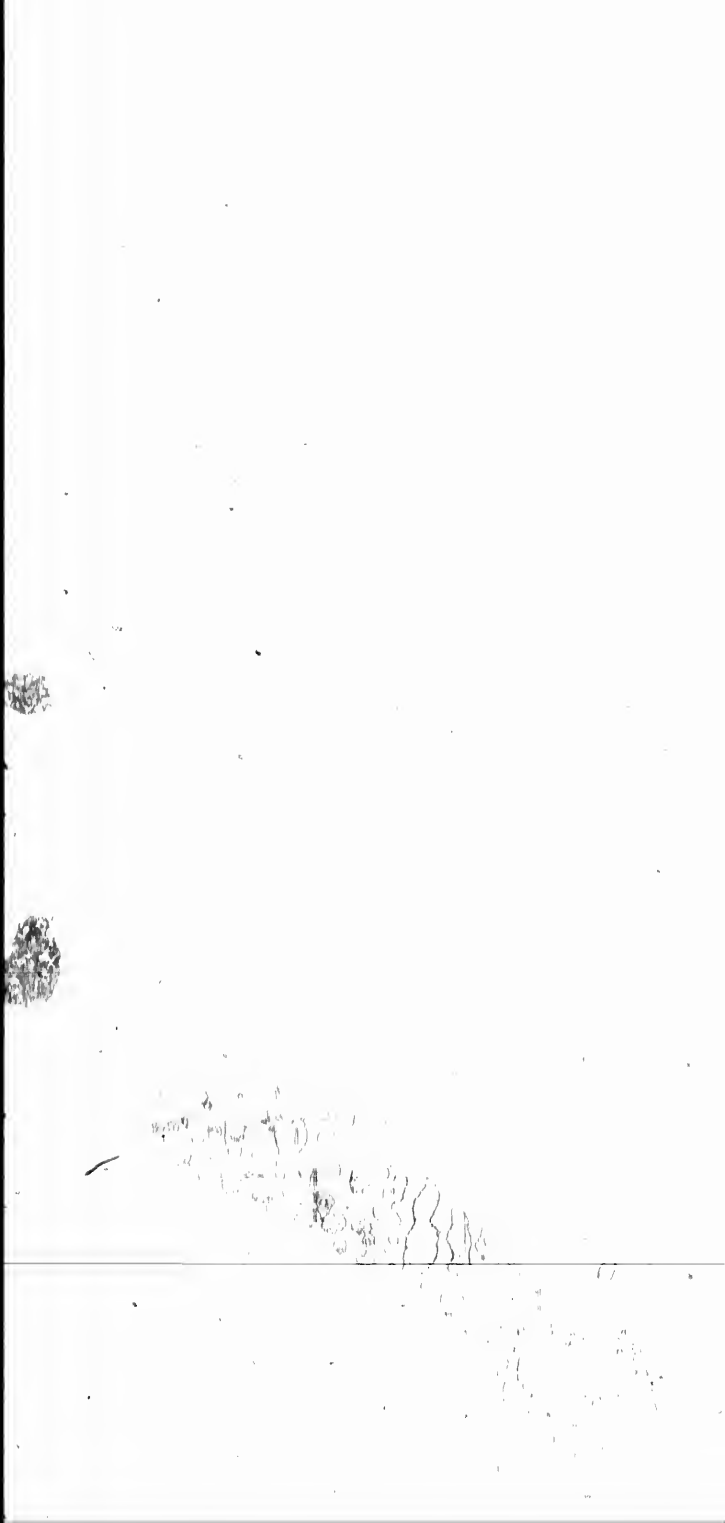
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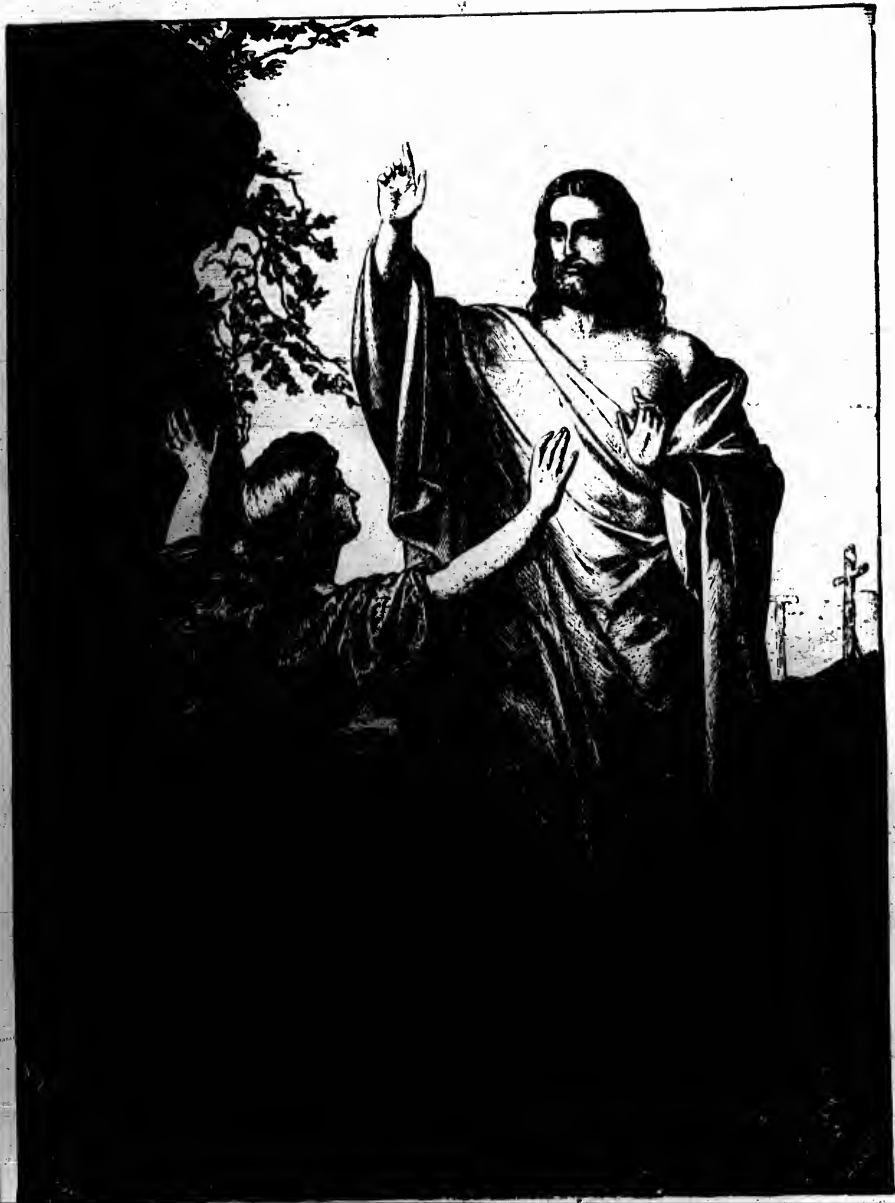
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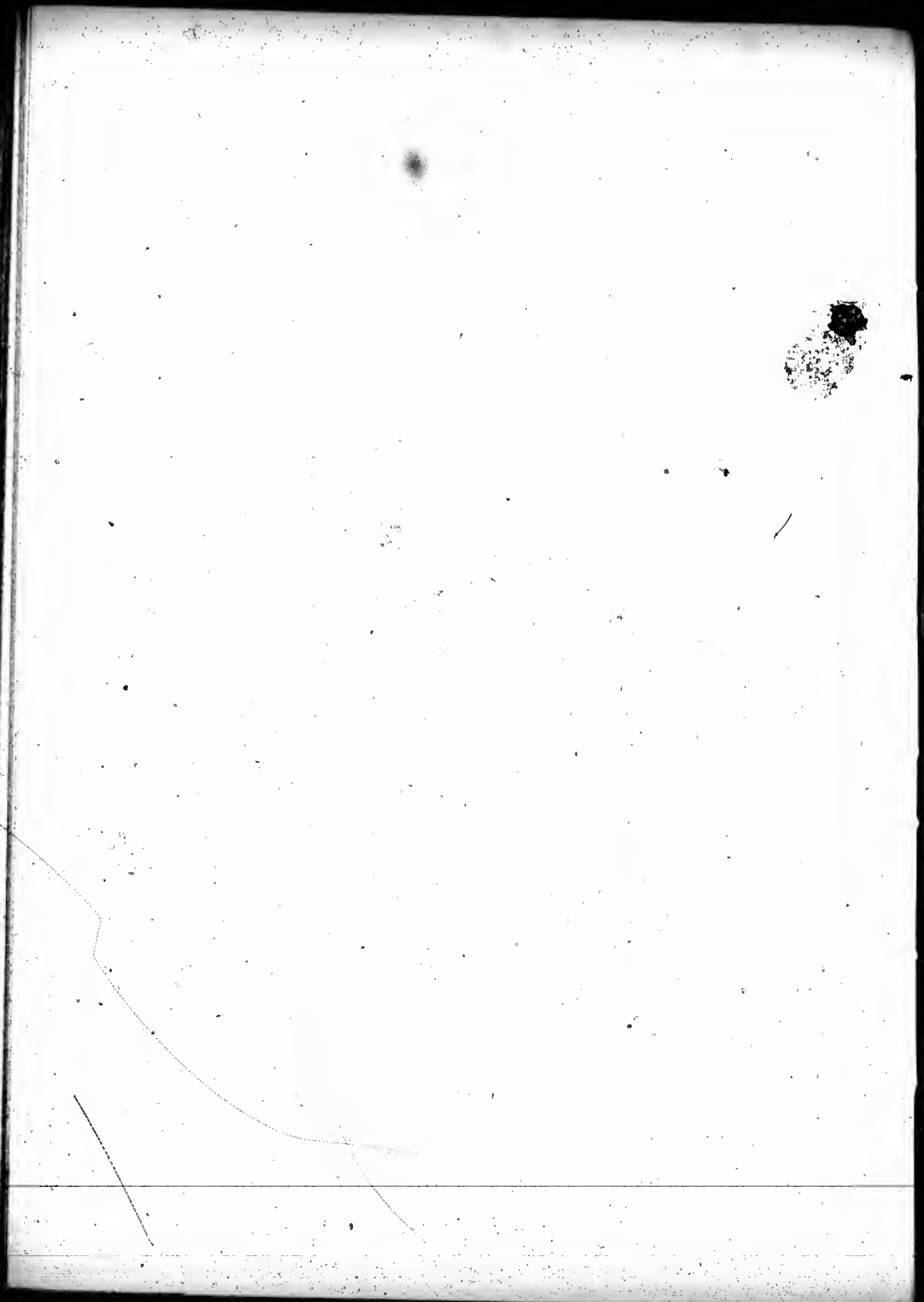


JESUS APPEARING TO MARY IN THE GARDEN.





JESUS APPEARING TO MARY IN THE GARDEN.



visionary theory, especially in view of the fact that the highest interests and dearest hopes of all the leaders in Judea demanded that His missing body be accounted for.

Fourth.—The alleged resurrection of Christ is supported by the evidence of a cloud of witnesses, who had seen Him, had walked,



WOMEN AT THE TOMB OF CHRIST.

talked and eaten with Him, and who had separately and collectively been instructed and taught by Him.

The accounts of Christ's appearance subsequent to the resurrection give in detail the purport of His conversations, instructions and commands, that were followed by such an immediate and radical revolution in the lives, conduct, hopes, aspirations and purposes of

those to whom He appeared that the greatest cowards were inspired with martyr blood, with lion courage and with invincible and unconquerable faith, based on the truth of the evidence of their own senses. All this most convincingly sustains the resurrection, and equally opposes the visionary theory.

Were all of these witnesses mistaken?

Skeptics admit that Christ's followers were honest in their convictions and in the belief that He had risen. They say, however, that His alleged appearance was an imaginary or visionary conception of overwrought minds, caused by the startling reports that the Lord had risen, and by the high hopes and anticipations in which they had indulged.

In direct conflict with this theory is the undisputed fact that the disciples' understanding of the Messianic mission was the establishment of a temporal kingdom which they had confidently expected to aid Christ in ruling; and that at His crucifixion and death their hopes were blasted and their cause lost.

Peter denied and cursed Him, and all the disciples had disbanded with the view of returning to their different vocations.

When, on the morning of the third day, Mary Magdalene shouted across the valley and over the mountain tops of Judea the report that Christ had risen, Peter and John hastened to the tomb, found it empty, and the body of Jesus missing.

It is clear that what they there discovered was not a visionary conception, but a stern and sacred reality. They found the report of Mary confirmed by the strong evidential fact of the open grave and the missing body.

On the same day Christ appeared to two of His disciples who were on their way to Emmaus, joined in their conversation and expounded to them prophecy that explained why they should believe the resurrection report. They sat at the supper table and saw Him bless and break bread.

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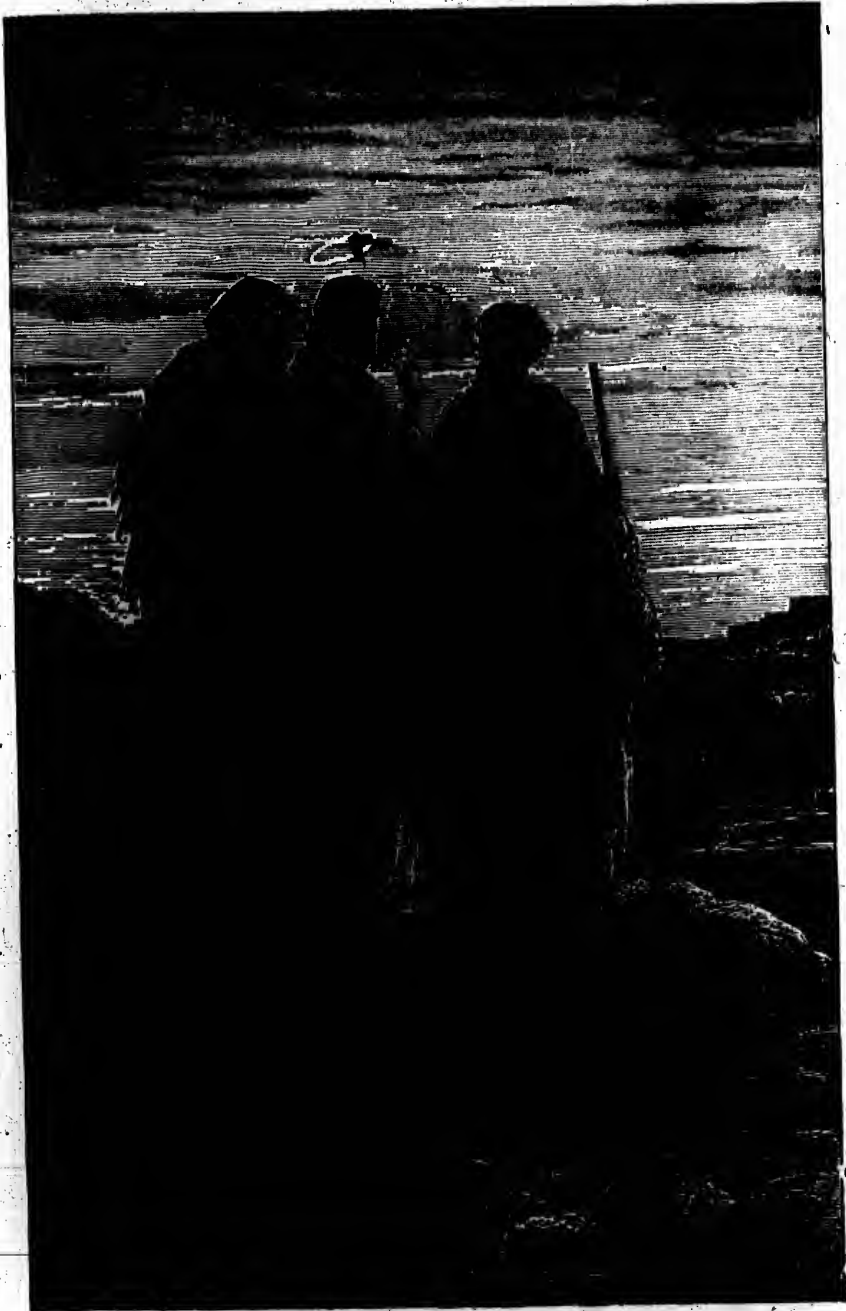
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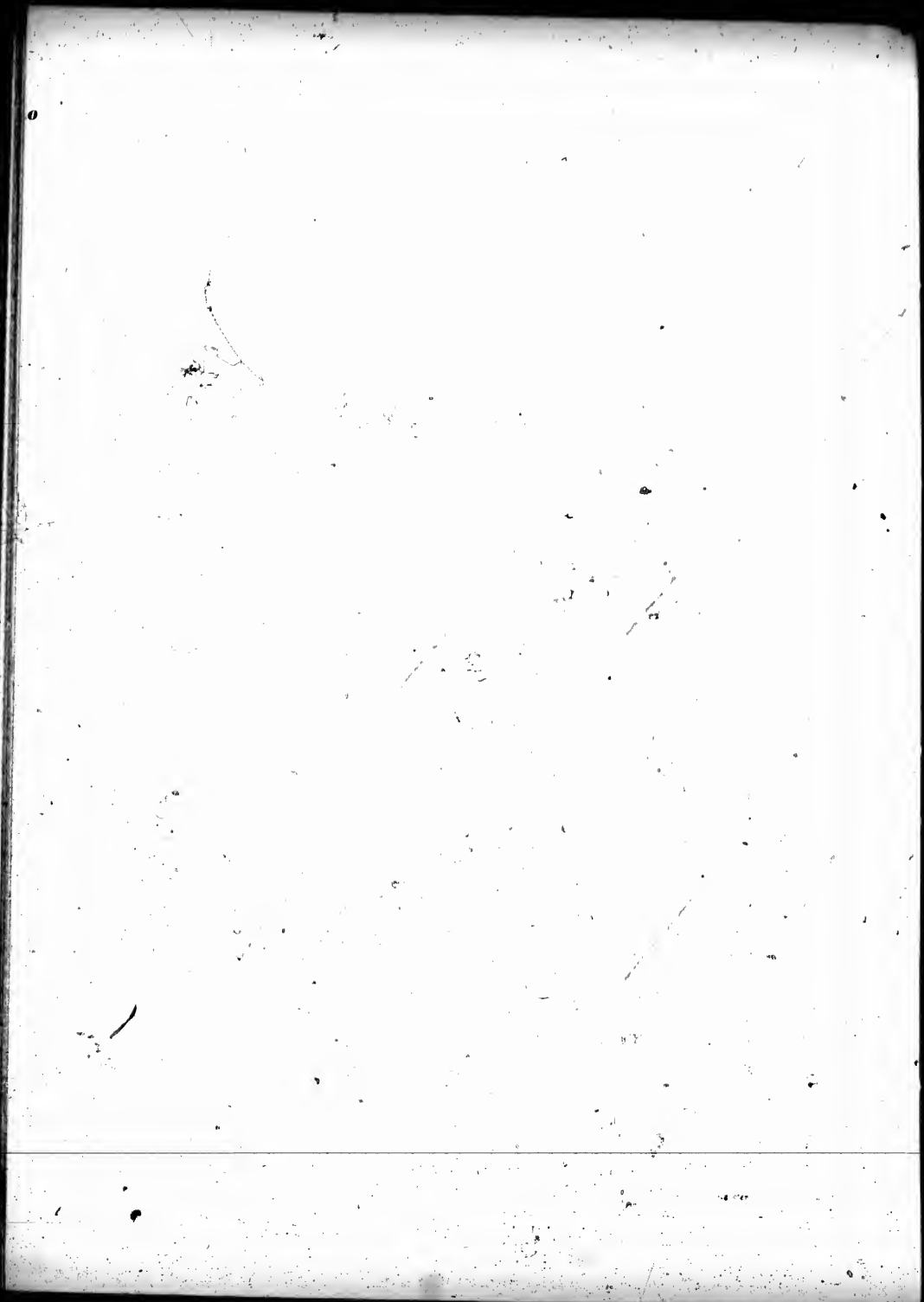
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THE JOURNEY TO EMMAUS.



THE JOURNEY TO EMMAUS



Christ appeared to the disciples in the Temple, He ate broiled fish, and explained to them the necessity for death and the resurrection, that repentance and the remission of sin might be preached in His name among all nations, beginning at Jerusalem.

Christ appeared to five hundred at one time; He instructed His disciples as to His mission and spiritual kingdom, commanding them to go up to Jerusalem, where it is alleged they were endowed with power from on high.

In the presence of the cross and the open grave, aroused to the highest pitch of excitement over what they regarded as the appearance and supernatural manifestation of the Holy Ghost, Peter declared the resurrection; and the result was the conversion, within a few days, of ten thousand people.

Based on faith in the teachings of Christ and in the resurrection, millions of men, women and children in each successive generation for eighteen centuries have been elevated, refined and blessed. When we consider the fact that this, the grandest work of the ages, has been accomplished through Christ's teachings and through the influence of His superhuman life, confirmed by the evidential rays of prophecy and His oft-repeated declaration that He would be put to death and on the third day would rise again, the report that He had risen, coupled with the open sepulcher, the missing body and the influence on subsequent generations that has emanated from these facts, furnishes strong presumptive evidence. To be asked to accept all of these important historical events and results as fatuous dreamings of more than five hundred disordered imaginations is to make an incomparably greater demand on our credulity than is made by the most stupendous of miracles.

When the cumulative force of this testimony is considered, it forges a mighty chain of evidence before which the visionary theory vanishes as a mythical phantasm and as a doubting skeptical delusion.

Newman Smyth, in his book, "Old Faith in New Lights," in discussing the circumstantial evidence that supports the resurrection theory, says:

"Something happened in Judea which has changed the world. Something happened on the morning of the third day which has made it a new world for mankind. Something took place which changed this earth, and the whole aspect of life and death, to the eyes of the disciples. Something occurred which turned mourning into joy, despair into courage, darkness into day.

"All things were become new to them—over hillside and valley, along the way to Emmaus, over the beach of Galilee, and the slopes of Olivet, a new, unearthly light was shed, and the earth lay before them transfigured with a new hope, and the brightest spots in it were those where but yesterday the deepest shadows rested—its place of burial.

"Something happened upon the morning of the third day which changed the most sacred associations of a large company of men, and the religious habits which had grown with their growth from childhood.

"A wonderful revolution was wrought in the transference of the sanctity of their Sabbath to the Lord's day. The Christian Sunday is still the great circumstantial proof of the resurrection upon the first day of the week. What teaching could change our day of worship, a day hallowed from childhood, and made sacred by the traditions of our fathers? Yet something happened in Judea on that first day of the week which naturally, spontaneously, without conflict and without discussion, so readily that hardly a trace remains of the process by which it was accomplished, did change the whole religious habit and the most sacred associations of Jews exceedingly tenacious of the old traditions. There is nothing accidental in history—the light which put the glory of the Sabbath into shade was the glory of the risen Lord.

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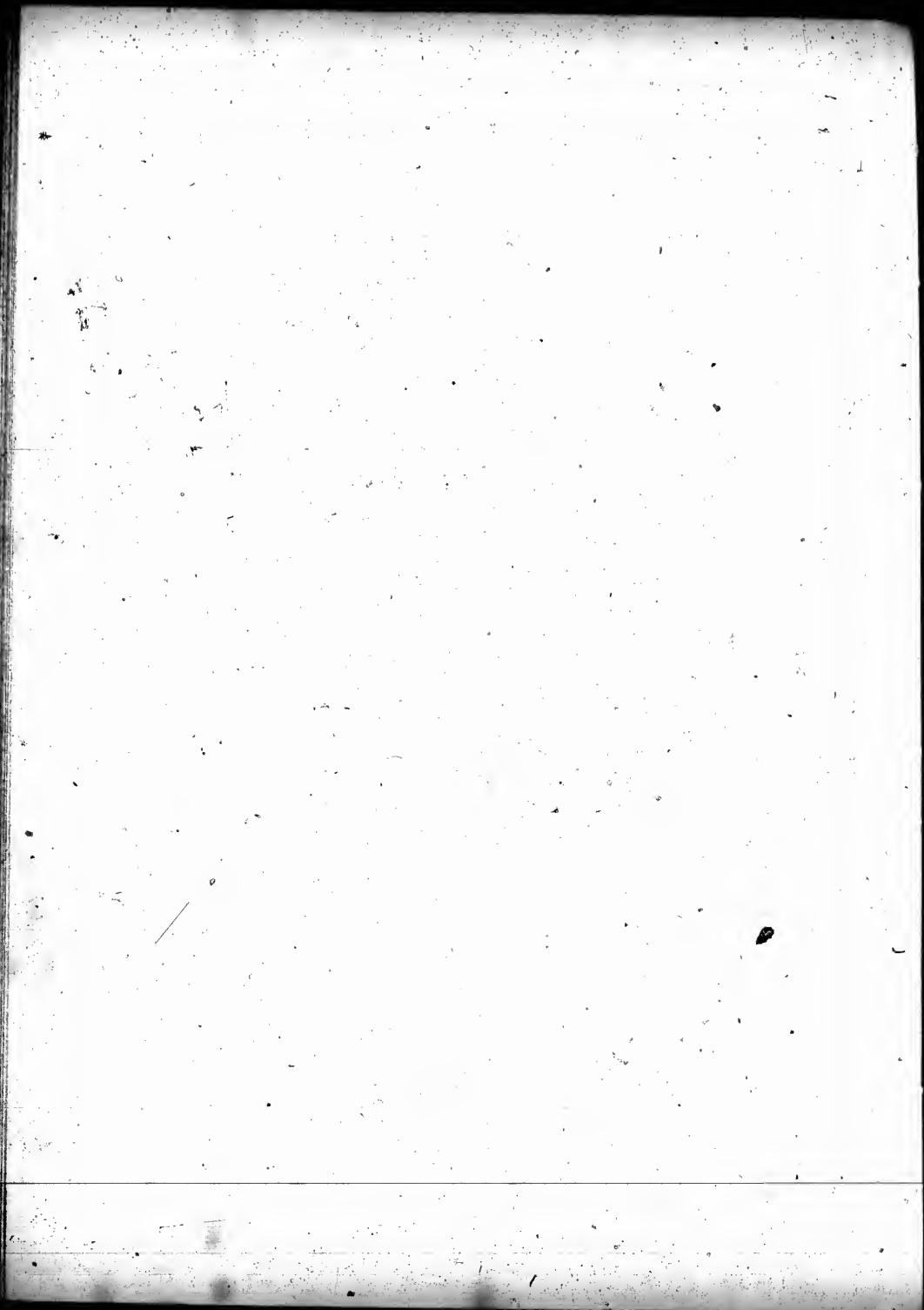


CHRIST ON THE SEA.



CHRIST ON THE SEA.

12



"Something happened then and there which has changed this world to all succeeding generations. Something wonderful and recreative in its power took place upon that Easter morning, the enduring results of which are Christian homes and morals, Christian society and culture, Christian laws and liberties.

"Something happened over eighteen centuries ago in Judea, on the morning of the third day, which has changed the whole current and flow of history;—men's lives, the rights of children, the lot of slaves, the position of women, the whole order of society, all things human are taken up into, and swept along by, a new, resistless movement, which still bears upon the crest of its advancing wave the hope of the world's future."

CHAPTER VII.

IT IS EVIDENTIALLY CLEAR THAT CHRIST BY A SUPERNATURAL
MANIFESTATION INVITED PAUL TO BECOME
AN APOSTLE TO THE GENTILES.



PAUL was a Jew, educated under Gamaliel, and at an early age became a rabbi of distinction. He possessed a bright and massive intellect, was a finished scholar and a magnetic orator. He was devoted to the old traditions of Judea, both social and religious, was popular, energetic and enthusiastic in all his undertakings. He lived contemporaneous with Christ, and was in sympathy with the opposition that existed against Him.

At an early date after Christ's death he became a zealous and destructive persecutor of the Christians. He voluntarily applied to the leaders in authority for a commission to go to Damascus for the purpose of arresting all Christians and bringing them to Jerusalem for trial. He honestly believed that he was doing his duty in attempting to check what he regarded as a growing evil that was threatening the social and religious institutions of Judea. But on arriving within sight of Damascus, he and his followers were overshadowed by an unearthly light that brought them helpless to the ground, and from the effects of which Paul was led blind into Damascus, and there converted to Christianity.

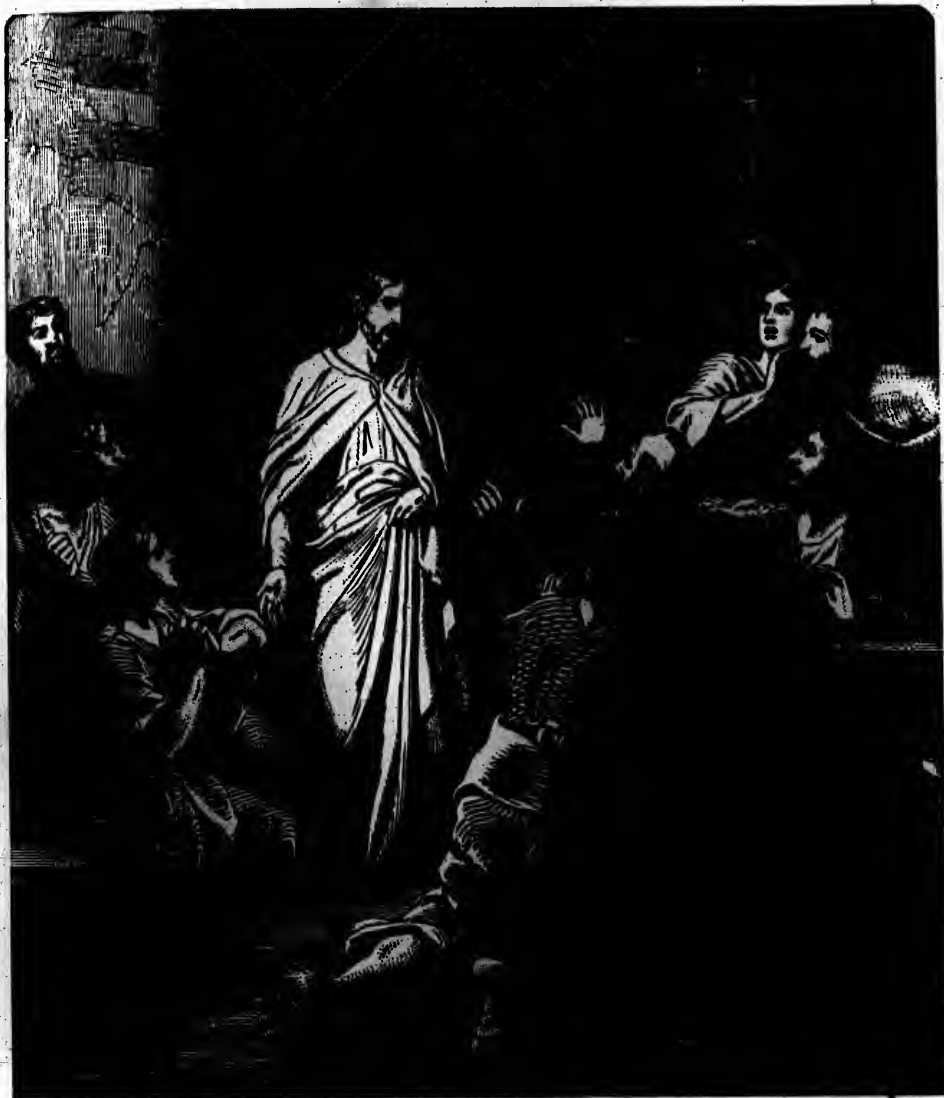
It is universally admitted that something occurred near Damascus that immediately changed Paul from the persecuting Pharisee to the grandest herald of Christianity that has ever appeared, who afterward established many Christian churches and who wrote to them several of the letters that are attributed to him in the New Testament.

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JESUS SHOWS HIMSELF TO HIS DISCIPLES.



JESUS SHOWS HIMSELF TO HIS DISCIPLES



It is conceded by all that Paul wrote the letters to the Romans, Galatians, Corinthians, and perhaps others. It is farther admitted that he was not an intentional impostor, but honestly believed that Christ had made a personal manifestation of Himself, and had called



DAMASCUS GATE.

him to this work; that his life of unconquerable faith and energy, the exposing of himself to stripes, perils and martyrdom in the vindication of his religious convictions were conclusive evidence of the honesty of his purpose.

But skeptics contend that as a matter of fact Christ never appeared to him; that the dying faith of Stephen and other martyrs had made so profound an impression upon his excitable, nervous nature that when approaching Damascus, while wrought to fever heat and unsettled in mind, a natural phenomena occurred—probably a thunder storm and flash of lightning or a falling meteor—and that Paul in his excitement fell to the ground terror stricken; and while in this abnormal condition his excited imagination created the image of Jesus and caused him to fancy that he had heard the voice of Him who had been crucified and who, it was alleged, had risen; that farther meditation caused him to join the Christian Church, and that the same nature which had made him a vehement persecutor, converted him into a most active, zealous and enthusiastic missionary and herald of Christianity.

On the other hand, the contention is that from the call of Abraham to Christ's appearance, God had been at work making a progressive, supernatural revelation, and that in connection with this work whenever He had needed a man to aid Him He had called him in so unmistakable a manner as to leave no doubt regarding the divine manifestation, and which at once inspired him with an unflinching and unconquerable faith that qualified him for the work in which he was needed. It is contended that in God's call to Abraham the supernatural was manifested to such an extent that Abraham fell upon his face and worshiped God, and that his subsequent life exhibited the highest and most unquestioning faith and obedience.

It is contended that when a leader was needed to bring the children of Israel out of Egypt, God, by a divine manifestation, appeared in a flame of fire out of a bush and called Moses to this work.

Also, that after Moses' death, God appeared with a drawn sword to his successor, Joshua, preceding his attack upon Jericho,

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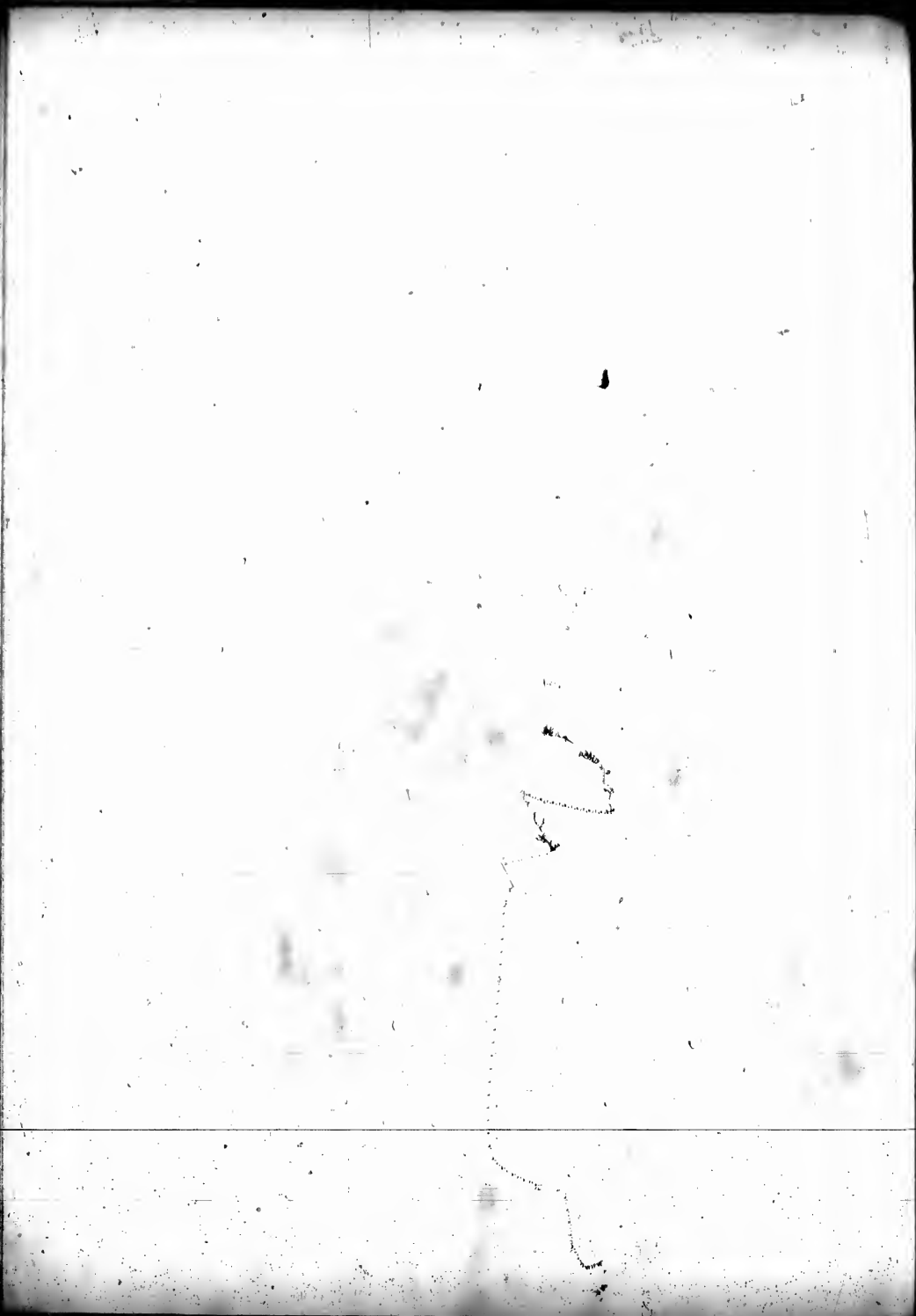
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PRAYER OF JESUS IN THE GARDEN OF OLIVES.



PRAYER OF JESUS IN THE GARDEN OF OLIVES. / (295)



and announced that he was the Captain of the host of the Lord. Joshua worshiped Him, and went forth to battle with a courage and heroism that was invincible.



GIDEON AND THE FLEECE.

It is alleged that God appeared to Gideon, Manoah, Samuel and others during the Old Testament dispensation, and qualified each for the work He desired him to undertake.



After Christ's death and resurrection there was not one of His apostles whose habits of life and education fitted or qualified him in the highest degree to proclaim Christ's Gospel to the Gentiles, and to write and preserve a memorial of his own work and success for the use and benefit of the Church in succeeding ages.



CONVERSION OF PAUL.

Paul's education and training pre-eminently fitted him for this work; and as Christianity demanded his service it is contended that Christ by a divine manifestation revolutionized his faith and convictions, thus qualifying him for the labors which he entered upon with zeal and prosecuted with untiring energy, triumphantly and

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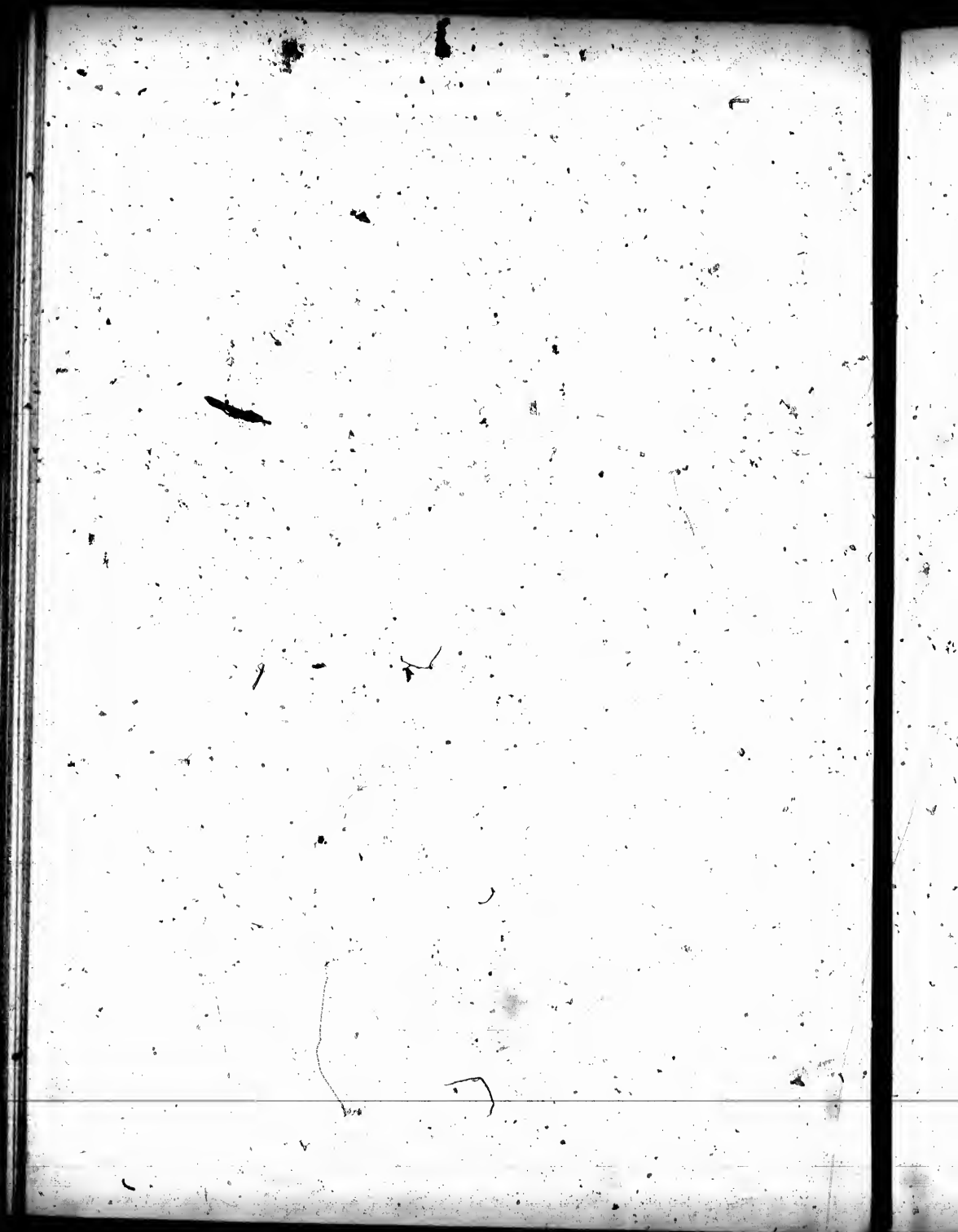
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THE STREET WHICH IS CALLED STRAIGHT. (299)



cheerfully meeting opposition, difficulties and perils with the spirit of Christ enthroned in him.

Therefore the only conflict to-day between the skeptical or doubting world and the adherents of Christianity is limited to what took place near Damascus that so suddenly revolutionized Paul's manner of life, his religious faith and spirit.

Luke, a former companion of St. Paul, who as an educated physician had every opportunity of ascertaining the facts that led to Paul's conversion, said :

"And as he journeyed, he came near Damascus : and suddenly there shined round about him a light from heaven :

"And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me ?

"And he said, Who art Thou, Lord ? And the Lord said, I am Jesus, whom thou persecutest ; it is hard for thee to kick against the pricks.

"And he, trembling and astonished, said, Lord, what wilt Thou have me to do ? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

"And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

"And Saul arose from the earth ; and when his eyes were opened, he saw no man ; but they led him by the hand, and brought him into Damascus.

"And he was three days without sight, and neither did eat nor drink.

"And there was a certain disciple at Damascus, named Ananias ; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

"And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus ; for, behold, he prayeth.

"And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

"Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to Thy saints at Jerusalem: And here he hath authority from the chief priests to bind all that call on Thy name.

"But the Lord said unto him, Go thy way; for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for My name's sake.

"And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

"And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized.

"And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

"And straightway he preached Christ in the synagogues, that He is the Son of God."

Paul in his defense before the Sanhedrim on a charge of heresy, also in his letters to the different churches, openly and boldly confirmed Luke's evidence. St. Luke having been a companion of Paul, it is reasonable to conclude that he had received a statement of the facts directly from Paul.

This view is farther corroborated by the necessity for such a man as was Paul at this special juncture of time to proclaim the Gospel to the Gentiles, to preserve a memorial of his own evangelizing work and teachings, and to hasten the establishment and progress of Christian churches.

These writers are also strongly corroborated by the prior miraculous history of this nation, by God's dealings with it, and by the necessity and demand of Christianity in its beginning for a man with Paul's special fitness for this work. They are also confirmed by Paul's subsequent earnest life-work, and by the martyr faith and courage with which he met perils and dangers.

In Paul's defense before the Sanhedrim, he refers to the bright light and to its effect upon him and his co-conspirators, and that they led him into Damascus to the house of one Judas, giving the story in substance as Luke has related it.

These co-persecutors were from or near Jerusalem, and it is clear that it was the effects of this wonderful phenomenon that caused them to cease their mission and return to their homes.

It is a farther natural presumption that the deputies who had accompanied Paul to aid in arresting this entire church were many in number, that they lived in or near Jerusalem, and that after this mysterious occurrence they returned to their homes and did not hesitate to speak of what had taken place.

It is also clear that Paul would never have made this public statement concerning the knowledge of what occurred while journeying toward Damascus, had he not been absolutely certain that if these deputies were called as witnesses they would confirm his statements. The fact that they were not called, when all of the sacred interests of Judea and its old religious institutions and teachings were involved, creates a clear presumption that the leaders in authority, who had commissioned Paul and these deputies, knew that they would not impeach or contradict him.

The fact is that no intelligent man before any court, when so much was involved, would have publicly made such a statement and referred so explicitly to those men and what they knew, if he had not been certain of the truth of his statement. The evidential force of the presumption that necessarily arises from

these facts strongly corroborates St. Paul and St. Luke as to what did occur.

If Paul's blindness had been caused by a stroke of lightning, or by the falling of a burning meteor, or by some other such natural cause, why was it that Ananias appeared on the scene the third day in response to a command received through a vision, to go into the street called Straight, to the house of one Judas, and there inquire for one called Saul? And why was it that he placed his hands on Paul, saying:

"Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive sight and be filled with the Holy Ghost. And immediately he arose, and seeing, was baptized."

If in these statements Paul was not telling the truth, it would have been quite easy for Ananias and the family of Judas to have been sent for, and Paul's statements proven false.

Paul's acts, conduct, and his entire subsequent life, writings and teachings strongly confirm his testimony and establish the fact that he was a man of giant intellect and great wisdom: it is clear that he would never have made such a statement had he not been certain that the families of Judas and Ananias would corroborate and sustain him if called upon.

The fact that they never were produced to prove Paul an impostor and thereby check the spread of Christianity raises a strong presumption that Paul was relating the truth. The Sanhedrim no doubt had heard enough from the co-persecutors who were with him to satisfy them that Paul could not be contradicted.

When we keep before us the intense and ardent desire of this people to silence Paul and check the spread of Christianity, the probative force of this evidence is unanswerable.

As farther corroborative evidence, Paul, in one of his published letters to the Corinthians, said that he had seen Christ since His

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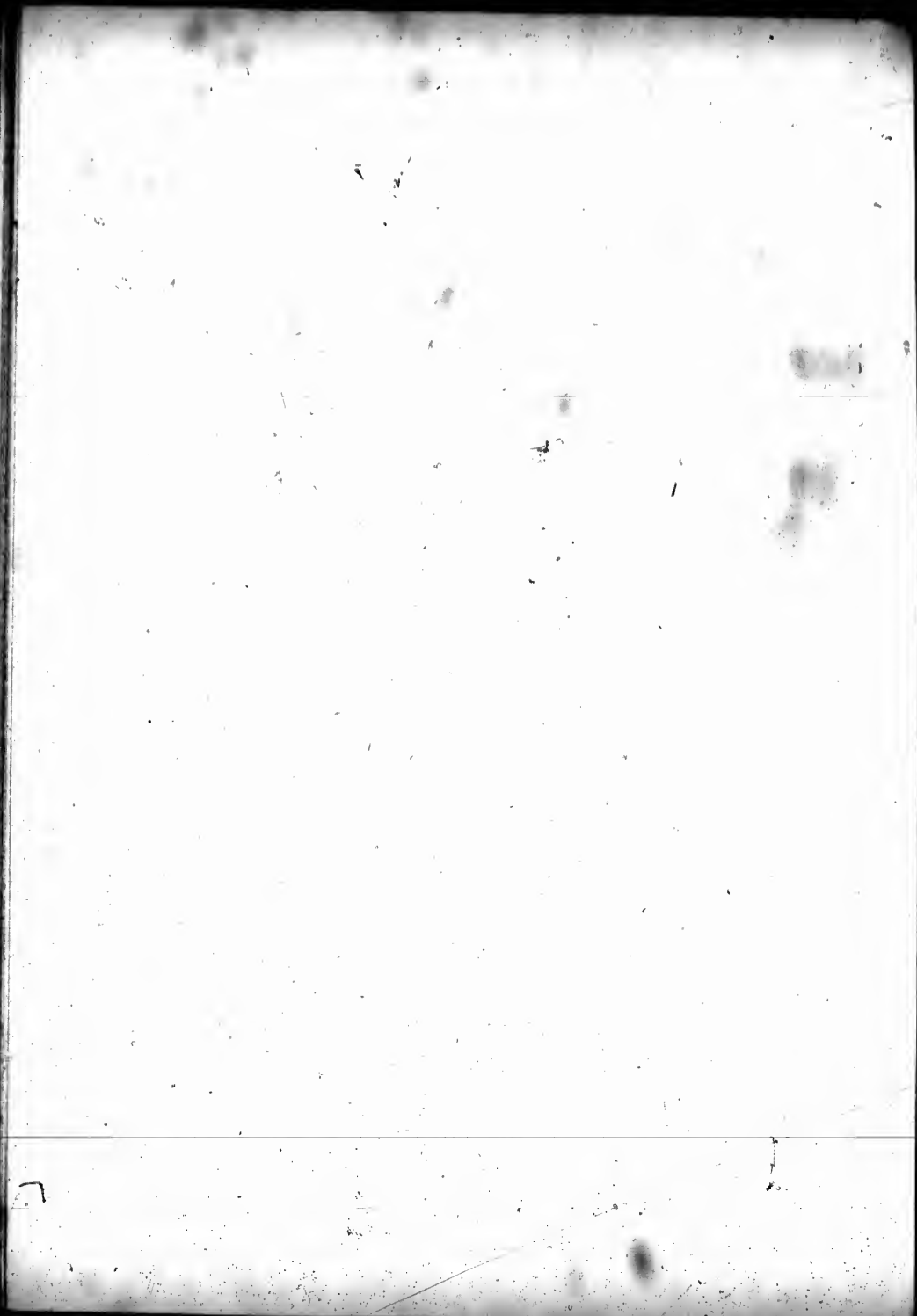
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PAUL WRITING HIS EPISTLES.



PAUL WRITING HIS EPISTLES.





resurrection; and he testified to others who had seen Him—in one instance five hundred at one time, the greater part of whom he declared were still living.

In his letter to the Galatians, Paul said:

“But I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.”

These and other positive declarations of similar import contained in Paul's public writings, and his original testimony before the Sanhedrim that included definite statements and references to men, acts, time and places that if false could easily have been disproved; settle forever in our mind all questions of the hallucination or visionary theory, or that what occurred near Damascus was a natural phenomenon.

Ananias either appeared and said, “Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost,” or Paul is the greatest of impostors. And if it be admitted that Paul is not the greatest of impostors, it clearly follows that his conception of what occurred on the road to Damascus when he was stricken blind was anything but an hallucination, such as skeptics claim it to have been. Clearly it was a supernatural revelation of the risen and ascended Lord to Paul, as a means of inspiring his faith and calling him as an apostle to the Gentiles.

Paul's teachings are in perfect harmony with and in substance embrace the teachings of the four gospels. Paul declares it to have been three years after his conversion before he met or knew any of the apostles; that he then saw Peter and James, the brother of Jesus; and that what he knew of the Gospel of Christ was not received by him from men, but by a direct revelation made to him by Jesus Christ.

This statement is either true or knowingly false. In any case it would be absurd to contend that Paul had only such a conception

of Christ's teachings as were given in the four gospels. Christ either made a direct personal revelation to Paul, or Paul has intentionally imposed on the world, which is not believed or contended for by any infidel or skeptic of to-day. It would be unreasonable and preposterous, in view of Paul's life-work, perils and martyrdom, to contend that he was not honest in his convictions, teachings and career.



A PART OF JERUSALEM.

Paul's friends pleaded with him not to go up to Jerusalem. They told him of a conspiracy to bind him, and that it would be certain death; but he answered:

"I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

From the first day of his conversion until his head was severed from his body, Paul's veins were filled with martyr blood, sealing and

solemnly vindicating the truth of his life-work as a zealous, honest herald of the Gospel of glad tidings to the Gentiles.

We will briefly examine some other admitted facts that are not controverted by either skeptic or infidel, and which in our judgment strongly confirm this testimony.

First.—When Paul received his commission to go to Damascus he was a Pharisee of strong convictions and thorough education. His aversion to Christ and His religion was intense and bitter. He had no sympathy for any one who followed Christ or who opposed himself. He had aided in stoning Stephen to death, he had persecuted men, women and children, and had a heart of stone. But in three days' time we have the character of the man completely revolutionized through the influence of the mysterious incident that occurred near Damascus.

He at once renounced his past religious education and convictions: and his stony heart, that had delighted in persecutions, was changed into one of love and sympathy, not for Judea only, but for all humanity. We find him in perfect accord with the cause he had hated, and ready to shed his life blood in the interests of its success.

Within three days a radical and thorough change in his thoughts and convictions was manifested. His spirit as a persecutor and his malice for Christ and the disciples had disappeared. Paul's idea of vanquishing Christianity through persecutions, and accomplishing his purposes by force and bloodshed, had been eradicated. The whole inner man had been revolutionized, and he had become tender, loving and attractive.

What was it that had brought about this miraculous revolution and change? Paul himself tells us that, on his way to Damascus, Christ, radiant in supernatural light, descended from heaven and made a personal revelation of Himself in such an objective manner that he no longer entertained any doubt of His being the Son of God, the Resurrection and the Life.

Looking at this evidence in connection with these facts, we have a reasonable solution of this miraculous transaction; but on no other principle of human philosophy can this sudden change in Paul's whole character be accounted for. Nothing but a supernatural power could have wrought and brought about such a wonderful, noble, and heart-inspiring work.

The hard-hearted back-tax collector, Zaccheus, had also undergone a wonderful change that caused him to disgorge his ill-gotten gains and give half of his large fortune to the poor. The revolution of Zaccheus' character had been accomplished by the all-penetrating



THE TABERNACLE COMPLETE.

Eye and influence that Paul declared appeared to him, and he would not oppose nor resist.

Second.—If we compare Paul's prior surroundings with the cause that he espoused, considering the matter from a human standpoint, we shall find important evidence corroborative of his testimony. To properly appreciate this proposition, it will be necessary to again briefly review a part of his past history.

He, a rabbi of distinction, had been educated under Gamaliel, and had at an early age become a member of the Sanhedrim. By birth and education he was a Pharisee of the strictest sect. Paul was

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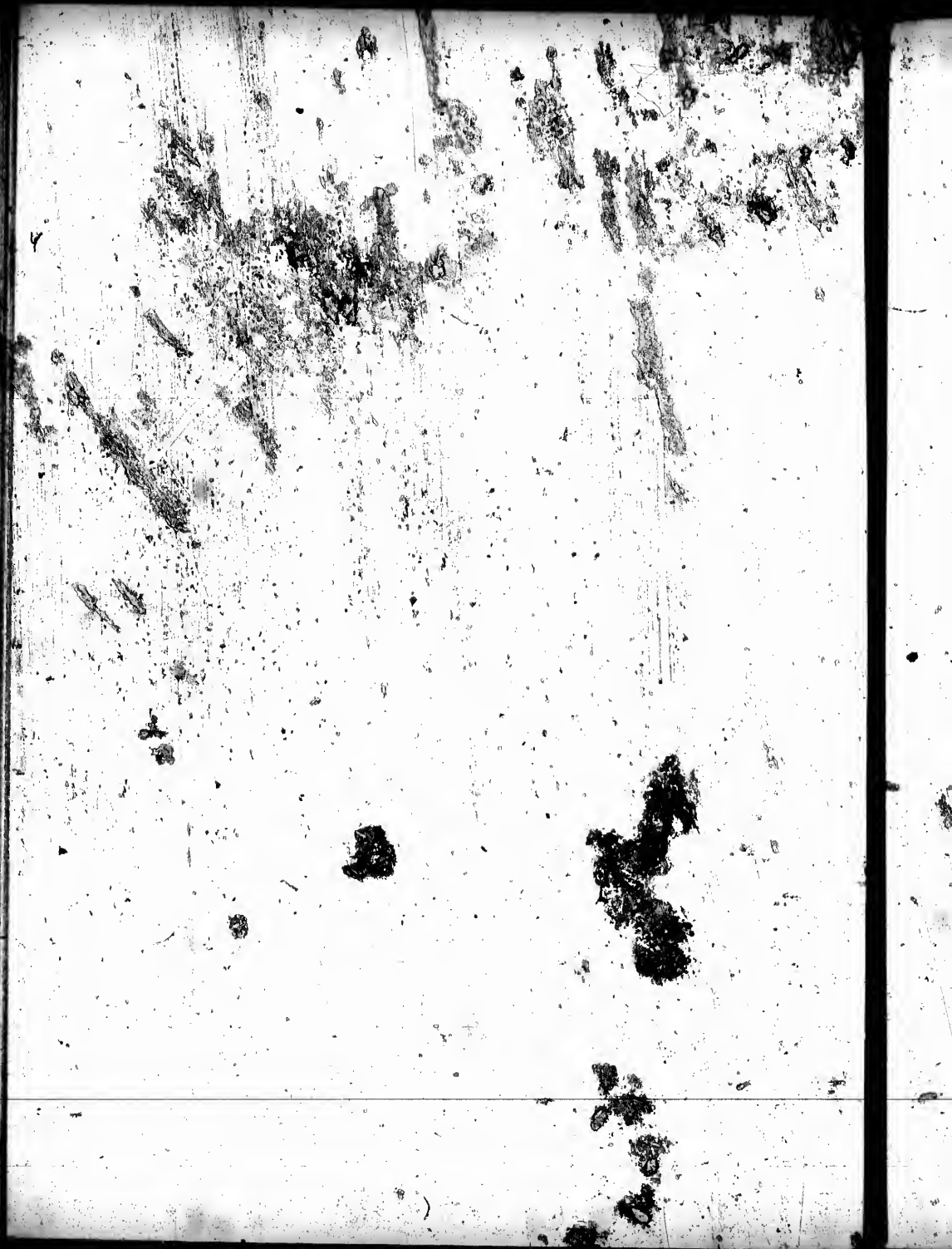
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JOHN LEADING MARY FROM THE TOMB.



JOHN LEADING MARY FROM THE TOMB. (311)



learned and influential in his Church, as his high position in early life clearly indicates. Christ's followers were hated and despised by all those whose good opinion Paul had hitherto respected.

Paul's life as a member of the Sanhedrim and as a rabbi was brilliant with promise of future greater distinction; and he must have known that to espouse the Christian faith would bring upon him the hatred and contempt of his Church, and the opposition of all religious and political influences.

Paul must have known that it would separate him from home, father, mother, relatives and friends, and would also expose him to the perils of land, sea, and to death. The consideration and motive that induced him to take this step could not have been the hope of increasing his fortune; on the contrary, he knew that it would certainly entail the loss of all that he possessed, and the abandonment of all hope of acquiring more. His former friends had wealth, dignity, and the dispensing power of Judea, while the cause that he espoused was socially ostracised, and its followers unlearned, indigent and with no prospect or hope of improving their fortunes.

From a human standpoint, the cause of the Christian religion at this time seemed hopeless. Its Leader was dead; and without faith in the risen Lord, there was nothing to encourage any one to espouse it. Therefore, Paul could not have been animated by the love of power, unless it was power over a flock of sheep, as it were, being driven to the slaughter, whose Shepherd and Leader had been put to death as a malefactor.

It is, therefore, certain that, from a worldly standpoint, Paul had nothing to gain, but everything to lose by this movement. He must surrender popularity, home, friends, an increasing reputation and fortune, to face persecution, penury, poverty, and even certain death.

Looking at the matter from a worldly standpoint, why, we ask, did Paul give up so much for such a hopeless cause?

The only rational answer is the one he has given. It is certain that his own account of what occurred that brought about this miraculous change has none of the indications of a natural phenomenon or a visionary or subjective conception of Christ. Paul refers to dates and places, to Judas' home and to his family, to Ananias, and to the witnesses who were with him at the time he was overshadowed with the light, and who led him into Damascus, blind from its effects.

In his different letters he refers to a revelation that was in perfect harmony with Christ's three years' teachings, which he declares was personally revealed to him by Christ. This transaction, as narrated by Paul, removes it from all speculative or visionary fields when considered in connection with all the facts and surroundings.

As already noted, Paul as a witness was in the highest degree competent. His testimony relative to his conversion was full, explicit and positive. It is sustained by his open public letters, and by the testimony of Luke, who was at one time Paul's companion, and who had every opportunity for ascertaining the facts.

Paul's testimony is farther corroborated and sustained by his reference to Judas' home and family, to Ananias, and to a large crowd of co-conspirators, and the facts they knew and to which they could testify. What Paul renounced to espouse the Christian cause, his life of sacrifice and peril, and his martyr death are in the highest degree confirmatory of the truth of what he relates concerning his conversion.

In the early miraculous history of the Hebrew nation, culminating in Christ's divine life, death and resurrection, in perfect fulfillment of prophecy, and the absolute necessity for a man of Paul's nature, education and fitness to become an apostle to the gentiles, and in all that Paul has told us with reference to the matter, we have present a chain of positive and circumstantial testimony that is

overwhelming, and that confirms the story of the Christian theory of Paul's conversion.

Even the learned Baur, who was the founder of the modern school of skepticism, from which Strauss, Renan and others sprang, has struggled with great earnestness to take from Paul's evidence and that which corroborates and gives force and value to it, all that is supernatural. But it is to Baur's credit that in his work on the Christian Church he has said:

"Neither physiological or dialectical analysis can explore the mystery in which it is claimed God revealed His Son to Paul."

He has even said that the conversion and immediate change or reformation of Paul from a vehement persecutor and adversary into a most resolute herald of Christianity is nothing short of a great and mysterious wonder.

Both Baur and the subsequent adherers to his materialistic school and theories of skepticism have been greatly exercised over



PAUL BEFORE AGRIPPA.

the influence that led to Paul's sudden change and reformation, and have speculated much concerning it, but have always left the question where it naturally belongs, saying that it is a mystery and an enigma that they cannot satisfactorily explain.

Baur conceded that Paul's conversion always worried him, and this great modern skeptic was heard to say, among his last utterances:

"Lord, grant me a peaceful end."

This final weakening of Baur, the founder of the modern school of skepticism, has always reflected upon and weakened the assertions of Strauss, Renan and others in support of their theories.

Lord Lyttleton and his friend, Gilbert West, were both men of known ability, who had become skeptical on a superficial study and investigation of the Bible. They both entertained the idea that the Bible was an imposture, and entered into an agreement to expose what they assumed to be its fallacies. It was decided that West should write an attack on the resurrection, and Lord Lyttleton one on the conversion of St. Paul.

Both entered upon their chosen tasks with the avowed determination to oppose Christianity. But at the conclusion of their labors, instead of exulting over an exposure, as they had planned to do, both sadly lamented the follies of their past lives, and regretted that they had not sooner thoroughly investigated the Scriptures. Revolutionized in their convictions, they had become firm believers in our Holy Bible as being the Word of God.

Lord Lyttleton said he found that every step of Paul's life after conversion showed honesty and sincerity of purpose, and that his account of the said conversion removed it from all visionary or speculative fields. He said that Paul was either a wicked impostor, or that his testimony was true; and that he referred to too many witnesses, dates, places, and facts, not to have been exposed if what he had stated was a dream or a lie, and that the facts and evidence corroborating Paul's testimony justified but one rational conclusion.

This profound lawyer and eminent jurist, thorough investigator and strong reasoner, whose fame will live as long as law is enforced, after full and thorough investigation, declared that he had no doubt whatever of the truth of Paul's testimony relating to the facts that led to his conversion and sudden change from an avowed Pharisee and persecutor to the greatest missionary the world has ever produced.

In our judgment, Lord Lyttleton's argument is the strongest ever written on the conversion of Paul, and is absolutely conclusive. Every one ought to read it.

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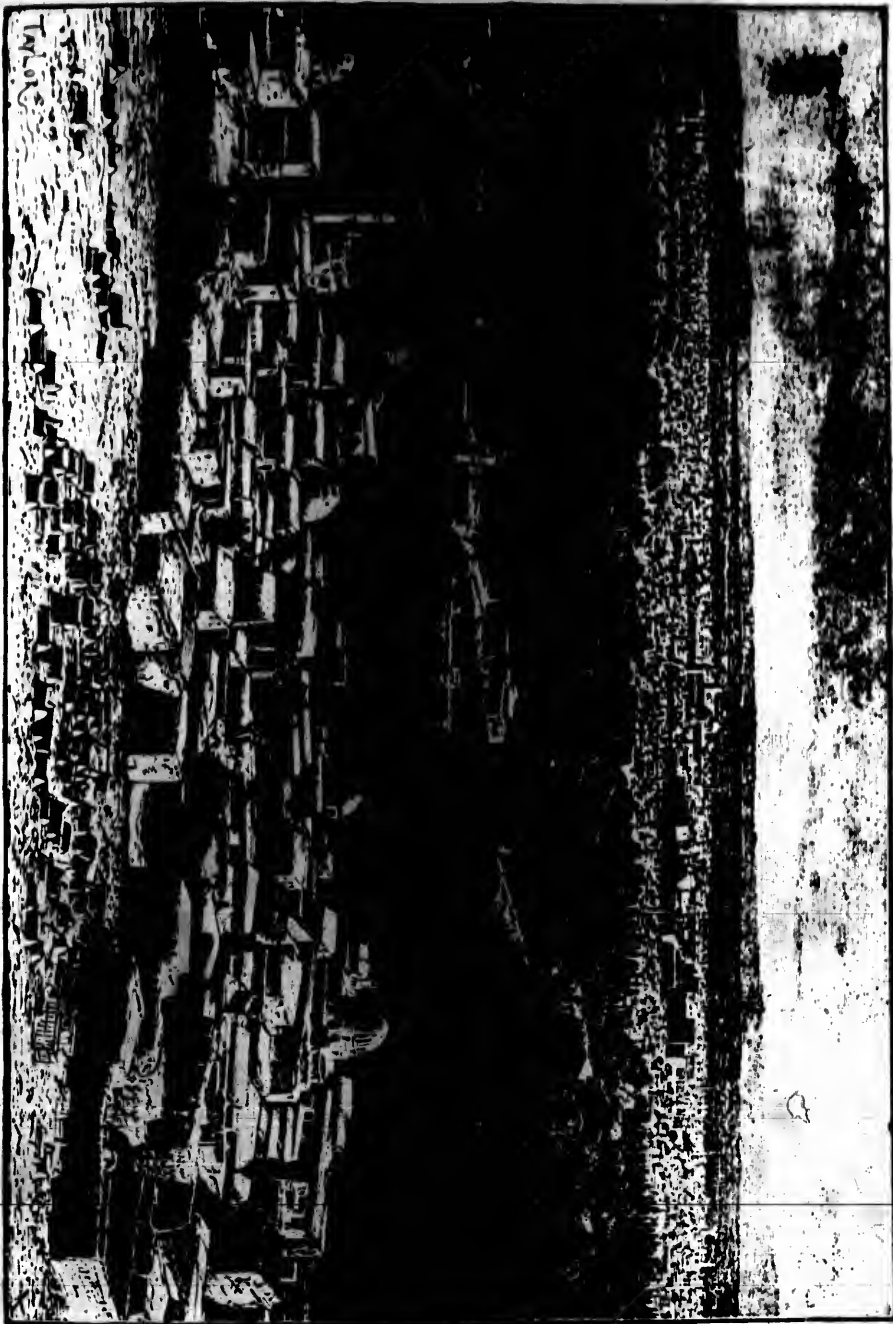
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GENERAL VIEW OF DAMASCUS.

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GENERAL VIEW OF DAMASCUS



Taylor



If skeptics would seek such literature as the arguments of Lyttleton and West, they would be forever rid of the hindering doubts that make their lives restless, and civilization would be freed from their skeptical influence, which is a check to the growth of Christianity, and to the highest and best interests of humanity.

CHAPTER VIII.

GOD'S APPEARANCE TO THE PATRIARCHS,
THE MOSAIC AUTHORSHIP AND THE
DIVINE AUTHENTICITY OF THE PEN-
TATEUCH.



WE know comparatively little of the manner of God's appearance to the patriarchs, but we know much of the unbounded faith that such appearance and God's commissions inspired.

When Abraham was directed to leave home, kindred and country, he promptly obeyed. The supreme faith that characterized his conduct from this time forth has for centuries distinguished him as "the father of the faithful." On one occasion, it is alleged that when God appeared, Abraham fell upon his face and worshiped Him, and that on God's departure he built an altar unto Him.

On another occasion it is related that after God had ceased to talk with Abraham, "God went up from him," and a similar instance is mentioned after an appearance of the Lord to Jacob. The narrative states that "God said unto him, I am God Almighty, be fruitful and multiply; and the land which I have given Abraham and Isaac, to thee will I give the land. And God went up from Jacob in the place where God talked with him."

It is related that in God's appearance to Hagar, in her bitter distress she recognized the fact that she had seen God and talked



JACOB TENDING THE FLOCKS OF LABAN.

with Him She said: "Have I also here looked after Him that seeth me?"

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SKEPTICISM ASSAILED.

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JACOB THOMAS, THE ILLUSTRATOR.
with him. She said: "Have I also here looked upon the Lord?"

In the alleged supernatural appearance to Gideon, to Daniel, to the father of John the Baptist, to the mother of Jesus, to

I KNOW MY SHEEP, AND AM KNOWN OF MINE.



THE SHEEP FOLLOWING THE SHEPHERD.

the shepherds at Christ's birth, and to Paul, the manifestation inspired and qualified each of these persons with an unfalter-

ing and an unconquerable faith for his or her divinely appointed mission.

But in speaking of God's appearance, we do not mean that God the Father in His essential nature appeared and talked with man face to face, as God is an invisible Spirit. It is reasonably clear that in all of these manifestations it was God the Son, the one Mediator between God and man.

In appearing as God incarnate, God the Son said:

"I am before Abraham was. * * * Your father Abraham rejoiced to see My day; and he saw it and was glad."

Again, when weeping over Jerusalem, He said:

"O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

This language was the summary of the long past history of our Lord's dealings with His chosen people. The context carries His words "how often" back to the day of righteous Abel, the typical proto martyr witness to the atoning death.

These different expressions of Christ would imply that He had been actively at work with His chosen people long prior to the commencement of His appearance in the world as God in Christ, and this view is strongly sustained by St. Paul.

St. John, in speaking of the Lord God the Son, said:

"In Him was life, and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. * * * That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not."

This clearly implies that God had made the world and was operating in the world as the true light thereof prior to His appearance as the Messiah.

Trajan, the emperor of Rome, said to Rabbi Joshua :

"You teach that your God is everywhere; I should like to see Him."

"But He cannot be seen," replied Joshua; "no mortal eye can behold His glory."

The Emperor persisted, until Joshua finally said :

"Well, let us try first to look at one of His ambassadors."

Trajan consenting, the Rabbi led him into the open air at noonday, and bade him look at the sun.

"I cannot," said Trajan, "the light dazzles me."

"Thou art unable," returned Joshua, "to endure the light of one of His creatures. How, then, canst thou expect to behold the resplendent glory of the Creator? The sight would annihilate thee."

The teachings of Holy Writ agree with the Rabbi's exposition.

When Moses prayed to the Lord, saying, "I beseech Thee, show me Thy glory," he received the following reply :

"No man can see My face and live."

It is stated in the second chapter of Judges that the people served the Lord all the days of Joshua, and all the days of the elders who had seen the great works that the Lord had done for Israel.

After the death of Moses and Joshua, the Lord withdrew His visible appearance from the children of Israel except at critical periods, when it became necessary to inspire their faltering faith in the true God, and to prevent idol worship.

God's appearance to and His supervision of this people during the remainder of the Old-Testament dispensation was generally through the instrumentality of inspired prophets and leaders, and by the agency of visions and dreams.

God's normal attitude to men is that of invisibility; but His personal appearances to and dealings with this people, as we have already related, were for the purpose of disclosing to man himself the unknown God, who rules the heavens and the earth.

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THE ANGEL LEADS THE ARMY OF JOSHUA.



THE ANGEL LEADS THE ARMY OF JOSIAH.

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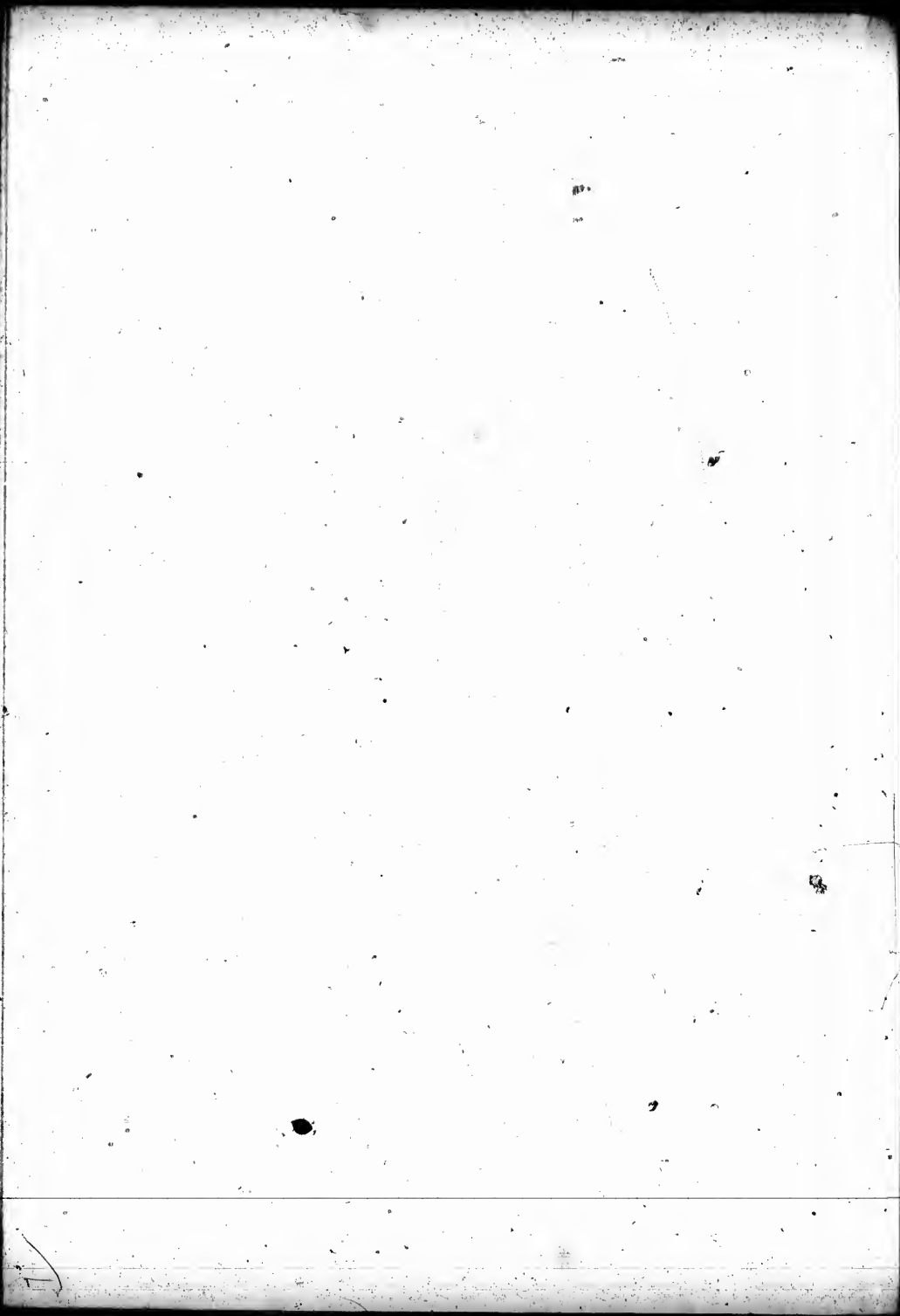
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Skeptics have ridiculed the idea that God appeared to and had colloquial intercourse with this one nation of people and ignored all others. Bishop Watson, in reply to Paine's "Age of Reason," in discussing this question, said :

"The Supreme Being selected one family from an idolatrous world; nursed it up, by various acts of His providence, into a great nation; communicated to that nation a knowledge of His holiness, justice, mercy, power and wisdom; disseminated them at various times through every part of the earth, that they might be 'a leaven to leaven the whole lump;' that they might assure all nations of the existence of one Supreme God, the Creator and Preserver of the world. * * *

"You have ridiculed things held most sacred, and calumniated characters esteemed most venerable; you have excited the scoffs of the profane, increased the skepticism of the doubtful, shaken the faith of the unlearned, suggested cavils to the 'disputers of this world,' and perplexed the minds of honest men who wish to worship the God of their fathers in sincerity and truth.

"This and more you have done in going through the Old Testament. You have not so much as glanced at the great design of the whole, at the harmony and mutual dependence of the several parts. You have said nothing of the wisdom of God in selecting a particular people from the rest of mankind, not for their own sakes, but that they might witness to the whole world, in successive ages, His existence and attributes; that they might be an instrument of subverting idolatry, and of declaring the name of the God of Israel throughout the whole earth.

"It is through this nation that the Egyptians saw the wonders of God; that the Canaanites (whose wickedness had been a reproach to human nature) felt His judgments; that the Babylonians issued their decrees 'that none should speak amiss of the God of Israel, that all should hear and tremble before Him;' and it is through

them that you and I, and all the world, are not this day worshipers of idols.

“ You have said nothing of the goodness of God in promising that through the seed of Abraham all the nations of the earth were to be blessed ; that the desire of all nations, the blessing of Abraham to the gentiles, should come.”

Skeptics, appreciating the evidential force and influence of the first five books of the Old Testament, known as the Pentateuch, in maintaining the Christian revelation, have made many attacks upon them. They have denied the Mosaic authorship and its divine authenticity, and have assigned the date when they were written to a period long subsequent to Moses' death.

It is generally conceded that there have been some additions to the Pentateuch since Moses' death. During the great spiritual revolution in the reign of King Josiah, about 626 B. C., through the influence of Jeremiah and others the Temple was being repaired under a commission from Hilkiyah, the high priest ; Shaphan, the king's secretary and minister of finance ; Joah, the keeper of the king's archives ; and Manasseh, governor of Jerusalem.

While these commissioners were engaged in their duties in removing the money gathered to repair the temple, Hilkiyah found a manuscript-roll that proved to be a copy of the book of the law of Jehovah, by the hand of Moses. The exact place in which it was found is not stated, but it is highly probable that it was discovered in the ark of the covenant, which Manasseh had thrown aside in some of the cells or chambers around the temple, where it had remained unnoticed until the eager, searching eyes of Hilkiyah discovered it.

What portion of the Pentateuch as we now have it was found has been and is the subject of much contention. Many scholars believe it to be the book known as Deuteronomy. Others claimed that it not only included this book, but embraced a greater or less portion of other divisions of the Pentateuch ; while still others claim

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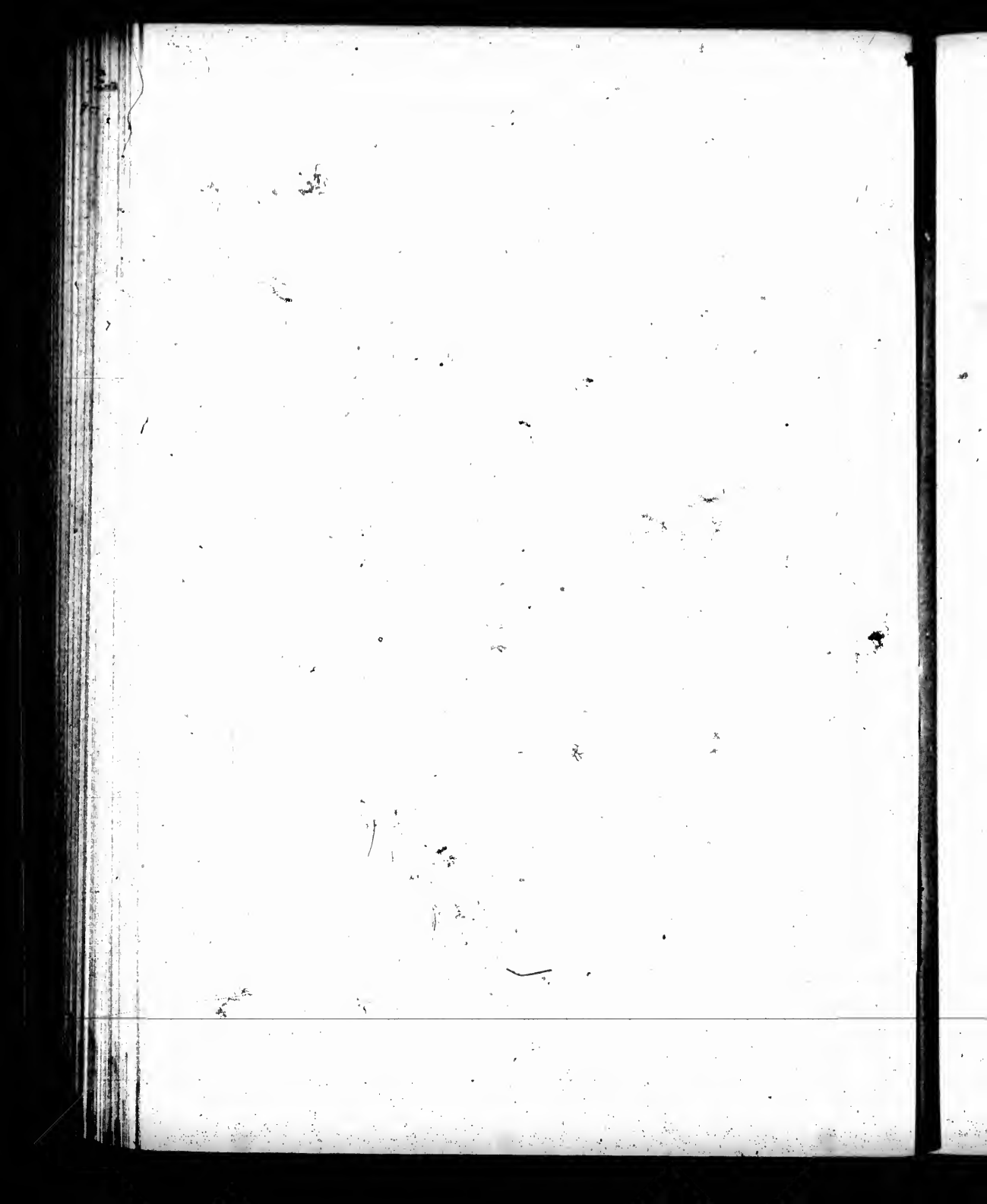


MOSES VIEWING THE PROMISED LAND FROM PISGAH. (329)



MOSES VIEWING THE PROMISED LAND FROM PISGAH

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and contend that it was a collection of Moses' writings, from which has been compiled the Pentateuch in its present form. It is, however, clear that a book known as the writings of Moses was in existence



JEWISH PRIEST AND ROLL OF MANUSCRIPT EMBRACING THE PENTATEUCH.

long prior to the reign of King Josiah; and it is very probable that Jeremiah and Hilkiâh, aided by others, compiled the Pentateuch in its present form from Moses' writings, adding some other and later historical facts. But be this as it may, it is evidentially manifest that the first five books of the Bible are composed largely of Moses' writings, and that they are of divine authorship.

We are assured that after Moses' divine call, and while educating the Hebrew race, he was engaged in writing the facts connected with their journeyings in the wilderness and of God's dealings with them, and that his writings were sacredly preserved.

In the twenty-fourth chapter of Exodus, it is stated that Moses while in the wilderness of Sinai wrote all the words of the Lord, and read from the book of the covenant to the people, and that they responded:

"All the words which the Lord hath said will we do."

It is related in the thirty-third chapter of Numbers that Moses wrote an account of the departure of the children of Israel from Egypt, and of their journeyings in the wilderness, giving many details, "by the commandment of the Lord."

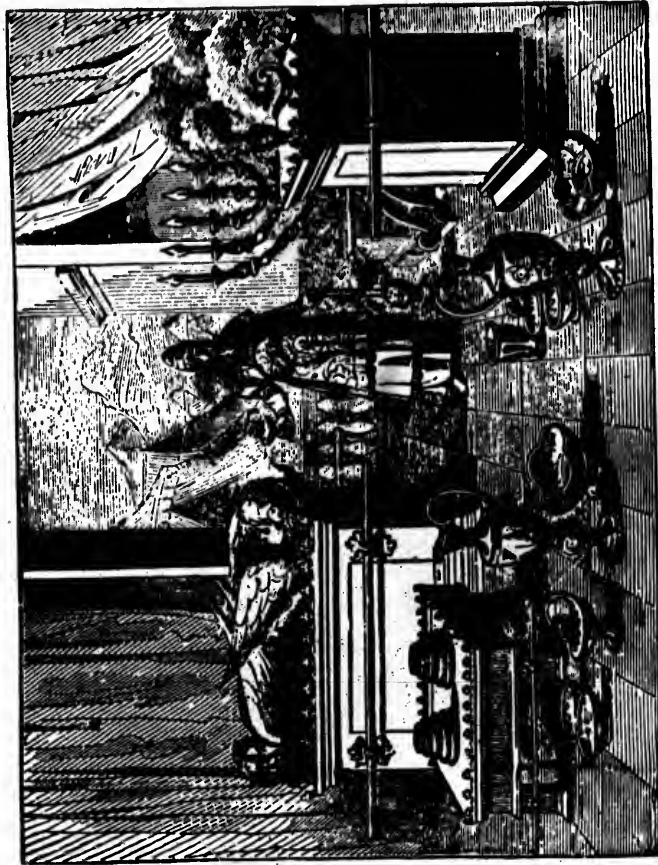
In the thirty-first chapter of Deuteronomy it is recorded:

"And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against them."

In Joshua we have the positive statement that Moses had written God's laws and words in a book. In this book was a command even to Joshua to build an altar at Mount Ebal as a memorial to the Lord.

The Book of Joshua contains internal evidence which makes it clear that it was written during the life of the generation of people

who were led by Joshua out of the wilderness into the land of Canaan, and probably not more than thirty or forty years after the death of Moses, for its author said :



PRIEST AND FURNITURE OF THE TABERNACLE.

“And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day.”

In the fourth chapter the same author says:

"And Joshua set up twelve stones in the midst of Jordan, in

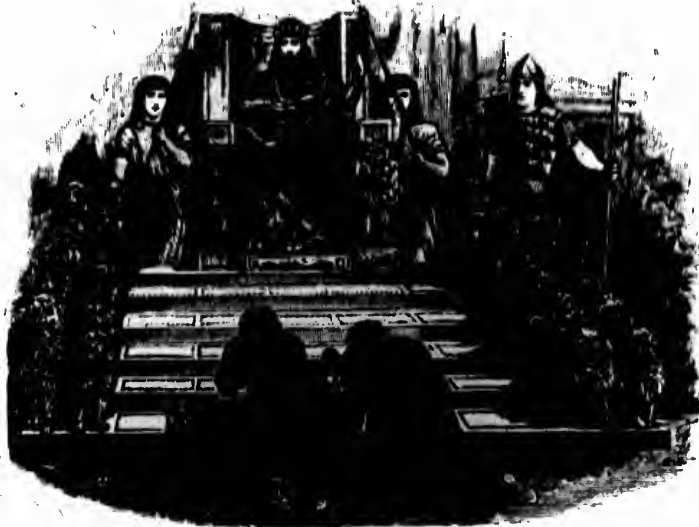


JOSHUA WATCHING THE DESTRUCTION OF AI.

the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day."

These quotations show that the book of Joshua was written either by Joshua or by some one who lived during his generation. The author recognizes and refers to "the book of the law" written by Moses, that confirms all allusions in Exodus, Numbers and Deuteronomy to his writings. He also refers to many other facts mentioned in these books.

In Exodus, Moses is commanded by the Lord to write in the book of the covenant an account of Joshua's victory over the



SOLOMON ON HIS THRONE.

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In Deuteronomy, an illusion is made to Moses having completed the writing of the book of the law; and in the twenty-fourth chapter of Joshua, in his summary of God's covenant with Abraham, Isaac and Jacob, and of His dealings with, promises to and his

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protection of the children of Israel, the author also alludes to facts we find recorded in Genesis and Exodus.

In the second chapter of the First Book of Kings, David, in his charge to his son, Solomon, who succeeded him, said :

“I go the way of all the earth: be thou strong, therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk in His ways, to keep His statutes, and His commandments, and His judgments, and His testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest.”

In Jeremiah, reference is made to the books of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Chronicles, Judges and Kings as containing authentic records of the Hebrew nation from the time of Abraham until then. Biblical references to the same effect can be multiplied.

It was the opinion of the Jews during the centuries of the accumulation of the Old Testament that Moses wrote the Pentateuch. Their testimony bearing on this question is of great value.

The evidence contained in the first five books of the Old Testament clearly proves either that Moses was their author, or that they in their present form had been compiled largely from his writings. Few can read the addresses and advice to the children of Israel that are attributed to Moses after leaving Mount Sinai and just previous to his death, reviewing his past life-work and God's dealings with His people, and for one moment seriously doubt that they are the genuine productions of this great and grand leader. They contain all the freshness, originality and inspiration that such surroundings would naturally inspire.

Surely no man or combination of men could have manufactured this miraculous history, could have forged and written these wonderful documents, and been successful in palming them off on any succeeding generation as genuine and as a true history.

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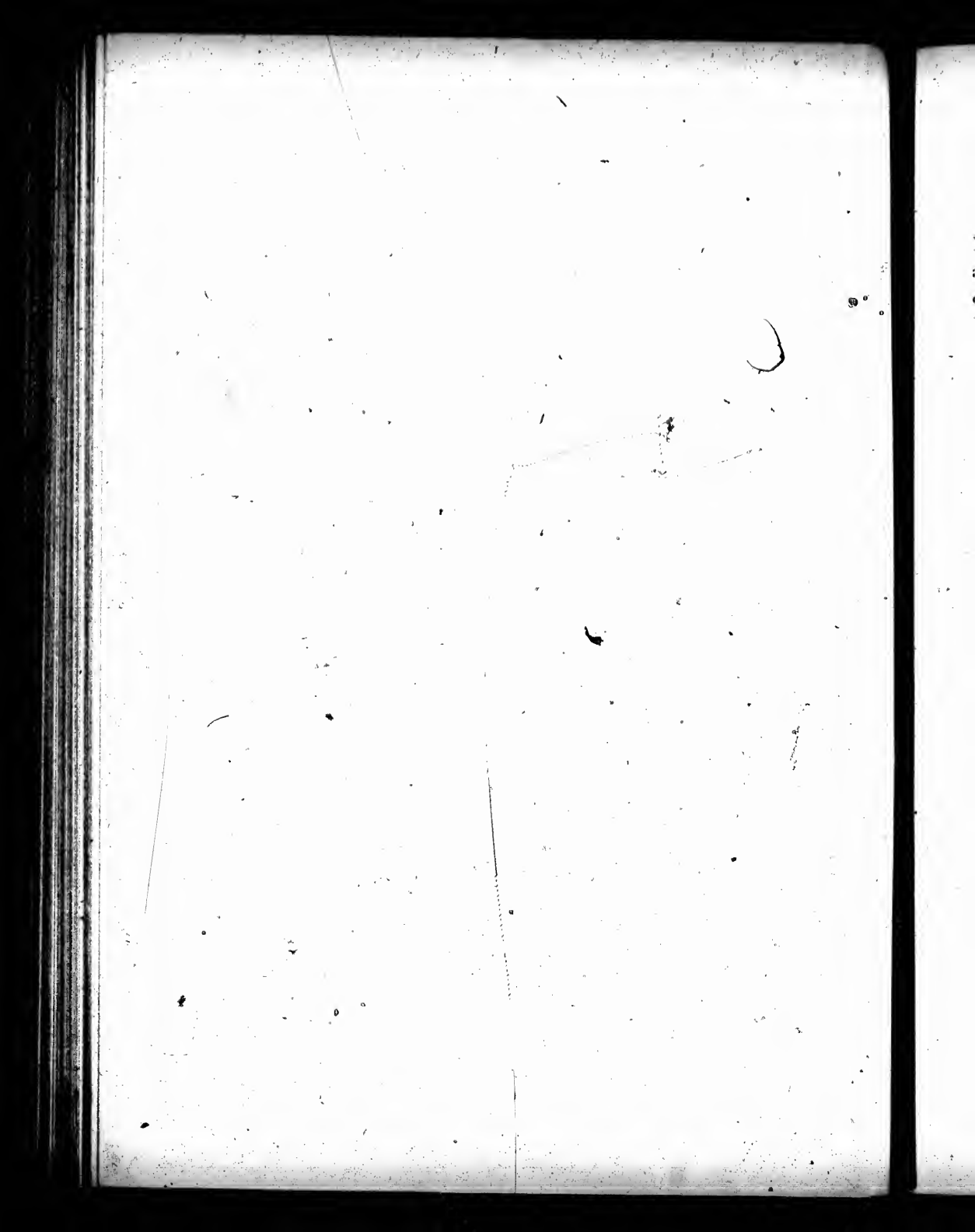
Matt. vii. 17

Herein is my Father
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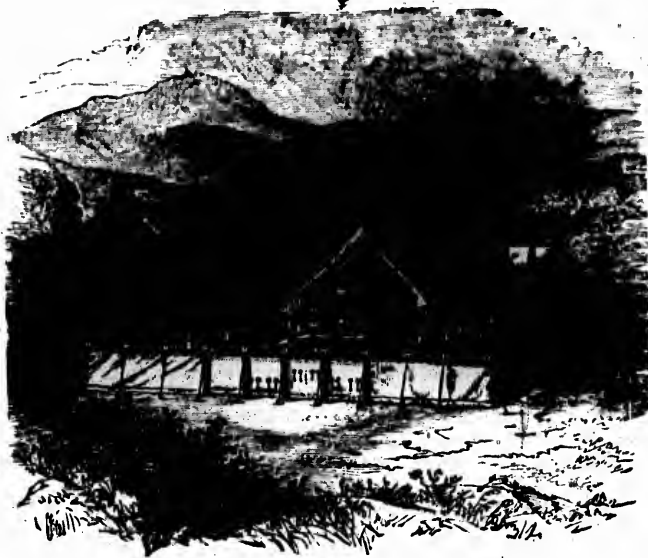
John xv 8

Wherefore by their fruits
ye shall know them.

Matt. vii. 20



Suppose that these wonderful statements contained in the Pentateuch had been written several centuries after Moses' death, and that this alleged history had been manufactured and was false: could it possibly have been palmed off as genuine? The books of the Pentateuch relate minutely to God's covenants and dealings with Abraham, Isaac and Jacob; the miraculous deliverance of this chosen race from Egyptian bondage; their education, training and forty



THE TABERNACLE.

years' history in the wilderness, and give in detail a code of laws, ordinances and instituted modes of worship, their origin and the facts connected therewith, and indeed the complete history of this nation for centuries. If it were false or forged, the imposition could and would have been detected and exposed.

* These books mention the strong evidential fact that as Moses wrote this history the records were placed in the ark of the covenant

for safekeeping. They also refer, and in minute detail, to so many miraculous events and important historical facts that, if spurious, they would have been detected upon the most superficial investigation.

We ask, could such an imposture have been made upon any nation of people, inspiring their enthusiastic faith in its truth and genuineness? Would not any people have said, We have examined the vaults of the ark of the covenant, have conversed with those who have charge of it, and have investigated the wonderful history these books claim to relate, only to find that it is all false, and therefore we must pronounce the books themselves forgeries?

Suppose that to-day a volume were to be published, with Washington as its alleged author, and that it gave in detail the facts connected with the Revolutionary War: could such an imposture be credited by this or any other generation? Would not every intelligent man and woman say, It cannot be true that George Washington wrote such a book, because it was never before heard of, and because it could not possibly have been written and preserved in the manner designated without something concerning it having been known and the work eagerly sought after? Therefore, it must be a forgery and an attempted imposition.

In the entire records of the world, who ever heard of a book containing the history for centuries of a nation, with a system and code of laws, instituted modes of worship and ordinances, giving in detail the origin of the latter and the facts connected therewith, having been forged and palmed off on any nation of people, and of its inspiring their unlimited and boundless faith as has the Pentateuch or the first five books of the Old Testament?

As we have before stated the Book of Joshua contains strong internal evidence that it was written during the generation that survived Moses, and this generation was well acquainted with all the facts connected with the exodus and with the forty years of wandering in the wilderness.

It relates that Rahab, who had protected Joshua's spies, for which she and her family were spared in the siege and destruction of Jericho, was still living among them; that the stones placed in the Jordan where the priests stood with the ark of the covenant yet remained there. It refers in detail to much that Moses wrote, his speeches, laws, ordinances, and modes of worship, and to the history of this race for centuries—all in confirmation of the contents of the Pentateuch.

Not only is this true, but the Pentateuch contains internal evidence, when applied to subsequent history, that conclusively proves that it is not a false and spurious document. It enumerates covenants and promises alleged to have been made between God and Abraham concerning the posterity of Ishmael and Isaac, that were miraculously fulfilled. It relates the fact of Moses alleging that he was a servant of God, divinely called to aid in the work of a progressive revelation. We have shown (by Moses' prophetic picture of the future of this race to be realized centuries afterward, and which was fulfilled in perfect and minute detail) conclusive evidence sustaining the assertions in regard to having been divinely called or appointed. No human foresight or intelligence could, without supernatural aid, have so accurately forecast the history of this nation for centuries as did Moses.

These facts carry with them strong probative evidence that supports the Mosaic authorship and the divine authenticity of the Pentateuch.

The Pentateuch relates the beginning of a miraculous history and the work of a progressive revelation which, continuing for centuries, culminated in the divinely attractive life, character and teachings of Jesus Christ. These prophetic portrayals cannot be explained by any ordinary known law or influence: they present a miracle for which skeptical scientists can never account on any other theory so reasonable as that of a supernatural revelation. By accept-

ing this theory, it becomes clear; besides, it would be impossible for the tangible evidence we have to exist were it false.

Is it possible or credible that such a strong chain of positive and circumstantial evidence could exist, with such glorious results, and yet have been forged from false and spurious documents and records? To ask intelligent investigators to accept such a proposition or account of the origin of the Pentateuch is to invite their faith and belief in a miracle that would be far greater and more difficult to comprehend than it is to accept the theory of a divine origin and authenticity.

The faith and miraculous history of this nation from Moses' death until the angelic announcement rang out from the heavens that a child had been born, a Saviour given, who would bring peace and good-will to all the sons of men, reflect upon this ancient manuscript record a flood of evidential light in corroboration of its truth and divine authenticity.



AARON'S TOMB.

The coming of Christ as a Saviour, amid the chorus of seraphic voices and heavenly music that touched to tears the Bethlehem shepherds, was in fulfillment of the ancient promise given in the Pentateuch that the seed of the woman should bruise the serpent's head; that in the seed of Abraham the nations and the families of the earth should be blessed; and in fulfillment of Jacob's announcement that the scepter would not depart from Judah, nor the law-givers from under her feet, until the coming of Shiloh, the Prince of Peace; and also in fulfillment of the proclamation of Balaam that a star would rise out of Judah and a scepter out of Israel.

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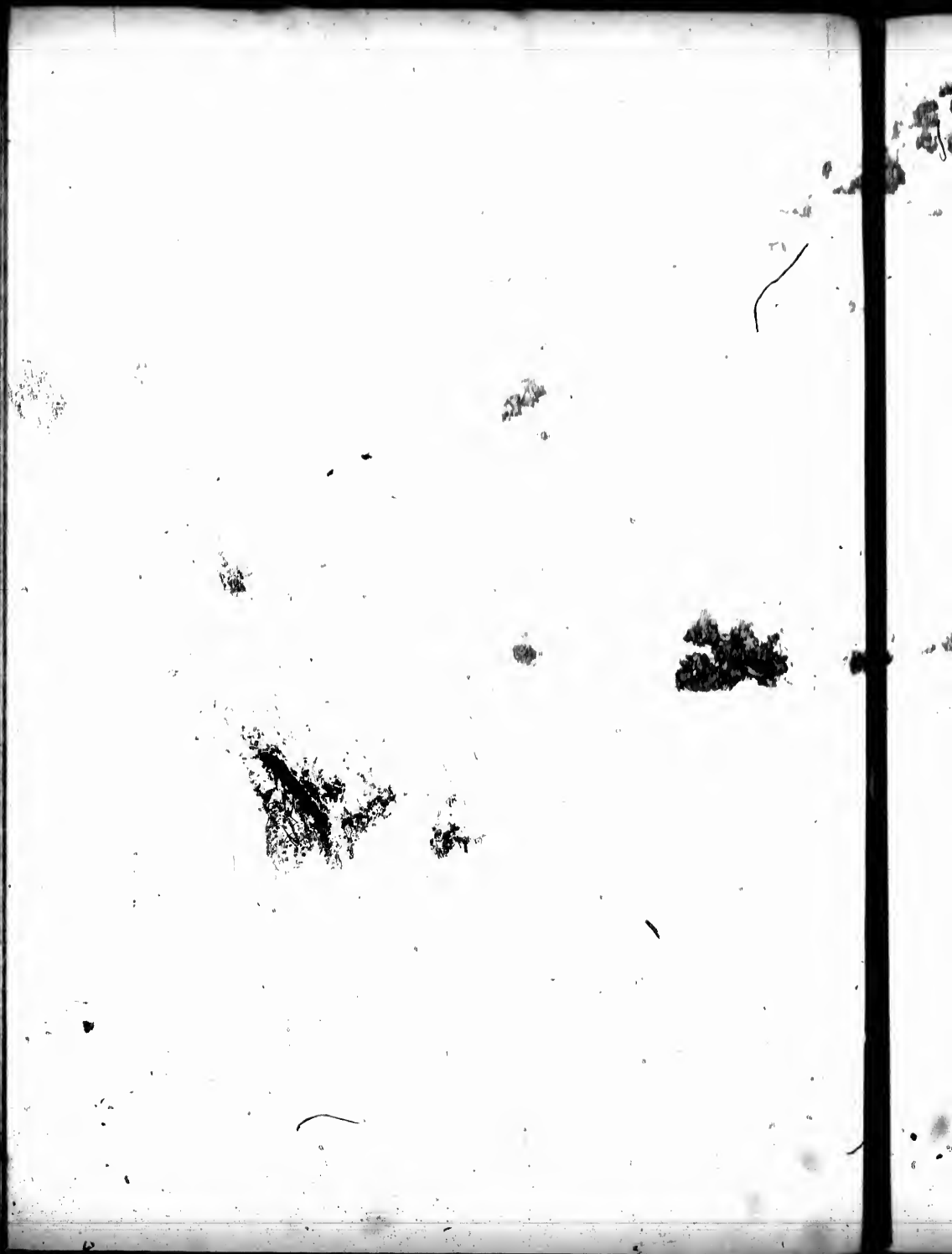
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THE WALK TO EMMAUS.



THE WALK TO EMMAUS



Not only have these prophecies been fulfilled, but Jesus Christ, whose words have always been found to be true, bears strong evidence to the Mosaic authorship and the divine authenticity of the Pentateuch. In vindicating His claims as the Messiah, He said:

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me. * * * For had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?"

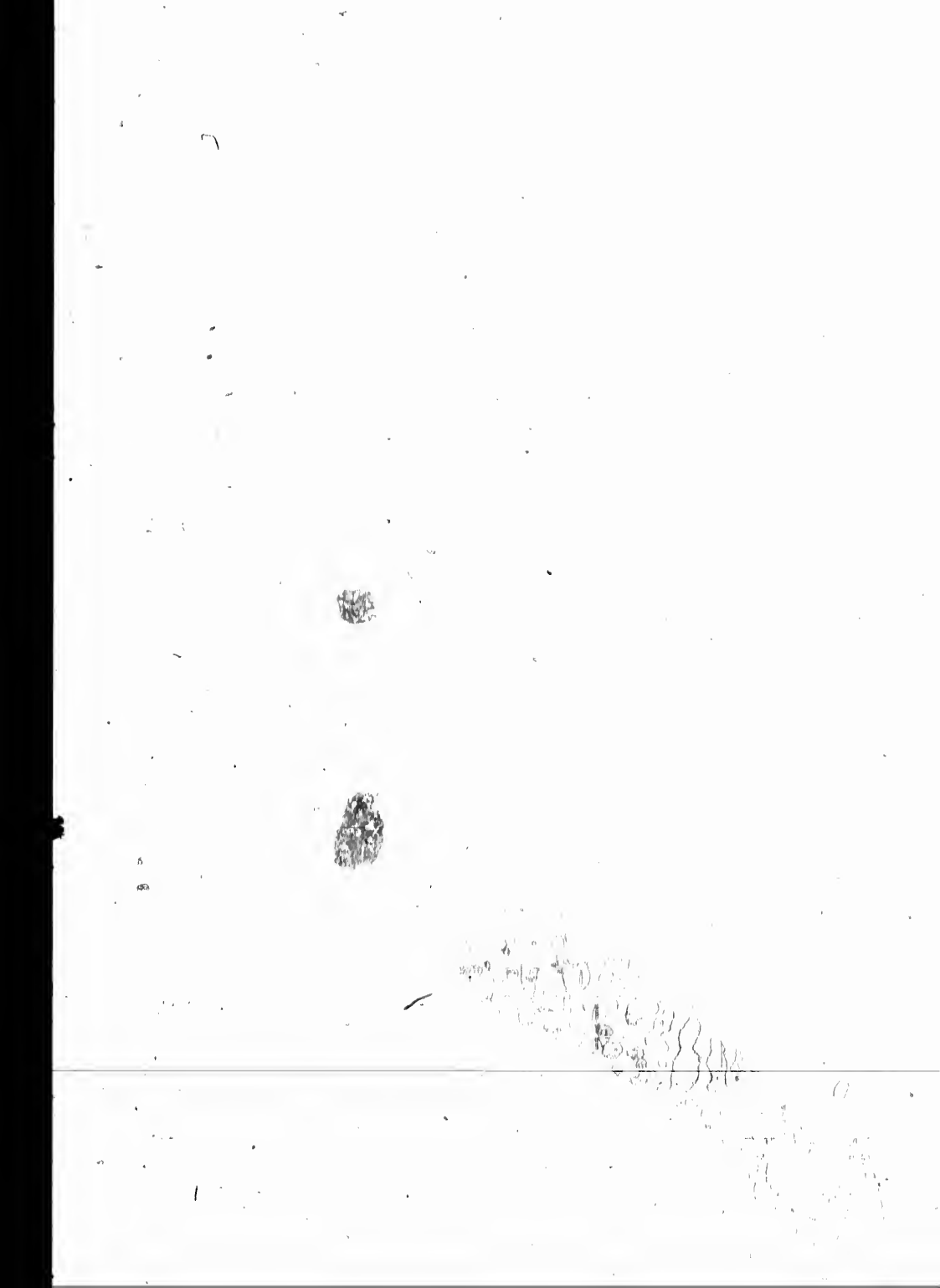
The writings here referred to clearly embrace the Pentateuch, for it is conceded that during Christ's public career the Pentateuch was recognized as the writings of Moses.

St. Luke also tells us that after the resurrection Christ appeared to two of His disciples on the road to Emmaus, and "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself."

A little farther on, referring to the recognized threefold division of the Old-Testament Scriptures, Christ makes use of the words, "that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning Me."

The circumstantial and positive evidence that supports the divine authenticity of the Pentateuch and the Mosaic authorship raises the conclusive presumption either that Moses wrote it or that it has been compiled substantially from his writings, and that it is a faithful record of God's dealings with His chosen race, who in the beginning of His work of a supernatural progressive revelation were used as "a beacon set upon a hill," to light other nations to the only true God.

Skeptics have also hurled harsh criticisms against the biblical account of Abraham's temptation to offer his son Isaac. They have asked what motive a righteous God could have had in so barbarously tempting His righteous servant. What motive? We answer, a



sublime and inspiring one. God was beginning the establishment of a religion that was to elevate and bless mankind. The foundation of this religion is perfect faith and obedience. Knowing that sufficient



THE RICH YOUNG-MAN.

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THE RICH YOUNG MAN.

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for all time to come might be given of the faith and obedience that were essentials of all true children of God.

Again, by this simple transaction God effectually set the seal of His disapproval upon the then heathen practice of offering the first born as a sacrifice to appease the gods, and substituted brute in place of human offerings.

From that time to this the barbarity of sacrificing children as a religious observance has never been practiced among God-fearing nations. Faith and obedience were rigidly taught by Christ after His incarnation as essential in every one of His recognized disciples.

When a young man appeared before Christ, desirous of knowing what he must do in order to become one of His followers, Christ repeated to him a few of the commandments, which He instructed him to keep. The young man replied:

"All these have I kept from my youth up."

Christ, reading the heart and knowing the love for earthly possessions to be greater than was the desire to become one of His disciples, applied the crucial test by telling the young inquirer to sell all that he had, distribute it to the poor and follow Him. But this man's faith was not so perfect as had been the faith of Abraham. He did not obey and hence was rejected.

In establishing a test of discipleship, Christ said:

"Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple."

Again He stretched forth His hand and said:

"Whosoever shall do the will of My Father, which is in heaven, the same is My brother, and sister, and mother."

At the present day Christ does not require His followers to convert their wealth into cash and distribute it to the poor, though He does require them not to live alone to themselves, but to follow His example of self-sacrifice and benevolence. The example of the

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rich young man was employed like Abraham's temptation, to teach that it is our duty, at any sacrifice, to obey God's commands.

The spirit of Abraham's temptation was exemplified by Christ when, in the Garden of Gethsemane, the sufferings of the cross and cruel death were before Him, He said :

"If it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt."

Throughout Christ's teachings He constantly and solemnly appeals to every one to do the will of His heavenly Father. Christ is not to-day calling on us to sacrifice son, or to forsake father and mother or sister except when they interfere with our obedience to His commands.

In the twenty-fifth chapter of Matthew, Christ explains how we may secure His full approval and become members of His spiritual kingdom. He says :

"Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me.

"Then shall the righteous answer Him, saying: Lord when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.

"Then shall He say also unto them on the left hand, Depart from Me, ye cursed. * * * For I was an hungered, and ye gave Me no meat; I was thirsty, and ye gave Me no drink; I was a stranger,

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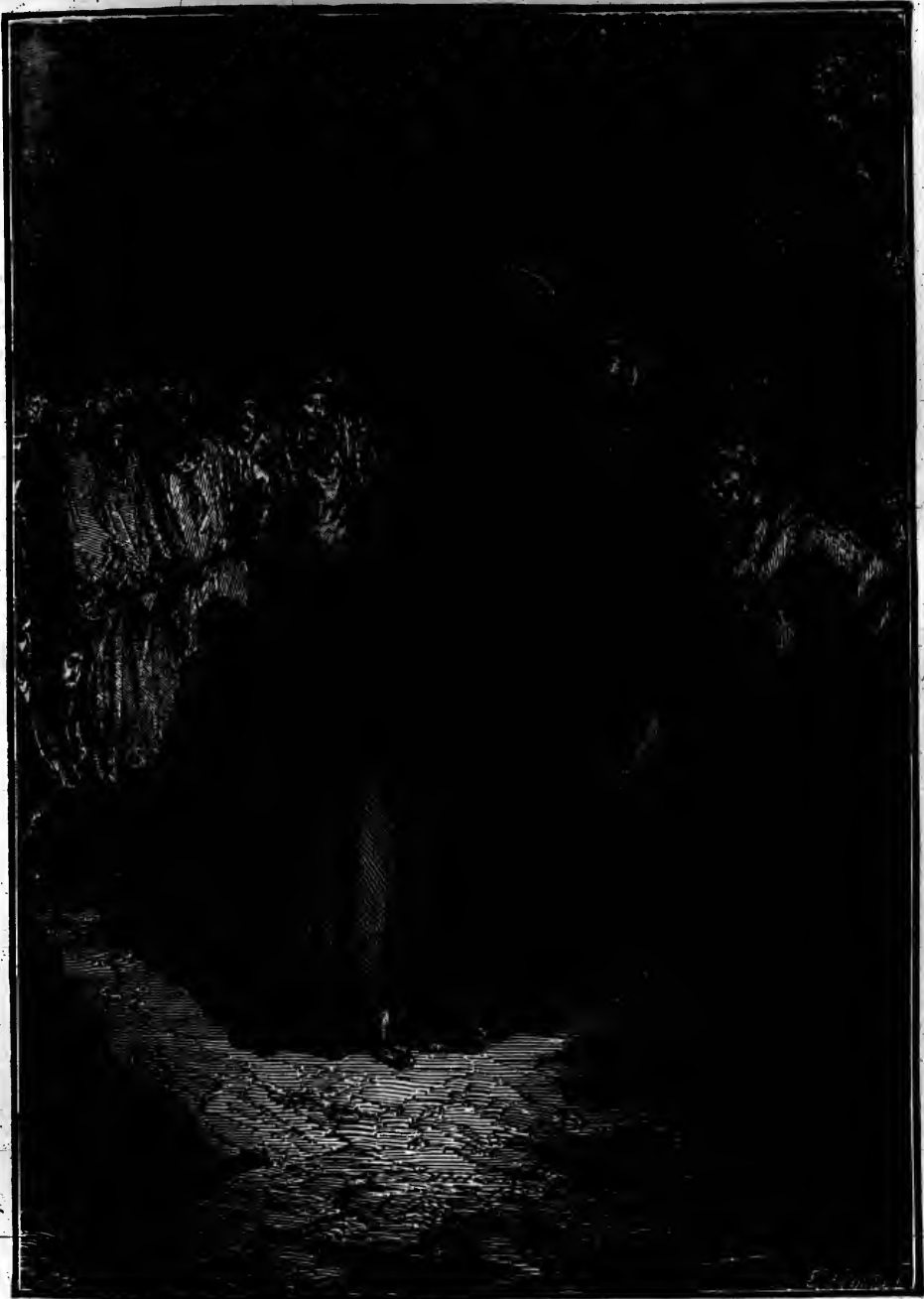
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THE SERMON ON THE MOUNT.



THE SERMON ON THE MOUNT.

and ye took Me not in ; naked, and ye clothed Me not ; sick, and in prison, and ye visited Me not.

“ Then shall they also answer Him, saying : ‘ Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee ? ’

“ Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me.”

The great lesson Christ taught was that we should love one another as He had loved us ; and He gave His earthly life as an example for us in our intercourse with others.

Christ said :

“ A new commandment I give unto you, That ye love one another ; as I have loved you ; that ye also love one another.”

Many think that an outward appearance of morality and a public maintenance of the means of grace, such as attendance upon and support of Church and Sabbath school, make them full-fledged Christians, but this is a lamentable error.

The Sabbath school and Church are but means of religious instruction and worship. In them we may learn of God and how to best serve Him. Being a Christian, however, includes not only such knowledge and a willing obedience to the first and great commandment, but also a practical recognition of the brotherhood of man by liberally assisting in clothing the naked, feeding the hungry, visiting the sick and those in prison, and giving water to those who thirst. If our movements through the world are inspired with the right spirit, our ministrations will truly exemplify the life of Christ and the animating principle of “ the father of the faithful,” who sublimely obeyed the will of God.

CHAPTER IX.

CHRIST THE PERFECT REALIZATION OF MESSIANIC PROPHECY.



A SUMMARY.

It was revealed through inspired prophets at the beginning that man's arch enemy, the serpent—sin—would be overcome by the seed of woman. In making this revelation more specific, the divine pledge was given to Abraham that this prophecy would be realized through his seed, and subsequently he was informed that it would be through the seed of his son Isaac, and not through that of Ishmael.

After Abraham's death, the covenant was renewed with Isaac, and subsequent to the birth of his two sons, Esau and Jacob, it was again renewed with the promise that the accomplishment would be through the seed of Jacob, excluding that of Esau.

Jacob had twelve sons, and after Isaac's death the covenant was renewed with him, though no special one of his sons was designated. The divine decree was thus unfolded, that through the seed of Jacob, generally, the nations and families of the earth would be blessed.

As a means of preserving the identity of Jacob's seed as a select and chosen people, through whom this covenant was to be

performed, Jacob and his entire family were separated from their relatives and the surrounding inhabitants, led into Egypt, and placed in possession of the fertile fields of Goshen. Here they remained for



HAGAR AND HER SICK CHILD.

four generations as "strangers in a land not their own." During this sojourn they preserved their identity, and developed into a great race, numbering perhaps two million people.

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HAYES AND BROTHERS, N. Y.

four generations as "strangers in a land not their own." During this sojourn they preserved their identity, and developed into a great race, numbering perhaps two million people.

At the close of this prophetic period, Egypt trembled in amazement as this chosen people were miraculously led out of Egypt and into the wilderness, where Moses and others, under divine direction, instructed and watched over them preparatory to their entry into the promised land as worshipers of the one true God, and as a nation to become as "a beacon set upon a hill" to light other nations



ESCAPE OF THE TWO SPIES.

to the sanctuary of the God of their fathers. The triumphant manner in which this people were delivered from their Egyptian bondage, and their victory over the Ammonites, attracted the attention of surrounding nations, especially the inhabitants of the Promised Land, as evidence of which Rahab said to Joshua's spies:

"I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water



AARON AND HUR HOLDING UP THE HANDS OF MOSES.

of the Red Sea for you when ye came out of Egypt; and what ye did unto the two kings of the Ammonites, that were on the other side

of Jordan, Sihon and Ogg, whom ye utterly destroyed. And as soon as we had heard these things our hearts did melt, neither did there remain any more courage in any man, because of you; for the Lord your God, He is God in heaven above and in earth beneath."

After this people, under the leadership of Joshua, had been emancipated from Egyptian bondage and had triumphantly taken possession of the land of Canaan, the numerous covenants, and prophecies were often rehearsed and were thus kept fresh in the memory of this people. These included both the covenants made with Abraham, Isaac and Jacob, and the prophecy of Jacob concerning the coming Shiloh—the Prince of Peace—the prophetic proclamation of Balaam that there shall come a star out of Jacob, and a scepter shall rise out of Israel, and the prophecy of Moses referring to a coming higher dispensation, in which a leader would rise from their midst greater than himself.

This nation, therefore, naturally became a God-worshipping people who looked forward to the coming of a golden era, which in its ultimate and beneficent realization would banish idolatry and bless the whole earth.

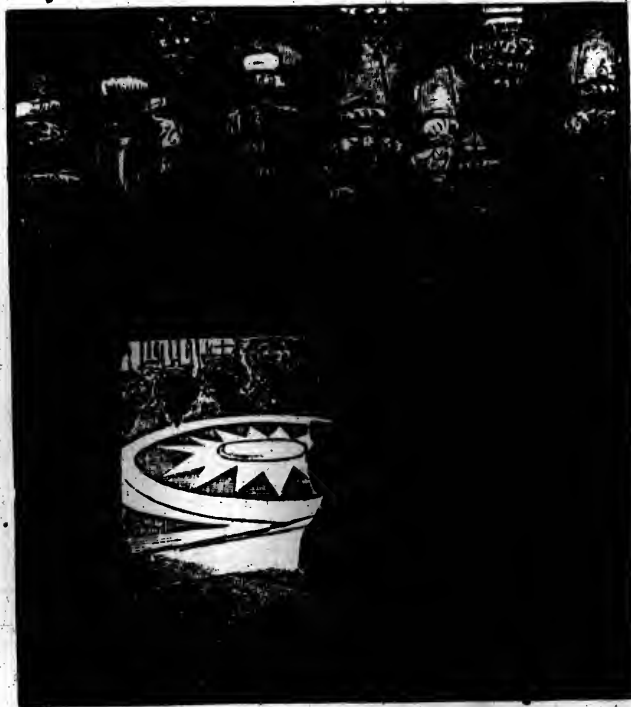
They also became conspicuously a nation of priests, prophets and teachers. Their literature, covering a period of national and miraculous history of more than two thousand years, was written by over forty men of different generations, and abounds in prophetic utterances concerning the coming of a divine Messiah and the establishment of a universal kingdom of God, to be ruled in peace and righteousness.

A reference to Christ as being the Son of God is made in the following quotation from the second Psalm:

"I will declare the decree; Thou art My Son; this day have I begotten Thee. * * * Blessed are all they that put their trust in Him."

In the fifth chapter of Micah, the prophet, in referring to the birthplace of the coming Messiah, also alludes to Him as one "whose goings forth have been from of old, from everlasting," and who shall "be great unto the ends of the earth."

In the seventh chapter of Isaiah, the immaculate conception



THE SILVER STAR MARKING THE PLACE OF THE SAVIOUR'S BIRTH.

and the birth of Christ as the son of God are foretold in the following language:

"Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel," meaning, God is with us.

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In the ninth chapter, in describing in more minute detail the immaculate conception and character of the Son of God, the prophet says :

“For unto us a child is born, unto us a Son is given : and the government shall be upon His shoulder ; and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end.”

These prophecies and the types and shadows of a coming Messiah describe a divine person, begotten by God, conceived by a virgin, and who would appear in the form and likeness of man to suffer for the sins of others, yet to be “The Prince of Peace,” “Wonderful,” “Counsellor,” “The Mighty God,” “The everlasting Father,” “whose goings forth had been of old, from everlasting,” and whose kingdom would embrace all nations and endure forever.

Prophecy declared that Christ would be preceded by a forerunner as a voice in the wilderness. The prophet Malachi, to whom “the burden of the Lord to Israel” came, said :

“Behold, I will send My messenger, and he shall prepare the way before Me ; and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in : behold, He shall come, saith the Lord of Hosts.”

Isaiah confirmed this same statement. He said :

“Comfort ye, comfort ye My people, saith your God. * * * The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God. * * * And the glory of the Lord shall be revealed, and all flesh shall see it together : for the mouth of the Lord hath spoken it.”

There are no characters in history except that of John the Baptist, as “the voice of one crying in the wilderness,” announcing the Kingdom of God at hand, and Christ, appearing as the “only begotten Son of God,” to whom these prophecies could have the slightest reference.

About two hundred years after the close of the Old Testament Scriptures, it is recorded by St. Luke that while Zacharias, a priest, was officiating in the temple, the angel Gabriel appeared unto him and said:

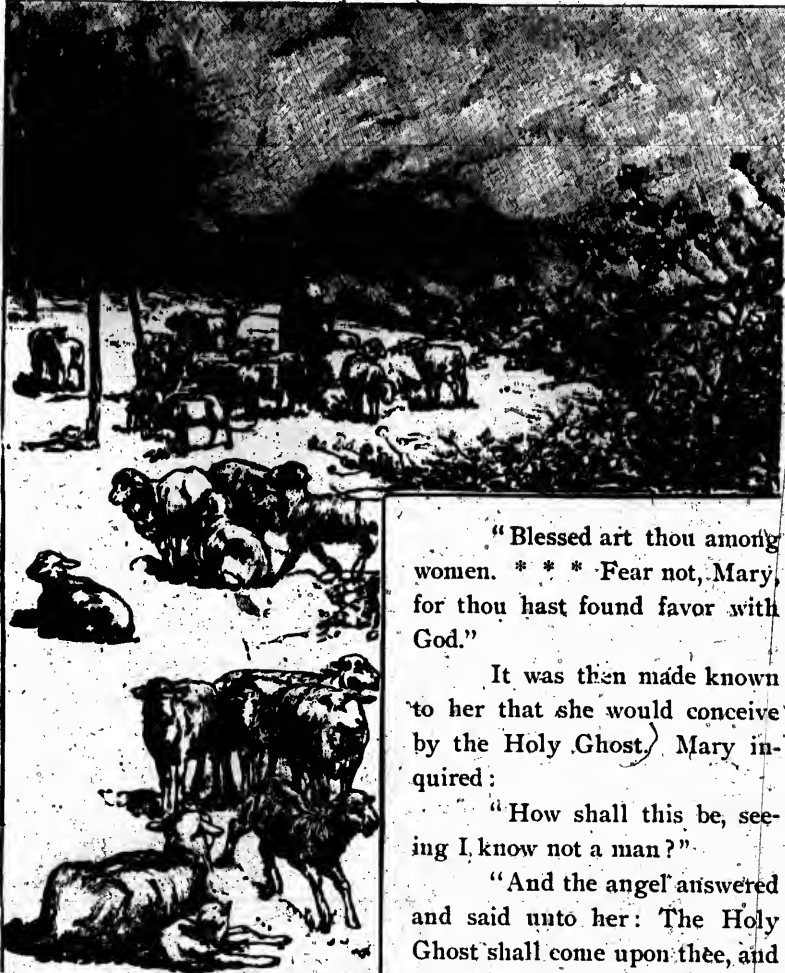


THE ANNUNCIATION.

“Fear not, Zacharias, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. * * * For he shall be great in the sight of the Lord.” * * *
 “And he shall go before Him * * * to make ready a people prepared for the Lord.” Following this announcement, Elizabeth’s conception and John’s birth is related.

About thirty years afterward, John appeared preaching baptism and repentance, and announced “the Kingdom of Heaven is at hand.” The conception and birth of Christ as recorded is still

more miraculous and thrilling. It is related that in six months after the angel Gabriel appeared to Zacharias in the temple he was sent to a virgin named Mary, who was espoused to Joseph, to whom he said :



THE SHEPHERD'S CHARGE

“Blessed art thou among women. * * * Fear not, Mary, for thou hast found favor with God.”

It was then made known to her that she would conceive by the Holy Ghost. Mary inquired :

“How shall this be, seeing I know not a man?”

“And the angel answered and said unto her: The Holy Ghost shall come upon thee, and the power of the Highest shall

overshadow thee : therefore also that holy thing which shall be born of thee shall be called the Son of God. And Mary said : Behold the handmaid of the Lord ; be it unto me according to thy word."

In due time Mary "brought forth her first born and wrapped Him in swaddling clothes and laid Him in a manger," when an angel with outstretched pinions and a countenance radiant with celestial light appeared to the shepherds watching their flocks by night, and said :

"Fear not ; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

And suddenly there appeared a multitude of celestial beings in a triumphant outburst of heavenly music, singing "Glory to God in the highest, and on earth peace, good-will toward men."

Mr. Ingersoll, in enunciating his skeptical suggestions, has said : "If Christ be the Son of God and not the son of Joseph, why did St. Matthew trace out his genealogy from Abraham, and why did St. Luke trace it back to Adam?"

Why this was done we may not be able to give a satisfactory reason for, but one fact is certain, that in beginning to trace out His genealogy St. Luke remarked : "And Jesus Himself began to be about thirty years of age, being (as was supposed) the son of Joseph." That is to say, the people generally recognized Christ prior to His public career as the son of Joseph ; but St. Luke fully explodes the fallacy of this understanding by giving in minute detail the facts concerning Mary's conception by the Holy Ghost, and Christ's entrance into the world, as above set forth, as the only begotten Son of God, and it is clear that St. Matthew, in giving the genealogy, did not intend it as evidence of Christ's being the son of Joseph.

The assumption that Joseph was the father of Christ was emphatically repudiated by St. Matthew in the following strong, graphic language :

"Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph, her husband, being a just man, and not willing to make her a public



ST. MATTHEW.
(From the Painting by La. Valentin.)

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ST. MATTHEW.
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MARY AND ELIZABETH.

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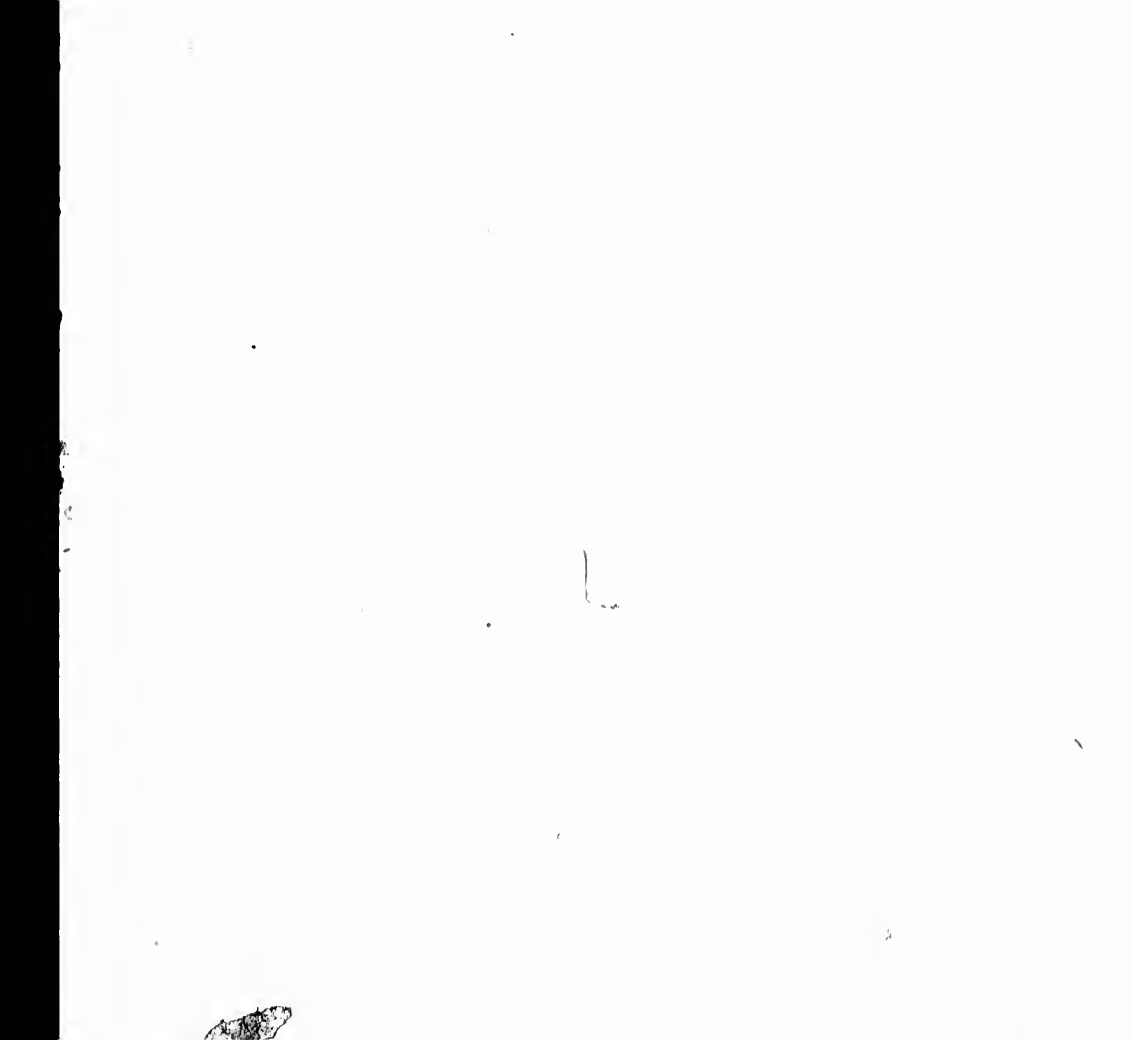
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thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call His name Jesus: for He shall save His people from their sins."

The entire history of the immaculate conception and Christ's birth, with the attending circumstances as related by St. Matthew and St. Luke, maintains with the most positive assurance that Christ was the Messiah, the divine Son of God.

The worship of the infant Christ, as described in St. Matthew, by the three wise men represents Jesus as the true Lord and Saviour of humanity.

The greetings addressed to Mary, His mother, by heavenly as well as by earthly visitants confirm the same conclusion.

"The Lord is with thee; blessed art thou among women.
* * * He [her son] shall be great, and shall be called the Son of the Highest; * * * and of His kingdom there shall be no end."

Elizabeth echoed the angel's words, "Blessed art thou among women."

"Mary, the Virgin Mother, already knows that all generations shall call her blessed, for the mighty One has done great things with her. And as the fruits of her incarnation unfold themselves before her prophetic eye she proclaims that the promises to the fathers are at last fulfilled. Zacharias rejoices that 'the Lord God of Israel' hath in the new-born Saviour 'visited and redeemed His people.' This Saviour is the Lord, whose forerunner has been announced by prophecy. He is the day star from on high, bringing a new morning to those who sat in the darkness and death shadows of the world. Simon desires to depart in peace, since his eyes have seen his Lord's salvation. The babe whom he takes in his arms belongs not only to Bethlehem and Nazareth, He is the destined inheritance of the world. He is the divine Saviour. All nations are interested in His birth. He is to be the pride and glory of the new kingdom."

It is clear that Mr. Ingersoll's skeptical suggestion, to which allusion has been made, must vanish before the light of the evidence bearing on this question.

It is undisputed that Elizabeth, John's mother, and Mary, the



MEETING OF MARY AND ELIZABETH.

mother of Jesus, were near blood relations and descendants of David, who was of the seed of Abraham, Isaac and Jacob.

It is related that after Mary's conception she visited Elizabeth, and salutations of the high honor that had been bestowed upon them

were passed. John the Baptist bears strong evidence that Christ, his cousin, was the Messiah. James, the brother of Jesus, who witnessed His public career and was instructed by Him after the resurrection, suffered martyrdom rather than deny Him as being Lord and God.

The twelve disciples, who had every opportunity of learning from the daily manifestations of His life and also from His mother,



JESUS COMMANDS THE TEMPEST AND IT OBEYS.

had unbounded faith in Him as being the Christ, the Son of the living God, and as such worshiped Him.

St. Paul, who also had every opportunity of knowing the facts, who had conversed with James the brother of Jesus, and who claimed to have been personally instructed by Christ after the resurrection, worshiped Him as God. He declares that Christ had emptied Himself of the form of God and taken upon Him the form of a servant. He said:

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"Great is the mystery of godliness: God was manifest in the flesh."

These expressions of faith, and many other similar declarations, are inexplicable except on the theory of the sacred reality of the divine incarnation.

In confirmation of this testimony, Christ possessed a deep, mysterious consciousness that He was the Messiah, the only begotten Son of God, and that God dwelt in Him, and through Him was being revealed to the world. To the Samaritan woman at Jacob's well, He announced that He was the Messiah. To Nicodemus He declared Himself to be the only begotten Son of God. He said:

"I came down from heaven. * * * Before Abraham was, I am."

In His initiatory prayer, He said:

"And now, O Father, glorify Thou Me with Thine own self, with the glory I had with Thee before the world was."

Christ's life of unparalleled wisdom, and the many rays of divinity that emanated from Him, confirm the reality of this consciousness and the testimony of His witnesses, all of which is corroborated and sustained by the evidential force of prophecy and its perfect fulfillment in Christ's life.

As further corroborative evidence of this contention, Christ stands not only pre-eminent but immeasurably so in aim and method, as a teacher when contrasted with other religious teachers and the philosophers.

First.—No one else has ever appeared who approaches His earnestness and methods of teaching. The first thing that attracts the attention of every discriminating student of Christ's recorded life is His intense earnestness and the sacred reality of His utterances. The student is at once forced to appreciate His contact with a power whose purpose is to bring him under subjection to moral obligation and duty.

In no single instance did Christ indulge in metaphysical discussions of the theories of moral obligation, such as have characterized the work of all other philosophers and teachers, who, in



JESUS THE CARPENTER'S SON.

striking contrast with Him, have spent much time and ardent labor in trying to reason out the basis of moral obligation and duty. These Jesus Christ assumes to exist and to be known by every enlightened conscience as a part of the innate and moral constitution of each individual, and that this element of man's being is testified to by his conscience.

The unmistakable contrast between the method of Christ's teachings and that of the philosophers has given to Christians a moral force and catholicity that cannot be found in any other system. As a means of enforcing man's obedience to moral obligation and duty, and as a means of

creating in each individual a desire for holiness, Christ appeals to every ennobling and inspiring principle that operates on man's moral nature. He calls man's attention to the love of God as exemplified in His own unparalleled life of self-sacrifice, and employs it as an incentive to righteousness. He appeals to the principles of benevolence, to man's self-love, and to his love for others; to his sense and appreciation of truth, justice, and of what is honorable; to his self-respect, and even to his desire for praise. These, He assumes, form a constituent part of the moral nature, and are attested by the conscience of every individual.

St. Paul, in exemplifying the spirit of Christ's teachings, appeals in one sentence to no less than seven of these principles. He says:

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

In striking contrast with all this are the methods that have been pursued by philosophers and moralists. Instead of appealing to principles and earnestly commending them to the conscience as the basis of obedience, right living, and purity of heart, they have spent much time and labor in the elaboration of fine-spun theories in reference to many questions respecting man's moral obligations, for example, as to whether love for others or natural self-love constitutes the chief principle of virtue; and as these comparatively unimportant questions have been determined in one way or another, great systems have been constructed in which other and far more vital principles of man's moral nature have been ignored.

In other moral and religious systems some of these principles have been repudiated, while still others are characterized by theories involving local, social, sectional, or national bias or prejudice.

Christ's teachings, on the contrary, embrace and exemplify all of the elements and principles inherent in man's moral nature, and are as broad, comprehensive, and catholic as humanity itself.

The conclusion is inevitable that Christ's method of teaching

and the principles He enunciated and relied upon as incentives to moral obedience and the practice of virtue, were original, and that He did not learn them from the hot-beds of narrow-minded religious bigotry which He had breathed from His earliest childhood.

To attribute such high achievements to exalted genius is to confess our utter inability to account for this



JESUS IN THE HOME OF MARTHA AND MARY.

phenomenal contrast on any known principle or force that has operated or energized in other human beings. Therefore the presumption is that Christ was what He claimed to be.

Second.—The teachings of Jesus Christ have established the religion of humanity. One utterance alone of His, which is applicable to all tribes, races, and nations of people, has placed the foundation of His religion on a basis that will endure forever. I refer to His great and all-comprehensive utterance to the Samaritan woman at Jacob's well.

“Jesus saith unto her, Woman, believe Me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father. * * * But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is a spirit; and they that worship Him must worship Him in spirit and in truth.”

This utterance was a complete refutation of all that was local, national, ritualistic, and outward in the midst of which Christ was born and nurtured. And upon this announcement rests forevermore the worship of God as our Heavenly Father in spirit and in truth, and not in form, animal sacrifice, ritualistic service, or ceremonials.

We ask and press the question, How can the insight and originality of this Galilean Teacher be accounted for, especially in view of the religious fanaticism with which He was environed? If skeptics answer exalted genius, then we say it must be a genius illuminated by the supernatural.

Third.—The relative importance that the teachings of Jesus Christ place upon the milder virtues as compared with the political and heroic, is in striking contrast with the estimations of the philosophers. In all their systems the political and heroic virtues rank first in importance. Christ, however, reverses this order, and places the milder virtues first. In the opening sentences of the Sermon on the Mount, which is conceded to be the magna charta of Christ's teachings, He said:

“Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted.

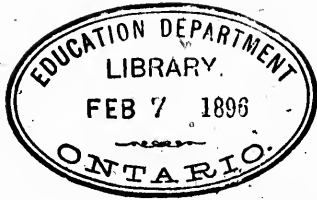
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Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. * * * Let your light so shine before men that they may see your good works, and glorify your Father, which is in heaven."

But while Jesus has laid special stress upon the milder virtues, and has earnestly enjoined their observance, the world presents no grander example of courage and self-respect than that of His life. It exhibits a perfection of conscious dignity and moral courage that is without a parallel, and it eclipses all the theories and examples of the philosophers. And while Christ's disciples have not written any lengthy disquisitions on the virtues of courage and heroism, yet by their lives they have exhibited bright examples, encouraging its practice when necessary in the discharge and vindication of conscious duty.

Assuming that Christ has changed the order of the milder virtues by giving them the first place, and has emphasized this change of order by being the first to observe them in the conduct of His own life, the important question is, Has Christ, in advocating and exemplifying this course, displayed greater insight into human nature and greater concern for the public welfare than all other philosophers and moralists?

Bearing on the solution of this problem, it has been appropriately said:

"If this question can be decided by authority, there cannot be a doubt that since Christianity has pronounced in favor of the milder virtues an overwhelming majority of the wisest and holiest of men have accepted its decision as the correct one.

"There can be no doubt that if during the last three thousand years the milder virtues had occupied in man's estimation the place which the heroic ones have held, the happiness of mankind would have been increased many fold. Take, for example, the three great political virtues of courage, patriotism and ambition, which have in all ages commanded the most unbounded admiration.

"When we calmly survey the pages of history, is it, I ask, too much to affirm that a large portion of the crimes with which they have been stained has been due to the unrestrained action of these three qualities—qualities noble in themselves, but which become simply pernicious when uncontrolled and unregulated by the predominant influence of the milder virtues? Political and heroic virtues are highly valuable when kept in proper subordination to the milder qualities of the human mind; but when they reign supreme and alone, as they have generally done throughout the ages of the past, the perniciousness of their influence has been only in proportion to their greatness.

"I claim, therefore, that in reversing the order of the importance of the virtues, Christ showed a profound insight into the realities of human nature, and that He is right in assigning the first place to the fruits of the spirit of God."

The skeptical Lecky said: "Christ has done more to soften and regenerate mankind than all of the disquisitions of the philosophers and than all of the exhortations of the moralists."

Fourth.—The teachings of Christ are free from an attempt at political legislation. The universal practice of the ancient teachers and philosophers was exactly the reverse. Their only hope for the regeneration of man was based upon what they regarded sound political and social institutions. Hence, in their moral dissertations they often sketched an ideal republic or other political institution, never to be realized.

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PEACE ON CALVARY.



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The Hebrew nation paid but little attention to philosophy or any system of morality; but they entertained the most profound reverence and respect for the teachings of the Old Testament Scriptures, which not only presented a political system of alleged divine authority, but the teachings of their priests and prophets were addressed generally to Israel in its corporate, political capacity, over which it was believed God ruled as King.

Now it is clear that if the teachings of Jesus Christ in this respect had been evolved out of Jewish or gentile conceptions and theories, this marked contrast could not possibly have existed. This contrast grows more startling when we keep before us the fact that Christ claimed to be the founder of a new kingdom, and yet His teachings were free from political or social questions. The kingdom which He established was totally different from any other ever suggested or proposed, being spiritual, and was based upon convictions, persuasions, and supreme love for its founder as an adored King and Lord.

For eighteen centuries this kingdom has steadily grown in capacity and beneficent influence; and to-day it is accomplishing more in ~~reaching~~ softening mankind than the combined efforts of all other institutions.

The only recorded political allusion that Christ made during His public career was "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." This characteristic utterance forever emancipated the conscience of each individual from the control of the state, assigned to each its respective province, and established individual liberty.

In view of Christ's education and environments we ask, How was it that He possessed the insight that enabled Him to abstain from discussing all political and social questions which, as we now know, would have proved fatal to the success of His kingdom? Notwithstanding the fact that He especially refrained from publicly

considering any of these questions, His all-comprehensive teachings of self-sacrifice, duty to each other, and love for God embrace every possible political, social and religious observance which is conducive to the welfare of mankind.

If Christ had pursued the course of other teachers and philosophers, and had addressed Himself to the external, to the formal, political and social, instead of appealing to the conscience of each individual and bringing to bear every ennobling and inspiring principle that belongs to man's moral constitution, doubtless Christianity would have proved an absolute failure.

The manner in which He handled the question of slavery is conclusive evidence of His profound wisdom and supernatural insight. Many modern teachers would have had Christ denounce the institution of slavery as being wicked, cruel, and inhuman. Had He done so it would have brought down upon Him and His religion the entire force and power of the Roman Empire, and could not at that time possibly have accomplished the end desired. But the course He did pursue has finally in all Christian nations effectually accomplished the glorious result. Instead of making an attack directly upon slavery, the great teacher enunciated certain principles, the existence of which, when properly applied, rendered the institution of slavery intolerable and the perpetuation of it impossible.

The doctrine of the fatherhood of God and the brotherhood of man, and the duties enjoined upon man toward his neighbor in every condition of life, forever laid the ax at the root of slavery, and the leaven which has emanated from these great principles has revolutionized the entire dominion of Christian thought, until after a severe struggle continued for centuries, slavery has finally become extinct in every country that pays allegiance to the teachings of Jesus Christ.

There is no character of evidence that can be more convincing in establishing the supernatural insight of Christ than His wisdom

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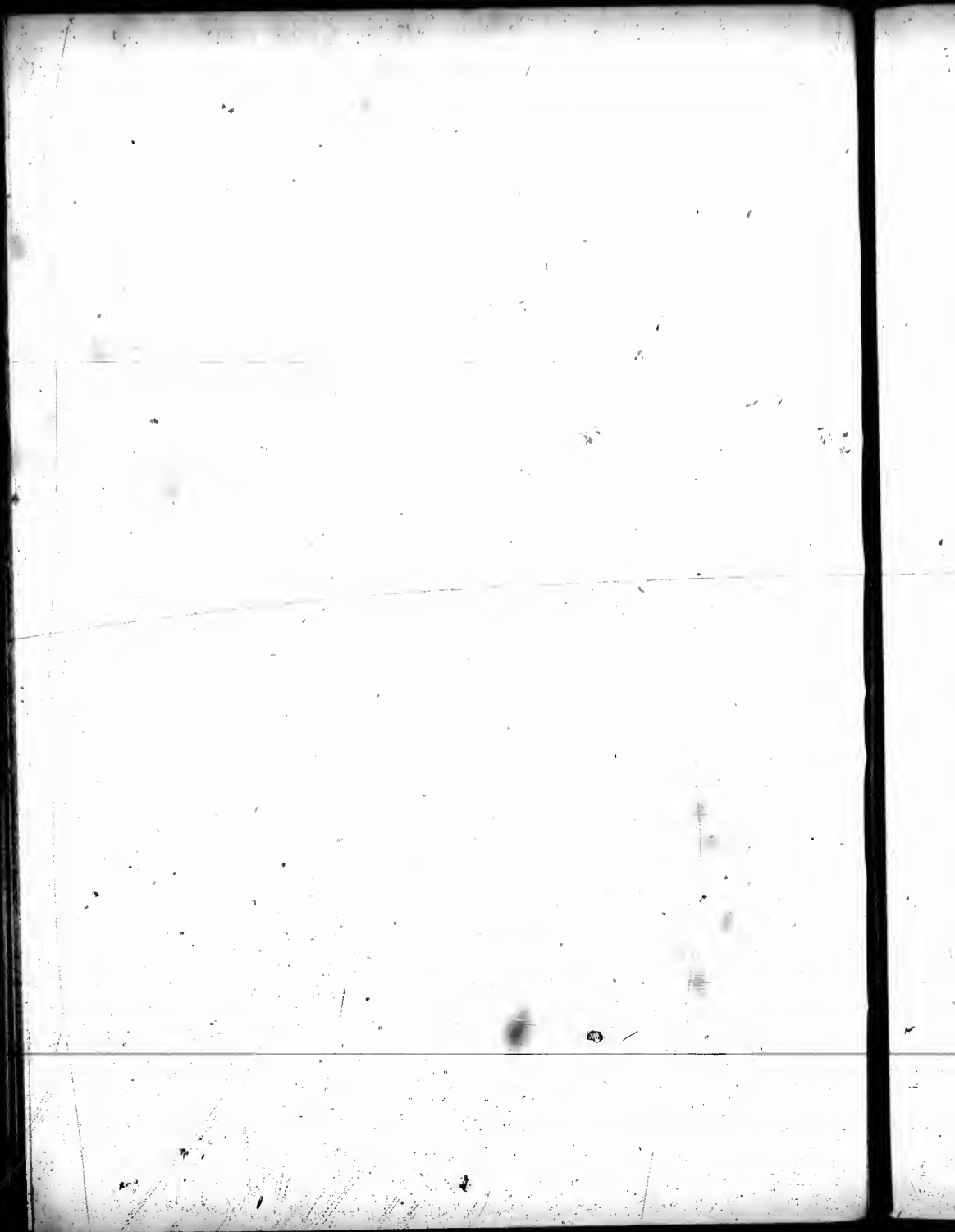
CHRIST AND THE TRIBUTE MONEY.



CHRIST AND THE TRIBUTE MONEY.



(1850)



in dealing with this and kindred questions. Skeptics may attribute this insight to exalted genius. If so, we reply that it is a genius inspired by the insight of an all-wise God.



JONAH WARNING THE PEOPLE OF NINEVEH.

The plane of Christ's teachings, immeasurably above those of the philosophers and other religious instructors, is in perfect harmony with His profound consciousness that He was "the light of the

world," "the only begotten Son" of God, in whom "dwelleth all the fullness of the Godhead bodily."

Christ's consciousness of possessing superhuman wisdom is unmistakable. In referring to His superiority over the greatest philosophers and teachers, He said :

"The men of Nineveh shall rise in judgment with this generation and shall condemn it, because they repented at the preaching of Jonas ; and behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it, for she came from the uttermost parts of the earth to hear the wisdom of Solomon ; and, behold, a greater than Solomon is here." "All things are delivered unto Me by My Father, and no man knoweth who the Son is but the Father, and who the Father is but the Son, and He to whom the Son will reveal Him. Many prophets and kings have desired to see those things which ye see and have not seen them, and to hear those things which ye hear and have not heard them."

St. Luke, in describing Christ as a child, said :

"He waxed strong in spirit, filled with wisdom ; and the grace of God was upon Him.

St. John said :

"In the beginning was the Word, and the Word was with God, and the Word was God. * * * And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth."

These expressions of St. John imply, first : That Christ was, in possession of the fullness of all truth, which was one of the chief elements of His glory ; in other words, He was God incarnate.

St. Paul asserted, in harmony with other high claims :

"In Christ are hidden all the treasures of wisdom and knowledge."

There are other manifestations of Christ's character that are in harmony with the perfection of His wisdom, His insight into the



PAUL PREACHING AT CORINTH.

future, and His consciousness of divine greatness. He claimed and asserted sinless perfection, and said :

“For the prince of this world cometh, and hath nothing in Me.”

The perfection of Christ's teachings strongly corroborates this consciousness. His disciples, who saw the daily manifestations of His life, had perfect and unbounded confidence in the sinless perfection of His character.

St. John said: "In Him is no sin."

St. Peter said: "Who did no sin, neither was guile found in His mouth.

St. Paul said: "Who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. But was in all points tempted like as we are, yet without sin. Who knew no sin."

In His three years as a public teacher Christ daily appealed to men to sin no more, and at the same time claimed to forgive sins, necessarily implying that He Himself was sinless. Standing before His critical and bitter enemies, He said: "Which of you convinceth Me of sin? And if I say the truth, why do ye not believe Me?" meaning that He was sinless, and that they knew it.

Applying the crucial test of the purest and best men in all ages, Christ is alone in possession of the miraculous manifestation of a consciousness of being perfect and sinless, sustained by an outer life in harmony with it. When the consciousness of greatness and of divine relationship is considered in connection with His unparalleled teachings, corroborated and sustained by a faultless, sinless, character, the evidence becomes invincible and overwhelming, and sustains sacred reality of Christ's divinity.

Christ exhibited another phase of character—an influence over men that to our mind is equally convincing. The manner in which He gathered His disciples about Him, and inspired their perfect faith in His divine mission and relationship to God, is marvelous; and when these facts are considered in connection with the grandeur of His character, and the heroism displayed in triumphantly and miraculously purging the Lord's temple, His divine, magnetic influence and power grows upon us.

The occasion was the Passover. By long custom the Temple had been misused, desecrated, and converted into a Babel by consent of the leaders in authority. Stalls had been rented for cattle, sheep, and doves, and offices to money-changers. There had gathered

people from Judea, Galilee, Perea, and all the surrounding country.

Exchanges of money and sales of sacrificial animals were going on. The officers of the law, the judges of the highest court of Judea, the owners of the cattle, sheep, doves and money, the priests, leaders in authority, and many thousand visitors and spectators, were attending the Passover, paying



HAVE MADE MY FATHER'S HOUSE A DEN OF THIEVES.

their vows and discharging their annual religious duties.

So far as was generally known, Christ was without parental distinction or prestige. He had but a short time prior to this laid

down His carpenter's tools, with which He had been honorably working as a mechanic. He had gathered around Him but few followers, and they consisted of illiterate fishermen and uneducated women. In other words, when Christ approached the desecrated Temple, He was, humanly speaking, unsupported and unaided.

With these surroundings, with a consciousness of supreme authority, and armed with only a small whip, He entered the temple in the presence of the mighty concourse of people, officers of the law, judges in authority, and the owners of the cattle, sheep and money, and with His whip uplifted drove out the cattle and sheep, overturned the money-changers' tables, and cried out in an authoritative voice that had the effect of an electric shock: "Take these things hence; make not My Father's house a house of merchandise!"

The claims He assumed and the divine authority He manifested thrilled with awe the entire assemblage, and in their amazement no attempt was made to check or arrest Him.

The owners of the sheep, cattle, doves and money appreciated the fact, it would seem, that no other punishment was to be inflicted. The judges, officers of the law and rulers trembled as their consciences were pierced by His acts, His commands and His exercise of authority. As conclusive evidence of the consternation this act of divine heroism produced, Nicodemus, a doctor of the law and a judge of the Sanhedrim, still laboring under its influence, several hours later approached Christ, and said:

"Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest except God be with him."

The more we contemplate this stupendous act of heroism and the marvelous effect that it produced, the more Christ's divinely attractive life manifests itself.

A recent craze has caused men in the West, especially in the Indian Territory, to band themselves together, and with sixteen

repeating Winchesters hold up and rob unarmed travelers, and to enter small villages and rob banks in the presence of unarmed officials; but never before or since in the history of the world has an uneducated mechanic, without parental prestige, without any material support from his followers, and without any weapon more dangerous than a scourge of small cords, dared to enter upon such an expedition as this, in the presence of such an array of judges, officers of the law, owners of the property and such a concourse of people.

The stalls for the cattle, sheep and doves, and the offices for the money-changers had been rented and paid for, under the approval of the leaders in authority. By long-continued usage, the unquestioned right to do these things had acquired an authority which was the equivalent of a legislative enactment. The defiance and public rebuke of so august a body as the Jewish Sanhedrim and its officers, and the summary dispossession of so many tenants under such humiliating circumstances, present a picture of unparalleled triumph. And when this unearthly transaction, in absolute defiance of the authority and power of the nation, is considered in connection with Christ's unparalleled wisdom and perfection as a teacher, His divine, sinless character, and sincere consciousness of His greatness and divine power, the achievement is nothing more or less than should be expected.

The divine manifestation of his character accumulates in its evidential force.

As we have previously shown, the Hebrew nation expected a Messiah, but one who would come as a conquering hero. Their prophetic Shiloh was expected to re-establish Israel, conquer all nations, and found a universal kingdom with Jerusalem as its capital, or center of dispensing power.

But Christ's course was in direct conflict with their conception of a coming Messiah, and by this course He brought Himself in decisive and bitter conflict with those who controlled their national

affairs. Hence they met in council and resolved that, in the interest of the perpetuation of their nation and their time-honored religious institutions, He should be put to death. To that end the Sanhedrim, consisting of seventy-one judges, convened and ordered His immediate arrest. The officers found Him standing before a large assemblage of people discussing the claims of His divine mission and the penetrating heart-searching doctrines of His kingdom.

The power and majesty with which He presented His claims and the grandeur of His teachings so amazed and overawed the officers that they feared even to make or attempt His arrest, and when

returning to the court, the chief-justice cried out, "Why have ye not brought Him?" the officers made this startling reply: "Never man spake like this man."



JESUS RAISING THE DAUGHTER OF JAIRUS.

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JEW'S AND HERODIANS.

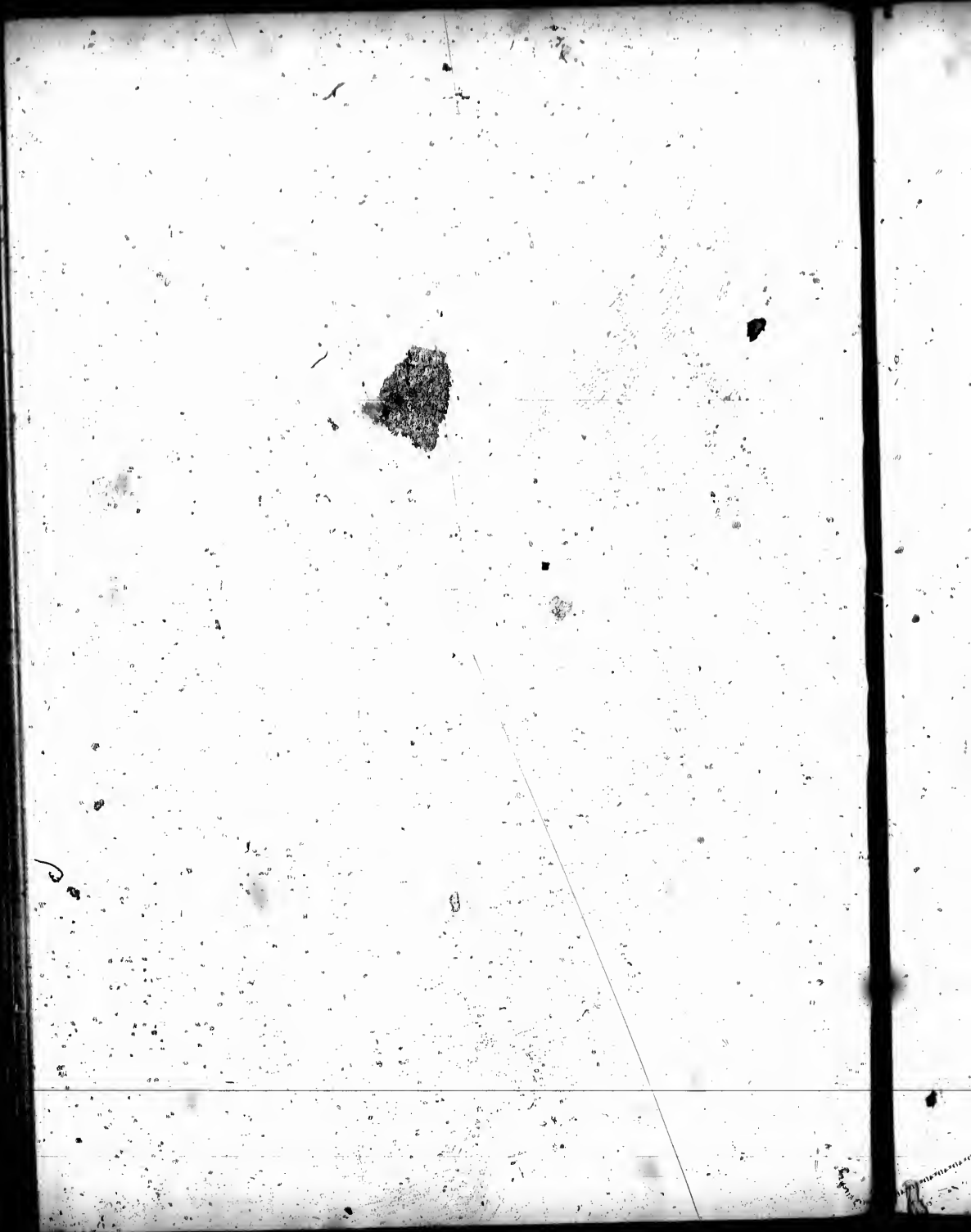


have
reply :

(391)

JAWS AND JERODKANS.





The Judge then inquired as to whether or not any of the Pharisees believed in Him, and then declared that those who did were condemned by their law.

Nicodemus, who prior to this had had a personal interview with Christ, and who had witnessed His signal victory in purging the Temple, replied that under their law condemnation could not be pronounced until an opportunity had been given for the accused to be heard and he had been regularly tried. The other judges becoming demoralized, impatient, and angry, turned to Nicodemus and cried out:

"Art thou also from Galilee?"

In confusion the court adjourned, and each judge retired, leaving Christ, the King of kings and Lord of lords, to continue His divine mission.

We repeat: The manner in which Christ gathered His disciples and their perfect faith in Him, His heroism and miraculous triumph in purging the Temple, together with His display of divine power, personal magnetism, and unprecedented conduct in overpowering officers and stampeding a court consisting of seventy-one judges, His perfect teachings and sinless character, fully justified His consciousness of superhuman greatness and a divine mission, and are in perfect harmony with it.

Christ presents a striking contrast with the philosophers and all other teachers in His estimate of human life, and by the views He entertained of the object and extent of His mission.

All nature attests the fact that man was not only the inspiration but the coronation of all creation. But nature cannot tell us the origin of life, or the source of man's exalted intellect and reasoning power. This, Mr. Darwin, the champion of evolution, concedes. In responding to this question, he said:

"I have nothing to do with the origin of the mental powers any more than I have to do with the origin of life itself. In what





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manner the mental powers were first developed in the lowest organism is as hopeless an inquiry as how life itself first originated."

The contention of the evolutionist is that the biblical account of creation as related in Genesis is an inspired figurative expression. Drummond, advocating this view says:

"From the lips of the prophet another vision, 'an old and beautiful story, was told to the childhood of the earth, of how God made man, how with His own hands He gathered the Bactrian dust, modeled it, breathed upon it, and it became a living soul.

"Later, the insight of the Hebrew poet taught man a deeper lesson. He saw that there was more in creation than mechanical production. He saw that the Creator had different kinds of hands and different ways of modeling. How it was done he knew not, but it was not the surface thing his forefathers taught him. The higher mystery broke upon him. Man was a secret and wonderful thing. He was curiously wrought in the lowest parts of the earth.

"When science came in, it was not to contradict the old versions. It but gave them content and still a richer meaning. What the prophet said, and the poet saw, and science proved, all and equally will abide forever. For all alike are voices of the Unseen, commissioned to different people and for different ends to declare the mystery of the ascent of man."

By nature man has, in all ages, possessed a conviction more or less strong that this world was not his abiding home, but that beyond the dreamless and speechless grave there awaited him a higher and happier destiny. Christ, in confirmation of this wide conviction, and in recognizing and establishing man's supreme position in creation, has given some graphic and distinguishing characteristics. He said:

"Who is it that hath an ox or an ass that would not on the Sabbath day loose it and lead it to water?" and then declared man to be of more importance than the ox, ass or sheep. He said:

"Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them. How



THE GLORY OF FLOWERS.

much more are ye better than the fowls? * * * Consider the lilies how they grow, they toil not, they spin not; and yet I say unto you,

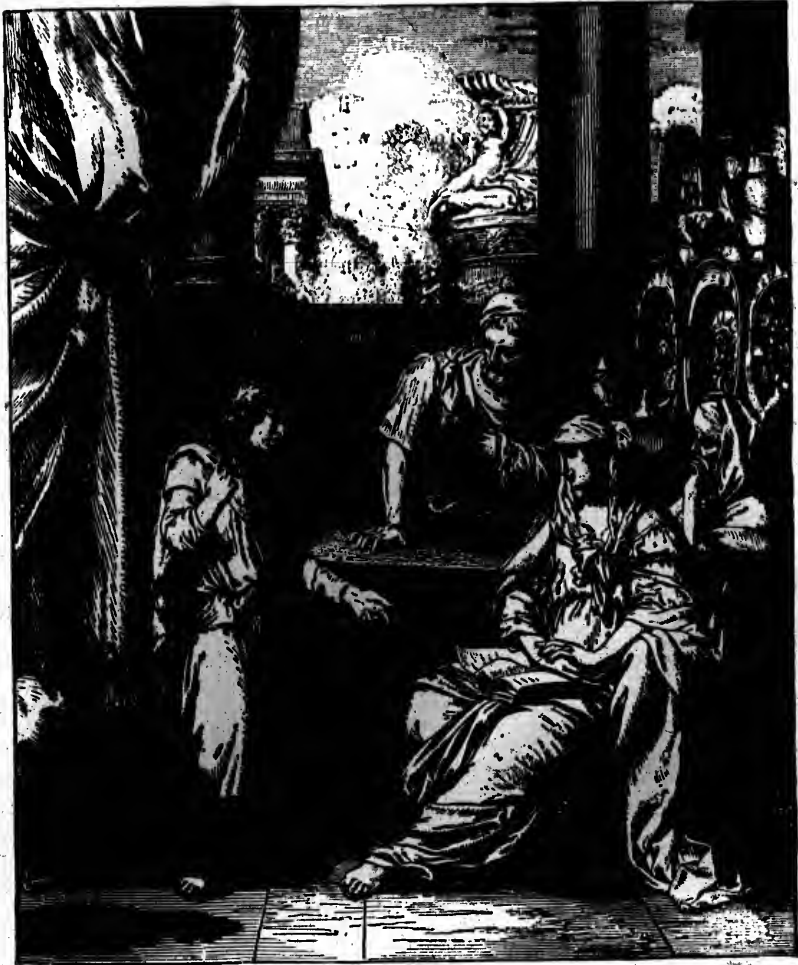
that Solomon in all his glory was not arrayed like one of these." "If, then, God so clothe the grass which is to-day in the field, and to-morrow is cast into the oven, how much more will He clothe you, O ye of little faith!" "And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both the soul and body in hell." "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father's knowledge. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows."

In discussing the shepherd rejoicing over his lost but found sheep, Christ said:

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance."

The ancient philosophers entertained no such lofty conception of man, nor were they even able to advance any theory or accomplish anything that would aid in regenerating, reclaiming and reforming the prodigals of the human race. The teachings of all philosophers and moralists prior to Christ's appearance were directed to the educated, and to those whose tendency was to virtue, or who possessed wealth sufficient to retire from the masses and reform by living æsthetic lives. It was while the Scribes were repeating the saying of Hille, "No uneducated man easily avoids sin, no man of the people can be pious," that Christ appeared and declared that His mission was to the abandoned and fallen prodigals of earth. He associated with publicans and sinners, and the common people heard Him gladly. He said that the well needed no physician; that His mission was to the sick and fallen, the moral wrecks; and He expressed full faith in accomplishing the object and purpose of His mission, and absolutely reversed the theories of all the philosophers and teachers who had ever preceded Him.

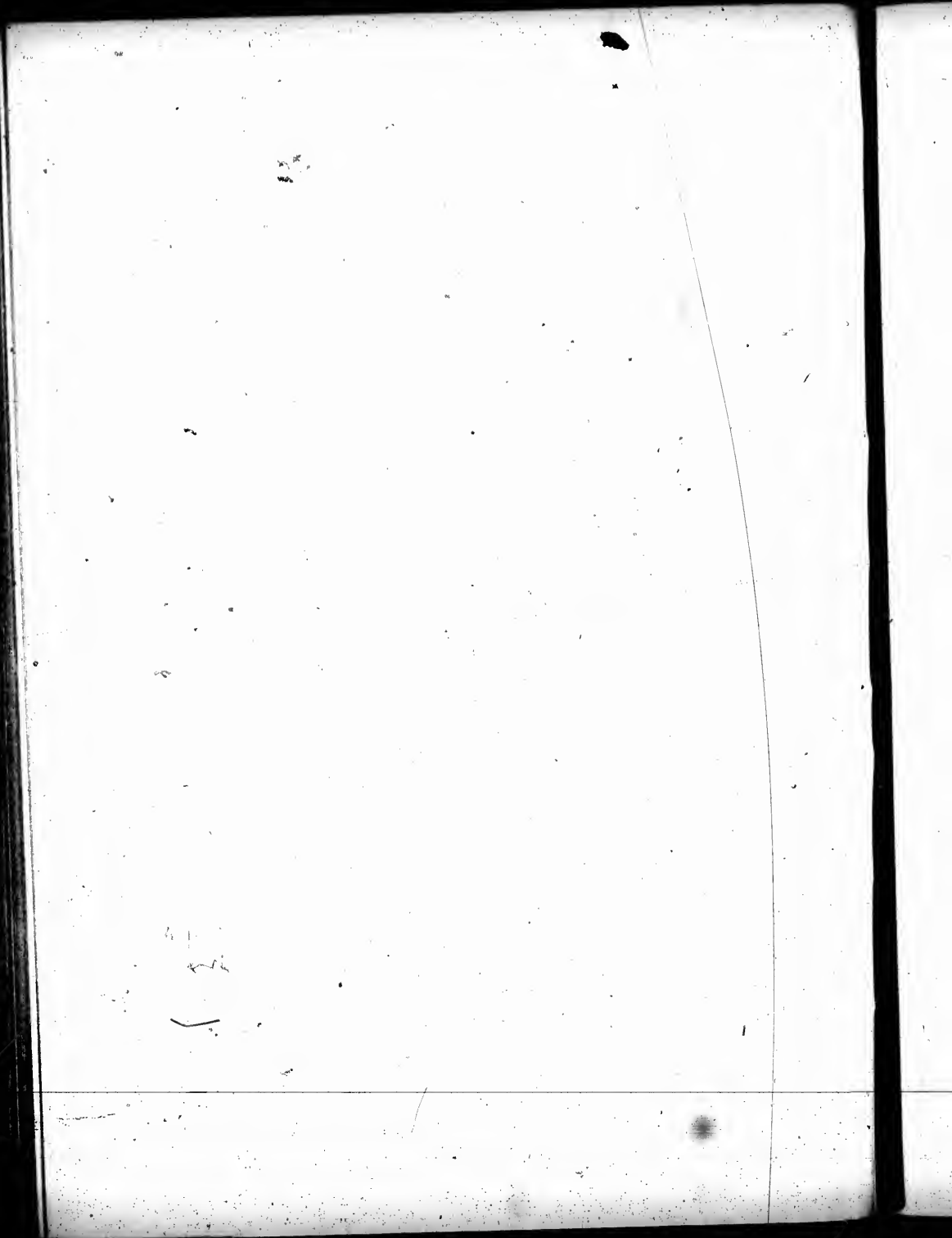
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THE BOY JESUS, IN THE HOME OF HIS PARENTS. (397)



THE BOY JESUS, IN THE HOME OF HIS PARENTS.



In connection with this, the most significant and interesting proposition that can possibly command our attention, and one that should never be lost sight of, is that Christ's entrance into this world was amid poverty, and that Mary, His mother, was of the common people. Unlike the sons of royalty and wealth, His advent was not ushered in amid unbounded luxuries and with wealthy dignitaries attending. He was born in a stable and cradled in a manger. But in the estimation of God, His Father, this fact did not in the slightest degree detract from His future possibility and greatness; and since the creation of the world, when the morning stars sang together for joy, no other son born of woman or any other occurrence has so attracted the attention of the heavenly host, prophetic of future blessing and glory, as was bestowed upon the Son of Mary."

The greatest musicians in the heavenly courts were commissioned to proclaim His birth; but it will be noted that the heavenly visitors were not sent to earthly kings or to leaders of nations; but to the shepherds, who were of the common people, and who possessed faith in the God of their fathers. The fact that Christ manifested so much solicitude on behalf of publicans, sinners, the sick, poor and afflicted, is but natural and Godlike. It is the sad consequences of sin, the reformation of prodigals, the possibilities of each individual, whether rich or poor, that most concern the redeemed of Heaven as well as our Creator and Saviour. It is not royal dignity, but purity of heart and character, that secure the attention and the ardent appreciation of God our Father.

Not only was Christ's birth heralded by a concourse of celestial beings praising God on high, and prophetically proclaiming peace on earth and good will toward men, but by a blazing star in the heavens which attracted the attention of three of the wisest men of that century, who at once left home and traveled a long distance to offer gifts and pay honors to the child whose future mission was to elevate and bless humanity.

We have but limited information concerning Christ's early childhood. St. Luke tells us that "the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him." And that when twelve years of age, He was found "in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard Him were astonished at His understanding and answers."

When His mother inquired of Him why He had left them, He replied:

"Wist ye not that I must be about My Father's business?"

When this reply, "Wist ye not that I must be about My Father's business," is considered in connection with His subsequent prayer, "I have glorified Thee on the earth, I have finished the work which Thou gavest Me to do; and now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was," and with His touching expression while in the articles and agonies of death on the cross, "It is finished,"—it becomes clear that at the age of twelve He possessed a consciousness more or less strong of His divine mission. His display of wisdom in asking and answering questions, considered in connection with His future career, will not bear any other construction.

This being true, the question has been asked, Why did He delay His mission until He was thirty years of age? The answer to this is plain, when we keep in view the fact that Mary, His mother, and Elizabeth, the mother of John, were closely related and intimate with each other, and that after the angel Gabriel had appeared to Zacharias and announced the birth of John, and to Mary, announcing the birth of Jesus, that Mary immediately visited Elizabeth, and that salutations were passed in honor of the fact that they had been highly favored among women.

It is related that John did not enter upon his mission until specially directed by the word of God, and it was an understood fact

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FINDING OF CHRIST IN THE TEMPLE

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that John was to precede Christ, declaring the Kingdom of God and announcing His coming, as a part of the Messianic plan, of all of which Christ, the Son of God, in whom His Father dwelt, was conscious.

Prior to Christ's advent philosophers and moralists confined their teachings and mission to their own nation and people. Not one entertained the conception or possessed the consciousness of being divinely called as the king of a spiritual kingdom that would embrace and bless all nations, or that would evangelize the world. The unprecedented conception of founding the religion of humanity and of establishing the kingdom of God, embracing a universal society that was to be coextensive with the world, and would endure to the end of time, was the original work and plan of the great Galilean teacher, the founder of Christianity.

"The idea of the Kingdom of God issues almost as if in a single jet, and from a fully developed plan, from the thought of Jesus Christ."

The Sermon on the Mount, the magna charta of His kingdom, the charge to the twelve apostles, the parables of the kingdom, the discourse in the upper room, and the institution of the two sacraments gives us the great teacher's plan, and He enunciates it with a calm, unflinching, unbounded assurance of its success and its full realization in future history.

The laws and maxims of Christ's kingdom were new and original, and He declared that the Gospel of His kingdom would be preached unto all the world, and that the days would come when there would be only one flock and one shepherd. He distinctly said to His apostles:

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo! I am with you alway, even unto the end of the world."

By this Christ meant that He would be the propelling and invigorating force of His kingdom and teaching to the end of time. A poor woman paid Him homage as an expression of her love for Him as Lord and God. With a perfect confidence and calm assurance in the triumph of His Gospel and kingdom, Christ simply announced that the act and example of this woman would be told as a memorial of Him throughout the world, wherever the Gospel was preached. He spoke as one who had before Him a perfect vision of the long, checkered future, in the foreground of which was His own death on the cross, and He talked as one who is absolutely certain that His work was indestructible. He said:

"The gates of hell shall not prevail against it." "Heaven and earth shall pass away, but My words shall not pass away."

The originality and boldness of Christ's plan is absolutely unique and wonderful. He deliberately claims the right to be the center of human affection, to rule all human thought, to be the lawgiver of humanity, and the object of man's devotion. He places Himself before the world as the true goal of its expectations; points to His proposed work as the one hope for its future, and assumes that the world needed the universal religion that He as God incarnate had come to reveal. He exhibited the attractiveness of His person and character with an assurance that it would give life, activity and energizing force, which were essential to its success and final triumph over every difficulty and opposition.

From the beginning of His public career Christ expressed a consciousness that the cross was an essential part of the Messianic plan as a means of expressing His love for humanity, and as a magnet to draw the world unto Him; and that the resurrection and ascension were essential as a means of banishing skepticism and inspiring faith in the immortality of the human soul, and in order to fasten the thoughts of men on heaven as their ultimate and abiding home.

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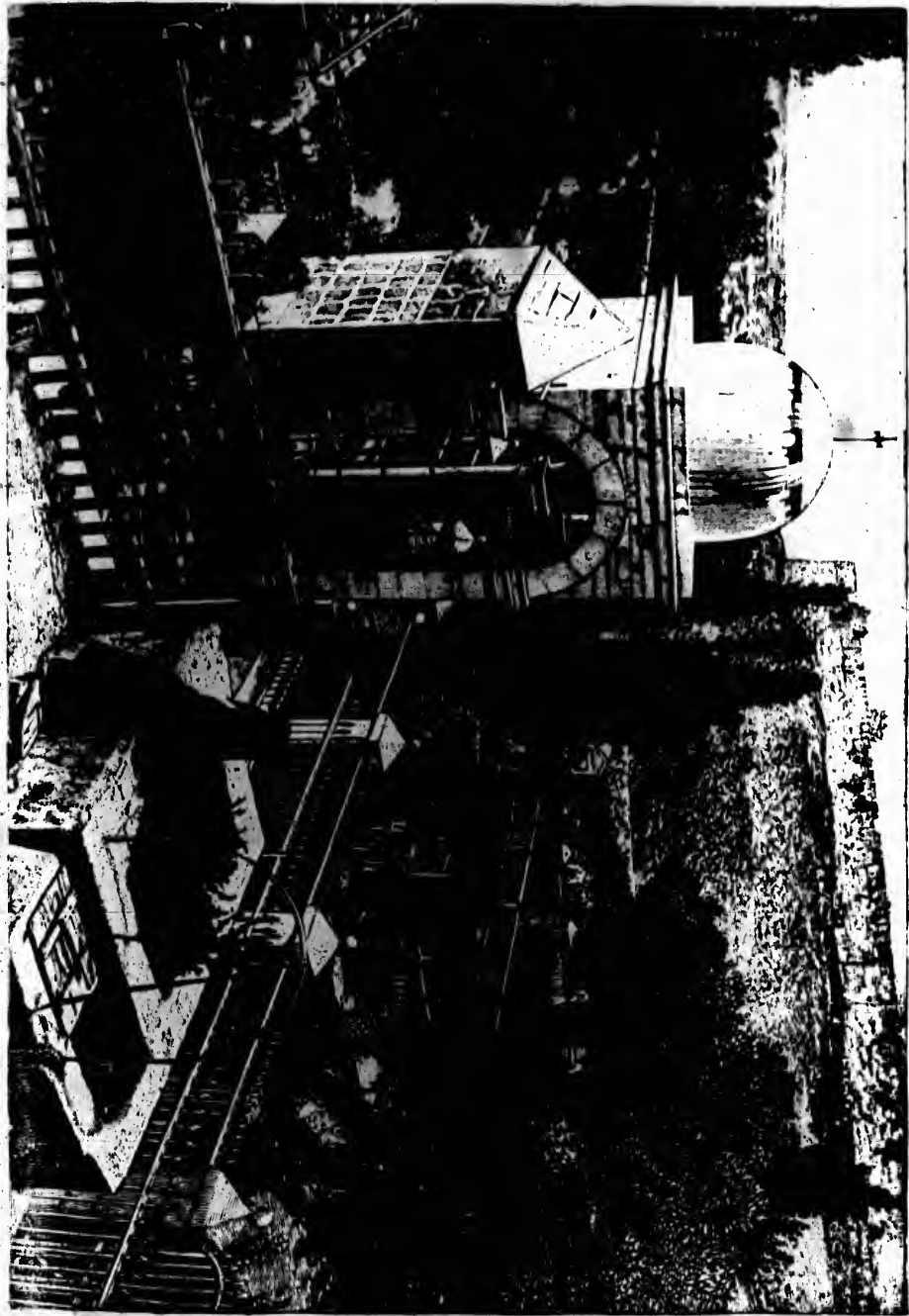
PRESENT APPEARANCE OF THE GARDEN OF GETHESEMANE.

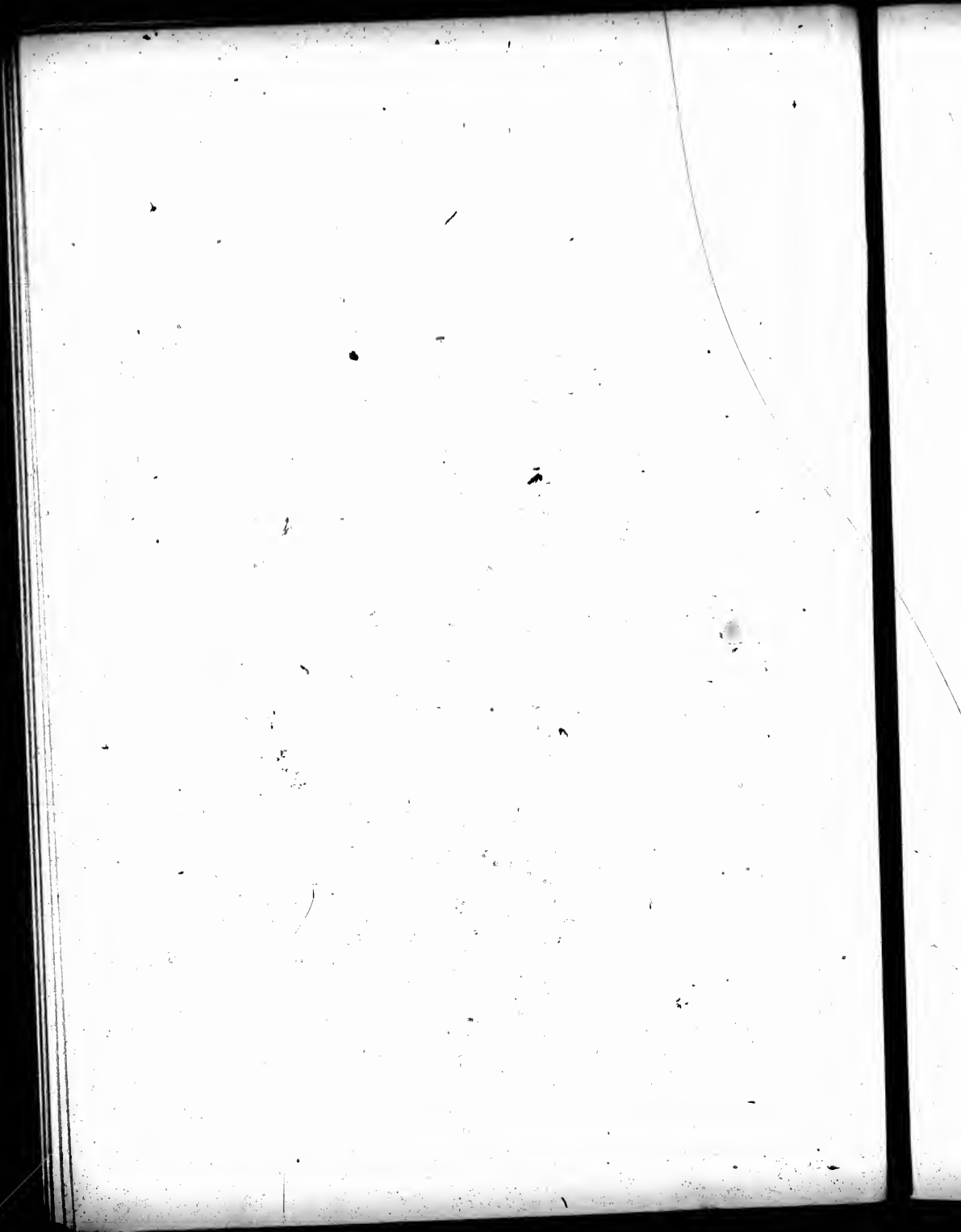


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PRESIDENT APPEARS AT THE GARDEN OF THE ISLAND.

(1957)





It is clear that Christ's death on the cross was designed to touch the tender chords of the human heart, and to inspire love for Him as an attractive and effectual method of enforcing obedience to God's will, and as an incentive to righteousness. Doubtless this "lifting up" of Christ upon the cross was agreed upon in the eternal councils of God before man's creation as one of the attractive features of the Messianic plan. That John the Baptist had some knowledge of this matter is shown by the fact that in introducing Christ as the Messiah he said:

"Behold the Lamb of God, which taketh away the sins of the world."

This language, considered in connection with other facts, can mean but one thing, and that is that Christ had been provided as a lamb to be slain, as an expression of God's love for men, and as an effectual remedy against sin. The serpent made of brass by Moses, and set up on a pole by the command of the Lord, to be looked upon as a means of healing those bitten by a serpent, was typical of the cross of Christ as an object to contemplate as a means of inspiring obedience and holiness. In confirmation of this view, St. John said:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up."

Christ, in calm assurance of this truth, said:

"I, if I be lifted up, will draw all men unto Me."

The blood of all heifers, bullocks, sheep and other animals and fowls that have been shed as a sacrificial offering from the days of



righteous Abel until the blood of the Lamb of God was shed on Calvary was typical of and foreshadowed this, the most inspiring event in the entire history of man.

The cross was the goal to which Christ ardently looked as the crowning work of His earthly career. He made this fact known at the supper instituted the night of the betrayal, when He commanded Judas to "quickly" enter upon his mission. When Judas had gone, Christ, aglow with the divine love and light that would radiate and shine forth from the cross as the crowning glory of His mission, turned to His disciples and said:

"Now is the Son of Man glorified, and God is glorified in Him."

Without a precedent in the entire history of the world, while sitting in the very shadow of death, with unflinching faith and perfect assurance of the triumph of His kingdom in its world-contest, and with absolute composure He made provision that not only His death but all of its agony should never be forgotten. He took bread and brake it and gave to His disciples, saying:

"This is My body broken for you; this do in remembrance of Me." In like manner He took the cup, saying, "This is My blood shed for you; this do in remembrance of Me."

Was ever serenity like this? Can anything more touching and more sublime than this be conceived? Was it ever heard of before or since, that a person in the position of a malefactor took pains to preserve the memory of His disgraceful death? Jesus Christ, about to be crucified as a felon, commanded and provided that the fact should be remembered to the end of time—did so in the full confidence that He should at last triumph—and the fact has been remembered. This is the mystery! If He be not all that He claimed to be, this is truly more miraculous than anything ever so called, more inexplicable on all material principles.

When standing before the council that condemned Him, conscious of the fact that He had at His command the resources of heaven, He said:

"My kingdom is not of this world; if My kingdom were of

this world, then would My servants fight that I should not be delivered to the Jews."

Pilate said: "Art Thou a king, then?"

Jesus answered: "To this end was I born, and for this cause came I into the world. Hereafter shall ye see the Son of Man sitting on the right



JESUS BEFORE PILATE.

hand of power, and coming in the clouds of heaven."

While on the cross, still clinging to His divine mission, He extended pardon to the thief who expressed faith in Him, and pathetically set the example of praying for our enemies. And when, in the articles and agony of death, conscious of the fact that He had

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purchased the world's love, and that His earthly mission of suffering was ended, He exclaimed:

"It is finished."

An eclipse had veiled the face of the sun, and the mountains were made to tremble by an earthquake that rent the veil of the Temple from top to bottom.

When the crowds who were watching Jesus saw His God-like death, and that heaven and earth were being convulsed in sympathy with His dying agonies, they became alarmed, and the centurion cried out:

"Truly this was the Son of God!"

The consternation that necessarily followed among those who had aided in condemning, abusing, scourging and putting Christ to death, in view of the sympathy that was being manifested by heaven and earth in behalf of the dying Lord, can be better imagined than accurately described.

About this time, Joseph, who was a councilor, a rich and a just man of Arimathea, who was a believer in Christ's mission, and who was at heart one of His disciples, appealed to Pilate for the body. His plea was granted. Nicodemus, who was one of the judges of the Sanhedrim, and who had expressed faith in Christ's divine mission, in the evening after the Temple had been purged, and whose interference in His behalf and in that of His followers, on the



UPPER STORIES AND HOUSE TOPS OF JERUSALEM.

occasion of the report of the officers that "Never man spoke like this man," which resulted in the confusion and adjournment of the court, also appeared with a mixture of myrrh and aloes, to aid Joseph in the preparation and burial of the body in Joseph's new tomb, which was in the garden near the place of crucifixion.

On the day following the burial, the chief priests and Pharisees reminded Pilate that Christ had said that if He were put to



CHRIST TEACHING NICODEMUS.

death He would rise again on the third day, therefore the sepulcher was sealed and guarded. But on the morning of the third day, an angel "whose countenance was like lightning, and his raiment white as snow," broke the seal and rolled away the stone.

The frightened guards rushed to the elders and high priests and made known what had occurred. After full consultation the



guards were paid to say that the friends of Jesus had stolen the body while they were asleep; and perfect indemnity was guaranteed them against the death penalty for sleeping while on duty.

Mary Magdalene and others went early to the sepulcher for the purpose of anointing the body, according to the Jewish custom of that day, and there an angel approached them, saying:

"Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here, for He is risen. * * * Go quickly, and tell His disciples."

And as they went, Jesus met them, saying: "All hail!" and they worshiped Him. He said unto them, "Touch Me not, for I am not yet ascended to My Father."

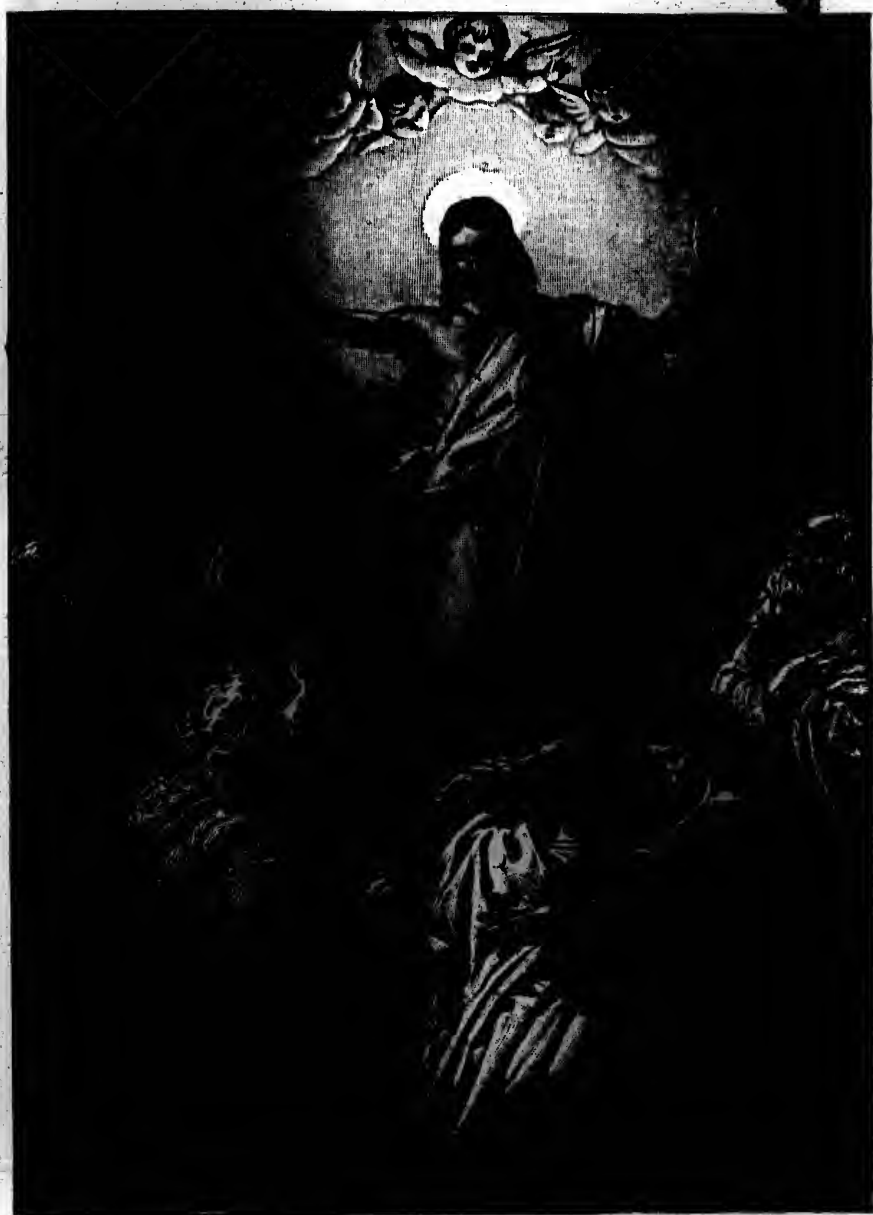
Jesus afterward met His disciples and assured them that He was the risen Lord, at the same time exhibiting His lacerated feet, hands and pierced side. And after satisfying them, He said:

"Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things."

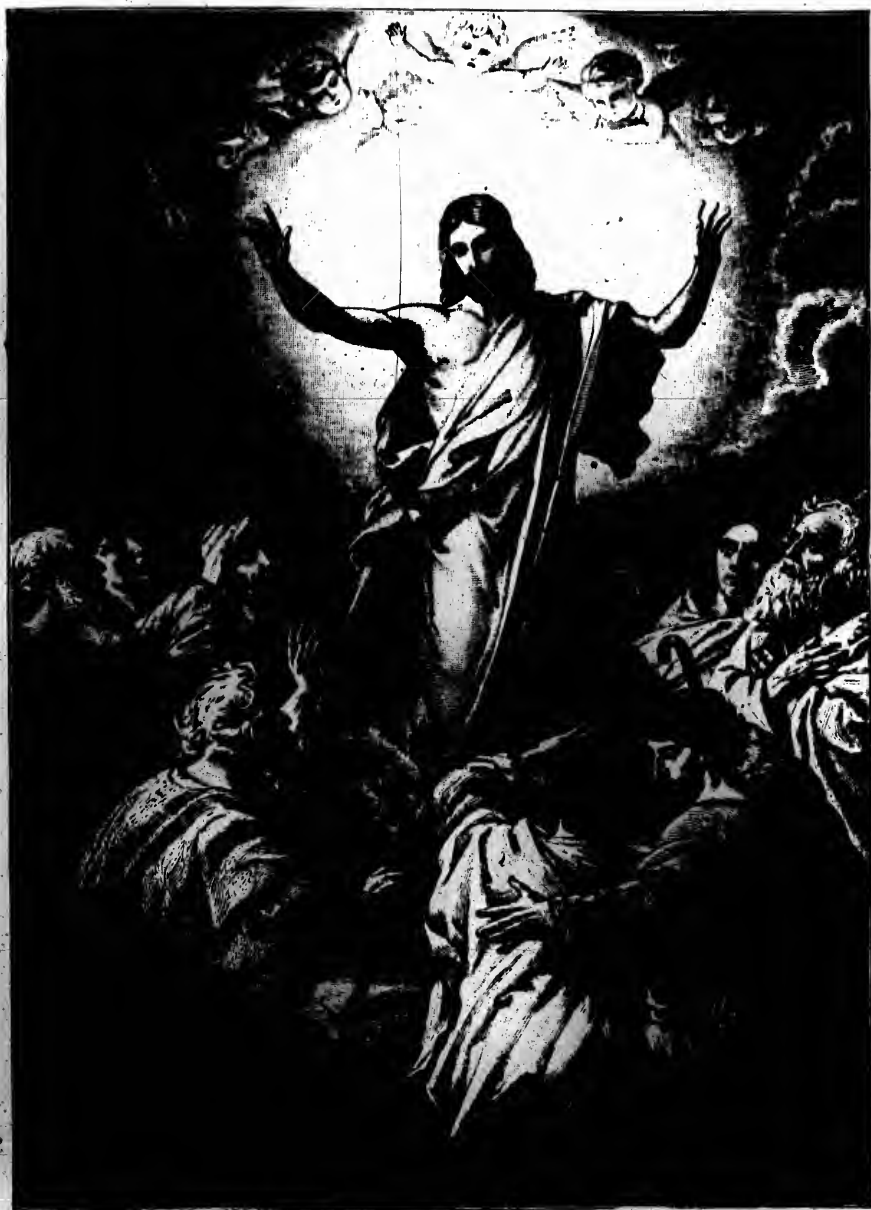
After instructing His disciples for many days in reference to the nature and character of His kingdom, and in regard to their duty in preaching the Gospel, finally, while in the act of blessing them, "He was parted from them and carried up into heaven."

Skeptics, to avoid the force of the resurrection as evidence of Christ's divinity and power, have denied its reality. Though admitting His death, burial and the open, vacant sepulcher, they have urged that Christ's disciples had stolen the body. But this theory has been exploded by the great revolution made in His disciples' conceptions as to the nature and character of the Messianic kingdom, and of Christ's mission, together with the enthusiasm and courage they manifested in the vindication of their faith, so that men like Peter, who immediately previous to Christ's resurrection had been

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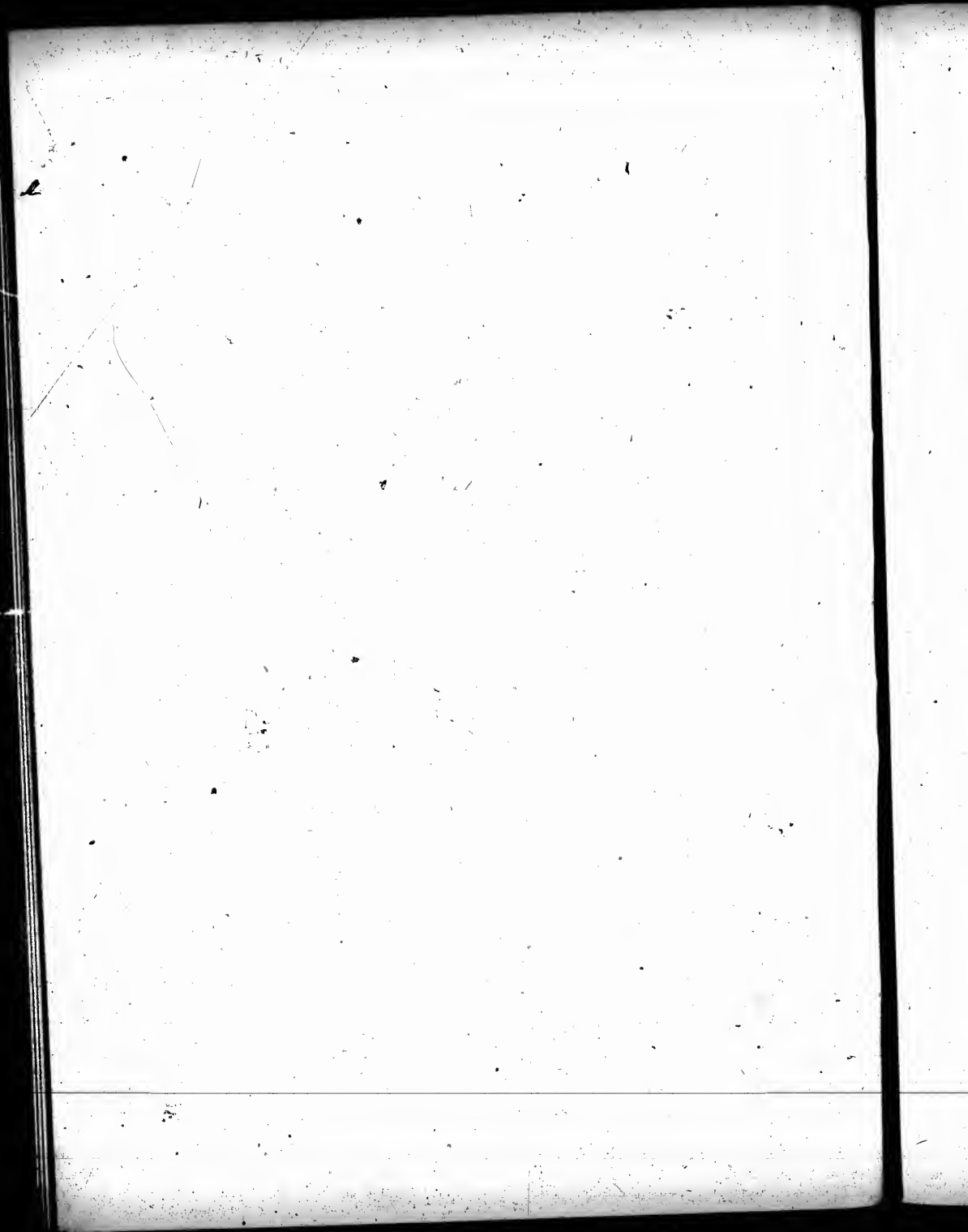


THE ASCENSION.



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cowards, were in defense of their faith in their risen and ascended Lord soon afterward inspired with the courage of a lion and the spirit of a martyr.

At the present day it is conceded by all who have studied the nature of men and the influence that is absolutely essential to inspire such enthusiasm, faith and martyrdom as were displayed by the disciples that these could not have been based on a known falsehood; and therefore the honesty and sincerity of Christ's apostles and immediate followers in the resurrection and ascension are conceded. In the light of the evidence it is admitted, even by skeptics, that if the visionary theory which has been advanced as an excuse for or justification of the faith and enthusiasm of Christ's disciples cannot be maintained, then the Christian theory becomes a conclusive, proven truth.

As we have already stated, the cross, resurrection and ascension were but integral and absolutely essential parts of the Messianic plan. The halo of glory that has shone forth from the cross of Christ for eighteen centuries as an expression of God's love and as a magnet to draw all men unto Him, could never have existed without the train of awful circumstances that began with the betrayal and crucifixion, and ended with the resurrection and ascension, and thus conclusively established the divine Sonship of Christ.

From the time of Christ's entrance upon His public mission to the date of His visible ascension, He declared to His disciples in the most positive terms that all things that had been written of Him by Moses in the Pentateuch, and by others in the Psalms and prophecies of the Old Testament, would be fulfilled. It was distinctly and specifically iterated and reiterated that He would be betrayed, scourged and put to death, but that the Holy One would not see corruption, but in three days would rise again, declaring Himself the resurrection and the life.

Christ had said many wonderful things during His life that His uneducated disciples did not at the time comprehend, but which subsequent events recalled and indelibly stamped upon their memories. For instance, on the morning of the third day, when Mary Magdalene with shouts of praise and rejoicing rushed across valleys and over mountains proclaiming the risen Lord, the great truth of the resurrection for the first time commenced to dawn upon His disciples. And even then they did not appreciate the nature and character of His kingdom and Messianic mission, for they afterward approached Him and said: "Lord wilt Thou at this time restore again the kingdom of Israel?"

After Christ, subsequent to the resurrection, had spent forty days in instructing His followers concerning their duty as His disciples and as witnesses to His life, death and resurrection, and had finally and visibly ascended to His Father, Peter and the other disciples appeared on the day of Pentecost, courageous and thoroughly revolutionized in their conviction, and stood in the presence of the cross and the open grave, and boldly preached Christ and the resurrection in defiance of those who had crucified Him. As a result of this preaching of facts that must have been largely of public note and record, over ten thousand persons were converted and became steadfast followers of Christ and members of His kingdom.

It was at such well-authenticated dates and under such notable historic circumstances that the Christian Church had its birth. In the light of the admitted facts the visionary theory cannot possibly be maintained on any known principle or precedent. Individuals have often suffered with hallucinations and have had visions of non-existing objective realities. But in the case before us, if the visionary theory be maintainable, we must believe that a body of men met together for a common purpose, and that each of them at the same time must have had a vision of their risen Lord, and at the same time must have received elaborate instructions, all of which



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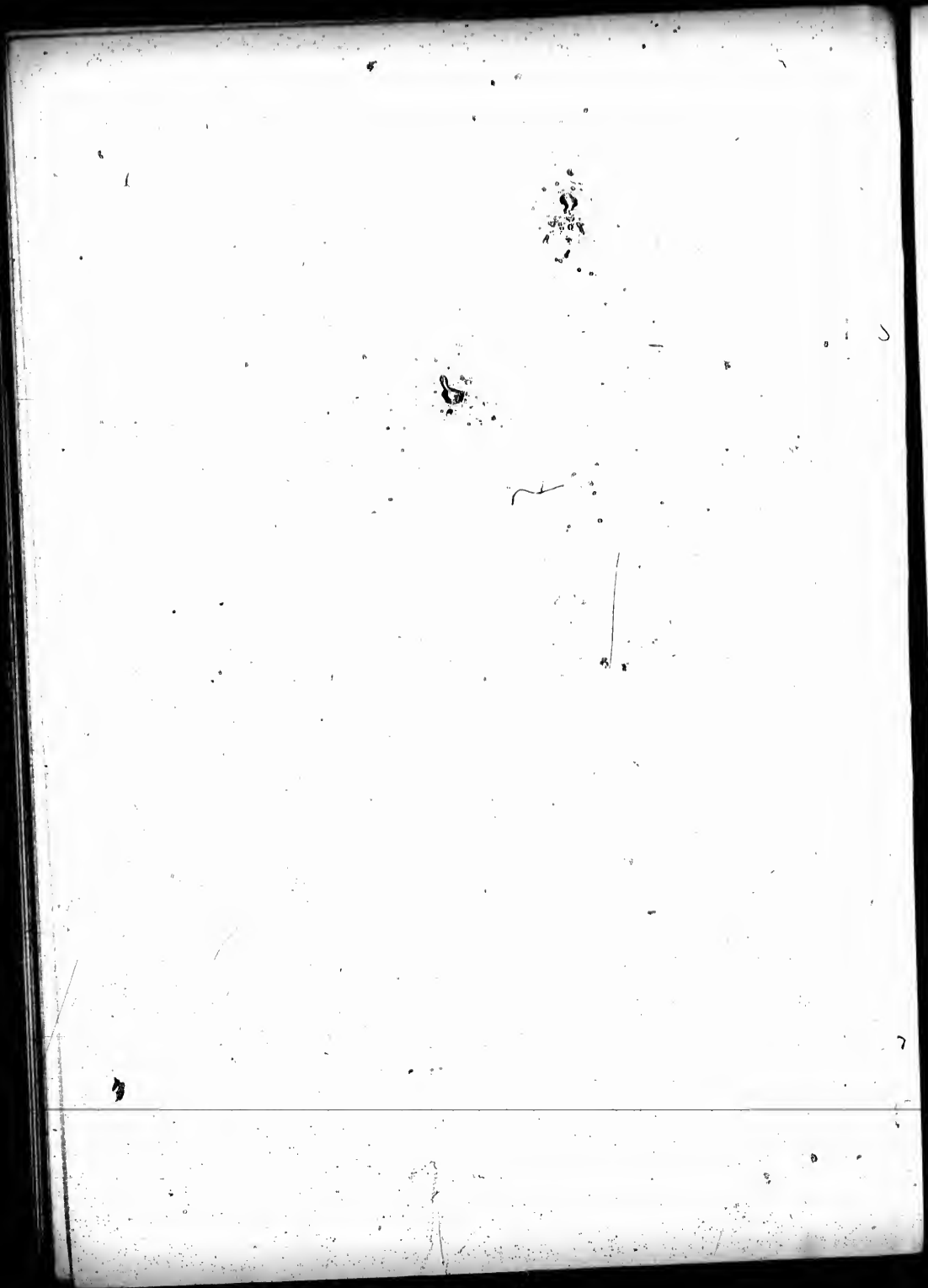
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were understood alike by each; on other occasions they had eaten and talked with Christ, and had been fairly instructed by Him as to the nature and character of His mission and kingdom and their duty as His disciples. Such a species of hallucination is without a precedent. Although individual lunatics have often mistaken visions for realities, such an occurrence among a number, who believed that they had each seen the same person, talked with and been instructed by Him, each understanding alike what had occurred, when it was all a visionary, subjective conception, is unknown and is absolutely beyond the range of possibilities.

In considering this question, the existence of the Christian Church, with its mighty influence, which has had a historic life from the day of Pentecost until now, and has been established and maintained on the basis of faith in the resurrection and the risen Lord, cannot be overestimated in its probative force as an actual reality in exploding the visionary theory. Especially is this true in view of the fact that the Messianic conception upon which it was constructed was new and wholly different in character from that which was at the time entertained among Christ's disciples; and the temporal-kingdom idea which was replaced very soon afterward by the entirely different conception of Christ's spiritual kingdom formed the bond of union prior to the crucifixion. His death on the cross forever exploded the old Messianic conception, and His disciples regarded their cause as forlorn and hopeless. As a society they were disbanded by the crucifixion. But immediately after the resurrection we find them again banded together with invincible courage and love in the prosecution of one common cause and purpose. Within a few weeks something wonderful had happened, something which to the disciples changed the entire view and aspect of Christ's kingdom and mission; something happened on the morning of the third day that forever changed their plans, hopes and aspirations; "something took place which changed this earth, the whole aspect of life and death to them;

something occurred which turned mourning into joy, despair into courage, darkness into day. All things became new to them—over hillside and valley, along the way to Emmaus, over the beach of Galilee, and the slopes of Olivet, a new, unearthly light was shed and the earth lay before them transfigured with a new hope."

To insist that the miraculous change and the establishment of the visible Christian Church in its conquest and triumph for good has been the result of a visionary, wild conception of Christ's disciples, which they all saw and understood alike, is to invite our faith and credulity in a miracle far greater than the actual existence of the resurrection as a sacred reality.

From the day of Pentecost the progress of the Christian Church has been onward and upward, and its influence has been deepened and widened in its operations. Man, by the aid of science and inventive genius, has accomplished within this century more that is tributary to his necessities and happiness, and more that has added grace, glory and luster to civilization than was achieved in all the generations of the past.

This progress and achievement have been exclusively the work of nations that have embraced and been dominated by the Christian civilization; and what is still more important, this advancement has been proportioned to the domination of Christian principles. The Sabbath school, the Young Men's Christian Association, the various Church aid and auxiliary societies—potent agencies in advancing Christianity—have been the work of the nineteenth century.

Within this century there have been organized more than a hundred orders, such as the Odd Fellows, the Knights of Pythias, etc., all of which impose upon members the most solemn obligations to work for man's elevation and happiness. Yes, the chief cornerstone and the gilded arch of each of these orders have been based upon the Christian commandment: "Love thy neighbor as thyself."

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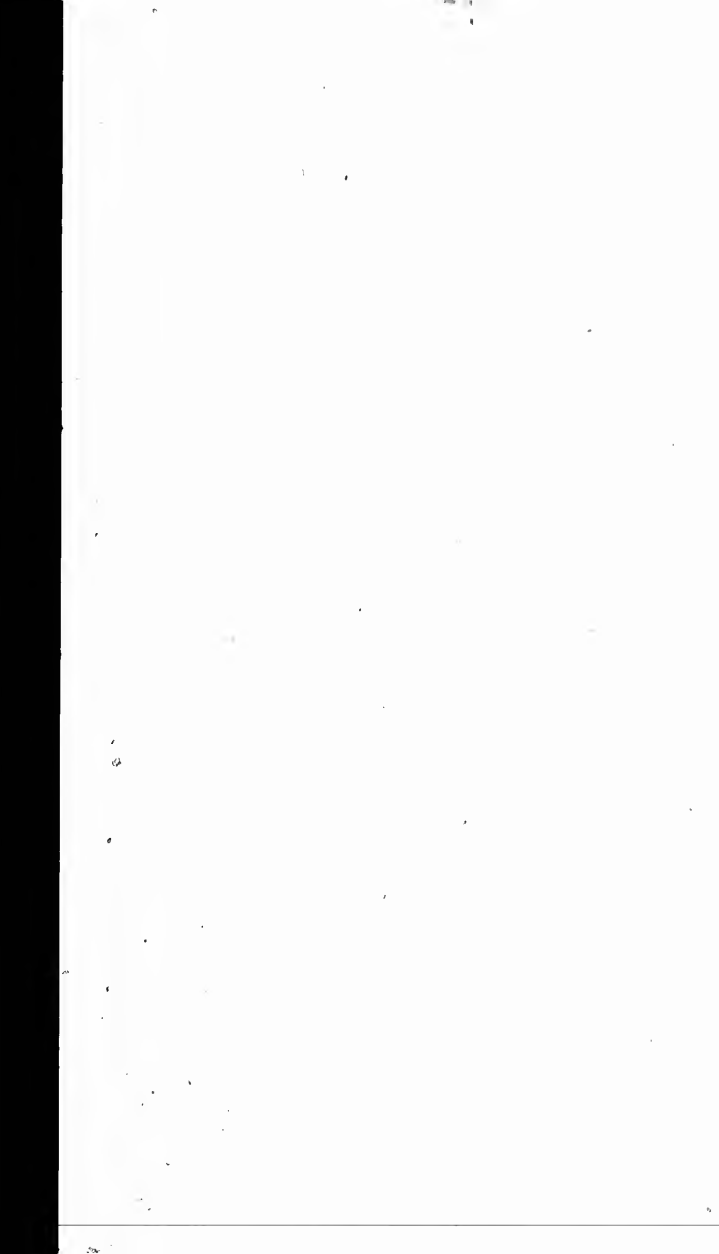
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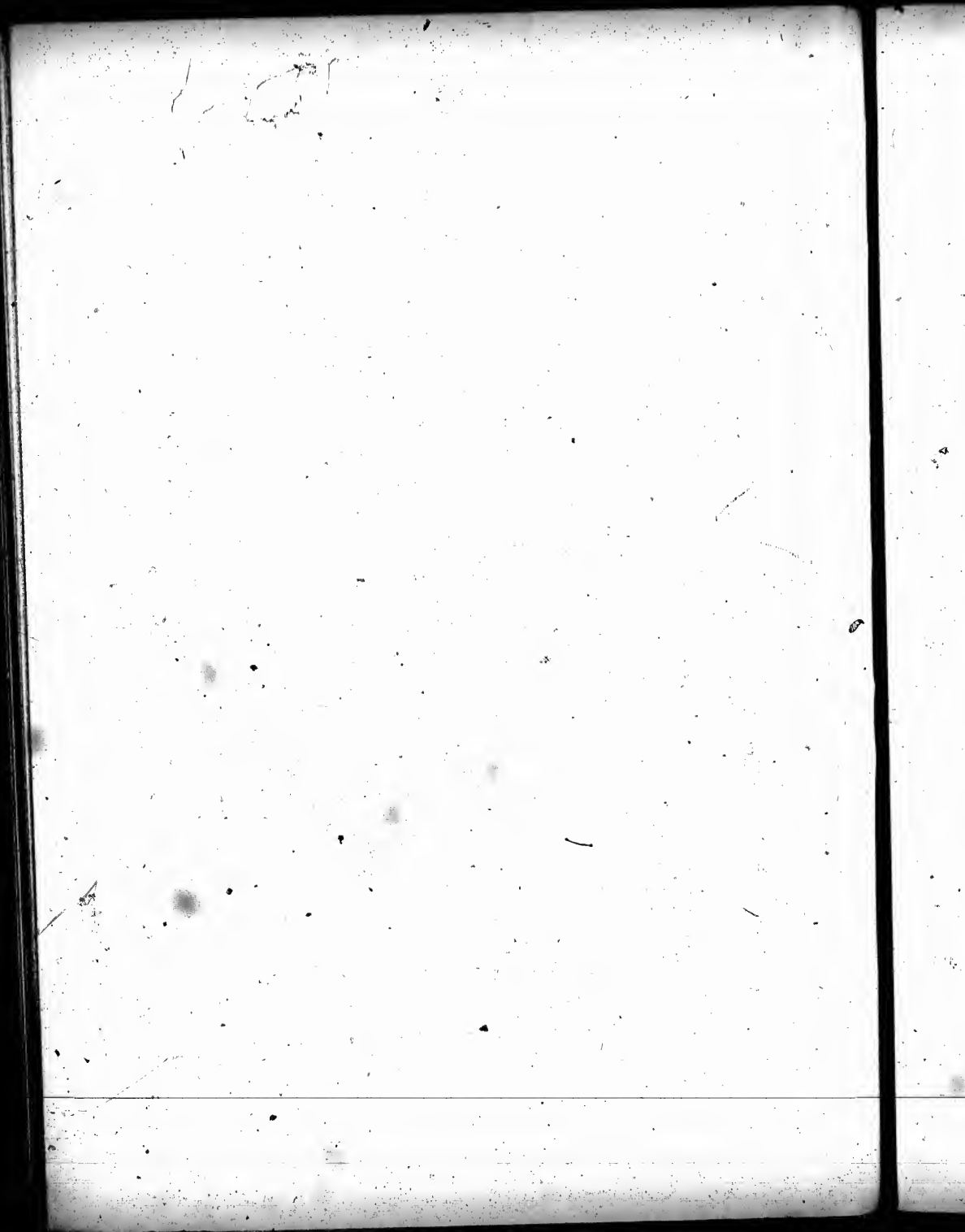
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THE FLIGHT INTO EGYPT.





And through the influences of these orders and other semi-Christian as well as Christian agencies, the world is rapidly improving, and man's desire to attain to a higher and a nobler life, and to observe the sacred duties that have been enjoined upon him to love his neighbor as himself, have been intensified.

In all heathen and gentile nations man has maintained the great inferiority of woman as a fact not to be questioned. Aristotle, for instance, thought of her as occupying a position intermediate between freemen and slaves. "Both women and slaves may be good," he said, "though perhaps of them the one is less good and the other wholly bad." But since the night the star pointed to Bethlehem's manger, and the angel sang of the birth of a Saviour born of woman, the misconception that had for centuries degraded womanhood and motherhood has been exploded, and the mountain-peaked error forever doomed. To-day in every land, in proportion as Christianity prevails, the appreciation and honor that is paid to woman everywhere increases and intensifies. And through the elevating effects of Christianity, woman's noble and untold influence for good is everywhere felt, realized and properly appreciated. In the Church and Sabbath school, in women's aid and missionary societies, in hospitals, moral, benevolent and philanthropic institutions, at the bedsides of the sick, in the homes of the poor and the needy, and wherever suffering humanity can be found, sympathizing woman can be met with; and she is conceded to be the finishing touch, the lily work of God's creation.

As the beautiful, budding flower unfolds its tints to the golden rays of the morning sun with kisses of love, contributing to the beauty and attractiveness of God's vast creation, so the gentle, wooing, purifying influence of noble woman is contributing to the advancement of Christianity, the elevation of man and the happiness of the world.

The many agencies that are at work in the interests of Christianity have developed during this generation a greater missionary

spirit than had ever been inspired during all of the preceding centuries. Through this missionary spirit a greater number of Bibles have been printed and distributed, and more literature presenting the evidences of the divine origin of Christianity and the divinely attractive life of Christ, than in all the past ages.

The press has accomplished more in advancing Christianity during the last twenty-five years than during all of its previous existence. If the trend of Christian civilization can be relied upon, it is clear that the day is not far in advance when such papers as the New York *Herald*, *World*, *Tribune*, *Sun*, and other great dailies will become fearless agencies in advancing and pushing forward Christ's teachings and kingdom.

There is no event in the future history of Christianity that should be looked forward to with greater anticipation than the day when the secular press shall fully realize that it is a part of its great mission to energetically and systematically advocate and press Christ's claims and kingdom, as there is no secular agency more effectual in operating upon, molding and shaping the civilization of man than this instrumentality might become.

In the history of the Christian Church, events, like the pendulum of the clock, have swung backward and forward, while the index upon the dial has recorded the progress. The horizon of the Christian world has widened, deepened and expanded. The character of Christ and His teachings has gradually grown in beauty and attractiveness, and Christianity is now appropriating every civilizing agency known to man in directly or indirectly advocating and advancing its claims.

It is to-day a conceded fact that such noted skeptics as Ingersoll, Adler and others are daily writing and proclaiming Christ's teachings and the glad tidings of peace, love, and charity He came on earth to bring. The many eloquent and lofty proclamations of man's duty toward man that are being announced by these eminent skeptics were

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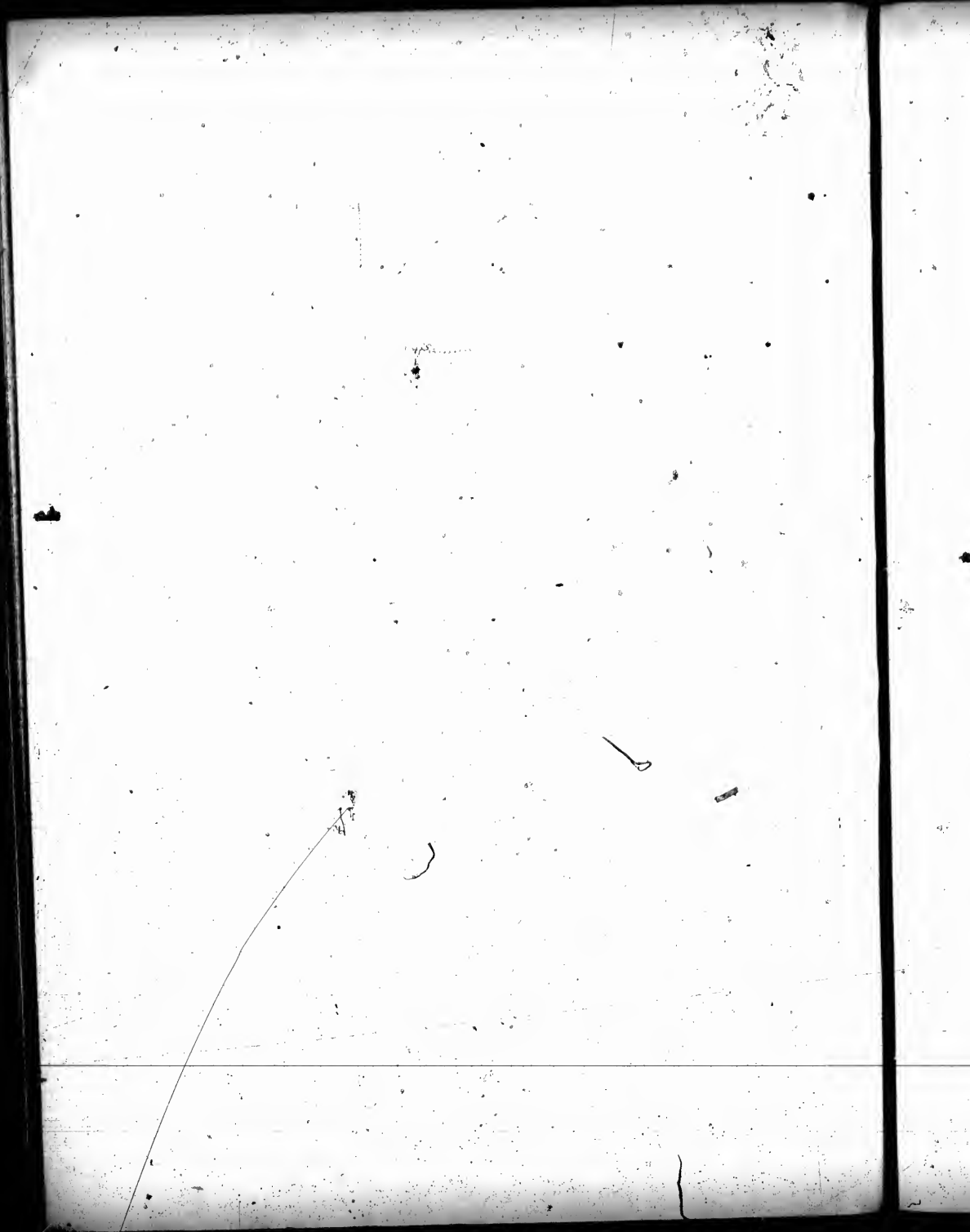
DAUGHTER, THY FAITH HATH MADE THEE WHOLE.



DISCIPLES: THY FAITH HATH MADE THEE WHOLE.

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never heard of or taught prior to the appearance of the great Galilean teacher. Since His appearance no man has ever added anything to or improved upon the simplicity, sublimity and divine attractiveness of His teachings. These skeptics do not always give credit to this great instructor as the author of many of their beautiful theories and charming announcements, yet it is a fact that they are preaching Christ's teachings of peace and love.

Dr. Drummond contends that even the ethical forces of nature are at work hand in hand with Christianity as a mighty factor in this onward progress in evangelizing and Christianizing the world. He says:

"Evolution is less a doctrine than a light; it is a light revealing in the chaos of the past a perfect and growing order, giving meaning even to the confusions of the present, discovering through all the deviousness around us the paths of progress, and flashing its rays already upon a common goal.

"Men begin to see an undeviating, ethical purpose in this material world, a tide that from eternity has never turned, making for perfectness. In that vast progression of nature, that vision of all things from the first of time, moving from low to high, from incompleteness to completeness, from imperfection to perfection, the moral nature recognizes in all its height and depth the eternal claim upon itself. Holiness, perfection, love,—these have always been required of man. But never before on the natural plain have they been proclaimed by voices so commanding, or enforced by sanction so great and rational.

"Up to this point no word has been spoken to reconcile Christianity with evolution, or evolution with Christianity. And why? Because the two are one. What is evolution? A method of Christianity. What is the object? To make more perfect living beings. Through what does evolution work? Through love. Evolution and Christianity have the same author, the same end, the

same spirit. There is no rivalry between the two processes. Only by shutting its eyes can science evade the discovery of the roots of Christianity in every province that it enters. And when it does discover them, only by disfiguring words can it succeed in disowning the relationship. There is nothing unscientific in accepting that relationship; there is much that is unscientific in dishonoring it."

The divinely attractive life, character and teachings of Jesus Christ and the heaven that has emanated from them have by their energizing force entered into and are molding, shaping and directing every civilizing interest and movement of this progressive generation. The period is not far distant when Christianity shall have evangelized all of the nations and kingdoms of this world. The many mightily effective agencies and instrumentalities that it has created, utilized and appropriated cannot fail to ultimately achieve the glorious result promised.

St. John, in his apocalyptic vision, saw the Christian Church triumphant in the full realization of the conquest of the world, and he beheld a new heaven and a new earth. Again he heard the voices of many angels, in number that no man could count, around the great white throne, singing with a loud voice: "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

Again, in another vision this inspired prophet "Beheld, and, lo! a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood

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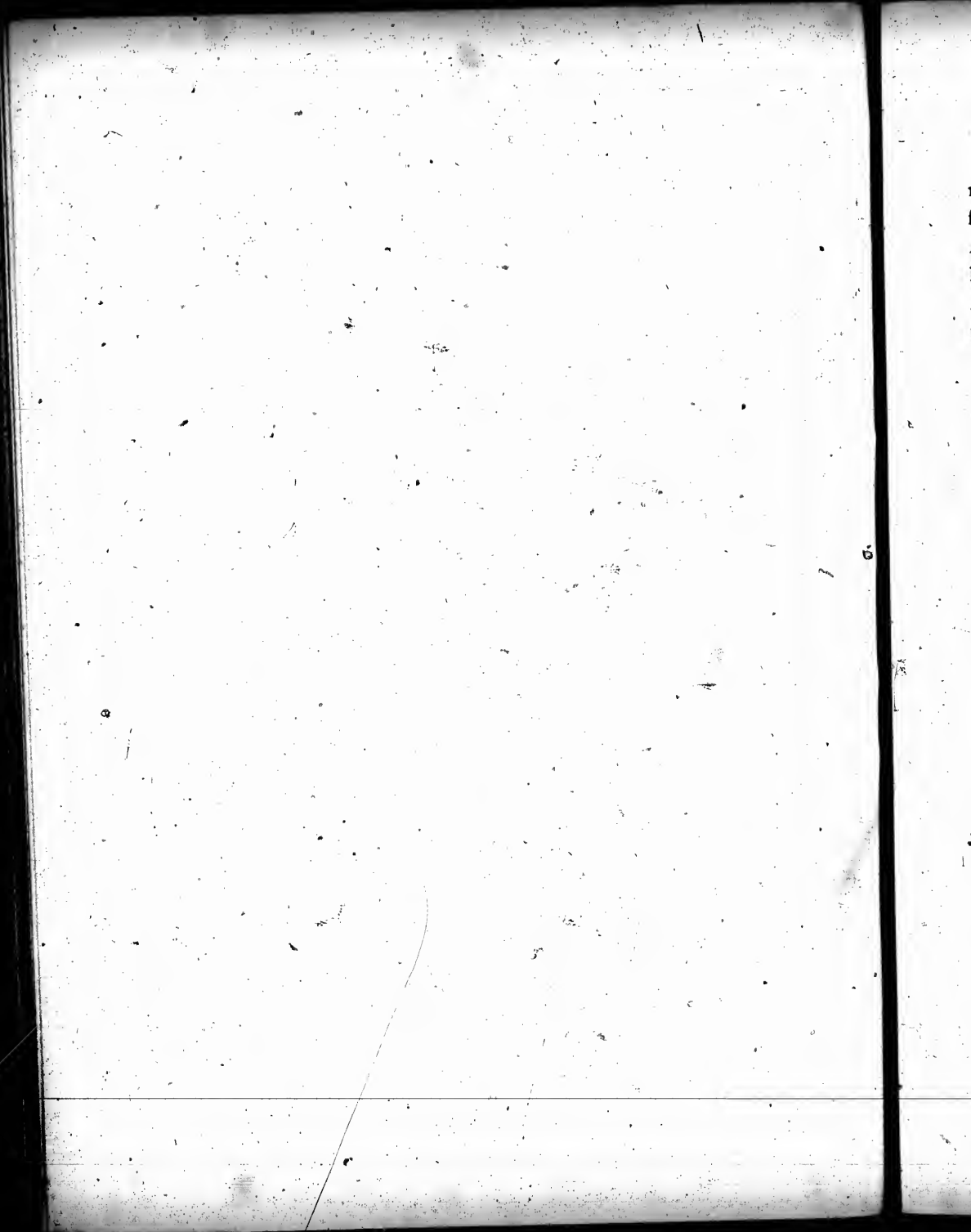


THE TRANSFIGURATION.



THE TRANSFIGURATION





round about the throne, and about the elders, and the four beasts, fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God forever and ever, Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes, and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

CHAPTER X.


THE EVIDENCE OF AN OBJECTIVE REVELATION RESULTING IN THE
CONVERSION OF ST. PAUL, BY LORD LYTTTELTON,
ONE OF THE GREATEST LAWYERS AND
JURISTS THAT ADORNED THE
ENGLISH BENCH.



It is stated by Rev. T. T. Biddolph, that Lord Lyttelton and his friend, Gilbert West, Esq., both men of acknowledged talents, had imbibed the principles of Infidelity from a superficial view of the Scriptures. Fully persuaded that the Bible was an imposture, they were determined to expose the cheat. Lord Lyttelton chose the Conversion of Paul, and Mr. West the Resurrection of Christ for the subject of hostile criticism. Both sat down to their respective tasks full of prejudice; but the result of their separate attempts was, that they were both converted by their efforts to overthrow the truth of Christianity. They came together, not as they expected, to exult over an imposture exposed to ridicule, but to lament over their own folly, and to felicitate each other on their joint conviction that the Bible was the word of God. Their able inquiries have furnished two of the most valuable treatises in favor of revelation, one entitled "Observations on the Conversion of St. Paul," and the other "Observations on the Resurrection of Christ."

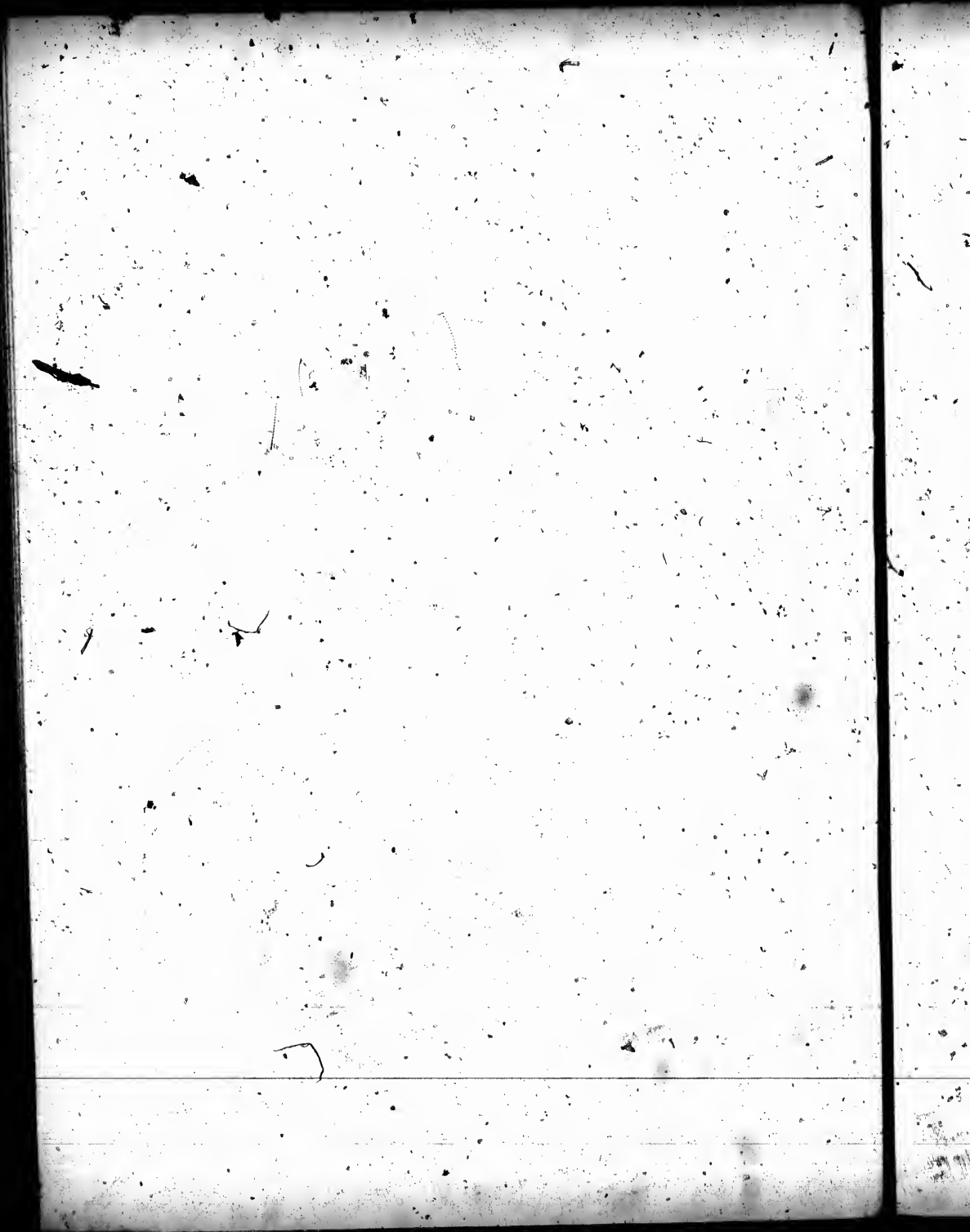
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Shew Me
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O Lord teach
me thy paths.

Ps. xlv. 4.



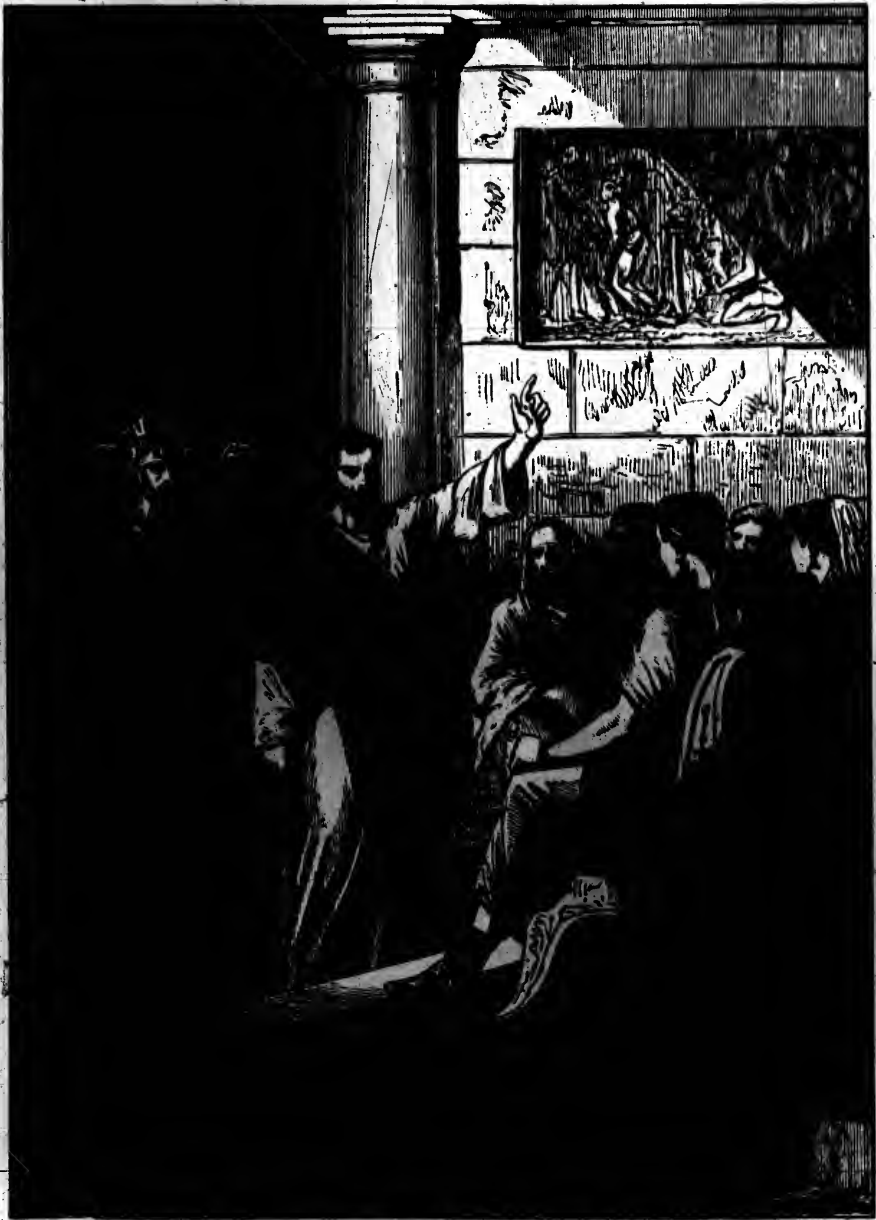
Sir:—In a late conversation we had upon the subject of the Christian religion, I told you, that besides all the proofs of it which may be drawn from the prophecies of the Old Testament, from the necessary connection it has with the whole system of the Jewish religion, from the miracles of Christ, and from the evidence given of His resurrection by all the other apostles, I thought the conversion and the apostleship of St. Paul alone, duly considered, was of itself a demonstration sufficient to prove Christianity to be a divine revelation.

As you seemed to think that so compendious a proof might be of use to convince those unbelievers that will not attend to a longer series of arguments, I have thrown together the reasons upon which I support that proposition.

In the twenty-sixth chapter of the Acts of the Apostles, written by a cotemporary author, and a companion of St. Paul in preaching the Gospel (as appears by the book itself, chap. 20: 6, 13, 14. chap. 27: 1, etc.), St. Paul is said to have given, himself, this account of his conversion and preaching, to king Agrippa and Festus the Roman governor. "My manner of life from my youth, which was, at the first, among mine own nation at Jerusalem, know all the Jews, which knew me from the beginning, (if they would testify) that after the strictest sect of our religion, I lived a Pharisee. And now I stand and am judged for the hope of the promise made by God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come; for which hope's sake king Agrippa, I am accused by the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem, and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly

mad against them, I persecuted them even unto strange cities. Whereupon, as I went to Damascus with authority and commission from the chief priests, at mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun shining round about me, and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou Me? It is hard for thee to kick against pricks. And I said, who art thou, Lord? And He said, I am Jesus whom thou persecutest. But rise, stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister, and a witness both of those things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people and from the Gentiles unto whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in Me. Whereupon, O king Agrippa, I was not disobedient to the heavenly vision: but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the Temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which Moses and the prophets did say should come: That Christ should suffer, and that He should be the first that should rise from the dead, and should show light to the people, and to the Gentiles. And as he thus spake for himself, Festus said with a loud voice, Paul thou art beside thyself: much learning doth make thee mad. But he said, I am not mad, most noble Festus, but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely; for I am persuaded that none of these things are

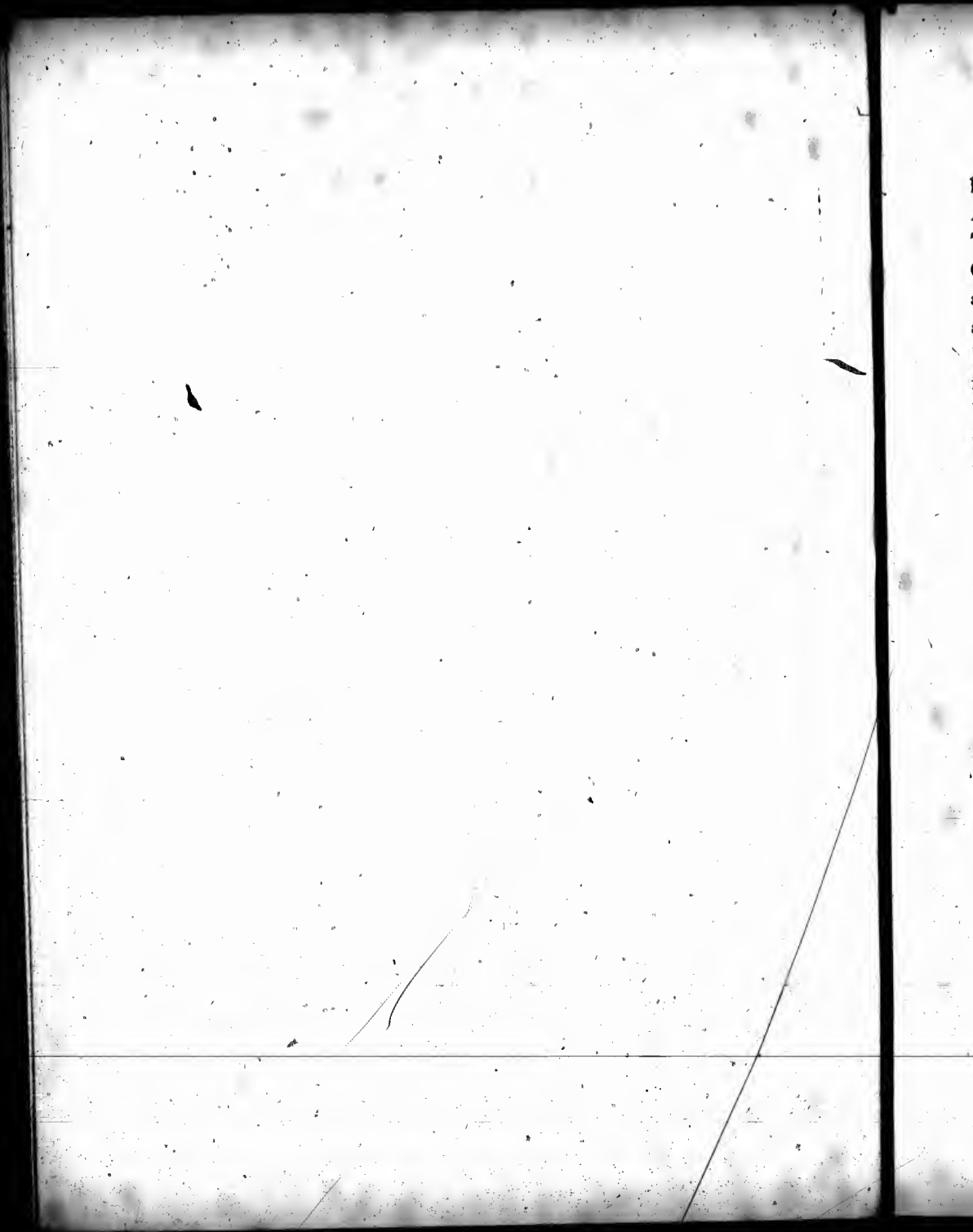
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PAUL'S DEFENSE



hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds." In another chapter of the same book, he gives in substance the same account to the Jews, adding these further particulars: "And I said, what shall I do, Lord? And the Lord said unto me, arise and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man, according to the law, having a good report of all the Jews that dwelt there, came unto me, and stood, and said unto me, brother Saul, receive thy sight: and the same hour I looked upon him. And he said, the God of our fathers hath chosen thee, that thou shouldst know His will, and see that just One, and shouldst hear the voice of His mouth. For thou shalt be His witness unto all men, of what thou hast seen and heard. And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts, 22: 10-16.

In the ninth chapter of the same book, the author of it relates the same story with some other circumstances not mentioned in these accounts; as, that Saul in a vision saw Ananias before he came to him, coming in, and putting his hand on him, that he might receive his sight. And that when Ananias had spoken to him, immediately there fell from his eyes as it had been scales. Acts, 9: 12, 18.

And agreeably to all these accounts, St. Paul thus speaks of himself in the epistles he wrote to the several churches he planted; the authenticity of which cannot be doubted without overturning all rules by which the authority and genuineness of any writings can be proved or confirmed.

To the Galatians he says, "I certify you, brethren, that the Gospel which was preached by me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the Church of God, and wasted it; and profited in the Jews' religion above many of mine equals in my own nation, being more exceedingly zealous of the tradition of my fathers. But when it pleased God, who separated me from my mother's womb, and called me by His grace to reveal His Son in me, that I might preach Him among the heathen, immediately I conferred not with flesh and blood," etc. Gal. 1: 11-16.

To the Philippians he says, "If any other man thinketh that he hath whereof he might trust in the flesh, I note: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews. As touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." Phil. 3: 4-8.

And in his epistle to Timothy he writes thus: "I thank Jesus Christ our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry, who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief." 1 Tim. 1: 12, 13.

In other epistles he calls himself "*an apostle by the will of God, by the commandment of God our Saviour, and Lord Jesus Christ; and an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead.*" 2 Cor. 1: 1; Col. 1: 1; 1 Tim. 1: 1; Gal. 1: 1. All which implies some miraculous call that made him an apostle. And to the Corinthians

after enumerating many appearances of Jesus after His resurrection, "and last of all He was seen of me also, as of one born out of due time." 1 Cor. 15: 8.

Now, it must of necessity be, that the person attesting these things of himself, and of whom they are related in so authentic a manner, either was an IMPOSTOR, who said what he knew to be false, with an intent to deceive; or he was an ENTHUSIAST, who, by the force of an over-heated imagination, imposed on himself; or he was DECEIVED by the fraud of others, and all that he said must be imputed to the power of that deceit; or what he declared to have been the cause of his conversion, and to have happened in consequence of it, did all REALLY HAPPEN; and, therefore, the Christian religion is a divine revelation.

I. PAUL NOT AN IMPOSTOR.

Now, that he was not an impostor, who said what he knew to be false, with an intent to deceive, I shall endeavor to prove, by showing that he could have no rational *motives* to undertake such an imposture, nor could have possibly carried it on with any *success* by the means we know he employed.

First, then, the INDUCEMENT to such an imposture must have been one of these two: either the hope of *advancing himself* by it in his temporal interest, credit, or power; or the *gratification of some of his passions* under the authority of it, and by the means it afforded.

Now, these were the circumstances in which St. Paul declared his conversion to the faith of Christ Jesus: that Jesus who called Himself the Messiah, and Son of God—notwithstanding the innocence and holiness of His life; notwithstanding the miracles by which He attested His mission—had been crucified by the Jews as an impostor and blasphemer, which crucifixion not only must, humanly speaking, have intimidated others from following Him, or espousing His

doctrines, but served to confirm the Jews in their opinion that He could not be their promised Messiah, who, according to all their prejudices, was not to suffer in any manner, but to reign triumphant forever here upon earth. His apostles, indeed, though at first they appeared to be terrified by the death of their Master, and disappointed in all their hopes, yet had surprisingly recovered their spirits again, and publicly taught in His name, declaring Him to be risen from the



RETURN OF THE PRODIGAL SON.

grave, and confirming that miracle by many they worked, or pretended to work, themselves. But the chief priests and rulers among the Jews were so far from being converted, either by their words or their works, that they had began a severe persecution against them, put some to death, imprisoned others, and were going on with implacable rage against the whole sect. In all these severities St.

Paul concurred, being himself a Pharisee, *bred up at the feet of Gamaliel*, Acts, 7: 9; 22, 23, one of the chief of that sect. Nor was he content, in the heat of his zeal, with persecuting the Christians who were at Jerusalem, but *breathing out threatening and slaughter against the disciples of the Lord, went unto the high priest and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound to Jerusalem.* Acts, 9: 1, 2. His request was complied with, *and he went to Damascus with authority and commission from the high priest.* Acts, 26: 12. At this instant of time, and under these circumstances, did he become a disciple of Christ. What could be his motive to take such a part? Was it the hope of increasing his wealth? The certain consequence of his taking that part was not only the loss of all that he had, but of all hopes of acquiring more. Those whom he left were the disposers of wealth, of dignity, of power, in Judea; those whom he went to, were indigent men, oppressed and kept down from all means of improving their fortunes. They, among them, who had more than the rest, shared what they had with their brethren; but with this assistance the whole community was hardly supplied with the necessaries of life. And even in churches he afterwards planted himself, which were much more wealthy than that of Jerusalem, so far was St. Paul from availing himself of their charity, or the veneration they had for him, in order to draw that wealth to himself, that he often refused to take any part of it for the necessaries of life.

Thus he tells the Corinthians: "Even unto this present hour we both hunger and thirst; and are naked, and are buffeted, and have no certain dwelling-place, and labor, working with our own hands." 1 Cor. 4: 11.

In another epistle he writes to them, "Behold the third time I am ready to come to you, and I will not be burthensome to you, for I seek not yours, but you; for the children ought

not to lay up for the parents, but the parents for the children." 2 Cor. 12: 14.

To the Thessalonians he says, "As we were allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, nor a cloak of covetousness; God is witness; nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. For ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable to any of you, we preached unto you the Gospel of God." And again in another letter to them he repeats the same testimony of his disinterestedness: "Neither did we eat any man's bread for naught, but wrought with labor and travail day and night, that we might not be chargeable to any of you." 2 Thess. 3: 8. And when he took his farewell of the Church of Ephesus, to whom he foretold that they should see him no more, he gives this testimony of himself, and appeals to them for the truth of it: "I have coveted no man's silver, or gold, or apparel. Yea, you yourselves know, that these hands have ministered unto my necessities, and to them that were with me." Acts, 20: 33, 34. It is then evident, both from the state of the church, when St. Paul first came into it, and from his behavior afterwards, that he had no thoughts of increasing his wealth by becoming a Christian; whereas, by continuing to be their enemy, he had almost certain hopes of making his fortune by the favor of those who were at the head of the Jewish state, to whom nothing could more recommend him than the zeal that he showed in that persecution. As to credit or reputation, that too lay all on the side he forsook. The sect he embraced was under the greatest and most universal contempt of any then in the world. The chiefs and leaders of it were men of the lowest birth, education, and rank. They had no one advantage of parts, or learning, or other human endowments to recommend them. The doctrines they taught

were contrary to those which they who were accounted the wisest and most knowing of their nation professed. The wonderful works that they did were either imputed to magic or imposture. The very Author and Head of their faith had been condemned as a criminal, and died on the cross between two thieves. Could the disciple of Gamaliel think he should gain any credit or reputation by becoming a teacher in a college of fishermen? Could he flatter himself that either in or out of Judea the doctrines he taught could do him any honor? No; he knew very well that the preaching Christ crucified *was a stumbling-block to the Jews, and to the Greeks foolishness.* 1 Cor. i: 23. He afterwards found by experience, that in all parts of the world, contempt was the portion of whoever engaged in preaching a mystery so unpalatable to the world to all its passions and pleasures, and so irreconcilable to the pride of human reason. *We are made* (says he to the Corinthians), *as the filth of the world, the off-scouring of all things unto this day.* 2 Cor. 4: 13. Yet he went on as zealously as he set out, and *was not ashamed of the Gospel of Christ.* Certainly then, the desire of glory, the ambition of *making to himself a great name*, was not his motive to embrace Christianity. Was it then the love of power? Power! over whom? over a flock of sheep driven to the slaughter, whose Shepherd Himself had been murdered a little before! All he could hope from that power was to be marked out in a particular manner for the same knife which he had seen so bloodily drawn against them. Could he expect more mercy from the chief priests and the rulers than they had shown to Jesus Himself? Would not their anger be probably fiercer against the deserter and betrayer of their cause, than against any other of the apostles? Was power over so mean and despised a set of men worth encountering so much danger? But still it may be said, there are some natures so fond of power that they will court it at any risk, and be pleased with it even over the meanest. Let us see then what power St. Paul assumed over the Christians. Did he

pretend to any superiority over the other apostles? No; he declared himself *the least of them*, and *less than the least of all saints*. Ephes. 3: 8, 1 Cor. 15: 9. Even in the churches he planted himself, he never pretended to any primacy or power above the other apostles; nor would he be regarded any otherwise by them, than as the instrument to them of the grace of God, and preacher of the Gospel, not as the head of a sect. To the Corinthians he writes in these words: "Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?" 1 Cor. 1: 12, 13. And in another place, "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" 1 Cor. 3: 5. "For we preach not ourselves, but Christ Jesus the Lord, and ourselves *your servants* for Jesus' sake." 2 Cor. 4: 5.

All the authority he exercised over them was purely of a spiritual nature, tending to their instruction and edification, without any mixture of that civil dominion in which alone an impostor can find his account. Such was the dominion acquired and exercised through the pretence of divine inspiration, by many ancient legislators, by Minos, Rhadamanthus, Triptolemus, Lycurgus, Numa, Zaleucus, Zoroaster, Xamolxis; nay, even by Pythagoras, who joined legislation to his philosophy, and, like the others, pretended to miracles and revelations from God, to give a more venerable sanction to the laws he prescribed. Such, in latter times, was attained by Odin among the Goths, by Mohammed among the Arabians, by Mango Copac among the Peruvians, by the Sofi family among the Persians, and that of the Xeriffs among the Moors. To such a dominion did also aspire the many false Messiahs among the Jews. In short, a spiritual authority was only desired as a foundation for temporal power, or as the support of it, by all these pretenders to divine inspiration, and others whom history mentions in different

ages and countries to have used the same arts. But St. Paul innovated nothing in government or civil affairs; he meddled not with legislation; he formed no commonwealths; he raised no seditions; he affected no temporal power. Obedience to their rulers (Romans, 13) was the doctrine he taught to the churches he planted; and what he taught he practiced himself: nor did he use any of those soothing arts by which ambitious and cunning men recommend



AQUILLA AND PRISCILLA LISTENING TO THE TEACHING OF

themselves to the favor of those whom they endeavor to subject to their power. Whatever was wrong in the disciples under his care he freely reprov'd, as if he became a teacher from God, of which numberless instances are to be found in all his epistles. And he was as careful of them when he had left them, as while he resided among them, which an impostor would hardly have been, whose ends were centered all in himself. This is the manner in which he writes to the Philippians: "Wherefore, my beloved, as ye have always obeyed, not in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." Phil. 2: 12. And a little after he adds the cause why he interested himself so much in their conduct, "That ye may be blameless and harmless, the sons of God

in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all." Phil. 2: 15-17. Are those the words of an impostor, desiring nothing but temporal power? No; they are evidently written by one who looked beyond the bounds of this life. But it may be said that he affected at least an absolute spiritual power over the churches he formed. I answer, *he preached Christ Jesus, and not himself*: Christ was the *head*, he only the *minister*; and for such only he gave himself to them. He called those who assisted him in preaching the Gospel, his *fellow laborers* and *fellow servants*.

So far was he from taking any advantage of a higher education, superior learning, and more use of the world, to claim to himself any supremacy above the other apostles, that he made light of all these attainments, and declared *that he came not with excellency of speech, or of wisdom, but determined to know nothing among those he converted save Jesus Christ and Him crucified*. And the reason he gave for it was, *that their faith should not stand in the wisdom of men, but in the power of God*. 1 Cor. 2: 1, 2-5. Now this conduct put him quite on a level with the other apostles, who knew Jesus Christ as well as he, and had the power of God going along with their preaching in any degree of virtue and grace. But an impostor, whose aim had been power, would have acted a contrary part; he would have availed himself of all those advantages, he would have extolled them as high as possible, he would have set up himself by virtue of them as head of that sect to which he acceded, or at least of the proselytes made by himself. This is no more than what was done by every philosopher who formed a school; much more was it natural in one who propagated a new religion.

We see that the Bishops of Rome have claimed to themselves a primacy, or rather a monarchy over the whole Christian Church. If St. Paul had been actuated by the same lust of dominion, it was much easier for him to have succeeded in such an attempt. It was much easier to make himself head of a few poor mechanics and fishermen, whose superior he had always been in the eyes of the world, than for the bishops of Rome to reduce those of Ravenna or Milan, and other great metropolitans, to their obedience. Besides the opposition they met with from such potent antagonists, they were obliged to support their pretensions in direct contradiction to those very Scriptures which they were forced to ground them upon, and to the indisputable practice of the whole Christian Church for many centuries. These were such difficulties as required the utmost abilities and skill to surmount. But the first preachers of the Gospel had easier means to corrupt a faith not yet fully known, and which in many places could only be known by what they severally published themselves. It was necessary, indeed, while they continued together, and taught the same people, that they should agree, otherwise the credit of their sect would have been overthrown; but when they separated, and formed different churches in distant countries, the same necessity no longer remained.

It was in the power of St. Paul to model most of the churches he formed, so as to favor his own ambition; for he preached the Gospel in parts of the world where no other apostles had been, *where Christ was not named* till he brought the knowledge of Him, avoiding *to build upon another man's foundation*. Rom. 15: 20. Now had he been an impostor, would he have confined himself to just the same Gospel as was delivered by the other apostles, where he had such a latitude to preach what he pleased without contradiction? Would he not have twisted and warped the doctrines of Christ to his own ends, to the particular use and expediency of his own followers, and to the peculiar support and increase of his own power? That

this was not done by St. Paul, or by any other of the apostles in so many various parts of the world as they traveled into, and in churches absolutely under their own direction; that the Gospel preached by them all should be one and the same, the doctrines agreeing in every particular, without any one of them attributing more to himself than he did to the others, or establishing anything even in point of order or discipline different from the rest, or more advantageous to his own interest, credit or power, is a most strong and convincing proof of their not being impostors, but acting entirely by divine inspiration.

If any one imagines that he sees any difference between the doctrines of St. James and St. Paul concerning justification by faith or by works, let him read Mr. Locke's excellent comment upon the epistles of the latter; or let him only consider these words in the first Epistle to the Corinthians, chap. 9: 27. "*But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast away.*"

If St. Paul had believed or taught that faith without works was sufficient to save a disciple of Christ, to what purpose did he *keep under his body*, since his salvation was not to depend upon *that* being subjected to the power of his reason, but merely upon the *faith* he professed? His *faith* was firm, and so strongly founded upon the most certain conviction, that he had no reason to doubt its continuance; how could he then think it possible, that while he retained that *saving faith*, he might nevertheless *be a cast away*? Or if he had supposed that his *election* and *calling* was of such a nature, as that it irresistibly impelled him to good, and restrained him from evil, how could he express any fear, lest the lusts of his body should prevent his salvation? Can such an apprehension be made to agree with the notion of absolute predestination, as destroying the motive to good works, by some ascribed to St. Paul? He could have no doubt that the grace of God had been given to him in the most extraordinary

manner; yet we see that he felt the necessity of continual watchfulness lest he should fall, through the natural prevalence of bodily appetites, if not duly restrained by his own voluntary care. This single passage is a full answer, out of the mouth of St. Paul himself, to all the charges that have been made of his depreciating good works in what he has said concerning grace, election, and justification.

If, then, it appears that St. Paul had nothing to gain by taking this part, let us consider, on the other hand, WHAT HE GAVE UP AND WHAT HE HAD REASON TO FEAR. He gave up a fortune, which he was then in a fair way of advancing; he gave up that reputation which he had acquired by the labors and studies of his whole life, and by a behavior which had been blameless, *touching the righteousness which is in the law.* Phil. 3: 6. He gave up his friends, his relations, and family, from whom he estranged and banished himself for life; he gave up that religion *which he had profited in, above many his equals in his own nation, and those traditions of his fathers, which he had been more especially zealous of.* Gal. 1: 14. How hard this sacrifice was to a man of his warm temper, and above all men, to a Jew, is worth consideration. That nation is known to have been more tenacious of their religious opinions than any other upon the face of the earth. The strictest and proudest sect among them was that of the Pharisees, under whose discipline St. Paul was bred. The departing, therefore, so suddenly from their favorite tenets, renouncing their pride, and from their disciple becoming their adversary, was a most difficult effort for one to make so nursed up in the esteem of them, and whose early prejudices were so strongly confirmed by all the power of habit, all the authority of example, and all the allurements of honor and interest. These were the sacrifices he had to make in becoming a Christian; let us now see what inconveniences he had to fear: the execrable vengeance of those he deserted; that sort of contempt which is hardest to bear, the contempt of those whose good opinion he had

most eagerly sought, and all those other complicated evils which he describes in his second Epistle to the Corinthians, chap. 11. Evils,



PHARISEES AND RABBI PRAYING IN THE STREETS

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the least of which were enough to have frightened any impostor even from the most hopeful and profitable cheat. But where the advantage proposed bears no proportion to the dangers incurred, or the mischiefs

endured, he must be absolutely out of his senses who will either engage in an imposture, or, being engaged, persevere.

Upon the whole, then, I think I have proved that the desire of wealth, or fame, or of power, could be no motive to make St. Paul a convert to Christ; but that on the contrary, he must have been checked by that desire, as well as by the just apprehension of many inevitable and insupportable evils, from taking a part so contradictory to his past life, to all the principles he had imbibed, and all the habits he had contracted.

It only remains to be inquired, whether the GRATIFICATION OF ANY OTHER PASSION under the authority of that religion, or by the means it afforded, could be his inducement. That there have been some impostors, who have pretended to revelations from God, merely to give loose to irregular passions, and set themselves free from all restraints of government, law, or morality, both ancient and modern history shows. But the doctrine preached by St. Paul is absolutely contrary to all such designs. His writings* breathe nothing but the strictest morality, obedience to magistrates, order, and government, with the utmost abhorrence of all licentiousness, idleness, or loose behavior under the cloak of religion. We nowhere read in his works, that saints are above moral ordinances; that dominion or property is founded in grace; that there is no difference in moral actions; that any impulses of the mind are to direct us against the light of our reason, and the laws of nature; or any of those wicked tenets, from which the peace of society has been disturbed, and the rules of morality have been broken by men pretending to act under the sanction of a divine revelation. Nor does any part of his life, either before or after his conversion to Christianity, bear any mark of a libertine disposition. As among the Jews, so among the Christians, his conversion and manners were blameless. Hear the appeal that he makes to the Thessalonians upon his doctrine and

* See particularly Rom. 14 and 13, and Col. 3.

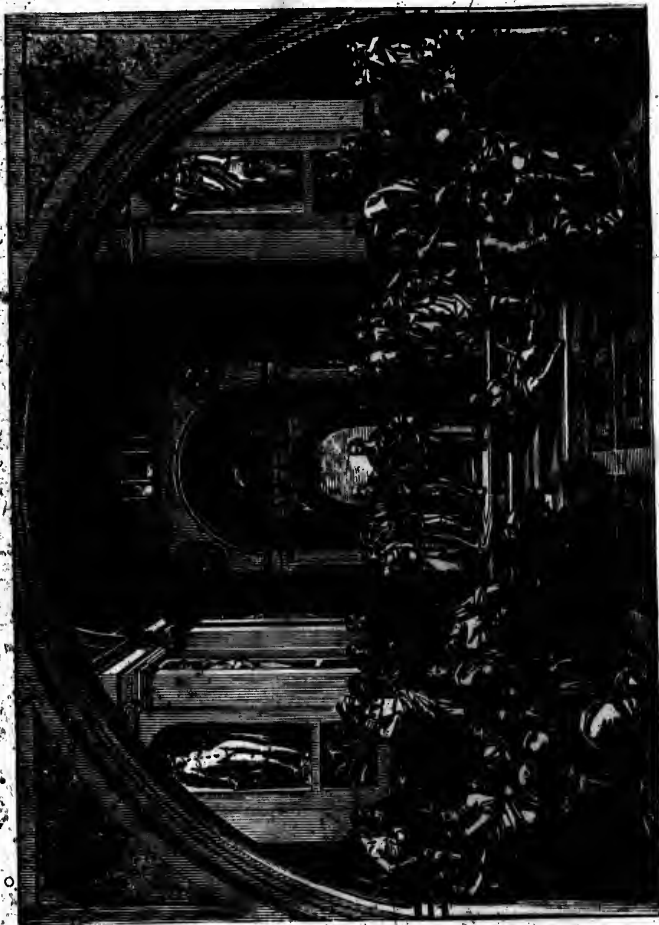
behavior among them. "Our exhortation was not of deceit, nor of uncleanness, nor in guile: ye are witnesses, and God also, how holily, and justly, and unblameably we behave ourselves among you that believe." And to the Corinthians he says, *we have wronged no man, we have corrupted no man, we have defrauded no man.* 2 Cor. 7: 2. See also 1: 12; and 4: 2.

It was not, then, the desire of gratifying any irregular passion, that could induce St. Paul to turn Christian, any more than the hope of advancing himself either in wealth, or reputation, or power. But still it is possible, some men may say (and I would leave no imaginable objection unanswered) that though St. Paul could have no selfish or interested view in undertaking such an imposture, yet, for the sake of its moral doctrines, he might be inclined to support the Christian faith, and make use OF SOME PIOUS FRAUDS to advance a religion which, though erroneous and false in its theological tenets, and in the fact upon which it is grounded, was, in its precepts and influence, beneficial to mankind.

Now, admit that some good men in the heathen world have both pretended to divine revelations, and introduced or supported religions they knew to be false, under a notion of public utility. But besides that, this practice was built upon maxims disclaimed by the Jews (who, looking upon truth, not utility, to be the basis of their religion, abhorred all such frauds, and thought them injurious to the honor of God), the circumstances they acted in, were different from those of St. Paul.

*Thess. 2: 30. If St. Paul had held any secret doctrines, or *esoteric* (as the philosophers called them), we should have probably found some in the letters he wrote to Timothy, Titus, and Philemon, his bosom friends and disciples. But both the theological and moral doctrines are exactly the same in *them*, as those he wrote to the churches. A very strong presumptive proof of his being no impostor! Surely, had he been one, he would have given some hints in these private letters of the cheat they were carrying on, and some secret directions to turn it to some worldly purposes of one kind or another. But no such thing is to be found in any one of them. The same disinterested, holy, and divine spirit breathes in all these, as in the other more public epistles.

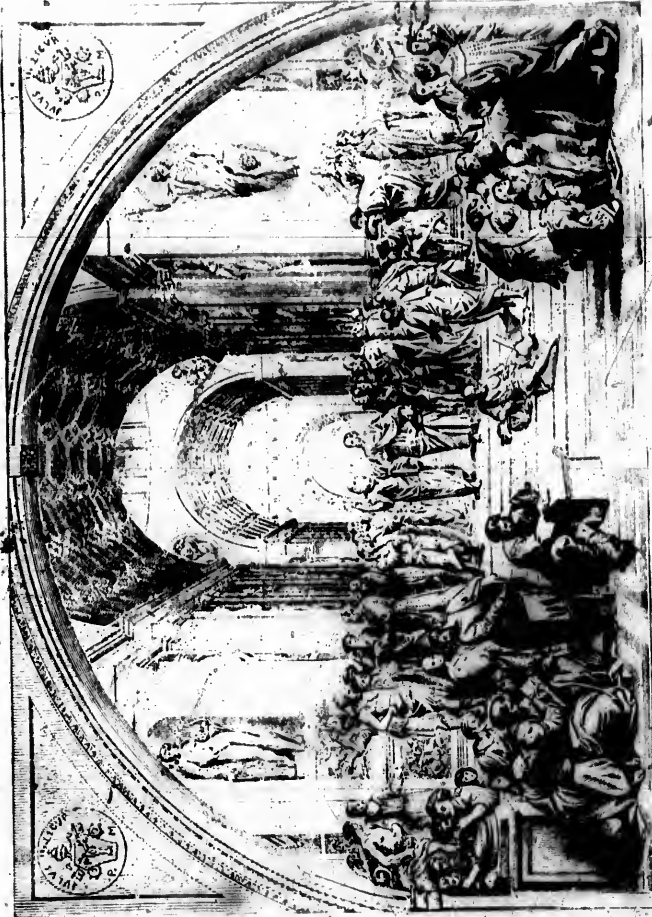
The first reformers of savage, uncivilized nations, had no other way to tame those barbarous people, and to bring them to submit to



THE SCHOOL OF ATHENS.

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order and government, but by the reverence which they acquired from this pretence. The fraud was therefore, alike beneficial both to the deceiver and the deceived. And in all other instances which can

be given of good men acting this part, they not only did it to serve good ends, but were secure of its doing no harm. Thus, when Lycurgus persuaded the Spartans, or Numa the Romans, that the laws of the one were inspired by Apollo, or those of the other by Egeria; when they taught their people to put great faith in oracles, or in augury, no temporal mischief, either to them or their people, could attend the reception of that belief. It drew on no persecutions, no enmity with the world. But at that time, when St. Paul undertook the preaching of the Gospel, to persuade any man to be a Christian, was to persuade him to expose himself to all the calamities human nature could suffer. This St. Paul knew; this he not only expected, but warned those he taught to look for it too. 1 Thess. 3: 4; 2 Cor. 6: 4, 5; Eph. 6: 10-16; Phil. 1: 28-30. The only support that he had himself, or gave to them, was, "That if they *suffered* with Christ, they should be also glorified *together*." And that "he reckoned that the sufferings of the present time were not worthy to be compared *with that glory*." Rom. 8: 17, 18. So likewise he writes to the Thessalonians: "We ourselves glory in you, in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure; which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, *for which also ye suffer*. Seeing it is a righteous thing with God to recompense (or repay) tribulation to them that trouble you; and to you who are troubled, rest with us, *when the Lord Jesus shall be revealed from heaven with His mighty angels, etc.*" 2 Thess. 1: 4-7. And to the Corinthians he says, "If in this life only we have hope in Christ, we are of all men most miserable." How much reason he had to say this, the hatred, the contempt, the torments, the deaths endured by the Christians in that age, and long afterwards, abundantly prove. Whoever professed the Gospel under these circumstances, without an entire conviction of its being a divine revelation, must have been mad; and if he made

others profess it by fraud or deceit, he must have been worse than mad; he must have been the most hardened villain that ever breathed. Could any man, who had in his nature the least spark of humanity, subject his fellow-creatures to so many miseries; or could one that had in his mind the least ray of reason, expose himself to share them with those he deceived, in order to advance a religion which he knew to be false, merely for the sake of its moral doctrines? Such an extravagance is too absurd to be supposed; and I dwell too long on a notion that, upon a little reflection, confutes itself.

I would only add to the other proofs I have given, that St. Paul could have no rational motive to become a disciple of Christ unless he sincerely believed in Him, this observation: that whereas it may be objected to the other apostles, by those who are resolved not to credit their testimony, that having been deeply engaged with Jesus during His life, they were obliged to continue the same professions after His death, for the *support of their own credit*, and from having gone too far to go back, this can by no means be said of St. Paul. On the contrary, whatever force there may be in that way of reasoning, it all tends to convince us that St. Paul must have naturally continued a Jew, and an enemy of Christ Jesus. If they were engaged on one side, he was as strongly engaged on the other; shame withheld them from changing sides, much more might it to have stopped him, who being of a higher education and rank in life a great deal than they, had more credit to lose, and must be supposed to have been vastly more sensible to that sort of shame. The only difference was, that they, by quitting their Master after His death, might have preserved themselves; whereas he, by quitting the Jews, and taking up the cross of Christ, certainly brought on his own destruction.

As; therefore, no rational motive appears for St. Paul's embracing the faith of Christ, without having been really convinced of

the truth of it; but, on the contrary, every thing concurred to deter him from acting that part; one might very justly conclude, that when a man of his understanding embraced that faith, he was in reality convinced of the truth of it; and that, by consequence, he was not an impostor, who said what he knew to be false with an intent to deceive.

But that no shadow of doubt may remain upon the impossibility of his having been such an impostor, that it may not be said, "The minds of men are sometimes so capricious that they will act without any rational motives, they know not why, and so perhaps might St. Paul:" I shall next endeavor to prove, that if he had been so unaccountably wild and absurd as to undertake an imposture so unprofitable and dangerous both to himself and those he deceived by it, he COULD NOT POSSIBLY HAVE CARRIED IT ON WITH ANY SUCCESS by the means that we know he employed.

First.—Then, let me observe, that if his conversion, and the part that he acted in consequence of it, was an imposture, it was such an imposture as *could not be carried on by one man alone*. The faith he professed, and which he became an apostle of, was not his invention. He was not the author or beginner of it, and therefore it was not in his power to draw the doctrines of it out of his own imagination. With Jesus, who was the Author and Head of it, he had never had any communication before His death, nor with His apostles after His death, except as their persecutor. As he took on himself the office and character of an apostle, it was absolutely necessary for him to have a precise and perfect knowledge of all the facts contained in the Gospel, several of which had only passed between Jesus Himself and His twelve apostles, and others more privately still, so that they could be known but to very few, being not yet made public by any writings; otherwise he would have exposed himself to ridicule, among those who preached that Gospel with more knowledge than he; and as the testimony they bore would

have been different in point of fact, and many of their doctrines and interpretations of Scripture repugnant to his, from their entire disagreement with those Jewish opinions in which he was bred up; either they must have been forced to ruin his credit, or he would have ruined theirs. Some general notices he might have gained of these matters from the Christians he persecuted, but not exact or extensive enough to qualify him for an apostle, whom the least error, in these points, would have disgraced, and who must have been ruined by it in all his pretensions to that inspiration from whence the apostolical authority was chiefly derived.

It was, therefore, impossible for him to act this part but in confederacy, at least, with the apostles. Such a confederacy was still more necessary for him, as the undertaking to preach the Gospel did not only require an exact and particular knowledge of all it contained, but an apparent power of working miracles; for to such a power all the apostles appealed in proof of their mission, and of the doctrines they preached. He was, therefore, to learn of them by what secret arts they so imposed on the senses of men, if this power was a cheat. But how could he gain these men to become his confederates? Was it by furiously persecuting them and their brethren, as we find that he did, to the very moment of his conversion? Would they venture to trust their capital enemy with all the secrets of their imposture, with those upon which all their hopes and credit depended? Would they put it in his power to take away not only their lives, but the honor of their sect, which they preferred to their lives, by so ill-placed a confidence? Would men, so secret as not to be drawn by the most severe persecutions to say one word which could convict them of being impostors, confess themselves such to their persecutor, in hopes of his being their accomplice? This is still more impossible than that he should attempt to engage in their fraud without their consent and assistance.

We must suppose then, that, till he came to Damascus, he had no communication with the apostles, acted in no concert with them, and learnt nothing from them except the doctrines which they had publicly taught to all the world. When he came there he told the Jews, to whom he brought letters from the high priest and the synagogue against the Christians, of his having seen in the way a great light from heaven, and heard Jesus Christ reproaching him with his persecution, and commanding him to go into the city, where it should be told him what he was to do. But to account for his choosing this method of declaring himself a convert to Christ, we must suppose, that all those who were with him, when he pretended he had this vision, were his accomplices; otherwise the story he told could have gained no belief, being contradicted by them whose testimony was necessary to vouch for the truth of it. And yet how can we suppose that all these men should be willing to join in this imposture? They were, probably, officers of justice, or soldiers, who had been employed often before in executing the orders of the high priest and rulers against the Christians. Or, if they were chosen particularly for this expedition, they must have been chosen by them as men they could trust for their zeal in that cause. What should induce them to the betraying of that business they were employed in? Does it even appear that they had any connection with the man they so lied for, before or after this time, or any reward from him for it? This is, therefore, a difficulty in the first outset of this imposture not to be overcome.

But, farther: he was to be instructed by one at Damascus. That instructor, therefore, must have been his accomplice, though they appeared to be absolute strangers to one another; and though he was a man of an excellent character, *who had a good report of all the Jews that dwell at Damascus*, and so was very unlikely to have engaged in such an imposture. Notwithstanding these improbabilities, this man, I say, must have been his confident and accomplice

in carrying on this fraud, and the whole matter must have been previously agreed on between them. But, here again the same objection occurs: how could this man venture to act such a dangerous part, without the consent of the other disciples, especially of the apostles, or by what means could he obtain their consent? And how absurdly did they contrive their business, to make the conversion of Saul the effect of a miracle, which all those who were with him must certify did never happen! How much easier would it have been to have made him be present at some pretended miracle wrought by the disciples, or by Ananias himself, when none were able to discover the fraud, and have imputed his conversion to that, or to the arguments used by some of his prisoners whom he might have discoursed with, and questioned about their faith, and the grounds of it, in order to color his intended conversion!

As this was the safest, so it was the most natural method of bringing about such a change, instead of ascribing it to an event which lay so open to detection. For, to use the words of St. Paul to Agrippa, *this thing was not done in a corner*, Acts, 26, but in the eye of the world, and subject immediately to the examination of those who would be the most strict in searching into the truth of it, the Jews at Damascus. Had they been able to bring any shadow of proof to convict him of fraud in this affair, his whole scheme of imposture must have been nipt in the bud. Nor were they, at Jerusalem, whose commission he bore, less concerned to discover so provoking a cheat. But we find that, many years afterwards, when they had all the time and means they could desire to make the strictest inquiry, he was bold enough to appeal to Agrippa, in the presence of Festus, Acts, 26, upon his knowledge of the truth of his story; who did not contradict him, though he had certainly heard all that the Jews could allege against the credit of it in any particular—a very remarkable proof, both of the notoriety of the fact, and the integrity of the man, who, with so fearless a confidence, could call

upon a *king* to give testimony for him, even while he was sitting in judgment upon him.

But to return to Ananias. Is it not strange, if this story had been an imposture, and he had been joined with Paul in carrying it on, that, after their meeting at Damascus, we never should hear of their consorting together, or acting in concert; or that the former drew any benefit from the friendship of the latter, when he became so considerable among the Christians? Did Ananias engage and continue in such a dangerous fraud without any hopes or desire of private advantage? Or was it safe for Paul to shake him off, and risk his resentment? There is, I think, no other way to get over this difficulty but by supposing that Ananias happened to die soon after the other's conversion. Let us, then, take that for granted, without any authority either of history or tradition, and let us see in what manner this wondrous imposture was carried on by Paul himself. His first care ought to have been to get himself owned and received as an apostle by the apostles. Till this was done, the bottom he stood upon was very narrow, nor could he have any probable means of supporting himself in any esteem or credit among the disciples. Intruders into impostures run double risks; they are in danger of being detected, not only by those upon whom they attempt to practice their cheats, but also by those whose society they force themselves into, who must always be jealous of such an intrusion, and much more from one who had always before behaved as their enemy. Therefore, to gain the apostles, and bring them to admit him into a participation of all their mysteries, all their designs, and all their authority, was absolutely necessary at this time to Paul. The least delay was of dangerous consequence, and might expose him to such inconveniences as he never afterwards could overcome. But, instead of attending to this necessity, he went into Arabia, and then returned again to Damascus; nor did he go to Jerusalem till three years were past. Gal. 1: 17, 18.

Now, this conduct may be accounted for, if it be true that (as he declares in his Epistle to the Galatians) "he neither received the



DISTANT VIEW OF JERUSALEM.

Gospel of any man, neither was he taught it, but by the revelation of Jesus Christ." 1: 12. Under such a Master, and with the assist-





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Now, this conduct may be accounted for, if it be true that (as he declares in his Epistle to the Galatians) "he neither received the



PLASTIC VIEW OF THE SCROLL

Gospel of any man, neither was he taught it, but by the revelation of Jesus Christ." 1: 12. Under such a Master, and with the assist-

ance of His divine power, he might go on boldly without any human associates; but an impostor so left to himself, so deprived of all help, all support, all recommendation, could not have succeeded.

Further: We find that, at Antioch, he was not afraid to *withstand Peter to his face*, and even to *reprove him before all the disciples, because he was to be blamed.* Gal. 2: 11-14. If he was an impostor, how could he venture so to offend that apostle, whom it so highly concerned him to agree with and please? Accomplices in a fraud are obliged to show greater regard to each other; such freedom belongs to truth alone.

But let us consider what DIFFICULTIES HE HAD TO ENCOUNTER AMONG THE GENTILES themselves, in the enterprise he undertook of going to them, making himself their *hostle*, and converting them to the religion of Christ. As this undertaking was the distinguishing part of his apostolical functions, that which, in the language of his epistles, he was particularly *called to*; or which, to speak like an unbeliever, he chose and assigned to himself; it deserves a particular consideration. But I shall only touch the principal points of it as concisely as I can, because you have in a great measure exhausted the subject in your late excellent book on the resurrection, where you discourse with such strength of reason and eloquence upon the difficulties that opposed the propagation of the Christian religion in all parts of the world.

Now, in this enterprise St. Paul was to contend, 1. With the policy and power of the magistrate. 2. With the interest, credit, and craft of the priests. 3. With the prejudice and passions of the people. 4. With the wisdom and pride of the philosophers.

That in all heathen countries the established religion was interwoven with their civil constitution, and *supported by the magistrate* as an essential part of the government, whoever has any acquaintance with antiquity cannot but know. They tolerated, indeed, many different worships (though not with so entire

a latitude as some people suppose), as they suffered men to discourse very freely concerning religion, provided they would submit to an exterior conformity with established rites; nay, according to the genius of paganism, which allowed an intercommunity of worship, they in most places admitted, without any great difficulty, new gods and new rites; but they no where endured any attempt to overturn the established religion, or any direct opposition made to it, esteeming that an unpardonable offence, not to the gods alone, but to the state. This was so universal a notion, and so constant a maxim of heathen policy, that when the Christian religion set itself up in opposition to



PAUL PREACHES IN ATHENS.

all other religions, admitted no intercommunity with them, but declared that the gods of the Gentiles *were not to be worshiped*, nor any society suffered between them and the *only true God*; when this new doctrine began to be propagated, and made such a progress as to fall under the notice of the magistrate, the civil power was every where armed with all its terrors against it. When, therefore, St. Paul under-

took the conversion of the Gentiles, he knew very well that the most severe persecutions must be the consequence of any success in his design.

Second.—This danger was rendered more certain by the opposition he was to expect from the *interest, credit, and craft of the priests*. How gainful a trade they, with all their inferior dependants, made of those superstitions which he proposed to destroy; how much credit they had with the people, as well as the state, by the means of them; and how much craft they employed in carrying on their impostures, all history shows. St. Paul could not doubt that all these men would exert their utmost abilities to stop the spreading of

the doctrines he preached—doctrines which struck at the root of their power and gain, and were much more terrible to them than those of the most atheistical sect of philosophers; because the latter contented themselves with denying their principles, but at the same time declared for supporting their practices, as useful cheats, or at least acquiesced in them as establishments authorized by the sanction of law. Whatever, therefore, their cunning could do to support their own worship, whatever aid they could draw from the magistrate, whatever zeal they could raise in the people, St. Paul was to contend with, unsupported by any human assistance. And

Third.—This he was to do in direct opposition to all the *prejudices and passions of the people*.

Now, had he confined his preaching to Judea alone, this difficulty would not have occurred in near so great a degree. The people were there so moved with the miracles the apostles had wrought, as well as by the memory of those done by Jesus, that, in spite of their rulers, they began to be favorably disposed towards them; and we even find that the high priest, and the council, had more than once been withheld from treating the apostles with so much severity as they desired to do, *for fear of the people*. Acts, 4: 21, and 5: 26. But in the people among the Gentiles no such dispositions could be expected: their prejudices were violent, not only in favor of their own superstitions, but in a particular manner against any doctrines taught by a Jew. As from their aversion to all idolatry, and irreconcilable separation from all other religions, the Jews were accused of hating mankind, so were they hated by all other nations; nor were they hated alone, but despised. To what a degree that contempt was carried, appears as well by the mention made of them in heathen authors, as by the complaints Josephus makes of the unreasonableness and injustice of it in his apology. What authority then could St. Paul flatter himself that his preaching would carry along with it, among people to whom he was at once

both the object of national hatred, and national scorn? But besides this popular prejudice against a Jew, the doctrines he taught were such as shocked all their most ingrafted religious opinions. They agreed to no principles of which he could avail himself to procure their assent to the other parts of the Gospel he preached. To convert the Jews to Christ Jesus, he was able to argue from their own Scriptures, upon the authority of books which they owned to contain divine revelations, and from which he could clearly convince them that Jesus was *the very Christ*. Acts, 9: 22. But all these ideas were new to the Gentiles; they expected no Christ, they allowed no such Scriptures, they were to be taught the Old Testament as well as the New. How was this to be done by a man not even authorized by his own nation; opposed by those who were greatest, and thought wisest, among them; either quite single, or only attended by one or two more under the same disadvantages, and even of less consideration than he?

The light of nature, indeed, without express revelations, might have conducted the Gentiles to the knowledge of one God, the Creator of all things; and to that light St. Paul might appeal, as we find that he did; Acts 14: 17; 17: 27, 28. But clear as it was they had almost put it out by their superstitions, *having changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things, and serving the creature more than the Creator*. Rom. 1: 23, 25. And to this idolatry they were strongly attached, not by their prejudices alone, but by their passions, which were flattered and gratified in it, as they believed that their deities would be rendered propitious, not by virtue and holiness, but by offerings, and incense, and outward rites; rites which dazzled their senses by magnificent shows, and allured them by pleasures often of a very impure and immoral nature. Instead of all this, the Gospel proposed to them no other terms of acceptance with God but a worship of Him

in spirit and in truth, sincere repentance, and perfect submission to the divine laws, the strictest purity of life and manners, and the renouncing of all those lusts in which they had formerly walked. How unpalatable a doctrine was this to men so given up to the power of those lusts, as the whole heathen world was at that time! If their philosophers could be brought to approve it, there could be no hope that the people would relish it, or exchange the ease and indulgence which those religions in which they were bred allowed to their appetites, for one so harsh and severe. But might not St. Paul, in order to gain them, relax that severity? He might have done so, no doubt, and probably would, if he had been an impostor; but it appears by all his epistles, that he preached it as purely, and enjoined it as strongly, as Jesus Himself.

But supposing they might be persuaded to quit their habitual sensuality for the purity of the Gospel, and to forsake their idolatries, which St. Paul reckons amongst the works of the flesh, Gal. 5: 19, 20 for spiritual worship of the *one invisible God*, how were they disposed to receive the doctrine of the salvation of man by the cross of Jesus Christ? Could they, who were bred in notions so contrary to that *great mystery*, to that *hidden wisdom of God*, which none of the *princes of this world knew*, 1 Cor. 2: 7, 8, incline to receive it against the instructions of all their teachers, and the example of all their superiors? Could they, whose gods had almost all been powerful kings, and mighty conquerors—they, who at that very time paid divine honors to the emperors of Rome, whose only title to deification was the imperial power—could they, I say, reconcile their ideas to a *crucified Son of God*, to a *Redeemer of mankind on the cross*? Would they look there for Him *who is the image of the invisible God, the first-born of every creature; by whom and for whom were all things created that are in heaven, and that are in earth, whether they be thrones, or dominions, or principalities, or powers?* Col. 1: 15, 16. No, most surely the *natural man* (to speak the words of St. Paul,

1 Cor. 2: 14) *received not these things, for they are foolishness to him; neither could he know them, because they are spiritually discerned.* I may therefore conclude, that in the enterprise of converting



THE WORSHIP OF TAMMUZ.

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Fourth.—I am next to show that he was to expect no less opposition from the *wisdom and pride of the philosophers*. And though some may imagine, that men who pretended to be raised and refined above vulgar prejudices and vulgar passions, would have been helpful to him in his design, it will be found upon examination, that instead of assisting or befriending the Gospel, they were its worst and most irreconcilable enemies. For they had prejudices of their own still more repugnant to the doctrines of Christ than those of the vulgar, more deeply rooted, and more obstinately fixed in their minds. The wisdom upon which they valued themselves chiefly consisted in vain metaphysical speculations, in logical subtleties, in endless disputes, in high-flown conceits of the perfection and self-sufficiency of human wisdom, in dogmatical positiveness about doubtful opinions, or skeptical doubts about the most clear and certain truths. It must appear at first sight, that nothing could be more contradictory to the first principles of the Christian religion than those of the atheistical, or skeptical sects, which at that time prevailed very much both among the Greeks and the Romans; nor shall we find that the theistical were much less at enmity with it, when we consider the doctrines they held upon the nature of God and the soul.

But I will not enlarge on a subject which the most learned Mr. Warburton handled so well. Div. Leg. 1: 3. If it were necessary to enter particularly into this argument, I could easily prove that there was not one of all the different philosophical sects then upon earth, not even the Platonics themselves, who are thought to favor it most, that did not maintain some opinions fundamentally contrary to those of the Gospel. And in this they all agreed, to explode as most unphilosophical, and contrary to every notion that any among them maintained, that great article of the Christian religion, upon which the foundations of it are laid, and without which St. Paul declares to his proselytes, *their faith would be vain*;

1 Cor. 15: 17, 20; the resurrection of the dead with their bodies of which resurrection Christ was the first-born. Col. 1: 18. Besides the contrariety of their tenets to those of the Gospel, the pride that was common to all the philosophers was of itself an almost invincible obstacle against the admission of the evangelical doctrines calculated to humble that pride, and teach them, that *professing themselves to be wise, they became fools*. Rom. 1: 22. This pride was no less intractable, no less averse to the instructions of Christ, or of His apostles, than that of the Scribes and Pharisees. St. Paul was therefore to contend, in his enterprise of converting the Gentiles, with all the opposition that could be made to it by all the different sects of philosophers. And how formidable an opposition this was, let those consider who are acquainted from history with the great credit those sects had obtained at that time in the world; a credit even superior to that of the priests. Whoever pretended to learning or virtue was their disciple; the greatest magistrates, generals, kings ranged themselves under their discipline, were trained up in their schools, and professed the opinions they taught.

All these sects made it a maxim not to disturb the popular worship, or established religion; but under those limitations they taught very freely whatever they pleased; and no religious opinions were more warmly supported than those they delivered were by their followers. The Christian religion at once overturned their several systems, taught a morality more perfect than theirs, and established it upon higher and much stronger foundations; mortified their pride, confounded their learning, discovered their ignorance, ruined their credit. Against such an enemy, what would they not do? Would not they exert the whole power of their rhetoric, the whole art of their logic, their influence over the people, their interest with the great, to discredit a novelty so alarming to them all? If St. Paul had had nothing to trust to but his own natural faculties, his own understanding, knowledge, and eloquence, could he have hoped to be

of Barnabas, and Silas, and Timotheus and Titus, to have erected a monarchy upon the ruins of all these several states then in the world, as to have erected Christianity upon the destruction of all the several sects of philosophy which reigned in



THE JAILER BEFORE PAUL AND SILAS.

the minds of the Gentiles, among whom he preached, particularly the Greeks and the Romans.

Having thus proved, as I think, that in the work of converting the Gentiles, St. Paul could have no assistance ; but was sure on the



performance of those apostolical duties to which he was called. The sufferings he met with on that account, he cheerfully bore, and even

obstructed his enterprise; but *then he was not an impostor.*

Our inquiry, therefore, must be, whether (supposing him to have been an impostor) he could, by **PRETENDING TO MIRACLES**, have overcome all those difficulties, and carried on his work with success? Now, to give miracles, falsely pretended to, any reputation, two circumstances are principally necessary—*an apt disposition* in those whom they are designed to impose upon, and a *powerful confederacy* to carry on and abet the cheat. Both these circumstances, or at least one of them, have always accompanied all the false miracles, ancient and modern, which have obtained any credit among mankind. To both these was owing the general faith of the heathen world in oracles, auspices, auguries, and other impostures, by which the priests, combined with the magistrates, supported the national worship and deluded a people prepossessed in their favor, and willing to be deceived. Both the same causes likewise co-operate in the belief that is given to Popish miracles among those of their own church. But neither of these assisted St. Paul. What prepossession could there have been in the minds of the Gentiles, either in favor of him or the doctrines he taught? Or, rather, what

his doctrine to save his life, and an enthusiast would have lost his life without trying to save it by innocent means. St. Paul did neither the one nor the other; he availed himself of an altar which he had found in the city, inscribed to *the unknown God*, and pleaded that he did not propose to them the worship of any new God, but only explain to them one whom their government had already received; *whom therefore ye ignorantly worship, Him declare I unto you.* By this he avoided the law, and escaped being condemned by the Areopagus, without departing in the least from the truth of the Gospel, or violating the honor of God. An admirable proof, in my opinion, of the good sense with which he acted, and one that shows there was no mixture of fanaticism in his religion.

Compare with this the conduct of Francis of Assisi, of Ignatius Loyola, and other enthusiasts sainted by Rome, it will be found the reverse of St. Paul's. "*He wished indeed to die and be with Christ;*" but such a wish is no proof of melancholy, or enthusiasm; it only proves his conviction of the divine truths he preached,

~~they thought with~~
and couches, that at the least the shadow of Peter passing by might overshadow some of them. Acts, 5: 15. Here was, therefore, a good foundation laid for Paul to proceed upon in pretending to similar miraculous works; though the priests and the rulers were hardened against them, the people were inclined to give credit to them, and there was reason to hope for success among *them* both at Jerusalem and in all the regions belonging to the Jews. But no such dispositions were to be found in the Gentiles. There was among them no matter prepared for imposture to work upon, no knowledge of Christ, no thought of His power, or of the power of those who came in His name. Thus, when at Lystra, St. Paul healed the man who was a cripple from his birth, Acts, 14, so far were the people there from supposing that he could be able to do such a thing, as an apostle of Christ, or by any virtue derived from Him, that they took Paul and Barnabas to be *gods*, of their own, come down *in the likeness of men*, and would have sacrificed to them as such.

Now, I ask, did the citizens of Lystra concur in this matter to the deceiving of themselves? Were their imaginations overheated with any conceits of a miraculous power belonging to Paul, which

SIUS AT ATHENS.
(The Excavations.)

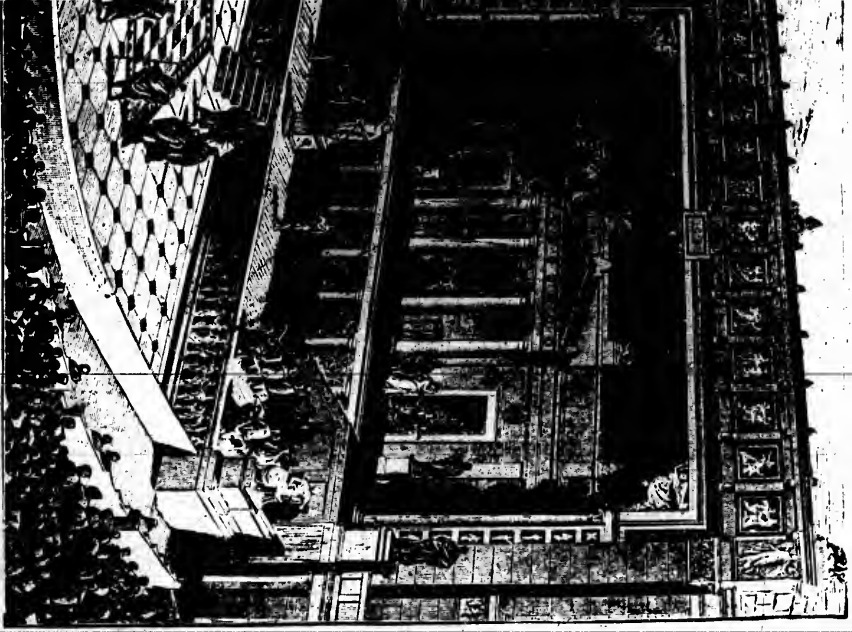
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PAUL AND BARNABAS AT AN



carried the Gospel, it may be proved to demonstration, that he could find no disposition, no aptness, no bias to aid his imposture, if the



carried the Gospel, it may be proved to demonstration, that he could find no disposition, no aptness, no bias to aid his impetuosity, if the

~~but in preaching to the Gentiles, he was often alone, rarely with more than two or three companions or followers.~~ Was this a confederacy powerful enough to carry on such a cheat, in so many different parts of the world, against the united opposition of the magistrates, priests, philosophers, people, all combined to detect and expose their frauds?

Let it be also considered, that those upon whom they practiced these arts were not a gross or ignorant people, apt to mistake any uncommon operations of nature, or juggling tricks, for miraculous acts. The churches planted by St. Paul were in the most enlightened parts of the world: among the Greeks of Asia and Europe, among the Romans, in the midst of science, philosophy, freedom of thought, and in an age more inquisitively curious into the powers of nature, and less inclined to credit religious frauds than any before it. Nor were they only the lowest of the people that he converted. Sergius Paulus, the pro-consul of Paphos; Erastus, chamberlain of Corinth; and Dionysius, the Arcopagite, were his proselytes.

Upon the whole, it appears beyond contradiction, that his pretensions to miracles was not assisted by the *disposition* of those whom he designed to convert by those means, nor by any powerful

slow and hard of belief in the extremest degree, having paid no regard to all the miracles done by our Saviour, the fame of which he could not be a stranger to, as he lived in Jerusalem, nor to that signal one done after His resurrection, and in His name, by Peter and John, upon the lame man at the beautiful gate of the Temple; nor to the evidence given in consequence of it by Peter, in presence of the high priest, the rulers, elders, and scribes, that *Christ was raised from the dead.* Acts, 3. He must also have known that when *all the apostles had been shut up in the common prison, and the high priest, the council, and all the senate of the children of Israel had sent their officers to bring them before them, the officers came and found them not in prison, but returned and made this report: "The prison truly found we shut with all safety, and the keepers standing without before the doors, but when we had opened we found no man within."* And that the council was immediately told, *that the men they had put in prison were standing in the Temple, and teaching the*

up that part of the church where the tomb of the saint, who was supposed to work them, was placed! Soon after this was done, a paper was fixed on the wall with this inscription:

De par le roy defense a Dieu
De faire miracle en ce lieu.

By command of the king, God is forbidden to work any more miracles here. The pasquinade was a witty one, but the event turned the point of it against the party by which it was made; for if God had really worked any miracles there, could this absurd prohibition have taken effect? Would He have suffered His purpose to be defeated by building a wall? When all the apostles were shut up in prison to hinder their working of miracles, the angel of the Lord opened the prison doors, and let them out. Acts, 5: 16-26. But the power of Abbe Paris could neither throw down the wall that excluded his votaries, nor operate through that impediment. And yet his miracles are often compared with, and opposed by unbelievers to those of Christ and His apostles, which is the reason of my having taken this particular notice of them here. But to go back to the times nearer to St. Paul's.

possibility of doubt, could have overcome his unbelief.

Vanity or *self-conceit* is another circumstance that, for the most part, prevails in the character of an enthusiast. It leads men of a warm temper, and religious turn, to think themselves worthy of the special regard and extraordinary favors of God; and the breath of that inspiration to which they pretend is often no more than the wind of this vanity, which puffs them up to such extravagant imaginations. This strongly appears in the writings and lives of some enthusiastical heretics; in the mystics, both ancient and modern; in many founders of orders and saints, both male and female, amongst the Papists, in several Protestant sectaries of the last age, and even in some at the present time.* All the divine communications, illuminations, and ecstasies to which they have pretended, evidently sprung from much self-conceit, working together

*See the account of Montanus and his followers, the writings of the counterfeit Dionysius the Areopagite, Santa Theresa, St. Catherinè of Sienna, Madame Bourignon, the lives of St. Francis of Assisi, and Ignatius Loyola; see also an account of the lives of George Fox, and of Rice Evans.

who came to consult him to other oracles, that were at that time in the highest vogue; by which means he engaged them all to support the reputation of his, and abet his imposture. He spoke with the greatest respect of all the sects of philosophy, except the Epicureans, who from their principles he was sure would deride and oppose his fraud; for though they presumed not to innovate, and overturn established religions; yet they very freely attacked and exposed all innovations that were introduced under the name of religion, and had not the authority of a legal establishment. To get the better of their opposition, as well as that of the Christians, he called in the aid of persecution and force, exciting the people against them, and answering objections with stones.

That he might be sure to get money enough, he delivered this oracle in the name of his god: *I command you to grace with gifts my prophet and minister: for I have no regard for riches myself, but the greatest for my prophet.* And he shared the gains that he made, which were immense, among an infinite number of associates, and instruments, whom he employed in carrying on and supporting his fraud. When any declared themselves to be his enemies, against whom he durst not proceed by open force, he endeavored to gain



ST. STEPHEN BEFORE THE SANHEDRIM.

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Rutilianus obeyed, and by his alliance secured this impostor from any danger of punishment; the Roman governor of Bithynia and Pontus excusing himself on that account from doing justice upon him, when Lucian and several others offered themselves to be his accusers.

He never quitted that ignorant and barbarous country, which he had made choice of at first as the fittest place to play his tricks in undiscovered; but residing himself among those superstitious and credulous people extended his fame to a great distance by the emissaries which he employed all over the world, especially at Rome, who did not pretend themselves to work any miracles, but only promulgated his, and gave him intelligence of all that it was useful for him to know.

These were the methods by which this remarkable fraud was conducted, every one of which is directly opposite to all those used by St. Paul in preaching the Gospel; and yet such methods alone could give success to a cheat of this kind. I will not mention the many debaucheries and wicked enormities committed by this false prophet, under the mask of religion, which is another characteristic



ARMOR OF ROMAN OFFICERS IN THE TIME OF HEROD.



ST. STEPHEN BEFORE THE SANHEDRIM.

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II. PAUL NOT AN ENTHUSIAST

Having then shown that St. Paul had *no rational motives* to become an apostle of Christ, without being himself convinced of the truth of that Gospel he preached; and that, had he engaged in such an imposture, without any rational motives, he would have had *no possible means* to carry it on with any *success*: having also brought reasons of a very strong nature to make it appear that the success he undoubtedly had in preaching the Gospel, was an effect of the divine power attending his ministry, I might rest all my proof of the Christian religion, being a divine revelation, upon the arguments drawn from this head alone. But to consider this subject in all possible lights, I shall pursue the proposition which I set out with, through each of its several parts; and having proved, as I hope, to the conviction of any impartial man, that St. Paul was not an impostor, who said what he knew to be false, with an intent to deceive, I come next to consider whether he was an *enthusiast*, who, by the force of an overheated imagination imposed upon himself.

Now, these are the ingredients of which *enthusiasm* is generally composed: *great heat of temper, melancholy, ignorance;*

dictates of reason. On the contrary, he was so much the master of it, as, in matters of an indifferent nature, to *become all things to all men*, 1 Cor. 9: 19-22; bending his notions and manners to theirs, so far as his duty to God would permit, with the most pliant condescension; a conduct neither constrained by the stiffness of a bigot, nor the violent impulses of fanatical delusions. His zeal was eager and warm, but tempered with prudence, and even with the civilities and decorums of life, as appears by his behavior to Agrippa, Festus, and Felix; not the blind, inconsiderate, indecent zeal of an enthusiast.

Let us now see if any one of those other qualities which I have laid down, as disposing the mind to enthusiasm, and as being characteristic of it, belong to St. Paul. First, as to *melancholy*, which of all dispositions of body or mind, is most prone to enthusiasm; it neither appears by his writings, nor by any thing told of him in the Acts of the Apostles, nor by any other evidence, that St. Paul was inclined to it more than other men. Though he was full of remorse for his former ignorant persecution of the Church of Christ, we read of no gloomy penances, no extravagant mortification, such as the Brahmins, the Jaugues, the monks of La Trappe, and

of all acceptation, that Christ Jesus came into the world to save sinners, *of whom I am chief*. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe in Him to life everlasting." 1 Tim. 1: 15, 16.

It is true, indeed, that in another epistle he tells the Corinthians *that he was not a whit behind the very chiefest of the apostles*. 2 Cor. 11: 5. But the occasion which drew from him these words must be considered. A false teacher by faction and calumny had brought his apostleship to be in question among the Corinthians. Against such an attack, not to have asserted his apostolical dignity, would have been a betraying of the office and duty committed to him by God. He was therefore constrained to do himself justice, and not let down that character, upon the authority of which the whole success and efficacy of his ministry among them



PAUL A GENT IN THE HOUSE OF SELT RESPONDING TO

performance of those apostolical duties to which he was called. The sufferings he met with on that account, he cheerfully bore, and even



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SELFISHNESS ASSAILED

other melancholy enthusiasts inflict on themselves. His holiness only consisted in the simplicity of a good life, and the unwearied



THE HOLY LIFE OF JESUS CHRIST

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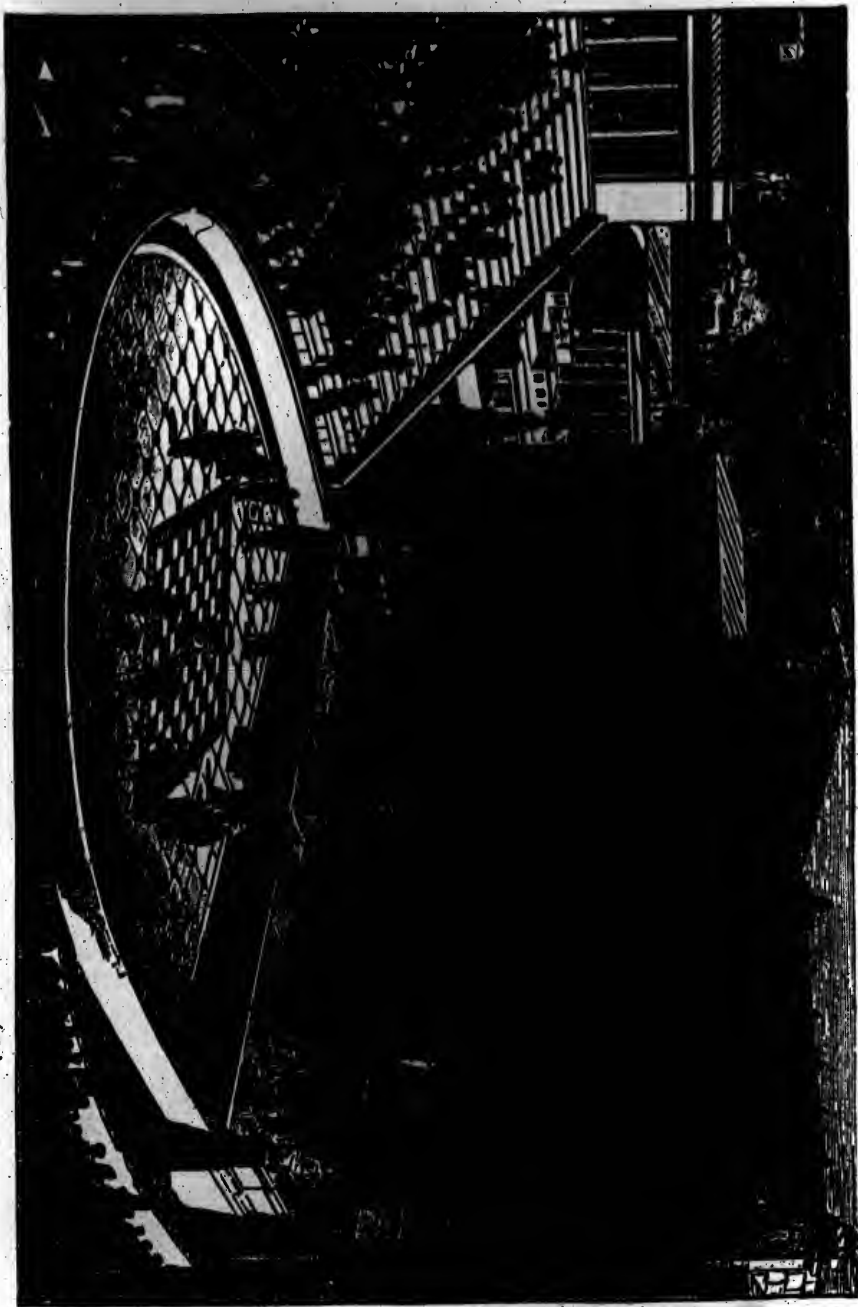
rejoiced in them for the love of Jesus Christ; but he brought none on himself; we find, on the contrary, that he pleaded the privilege of a Roman citizen to avoid being whipped. I could mention more instances of his having used the best methods that prudence could suggest, to escape danger, and shun persecution, whenever it could be done without betraying the duty of his office or the honor of God.

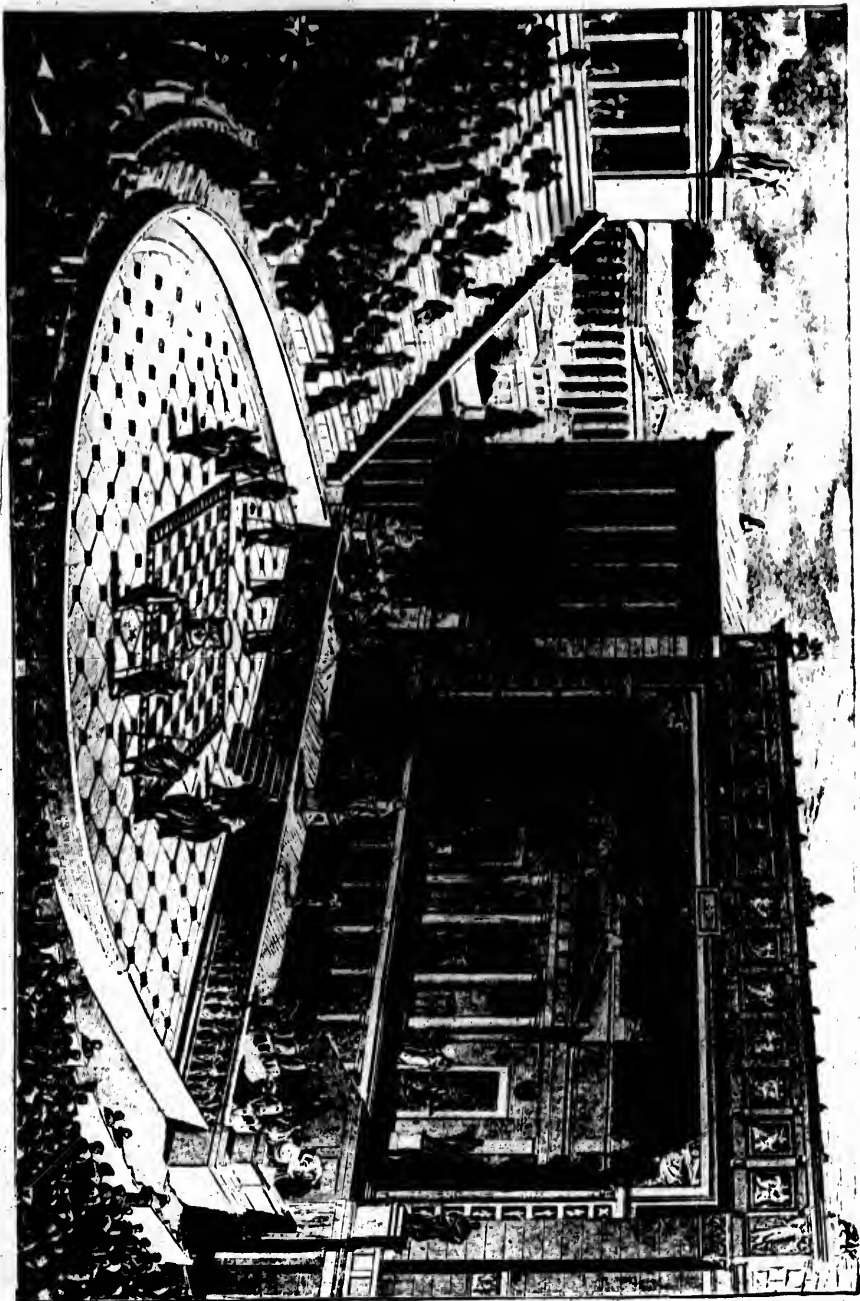
A remarkable instance of this appears in his conduct among the Athenians. There was at Athens a law which made it a capital offence to introduce or teach any new gods in their state. Acts, 17, and Josephus cont. Apion. 1. 2: c. 7. Therefore, when Paul was preaching *Jesus and the resurrection* to the Athenians, some of them carried him before the court of Areopagus (the ordinary judges of criminal matters, and in a particular manner entrusted with the care of religion), as having broken this law, and being a *setter forth of strange gods*. Now, in this case, an impostor would have retracted his doctrine to save his life, and an *enthusiast* would have lost his life without trying to save it by innocent means. St. Paul did neither the one nor the other; he availed himself of an altar which he had found in the city, inscribed to *the unknown God*, and pleaded that he did not propose to them the worship of any new God, but only explain to them one whom their government had already received; *whom therefore ye ignorantly worship, Him declare I unto you*. By this he avoided the law, and escaped being condemned by the Areopagus, without departing in the least from the truth of the Gospel, or violating the honor of God. An admirable proof, in my opinion, of the good sense with which he acted, and one that shows there was no mixture of fanaticism in his religion.

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THEATER OF DIONYSIUS AT ATHENS.
(Restored from Recent Excavations.)

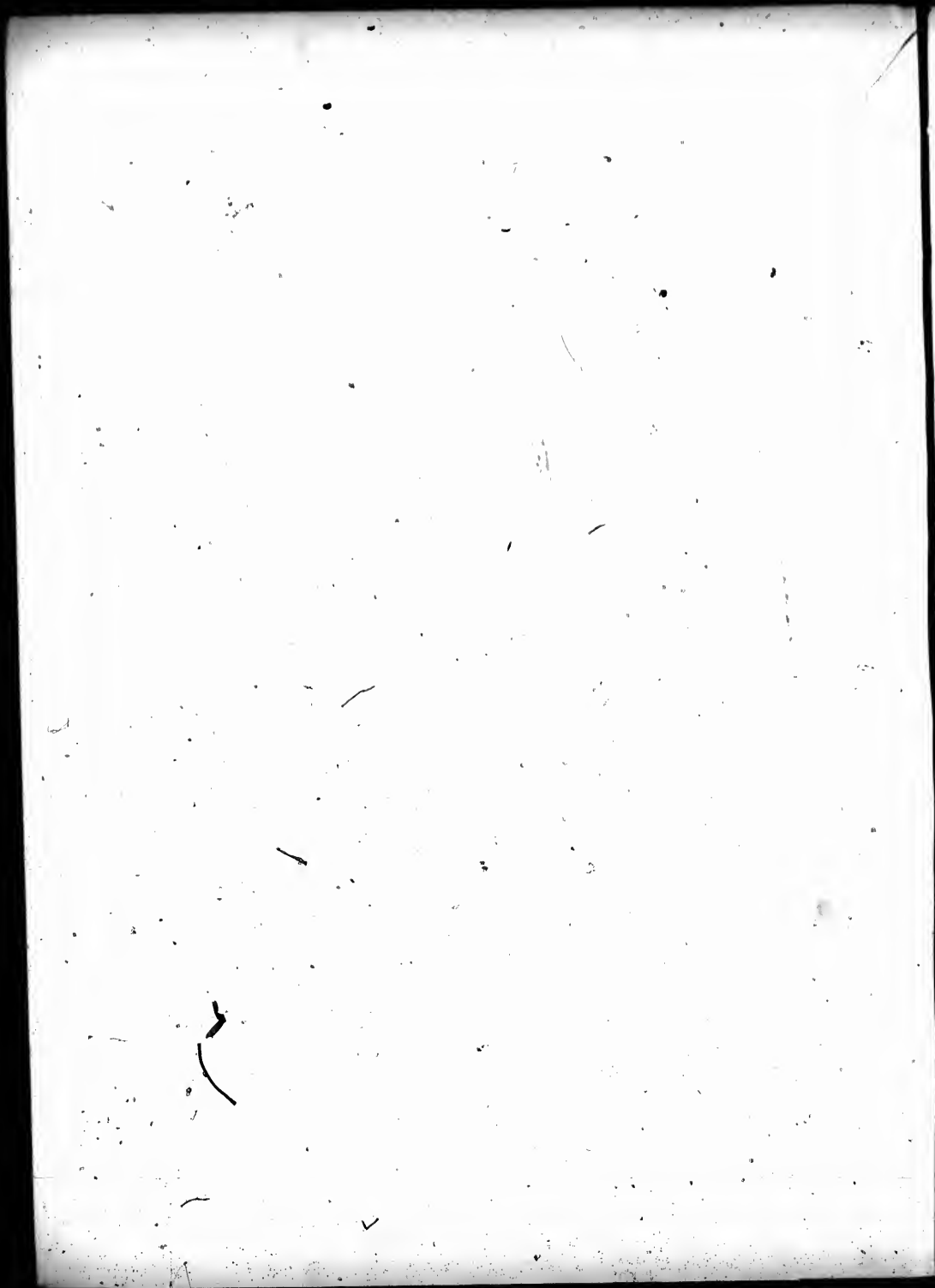
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THEATER OF DIONYSUS AT ATHENS.

(Reproduced from *Recent Excavations*.)



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and of the happiness laid up for him in those blessed abodes which had been shown to him even in this life. Upon the whole, neither in his actions, nor in the instructions he gave to those under his charge, is there any tincture of melancholy; which yet is so essential a characteristic of enthusiasm, that I have scarce ever heard of any enthusiast, ancient or modern, in whom some very evident marks of it did not appear.

As to *ignorance*, which is another ground of enthusiasm, St. Paul was so far from it, that he appears to have been master not of the Jewish learning alone, but of the Greek. And this is one reason why he is less liable to the imputation of having been an enthusiast than the other apostles, though none of them were such any more than he, as may by other arguments be invincibly proved.

I have mentioned *credulity* as another characteristic and cause of enthusiasm, which, that it was not in St. Paul, the history of his life undeniably shows. For on the contrary, he seems to have been slow and hard of belief in the extremest degree, having paid no regard to all the miracles done by our Saviour, the fame of which he could not be a stranger to, as he lived in Jerusalem, nor to that signal one done after His resurrection, and in His name, by Peter and John, upon the lame man at the beautiful gate of the Temple; nor to the evidence given in consequence of it by Peter, in presence of the high priest, the rulers, elders, and scribes, that *Christ was raised from the dead*. Acts, 3. He must also have known that when *all the apostles had been shut up in the common prison, and the high priest, the council, and all the senate of the children of Israel had sent their officers to bring them before them, the officers came and found them not in prison, but returned and made this report: "The prison truly found we shut with all safety, and the keepers standing without before the doors, but when we had opened we found no man within."* And that the council was immediately told, that the men they had put in prison were standing in the Temple, and teaching the

people. And that being brought from thence before the council, they had spoke these memorable words, "We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these things, and so is also the Holy Ghost, whom God has given to them that obey Him." Acts, 5: 18-32. All this he resisted, and was consenting to the murder of Stephen, who preached the same thing, and evinced it by miracles. Acts, 8: 1. So that his mind, far from being disposed to a credulous faith, or a too easy reception of any miracle worked in proof of the Christian religion, appears to have been barred against it by the most obstinate prejudices, as much as any man's could possibly be; and from hence we may fairly conclude, that nothing less than the irresistible evidence of *his own senses*, clear from all possibility of doubt, could have overcome his unbelief.

Vanity or *self-conceit* is another circumstance that, for the most part, prevails in the character of an enthusiast. It leads men of a warm temper, and religious turn, to think themselves worthy of the special regard and extraordinary favors of God; and the breath of that inspiration to which they pretend is often no more than the wind of this vanity, which puffs them up to such extravagant imaginations. This strongly appears in the writings and lives of some enthusiastical heretics; in the mystics, both ancient and modern; in many founders of orders and saints, both male and female, amongst the Papists, in several Protestant sectaries of the last age, and even in some at the present time.* All the divine communications, illuminations, and ecstasies to which they have pretended, evidently sprung from much self-conceit, working together

*See the account of Montanus and his followers, the writings of the counterfeit Dionysius the Areopagite, Santa Theresa, St. Catherine of Sienna, Madame Bourignon, the lives of St. Francis of Assisi, and Ignatius Loyola; see also an account of the lives of George Fox, and of Rice Evans.

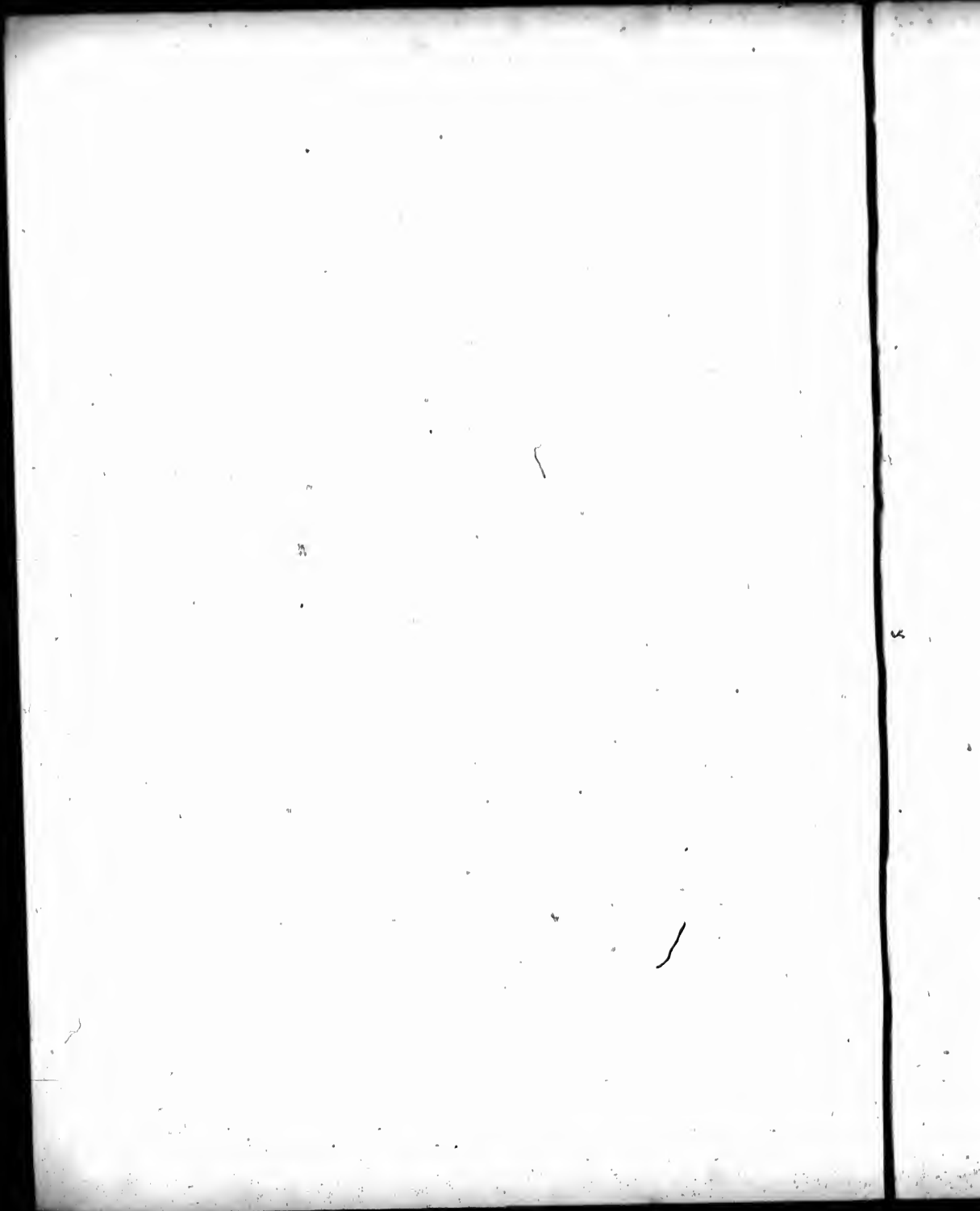


ST. STEPHEN BEFORE THE SANHEDRIM.

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ST. STEPHEN BEFORE THE SANHEDRIM



with the vapors of melancholy upon a warm imagination. And this is one reason, besides the contagious nature of melancholy, or fear, that makes enthusiasm so very catching among weak minds. Such are most strongly disposed to vanity; and when they see others pretend to extraordinary gifts, are apt to flatter themselves that they may partake of them as well as those whose merit they think no more than their own. Vanity, therefore, may justly be deemed a principal source of enthusiasm. But that St. Paul was as free from it as any man, I think may be gathered from all that we see in his writings, or know of his life. Throughout his epistles there is not one word that savors of vanity; nor is any action recorded of him in which the least mark of it appears.

In his Epistle to the Ephesians, he calls himself *less than the least of all saints*. Ephes. 3: 8. And to the Corinthians he says, *he is the least of the apostles, and not meet to be called an apostle, because he had persecuted the Church of God.* 1 Cor. 15: 9. In his Epistle to Timothy he says: "This is a faithful saying, and worthy of all acceptance; that Christ Jesus came into the world to save sinners, of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe in Him to life everlasting." 1 Tim. 1: 15, 16.

It is true, indeed, that in another epistle he tells the Corinthians that he was not a whit behind the very chiefest of the apostles. 2 Cor. 11: 5. But the occasion which drew from him these words must be considered. A false teacher by faction and calumny had brought his apostleship to be in question among the Corinthians. Against such an attack, not to have asserted his apostolical dignity, would have been a betraying of the office and duty committed to him by God. He was therefore constrained to do himself justice, and not let down that character, upon the authority of which the whole success and efficacy of his ministry among them

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depended. But how did he do it? Not with that wantonness which a vain man indulges, when he can get any opportunity of commending himself: not with a pompous detail of all the amazing miracles which he had performed in different parts of the world, though he had so fair an occasion of doing it; but with a modest and simple exposition of his abundant labors and sufferings in preaching the Gospel, and barely reminding them, "that the signs of an apostle had been wrought *among them* in all patience, in signs, and wonders, and mighty deeds." 2 Cor. 12: 12. Could he say less than this? Is not such boasting *humility itself*? And yet for this he makes many apologies, expressing the greatest uneasiness in being obliged to speak thus of himself, even in his own vindication. 2 Cor. 11: 1-16; 19-30. When in the same epistle, and for the same purpose, he mentions the vision he had of heaven, how modestly does he do it! Not in his own name, but in the third person, *I knew a man in Christ, etc., caught up into the third heaven.* 2 Cor. 12: 2. And immediately after he adds, *but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.* 2 Cor. 12: 6. How contrary is this to a spirit of vanity! how different from the practice of enthusiastic pretenders to raptures and visions, who never think they can dwell long enough upon those subjects, but fill whole volumes with their accounts of them! Yet St. Paul is not satisfied with this forbearance; he adds the confession of some *infirmity*, which he tells the Corinthians was given to him as an allay, *that he might not be above measure exalted, through the abundance of his revelations.* 2 Cor. 12: 7. I would also observe, that he says this rapture, or vision of paradise, happened to him above fourteen years before. Now, had it been the effect of a mere enthusiastical fancy, can it be supposed that in so long a period of time he would not have had many more raptures of the same kind? would not his imagination have been perpetually carrying him to heaven, as we find St. Theresa, St. Bridget, and St. Catharine

were carried by theirs? And if vanity had been predominant in him, would he have remained fourteen years in absolute silence upon so great a mark of the divine favor? No, we should certainly have seen his epistles filled with nothing else but long accounts of these visions, conferences with angels, with Christ, with God Almighty, mystical unions with God, and all that we read in the works of those sainted enthusiasts, whom I have mentioned before. But he only mentions this vision in answer to the false teacher who had disputed his apostolical power, and comprehends it all in three sentences, with many excuses for being compelled to make any mention of it at all. 2 Cor. 12: 1-11. Nor does he take any merit to himself, even from the success of those apostolical labors which he principally boasts of in his epistle. For in a former one to the same church he writes thus, "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered, but God gave the increase. So then, neither is he that planteth *any thing*, neither he that watereth, but God that giveth the increase." And in another place of the same epistle he says, "by the grace of God I am what I am, and His grace which was bestowed upon me was not in vain, but I labored more abundantly than they all: *yet not I, but the grace of God which was with me.*" 1 Cor. 15: 10.

I think it needless to give more instances of the modesty of St. Paul. Certain I am, not one can be given that bears any color of vanity, or that vanity in particular which so strongly appears in all enthusiasts, of setting their imaginary gifts above those virtues which make the essence of true religion, and the real excellency of a good man, or in the Scripture phrase, of a *saint*. In his first Epistle to the Corinthians he has these words, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all

knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." 1 Cor. 13: 2-4. Is this the language of enthusiasm? Did ever enthusiast prefer that universal benevolence which comprehends all moral virtues, and which (as appears by the following verses) is meant by charity here; did ever enthusiast, I say, prefer that benevolence to *faith* and to *miracles*, to those religious opinions which he had embraced, and to those supernatural graces and gifts which he imagined he had acquired, nay even to the merit of martyrdom? Is it not the genius of enthusiasm to set moral virtues infinitely below the merit of faith; and of all moral virtues, to value that least which is most particularly enforced by St. Paul, a spirit of candor, moderation, and peace? Certainly neither the temper nor the opinions of a man subject to fanatical delusions are to be found in this passage; but it may be justly concluded, that he who could esteem the value of charity so much above miraculous gifts, could not have pretended to any such gifts if he had them not in reality.

Since, then, it is manifest from the foregoing examination, that in St. Paul's disposition and character those qualities do not occur which seem to be necessary to form an enthusiast, it must be reasonable to conclude he was none. But allowing, for argument's sake, that all those qualities were to be found in him, or that the heat of his temper alone could be a sufficient foundation to support such a suspicion; I shall endeavor to prove that he COULD NOT HAVE IMPOSED ON HIMSELF by any power of enthusiasm, either in regard to the miracle that caused his conversion, or to the consequential effects of it, or to some other circumstances which he bears testimony to in his epistles.

The power of imagination in enthusiastical minds is no doubt very strong, but it always acts in conformity to the opinions

imprinted upon it at the time of its working; and can no more act against them, than a rapid river can carry a boat against the current of its own stream. Now, nothing can be more certain than that when Saul set out for Damascus, with an authority from the chief priests *to bring the Christians which were there, bound to Jerusalem*, Acts, 12: 2, an authority solicited by himself, and granted to him at his own earnest desire, his mind was strongly possessed with opinions against Christ and His followers. To give those opinions a more active force, his passions at that time concurred, being inflamed in the highest degree by the irritating consciousness of his past conduct towards them, the pride of supporting a part he had voluntarily engaged in, and the credit he found it procured him among the chief priests and rulers, whose commission he bore.

If in such a state and temper of mind, an enthusiastical man had imagined he saw a vision from heaven denouncing the anger of God against the Christians, and commanding him to persecute them without any mercy, it might be accounted for by the natural power of enthusiasm. But that, in the very instant of his being engaged in the fiercest and hottest persecution against them, no circumstance having happened to change his opinions, or alter the bent of his disposition, he should at once imagine himself called by a heavenly vision to be the apostle of Christ, whom but a moment before he deemed an impostor and a blasphemer, that had been justly put to death on the cross, is in itself wholly incredible, and so far from being a probable effect of enthusiasm, that just a contrary effect must have been naturally produced by that cause. The warmth of his temper carried him violently another way; and whatever delusions his imagination could raise to impose on his reason, must have been raised at that time agreeable to the notions imprinted upon it, and by which it was heated to a degree of enthusiasm, not in direct contradiction to all those notions, while they remained in their full force.

This is so clear a proposition, that I might rest the whole argument entirely upon it; but still farther to show that this vision could not be a phantom of St. Paul's own creating, I beg leave to observe, that he was not alone when he saw it; there were *many others in company*, whose minds were no better disposed than his to the Christian faith. Could it be possible, that the imaginations of all these men should at the same time be so strangely affected as to make them believe that they saw *a great light shining about them, above the brightness of the sun at noon-day*, and heard the sound of *a voice from heaven*, though *not the words which it spake*, Acts, 9: 3; 22: 9, when in reality they neither saw nor heard any such thing? Could they be so infatuated with this conceit of their fancy, as to *fall down together with Saul*, and be *speechless through fear*, Acts, 26: 14; 9: 7, when nothing had happened extraordinary either to them or to him? Especially, considering that this apparition did not happen in the night, when the senses are more easily imposed upon, but at mid-day. If a sudden frenzy had seized upon Saul, from any distemper of body or mind, can we suppose his whole company, men of different constitutions and understandings, to have been at once affected in the same manner with him, so that not the distemper alone, but the effects of it should exactly agree? If all had gone mad together, would not the frenzy of some have taken a different turn, and presented to them different objects? This supposition is so contrary to nature and all possibility, that unbelief must find some other solution, or give up the point.

I shall suppose then, in order to try to account for this vision without a miracle, that as Saul and his company were journeying along in their way to Damascus an extraordinary meteor did really happen, which cast a great light, as some meteors will do, at which they, being affrighted, fell to the ground in the manner related. This might be possible; and fear, grounded on ignorance of such phenomena, might make them imagine it to be a vision of God.

Nay, even the voice or sound they heard in the air, might be an explosion attending this meteor; or at least there are those who would rather recur to such a supposition as this, however incredible,



LORD, WHAT WILT THOU HAVE ME TO DO?

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agreeably to the sense of those words which he heard? How came Ananias to go to him there and say, "He was chosen by God to know His will, and see that just One, and hear the voice of His mouth?" Acts, 22: 14; 26: 16. Or why did he propose to him *to be baptized?* What connection was there between the meteor which Saul had seen, and these words of Ananias? Will it be said that Ananias was skillful enough to take advantage of the fright he was in at that appearance, in order to make him a Christian? But could Ananias inspire him with the vision in which he saw him before he came? If that vision was the effect of imagination, how was it verified so exactly in fact? Acts, 9. But allowing that he dreamt by chance of Ananias' coming, and that Ananias came by chance too; or, if you please, that having heard of his dream, he came to take advantage of that, as well as the meteor which Saul had seen; will this get over the difficulty? No, there was more to be done. Saul was struck blind, and had been so for three days. Now, had this blindness been natural from the effects of a meteor or lightning upon him, it would not have been possible for Ananias to heal it, as we find that he did, merely by putting his hands on him and speaking a few words. Acts, 9: 17, 18; 22: 13. This undoubtedly surpassed the power of nature; and if this was a miracle, it proves the other to have been a miracle too, and a miracle done by the same Jesus Christ. For Ananias, when he healed Saul, spoke to him thus: *Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, has sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.* Acts, 9: 17. And that he saw Christ both now and after this time, appears not only by what he relates, Acts, 22; 17, 18, but by other passages in his epistles. 1 Cor. 9: 1; 15: 8. From Him, as he asserts in many places of his epistles, he learned the Gospel by immediate revelation, and by Him he was sent to the Gentiles. Acts, 22: 21; 22: 11. Among those Gentiles *from Jerusalem, and round about to Illyricum, he preached the Gospel*

*of Christ, with mighty signs and wonders, wrought by the power of the Spirit of God, to make them obedient to his preaching, as he himself testifies in his Epistle to the Romans; Rom. 15: 19; and of which a particular account is given to us in the Acts of the Apostles; signs and wonders, indeed, above any power of nature to work, or of imposture to counterfeit, or of enthusiasm to imagine. Now, does not such a series of miraculous acts, all consequential and dependent upon the first revelation, put the truth of that revelation beyond all possibility of doubt or deceit? And if he could so have imposed on himself as to think that he worked them when he did not (which supposition cannot be admitted, if he was not at that time quite out of his senses); how could so *distempered an enthusiast* make such a progress, as we know that he did, in converting the Gentile world? If the difficulties which have been shown to have obstructed that work, were such as the ablest impostor could not overcome, how much more insurmountable were they to a madman?*

It is a much harder task for unbelievers to account for the success of St. Paul, in preaching the Gospel, upon the supposition of his having been an enthusiast, than of his having been an impostor. Neither of these suppositions can ever account for it; but the impossibility is more glaringly strong in this case than in the other. I could enter into a particular examination of all the miracles recorded in the Acts to have been done by St. Paul, and show that they were not of a nature in which enthusiasm, either in him, or the persons he worked them upon, or the spectators, could have any part. I will mention only a few. When he told Elymas the sorcerer, at Paphos, before the Roman deputy, that *the hand of God was upon him, and he should be blind, not seeing the sun for a season; and immediately there fell on him a mist and a darkness, and he went about seeking some to lead him by the hand*, Acts, 13, had enthusiasm in the doer or sufferer any share in this act? If Paul, as an enthusiast, had thrown out this menace, and the effect had not followed, instead of

concerning the deputy, as we are told that he did, he would have drawn on himself his rage and contempt. But the effect upon



HE SHOOK OFF THE SERPENT INTO THE FIRE.

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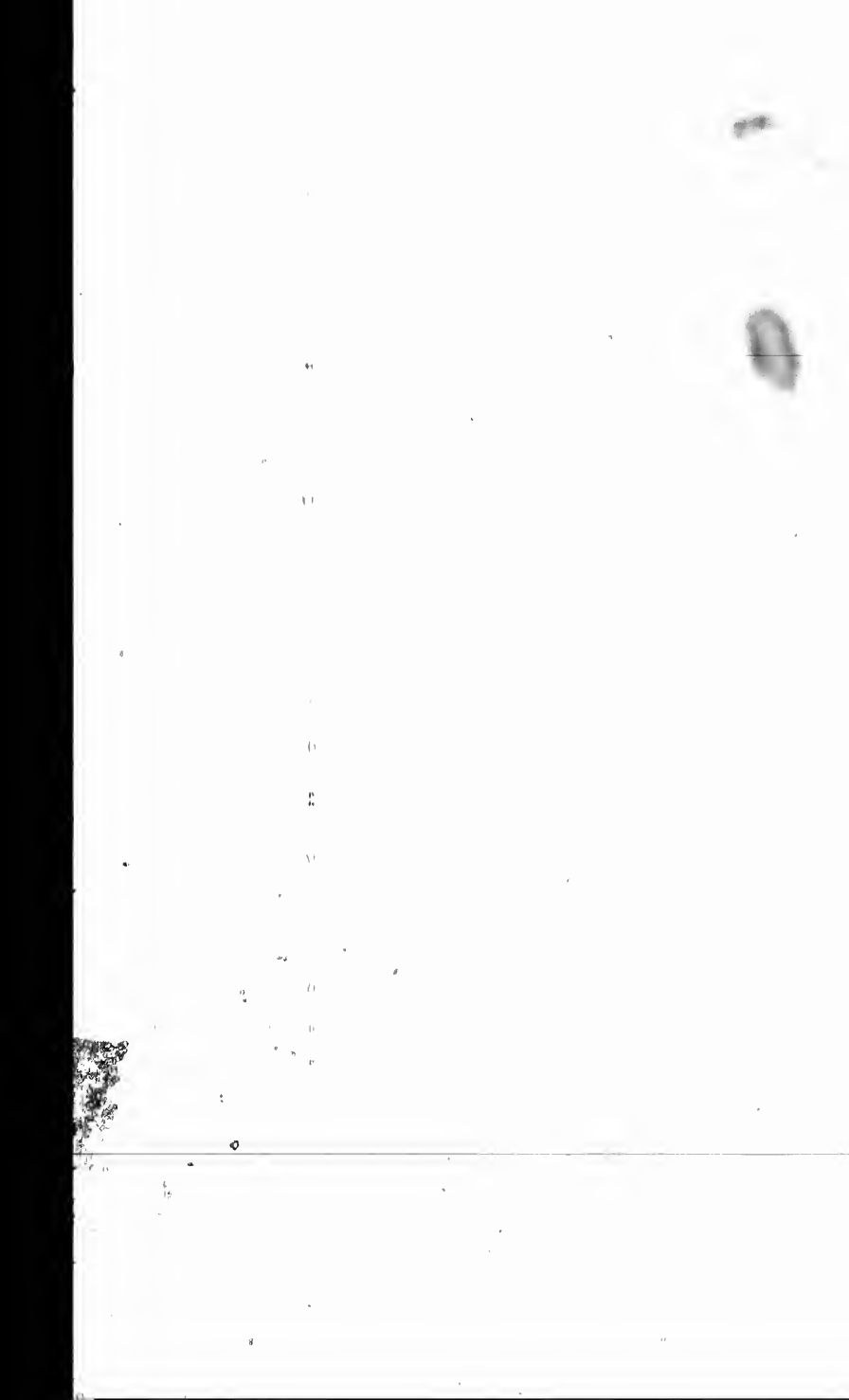


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being struck blind, when he was not, by these words of a man whose preaching he strenuously and bitterly opposed. Nor can we ascribe the conversion of Sergius, which happened upon it, to any enthusiasm. A Roman pro-consul was not very likely to be an enthusiast; but, had he been one, he must have been bigoted to his own gods, and so much the less inclined to believe any miraculous power in St. Paul. When, at Troas, a young man named Eutychus, fell down from a high window, while Paul was preaching, and was taken up dead, Acts, 20: 9, could any enthusiasm, either in Paul or the congregation there present, make them believe, that by that apostle's falling upon him, and embracing him, he was restored to life? Or could he who was so restored contribute any thing to himself, by any power of his own imagination? When, in the isle of Melita, where St. Paul was shipwrecked, there came a viper and fastened on his hand, which he shook off, and felt no harm, Acts, 28, was that an effect of enthusiasm? An enthusiast might perhaps have been mad enough to hope for safety against the bite of a viper without any remedy being applied to it; but would that hope have prevented his death? Or were the barbarous islanders, to whom this apostle was an absolute stranger, prepared by enthusiasm to expect and believe that any miracle would be worked to preserve him? On the contrary, when they saw the viper hang to his hand, they said among themselves, "No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live." I will add no more instances: these are sufficient to show that the miracles told of St. Paul can no more be ascribed to enthusiasm than to imposture.

But moreover, the power of working miracles was not confined to St. Paul; it was also communicated to the churches he planted in different parts of the world. In many parts of his first epistle he tells the Corinthians, 1 Cor. 12: 4, 5, that they had among them many miraculous graces and gifts, and gives them directions for the



more orderly use of them in their assemblies. Now, I ask, whether all that he said upon that head is to be ascribed to enthusiasm?



ST. PAUL SHIPWRECKED.

If the Corinthians knew that they had among them no such miraculous powers, they must have regarded the author of that

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ST. PAUL SHIPWRECKED.

If the Corinthians knew that they had among them no such miraculous powers, they must have regarded the author of that

epistle as a man out of his senses, instead of revering him as an apostle of God.

If, for instance, a Quaker should, in a meeting of his own sect, tell all the persons assembled there, that to some among them was given the gift of healing by the Spirit of God, to others the working of other miracles, to others divers kinds of tongues; they would undoubtedly account him a madman, because they pretend to no such gifts. If indeed they were only told by him that they were inspired by the Spirit of God in a certain ineffable manner, which they alone could understand, but which did not discover itself by any outward distinct operations or signs, they might mistake the impulse of enthusiasm for the inspiration of the Holy Ghost; but they could not believe, *against the conviction of their own minds* that they spoke tongues they did not speak, or healed distempers they did not heal, or worked other miracles when they worked none. If it be said the Corinthians might pretend to these powers, though the Quakers do not, I ask whether, in that pretension, they were impostors, or only enthusiasts? If they were impostors, and St. Paul was also such, how ridiculous was it for him to advise them, in an epistle writ *only to them, and for their own use*, not to value themselves too highly upon those gifts, to pray for one rather than another, and prefer charity to them all! Do associates in fraud talk such a language to one another? But if we suppose their pretension to all those gifts was an effect of enthusiasm, let us consider how it was possible that he and they could be so cheated by that enthusiasm, as to imagine they had such powers when they had not.

Suppose that enthusiasm could make a man think that he was able, by a word or a touch, to give sight to the blind, motion to the lame, or life to the dead: would that conceit of his make the blind see, the lame walk, or the dead revive? And if it did not, how could he persist in such an opinion; or, upon his persisting, escape being shut up for a madman? But such a madness could not infect so

many at once, as St. Paul supposes at Corinth to have been endowed with the gift of healing or any other miraculous powers. One of the miracles which they pretended to was the speaking of languages they never had learned; and St. Paul says, he possessed this gift *more than they all*. 1 Cor. 14: 18. If this had been a delusion of fancy, if they had spoke only gibberish, or unmeaning sounds, it would soon have appeared, when they came to make use of it where it was necessary, viz.: in the converting of those who understood not any language they naturally spoke. St. Paul particularly, who traveled so far upon that design, and had such occasion to use it, must soon have discovered that this imaginary gift of the spirit was no gift at all, but a ridiculous instance of frenzy, which had possessed both him and them. But, if those he spoke to in divers tongues understood what he said, and were converted to Christ by that means, how could it be a delusion? Of all the miracles recorded in Scripture, none are more clear from any possible imputation of being the effect of an enthusiastic imagination than this: for how could any man think that he had it, who had it not; or, if he did think so, not be undeceived when he came to put his gift to the proof?

If, then, St. Paul and the Church of Corinth were not deceived, in ascribing to themselves this miraculous power, but really had it, there is the strongest reason to think that neither were they deceived in the other powers to which they pretended, as the same Spirit which gave them that equally, could and probably would give them the others to serve the same holy ends for which that was given. And, by consequence, St. Paul was no enthusiast in what he wrote upon that head to the Corinthians, nor in other similar instances where he ascribes to himself, or to the churches he founded, any supernatural graces and gifts. Indeed, they who would impute to imagination effects such as those which St. Paul imputes to the power of God attending his mission, must ascribe to imagination the same omnipotence which he ascribes to God.

III. PAUL NOT DECEIVED BY THE FRAUD OF OTHERS.

Having thus, I flatter myself, satisfactorily shown that St. Paul could not be an enthusiast, who, by the force of an overheated imagination, imposed on himself, I am next to inquire whether he was deceived by the fraud of others, and whether all that he said of himself can be imputed to the power of that deceit? But I need say little to show the absurdity of this supposition. It was morally impossible for the disciples of Christ to conceive such a thought, as that of turning His persecutor into His apostle, and to do this by a fraud, in the very instant of his greatest fury against them and their Lord. But could they have been so extravagant as to conceive such a thought, it was physically impossible for them to execute it in the manner we find his conversion to have been effected. Could they produce a light in the air, which at mid-day was brighter than that of the sun? Could they make Saul hear words from out of that light, Acts, 22: 9, which were not heard by the rest of the company? Could they make him blind for three days after that vision, and then make scales fall from off his eyes, and restore him to his sight by a word? Beyond dispute, no fraud could do these things; but much less still could the fraud of others produce those miracles, subsequent to his conversion, in which he was not passive, but active; which he did himself, and appeals to in his epistles as proofs of his divine mission.

CONCLUSION.

I shall then take it for granted, that he was not deceived by the fraud of others, and that what he said of himself can no more be imputed to the power of that deceit, than to wilful imposture, or to enthusiasm: and then it follows, that what he related to have been the cause of his conversion, and to have happened in consequence of it, did all really happen; and therefore the Christian religion is a divine revelation.

That this conclusion is fairly and undeniably drawn from the premises, I think must be owned, unless some probable cause can be assigned to account for those facts so authentically related in the Acts of the Apostles, and attested in his epistles by St. Paul himself, other than any of those which I have considered; and this I am confident cannot be done. It must be therefore accounted for, by the power of God. That God should work miracles for the establishment of a most holy religion, which from the insuperable difficulties that stood in the way of it, could not have established itself without such assistance, is no way repugnant to human reason: but that without any miracle such things should have happened, as no adequate natural causes can be assigned for, is what human reason cannot believe.

To impute them to magic, or the power of demons (which was the resource of the heathens and Jews against the notoriety of the miracles performed by Christ and His disciples), is by no means agreeable to the notions of those who, in this age, disbelieve Christianity. It will therefore be needless to show the weakness of that supposition: but that supposition itself is no inconsiderable argument of the truth of the facts. Next to the apostles and evangelists, the strongest witnesses of the undeniable force of that truth are Celsus and Julian; and other ancient opponents of the Christian religion, who were obliged to solve what they could not contradict, by such an irrational and absurd imagination.

The dispute was not then between faith and reason, but between religion and superstition. Superstition ascribed to cabalistical names, or magical secrets, such operations as carried along with them evident marks of the divine power: religion ascribed them to God, and reason declared itself on that side of the question. Upon what grounds then can we now overturn that decision? Upon what grounds can we reject the unquestionable testimony given by St. Paul, that he was called by God to be a disciple and apostle of



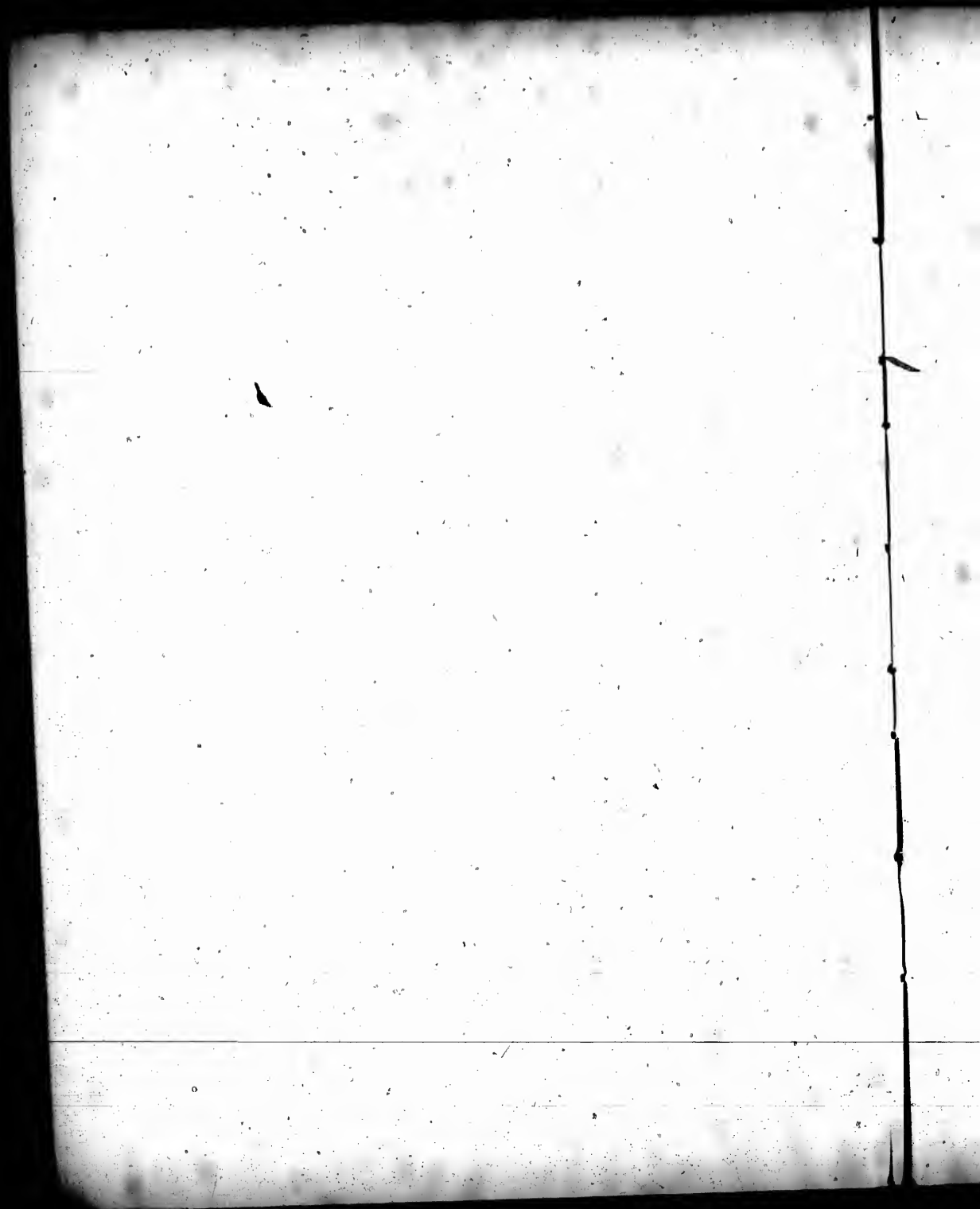
for life
he that cometh to ME shall
never hunger AND he that
believeth on ME shall never thirst

John vi. 35.



I AM the Bread of Life:
he that cometh to me shall
never hunger, and he that
believeth on ME shall never thirst.

John · VI · 35.



Christ? It has been shown, that we cannot impute it either to enthusiasm or fraud: how shall we then resist the conviction of such a proof? Does the doctrine he preached contain any precepts against the law of morality, that natural law written by God in the hearts of mankind? If he did; I confess that none of the arguments I have made use of could prove such a doctrine to come from *Him*. But this is so far from being the case, that even those who reject Christianity as a divine revelation, acknowledge the morals delivered by Christ and by His apostles to be worthy of God. Is it then on account of the mysteries in the Gospel that the facts are denied, though supported by evidence which in all other cases would be allowed to contain the clearest conviction, and cannot in this be rejected without reducing the mind to a state of absolute skepticism, and overturning those rules by which we judge of all evidence, and of the truth or credibility of all other facts? But this is plainly to give up the use of our understanding where we are able to use it most properly, in order to apply it to things of which it is not a competent judge. The motives and reasons upon which divine wisdom may think proper to act, as well as the manner in which it acts, must often lie out of the reach of our understanding; but the motives and reasons of human actions, and the manner in which they are performed, are all in the sphere of human knowledge, and upon them we may judge, with a well-grounded confidence, when they are fairly proposed to our consideration.

It is incomparably more probable that a revelation from God, concerning the ways of His providence, should contain in it matters above the capacity of our minds to comprehend, than that St. Paul, or indeed any of the other apostles, should have acted, as we know that they did, upon any other foundations than certain knowledge of Christ's being risen from the dead; or should have succeeded in the work they undertook, without the aid of miraculous powers. To the former of these propositions I may give my assent without any direct

opposition of reason to my faith ; but in admitting the latter, I must believe against all those probabilities that are the rational grounds of assent.

Nor do they who reject the Christian religion because of the difficulties which occur in its mysteries, consider how far that objection will go against other systems, both of religion and philosophy, which they themselves profess to admit. There are in *deism* itself, the most simple of all religious opinions, several difficulties, for which human reason can but ill account ; which may therefore be not improperly styled *articles of faith*. Such is the origin of evil under the government of an all-good and all-powerful God ; a question so hard, that the inability of solving it in a satisfactory manner to their apprehensions, has driven some of the greatest philosophers into the monstrous and senseless opinions of *manicheism* and atheism. Such is the reconciling the prescience of God with the free-will of man, which after much thought on the subject, Mr. Locke fairly confesses he could not do,* though he acknowledged both ; and what Mr. Locke could not do, in reasoning on subjects of a metaphysical nature, I am apt to think few men, if any, can hope to perform.

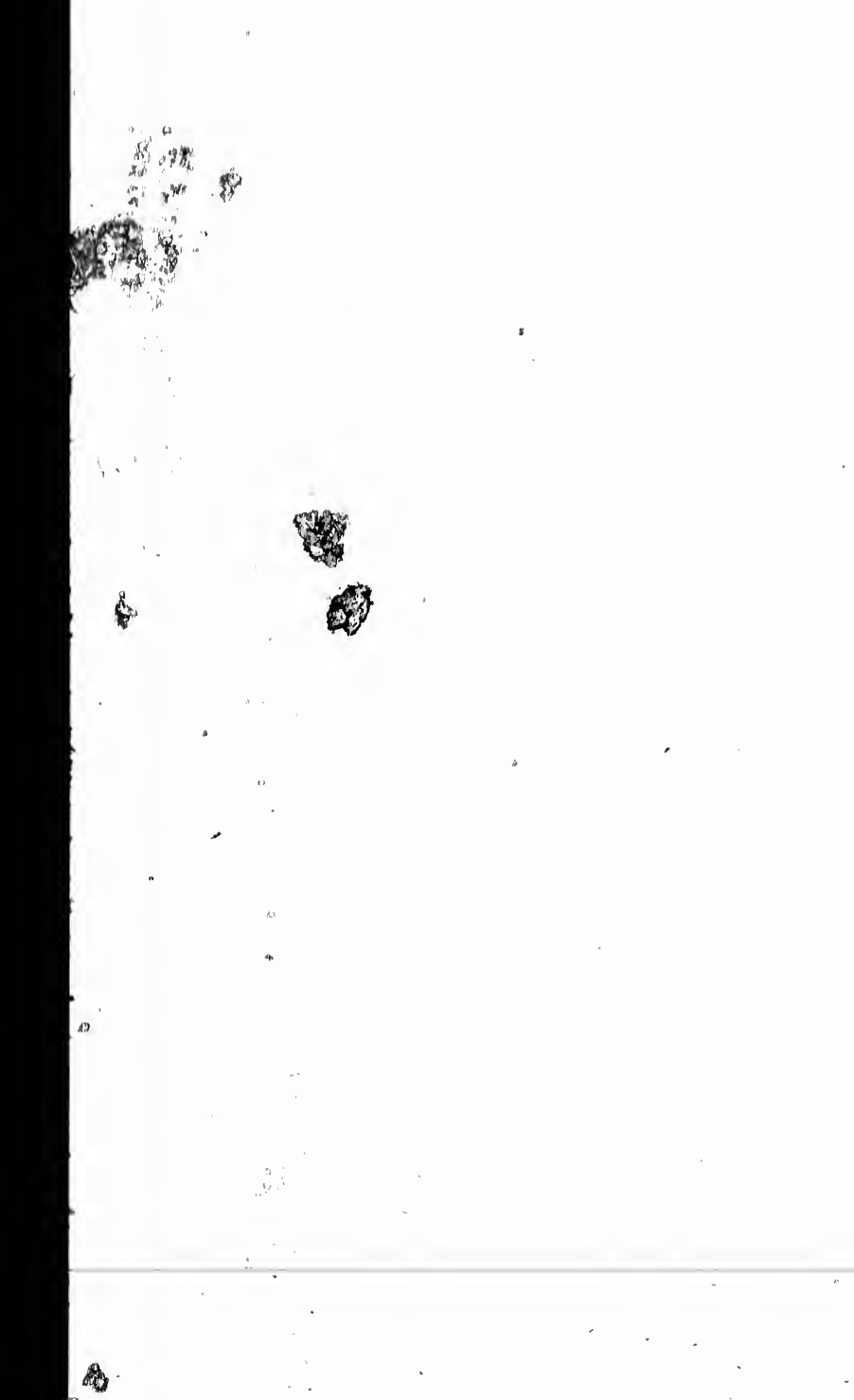
Such is also the creation of the world at any supposed time, or the *eternal production* of it from God ; it being almost equally hard, according to mere philosophical notions, either to admit that the goodness of God could remain unexerted through all eternity before the time of such a creation, let it be set back ever so far, or to conceive an eternal production, which words so applied, are inconsistent and contradictory terms ; the solution commonly given by a comparison to the emanation of light from the sun not being adequate to it, or just ; for light is a quality inherent in fire, emanating from it ; whereas matter is not a quality inherent in or emanating from the divine essence, but of a different substance and nature ; and if not *independent* and *self-existing*, must have been created, by a mere

*See his letter to Mr. Molyneux, p. 509, vol. 3.

act of the divine will; and, if created, then not eternal, the idea of creation implying a time *when the substance created did not exist*. But to get rid of this difficulty, we have recourse, as many of the ancient philosophers had, to the *independent existence of matter*, then we must admit *two self-existing principles*, which is quite inconsistent with genuine theism or natural reason. Nay, could that be admitted, it would not clear up the doubt, unless we suppose not only the eternal existence of matter, independent of God, but that it was from eternity in the *order and beauty* we see it in now, without any *agency* of the divine power; otherwise the same difficulty will always occur, why it was not before put into that *order* and state of *perfection*; or how the goodness of God could so long remain in a state of inaction, *unexerted* and *unemployed*. For were the time of such an exertion of it put back ever so far, if, instead of five or six thousand years, we were to suppose millions of millions of *ages* to have passed since the world* was reduced out of a chaos, to an harmonious and regular form, still a whole eternity must have preceded that date, during which the divine attributes did not exert themselves in that beneficent work, so suitable to them, that the conjectures of human reason can find no cause for its being delayed.

But because of these difficulties or any other that may occur in the system of deism, no wise man will deny the being of God, or His infinite wisdom, goodness, and power, which are proved by such evidence as carries the clearest and strongest conviction, and cannot be refused without involving the mind in far greater difficulties, even in downright absurdities and impossibilities. The only part, therefore, that can be taken, is to account in the best manner that our weak reason is able to do, for such seeming objections; and where that fails, to acknowledge its weakness, and acquiesce under the

*By the world I do not mean this earth alone, but the whole material universe, with all its inhabitants. Even created spirits fall under the same reasoning; for they must also have had a beginning, and before that beginning an eternity must have preceded.



certainty that our very imperfect knowledge or judgment cannot be the measure of the divine wisdom, or the universal standard of truth. So likewise it is with respect to the Christian religion. Some difficulties occur in that revelation which human reason can hardly clear; but as the truth of it stands upon evidence so strong and convincing that it cannot be denied without much greater difficulties than those that attend the belief of it, as I have before endeavored to prove, we ought not to reject it upon such objections, however mortifying they may be to our pride. That indeed would have all things made plain to us, but God has thought proper to proportion our knowledge to our wants, not our pride. All that concerns our duty is clear; and as to other points, either of natural or revealed religion, if He has left some obscurities in them, is that any reasonable cause of complaint? Not to rejoice in the benefit of what He has graciously allowed us to know, from a presumptuous disgust at our incapacity of knowing more, is as absurd as it would be to refuse to walk because we cannot fly.

From the arrogant ignorance of metaphysical reasonings, aiming at matters above our knowledge arose all the speculative impiety, and many of the worst superstitions of the old heathen world, before the Gospel was preached to bring men back again to the primitive faith; and from the same source have since flowed some of the greatest corruptions of the evangelical truth, and the most inveterate prejudices against it; an effect just as natural as for our eyes to grow weak, and even blind, by being strained to look at objects too distant, or not made for them to see.

Are then our intellectual faculties of no use in religion? Yes, undoubtedly, of the most necessary use when rightly employed. The proper employment of them is to distinguish its genuine doctrines from others erroneously or corruptly ascribed to it; to consider the importance and purport of them, with the connection they bear to one another; but, first of all, to examine, with the

strictest attention, the evidence by which religion is proved, internal as well as external. If the external evidence be convincingly strong, and there is no internal proof of its falsehood, but much to support and confirm its truth, then surely no difficulties ought to prevent our giving a full assent and belief to it. It is our duty, indeed, to endeavor to find the best solutions we can to them; but where no satisfactory ones are to be found, it is no less our duty to acquiesce with humility, and believe that to be right which we know is above us, and belonging to a wisdom superior to ours.

Nor let it be said that this will be an argument for admitting all doctrines, however absurd, that may have been grafted upon the Christian faith: those which can plainly be proved *not to belong to it*, fall not under the reasoning I have laid down (and certainly none do belong to it which contradict either our *clear, intuitive knowledge*, or the *evident principles and dictates of reason*). I speak only of difficulties which attend the belief of the Gospel in some of its pure and essential doctrines, plainly and evidently delivered there, which being made known to us by a *revelation* supported by *proofs* that our reason *ought to admit*, and not being such things as it can *certainly know to be false*, must be received by it as *objects of faith*, though they are such as it could not have discovered by any natural means, and such as are difficult to be conceived, or satisfactorily explained by its limited powers. If the *glorious light of the Gospel* be sometimes overcast with clouds of doubt, so is the light of our *reason* too. But shall we deprive ourselves of the advantages of *either*, because those clouds cannot, perhaps, be entirely removed while we remain in this mortal life? Shall we obstinately and frowardly shut our eyes against *that day-spring from on high that has visited us*, because we are not, as yet, able to bear the full blaze of His beams? Indeed, not even in heaven itself, not in the highest state of perfection to which a finite being can ever attain, will all the counsels of Providence, all the *height* and the *depth* of the infinite wisdom of

God, be ever disclosed or understood. *Faith* even then will be necessary, and there will be *mysteries* which cannot be penetrated by the most exalted archangel, and truths which cannot be known by him otherwise than from *revelation*, or believed upon any other ground of assent than a *submissive confidence in the divine wisdom*. What then, shall man presume that his weak and narrow understanding is sufficient to guide him *into all truth*, without any need of *revelation* or *faith*? Shall he complain that *the ways of God are not like his ways, and past his finding out*? True philosophy, as well as true Christianity, would teach us a wiser and modester part. It would teach us to be content within those bounds which God has assigned to us, *casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.* 2 Cor. 10: 5.

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