A LAWYER'S EXAMINATION OF THE BIBLE.

BY

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WITH AN INTRODUCTION BY FRANK W. GUNSAULUS, D. D.

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Sixth Edition.

To the Hon. Francis M. Davis; My Preceptor in the Study of the Law, and Colleague in its Practice in the Courts; Whose Life of Faith in the Code of Codes has Enlisted his Name and Influence among Christian Lawyers; This Trial of The Gospel is Affectionately Inscribed.

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INTRODUCTION.

This volume is another of the sincere efforts which earnest men are making to confront the reason of the time with the claim of Christianity. It has all the importance of such an attempt, and, added to this, it has the meaning of a chapter of autobiography. Its author was a lawyer, and met the difficulties of belief which come naturally to a lawyer's mind. While these may seem at first adverse to the discovery of the truth, these very experiences of mind gave to him a mental method, which, sooner or later, was sure to bring him and the truth together. His conclusion may not have been reached so that every step in the argument appears as well taken as another, but the steady movement of the mind is toward indubitable truth which lies at the end of a logical pathway; and the feeling that the lawyer's intellect has been satisfied gives the volume a right to be read by all thoughtful persons.

More and more, must Christian teachers realize that the reason of man has rights, and that the intellect as well as the heart, must be satisfied. This book leads the reason up to Jesus. And we need not fear but that He will meet the open mind of man with His perfect

satisfactoriness. This fact must be the exceeding great reward of the writer.

The presence of the Greek language upon the Cross of Jesus, was a silent testimony to the kingship of Jesus over the reason of man. The very tongue which registered the finest achievements of the intellect of man, and, at the same time made memorial of the fact that they alone did not, could not, satisfy man's dream of himself, then made itself witness of the truth that the powers of reason and thought in the human soul had their king in the Nazarene. What a moment of trial was that! Greek philosophy, which brought its sages about that cross, when in the language of the foreigner, this bitter irony was placed upon its summit, seemed to wake all the golden problems, and offer again in vain all the old solutions. The wisdom of Athens was to be judged, as it judged, the wisdom of the Christ. The peerless grandeur of that contribution which Jesus made to the intellectual life of man is never so surely seen as when we stand with the problems of the world and the soul which called the cross of Calvary into existence, and behold how philosophy fails and Christ succeeds, in their solution. His gift to the brain of man of great ideas and a fundamental conception of God, of the universe and of the soul was so mighty, that Homer and Æschylus,

Euripides and Aristotle, Thucydides and Plato, all classic life, simply serve by their intellectual work to develop a language in which his thoughts and the musings of Paul might reach the minds of men.

Jesus on the cross confronts the hitherto bewildered reasonings of the race, as to the meaning of the groaning creation, with himself the reason of God by whom the worlds were made at first. He is the explanation of the universe. All the abstractions of pure thought bow before this matchless fact, this glorious Personality. All the roadways which have been traveled by human feet in the weary search for truth seem to have a common meeting point, as He says: "I am the Truth."

The Greek spirit has felt in Him its very king and leader. Plato's highest speculation is as authoritative as a law of God from His divine lips; and, as he dies, the language of Socrates, which is used to perpetuate and publish the sneer of Christ's foes, has, then and there, with this same Nazarene, an assurance of immortality such as was never given to it in the songs of Homer or the orations of Demosthenes. At last the intellect has a Savior and a Lord in Jesus of Nazareth.

The present will be remembered as the era of the intellect. It is, therefore, fitting that man should attend to what he may know of the

demand which he shall make upon his leader and friend, as the future waits for his eager feet. It needs no discussion to satisfy the race that the flights which the mind of man has yet made are but as those winged voyages which birds take, always to come back to earth and perch upon some leafy branch, or rest upon some mountain crag, or stop over loved nest. Every flight, however, some helps the soul to appreciate the dawning fact that man's wings, and the mental air which surrounds this planet of his thoughts, indicate a flight to be begun soon which shall never wheel backward to this dear world from which he practiced, but shall extend beyond death and time. Is it strange that as man finds this out, he should feel anxious for a safe companion in this mighty trip? As he looks out upon the route, and into his own soul at its believed yearnings, he finds that his guiding and inspiring friend must answer to these desires of rest of heart in the Absolute; these aspirations for harmony of thought with the infinite soul of all; these fluttering waitings of the will for freedom in the Will of the universe. All great literature is the story of these and their heavy demand upon the leader and friend of immortal man. Hence, I do not call it irreverence, but piety unto the interests involved, that, in this age, man should look to him who first told him of his

destined trip God-ward, and wonder in secret, and in the public musings of science and phillosophy, if, when the intellect has flown far beyond its present confines, in the future life of man here or elsewhere, it shall not have to stop where there is no resting place; where flight back to earth is impossible; where this Christ who inspired it to use its wings, becomes a stranger also to the undiscovered and unknown? Can this friend to the intellect of man continue until man is at-oned to God? This question is inspired by the age which, with Spencer, demands for the goal of man harmony with the Absolute, and with the church, finds no other but Jesus, who, with an eternity in front of him and man, offers to accomplish that atonement.

I am convinced that this question, which shall be recurring in every era, is answered in the unique and transcendent nature of Jesus.

Everything which Jesus did—because everything which Jesus was, has a reach of power and a date in eternity fixed only by the immortality of man, and the being of the everlasting God. While he lived in the midst of the finite, His conversation showed that his soul was at home with the infinite. You have to suppose an infinity to understand His simplest statement, and because, he was, while here familiar with the infinities which man seeks, and on such terms of fellowship with the

Absolute as to name it "Father," and say: "I and the Father are one," His friendship unto man, as an element of the at-one-ment, will, therefore, last forever, because sin-stained man requires a forever in which to be at-oned to the Holy God. Whatever Jesus is to man here below, it can only be the beginning of that at-onement which he will accomplish as the unnumbered ages roll away. Until man's nature, which now has an unconquerable tendency toward God-likeness comes to be Godlike, he will stand in need of such a friend. His starward path has its beginning in what Jesus was as a friend on earth and its ending in what Jesus is in the Being of God. That is the span of the at-one-ing bridge. "If it were not so, I would have told you."

When the Christ thus brings man home and the child humanity finds his intellect and feelings and will thus unembarrassed with the infinities and unaffrighted with the eternity, the at-one-ment will be complete. Until then shall the friendship of Jesus last. Other beautiful dreams may be found lodged in the driftwood of the world. Him, as a friend, shall we always call our own; yet we shall know that if we could have all of Him, He could not be so truly ours. Blessed dream! always will it be realized, yet evermore shall it last, because we are finite and He is infinite.

F. W. Gunsaulus.

I.
STATEMENT OF THE CASE.

WITNESSES FOR PLAINTIFF.

SIR MATTHEW HALE: "Christianity is parcel of the common law."

EDMUND BURKE: "The rules of the highest living are in the gospels of Christ."

JOHN SELDEN: "There is no book in the universe, upon which we can rest our souls in a dying moment, but the Bible."

SIR WILLIAM BLACKSTONE: "Upon two foundations, the law of nature and the law of revelation depend all human laws."

THOMAS ERSKINE: "No man ever existed who was more impressed than am I, with the truth of everything connected with the Christian faith."

JOSEPH STORY; "Let us cling with a holy zeal to the Bible, and the Bible only, as the source of our religion."

JOHN McLean: "For many years my hope for the perpetuity of our institutions has rested on Bible morality and the general dissemination of Christian principles."

Daniel Webster: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper."

SENATOR JOHN SHERMAN: "I appreciate the Bible as the highest gift of God to man. It is the assurance that our life does not end with death, and is the strongest incentive to honorable and charitable deeds."

JUSTICE DAVID J. BREWER: "No book contains more truths or is more worthy of confidence than the Bible; for none brings more comfort to the sorrowing, more strength to the weak, or more stimulus to the nobly ambitious; none makes life sweeter or death easier or less sad."

HON. JOHN F. DILLON, (President American Bar Association:) "The moral law, which holds its dominion by divine ordination over us all, and from which evasion or escape is impossible; is the eternal and indestructible sense of justice and of right, written by God on the living tablets of the human heart, and revealed in his Holy Word."

A Lawyer's Examination Of The Bible.

I.

STATEMENT OF THE CASE.

In 1830, a ship was wrecked on the Cape of Good Hope. The crew and passengers escaped to land, but the ship and cargo were lost. One of the passengers was the renowned Alexander Duff, on his way to missionary service in India. Huddled in a poor hovel with the other passengers, Duff was lamenting the loss of his library of more than 800 volumes, when a sailor entered with a package he had found on the beach. It was covered with chamois skin, and when opened was found to contain Mr. Duff's Bagster Bible. It had been packed in one of the boxes containing the other volumes, and this Bible and the Scotch hymn book wrapped with

it, were the only books recovered from the wreck. The incident made a profound impression upon Mr. Duff. It was to him the voice of God declaring that compared with all other books the Bible is the supremely necessary book for India—for the world.

Men have tried ten thousand times to wreck the Bible, but out of every storm of rationalism, of skeptical philosophy, of scientific denial, of higher criticism and lower criticism, this book has always come safely from the wreck and flood and has outlived the storm.

We are together to enter upon an examination of the causes of its wonderful endurance. We are to go back to the sources of its origin and seek to discover why this book, and the religion that it comes to bring, are to-day dominant in the civilized nations of the world, and are rapidly leading darkened nations to the light. We will place the gospel of Christ on trial and by aid of the clearest reason we possess, and under the careful scrutiny of legal rules and precedents, we will test and weigh for ourselves the evidences which prove Christianity to be the God-given religion for mankind.

As the court docket is opened and the cause of Christianity vs. Infidelity is called for trial, the proceeding first in order will be the impaneling of the jury. In this case every reader becomes a juryman. There is much distaste for jury duty in our courts—often to the detriment of justice, but no excuse can be entertained in this forum. Every reader will be expected in this court of conscience to find a verdict upon the question at bar. Each juror must stand upon one side or the other. "He that is not for me is against me," is a declaration of the plaintiff in the case.

On examination of the panel of jurors we find it made up of at least four classes. Here are veteran christians. And it is quite desirable that the believer who is firmly and intelligently grounded in his faith should re-examine, sometimes, the foundations upon which his convictions rest, that he may be himself refreshed by the review and may render more efficient aid to others in the establishment of their religious faith.

These pages will also be read, it is reasonable to suppose, by many of another class, who have accepted the christian faith upon the

recommendation of others, and because of the salutary effect of christianity upon the lives of others. You were born of christian parents, and in a christian land. You have recognized and responded to the call of God's spirit. But you have never for yourself examined the proofs of the religion you enjoy; in argument with an unbeliever you would be easily confounded by superior skill and information; in conversation upon the subject with an inquiring friend who is disposed to press his questions, you would find yourself unable to tell him how you know Matthew wrote the Gospel that bears his name, or why the account of Christ's raising of Lazarus should be accepted as a real fact in history. May we indulge the hope that all our friends who may fairly belong in this classification will go with us along the interesting journey we have mapped out for verifying the most important of all truths and that at its end you will be able-"to give an answer to every one that asketh you a reason for the hope that is in you?"

In conversation with a friend the other day, in response to my inquiry, I was informed that the friend "was not a christian and had

never thought much about it." It is more than possible that many who read these words are in exactly that condition of mind. If so, permit me kindly to express my interest and anxiety. You have been living within the sound of constant gospel proclamations, but for a greater interest in less important matters, you have been thus far thoughtless of the paramount question of the relations between God and your soul. Will not this be a good time for you to give careful heed to the subject of religion and to reach a final and a just conclusion?

Among our jurymen we notice also many doubters. The announcement that the gospel is to be placed on trial would be likely to attract the attention of those who are burdened with religious skepticism, and there shall be no peremptory challenges to drive you from your seats upon the jury. We have a right to be indignant over the treatment of doubt in the past. It was very simple and effective. "There is a heretic—burn him!" That's all. As Professor Drummond says, we are past that physically but are we morally? In many countries the man deemed an apostate

from the faith is despised and tabooed. But look! see Christ's treatment of doubt. Christ discriminated—as should we—between doubt and unbelief. Doubt is "Can't believe" unbelief is "Won't believe." Doubt is honest. unbelief is obstinate. Doubt looks for light, unbelief is content with darkness. "Loving darkness rather than light"—that is what Christ vigorously attacked. But he was respectful and tolerant to Thomas, and Philip, and Nicodemus, and others when they came to him with their great doubts unsolved. Here is Thomas-doubting the central fact of Gospel truth—the resurrection of Christ. Some would cry "Brand him. Give him a hard name." Christ says: "Teach him." "Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." Christ gave him facts, and that is the fairest and most effective treatment of doubt I know of.* And so we welcome to our court-room the doubters and questioners.

Just here will be the proper time to ask the prompt assent of all to such facts as upon this trial are relevant and fairly proven. Mr. Greenleaf says: "All the Bible asks of men is that they treat its evidence as they treat the evidence of other things." That you may be thus hospitable to fact, it will be proper, on the threshold of this investigation, to insist upon what the advocate always has the right to ask of every juror,—the putting away of prejudice. Prejudice has always been the most bitter foe to the establishment of truth. Prejudice bars the door and turns a deaf ear to all fair discussions of truth.

They have a court tradition in an Iowa County, how upon the trial of an important case, after the counsel for the prosecution had ended his argument and before the defendant's counsel began to speak, one of the jurors ran out of the Court-room into the jury-room. When the Court asked an explanation of his conduct he said, "I have got my mind made up now, and I don't want to have it disturbed." There is many an error of law and fact, in court and out of court, because the opinion had been formed before the facts had been heard. The Electoral Commission of 1876 with its unvarying vote of eight to

^{*} See Drummond's Addresses, "Dealing with doubt."

seven according to strict partisanship, illustrates the strength of political prejudice. But I suppose in nothing does prejudice so warp and bias the judgment as in matters of religion. For many causes men ask for more lucid reason for belief, and more potent motives for action in religion than in other matters in life.

For one thing, pride in the powers of human reason, is often the source of prejudice against the Christian Religion. The gospel declares that it is to be received as a revelation of truth communicated by arbitrary authority, so that the wise man cannot find God's will through his powers of discovery, but is called to sit just where the lowly and ignorant must sit, at the feet of Jesus Christ. As the millionaire and the ploughman when engaged together in military service, upon the hot and dusty march, were content to drink from the same canteen, so God provides that the lettered student of science shall receive his spiritual power from the same fountain as the unlettered but honest searcher for truth. Over the entrance of the christian dominions I read these words: "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." Such humility often offends the ambitious and speculative bent of the human intellect.

Another fruitful source of prejudice against religion is man's disposition toward evil. John Wilmot, the Earl of Rochester, who was a brilliant and profligate infidel for many years but who in his later days became an humble christian, and carefully undid, as far as possible, the effects of his rebellion, was wont to lay his hand upon the Bible and declare: "A bad heart—a bad heart is the great objection against this holy book," and he was right. The bad heart is proud—the gospel demands humility; revengeful—the gospel requires forgiveness; ambitious—the gospel suggests the lowest room; selfish—the gospel asks a life for others. "Men love darkness rather than light because their deeds are evil." From the bad heart there frequently arise those emanations which befog the brain and render it incompetent to choose the true from the false in the religious life.

Whatever may have been your prejudice and whatever its cause, in this investigation

permit me to solicit that you lay it aside and for once give to the claims of the Christian Gospel your serious and unbiased heed.

While we await the beginning of the trial, it will be an interesting and suggestive study to note the character and the habits of thought and life of the advocates who have been gathering upon both sides of the forum, and whom we are to hear from during the progress of the case.

There were two lawyers at the same bar, one of whom was esteemed for his probity in choosing the right and refusing the wrong side of disputes submitted to his judgment, while the other was unprincipled and dishonest in his practice. To those who knew the two attorneys, the term docket gave a prima facie bias for or against the litigants in court, according as the former or the latter lawyer was retained as counsel in the case. In this moral controversy now at bar, the character of the advocates is a question of especial interest, and we can scarcely refrain from exclamations of surprise as we bring into contrast the array upon the opposing sides of this great cause. Our first surprise occurs when

we notice the limited number of men of learning who appear as the advocates for Skepticism. For the most part they are the product of the 18th century. Let us introduce some of the most noted of them.

This is Voltaire—the play writer—the poet -the brilliant wit—the intellectual sovereign of France for over half of the 18th century. Seventy volumes are the fruit of his prolific pen. He was a most vindictive and blasphemous assailant of Christianity. His favorite exclamation against Jesus Christ-whom his successor, Renan, says was the purest and most lovable character in history-was, "Crush the wretch!" and this blasphemy was repeated so often as to become one of his household words. Voltaire with all his genius had many enemies, and was an unhappy man. He felt keenly the popular dislike of him in his old age. Returning to France three months before his death, when stopped by the customs officers with the inquiry whether he had any contraband goods, he replied, "There is nothing contraband except myself." While there is a conflict in the testimony, the clear preponderance is that he

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died a miserable death. His nurse and physician both testify to his agony, the latter stating that the torments of Orestes by the fabled Furies would give but a faint idea of the horrors of Voltaire in his last hours, and he ardently wished those who had been perverted by the infidel's writings could have been present at his death, and so have found an antidote for the poison administered to them in his life.

Here also is David Hume, the Edinburgh philosopher and historian. More than any others of the counsel against Christianity will he be heard from as he presses his objections to the introduction of supernatural proofs of revealed religion. While we acknowledge his great intellectual power, we hear him speak against religion with a plentiful lack of confidence in him as a man. Under the searching investigations of Brodie and others, he stands convicted of having willfully garbled and mutilated essential facts of history to further his prejudices and unworthy ends, which were, admiration of the throne, opposition to the common people and hostility to religion. Moreover, Hume's own statements in regard

to religion at different times, betray moral turpitude amounting to dishonesty. A young clergyman, whose mind had become perverted by Hume's writings, applied to a friend of Hume for counsel as to whether he should continue in the work of the ministry. The case was referred to Hume himself, and he made this reply: "Let him adhere to his profession. Civil employment for men of letters is scarce. It is putting too great respect on the vulgar to pique one's self on sincerity in regard to them. Did one ever make it a point of honor to speak the truth to children or madmen? The common duties of religion usually require innocent simulation, and it is only adding a little to present it in the form of ecclesiastical service." Thus Hume counsels a life time of deception as a minister in the church of God. On the death of his mother he made this statement in regard to his skeptical publications. "Though I throw out my speculations to entertain the learned and metaphysical world, yet I do not think so differently from the rest of mankind as you imagine." This confession which grief wrung from him, leaves his name without the slightest claim to respect from any who value sincerity in sacred things. As a madman who casteth firebrands, arrows and death, so is the man who deceiveth his neighbor and saith: "Am I not in sport!"

Next comes Edward Gibbon, the English historian born in 1737. Vacillating in his religious views he was first a Protestant, then a Romanist in England, then a Protestant on the continent, and in the end became a venomous apostate from religion altogether. His history of the Decline and Fall of the Roman Empire while standing among the most splendid achievements of the human intellect, gives peculiar opportunity for one of the most insidious attacks upon the Christian Religion. Taking advantage of the facilities he possesses for misleading his readers, he has artfully placed facts in such aspects and relations as must lead to conclusions directly at variance with truth and justice. The prejudice and inaccuracy of many of his statements has rendered it necessary for professors in our colleges to counsel their students not to read Gibbon's history, except under the careful guidance of his commentators Milman and Guizot. Gibbon never made a serious study of the Bible upon which he affected to put such great contempt. Halley, the astronomer, once avowed his skepticism in presence of Sir Isaac Newton. That venerable scholar turned to Halley and said, "Sir, you have never studied those subjects. Do not disgrace yourself by presuming to judge on questions you have never examined." Halley admitted the reproof was deserved. Similar censure may well be entertained against Edward Gibbon, for he himself tells us that the amount of his critical reading when he finally formulated his opinion respecting the truth of religion, embraced only the gospel of John and one chapter in the gospel of Luke.

Special attention should also be given Hobbes of Malmesbury. The 18th century in which Voltaire, Hume and Gibbon flourished, might fairly be called—not the golden, but the brazen—age of Infidelity. About the middle of the preceding century the dissertations of Hobbes were issued. His most remarkable work—the Leviathan—was a subtle effort to subvert the cardinal principles

of the christian faith. His book was censured by parliament, and this called forth a labored explanation and defense upon his part. Hobbes was the first to apply the inductive system of reasoning to his assaults upon religion. His methods and many of his ideas were adopted later by Priestley, Hartley and Hume. Hobbes' religious views-or lack of them-failed to administer consolation in his last hours. He lived to the age of about 90-when the Christian so uniformly finds himself "full of days" "desiring to depart and be with Christ." But when he found he was about to pass away from earth Hobbes exclaims: "I am taking a fearful leap in the dark," and so dreadful were his apprehensions that he added, "Were I master of the world. I would give it all to live one day longer." But that single day was denied him, and he took his fearful "leap in the dark."

We will call particular attention to one more of this group of counselors for unbelief,—
Thomas Paine. He comes among the last in the brazen age of Infidelity, and he is in many respects the most brazen product of his age.
Possessed of both a keen intellect and a moral

profligacy, he struck many hard blows for both civil liberty and spiritual bondage. was not a deep philosopher. Sarcasm and satire were his chief weapons in his literary contests. His personality as an advocate for or against any cause was greatly marred in his later years by his habitually profligate and intemperate life. His last years were unhappy ones, and his death was full of remorse. I have thus singled out the prominent advocates of unbelief. For Halley, Hartley and Priestley are only lesser minds in the same school with Hobbes and Hume. Voltaire leads the class of satirizing and blasphemous destructionists. He has many agile but lesser followers and copyists. Among them are besides Thomas Paine, Rousseau and Shaftesbury, Bayle and Bolingbroke, and in our own day and country, the witty and loquacious Ingersoll. I have already spoken of the scarcity of deep scholarship among the advocates of infidelity. We have also seen something of the insincerity and dishonesty of those who have made great talents the servants of their appetites and prejudices.

Let us now turn from these advocates of

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unfaith who assail in various ways the Christian Religion, and let us take a hasty glance at the array upon the other side. And we will leave out of view for the present the long line of noble men who have been known as ministers of the Gospel, however distinguished they may have been for their scholarship and learning. I am sure I shall not be accused of partiality when I assert that if the learning of the clergy in all departments of scholarship were to be swept away from the mass of human knowledge, a deep and wide gulf would indeed be riven in the literary kingdom.

But opposed to the little group of contestants against our religion, will be found a respectable and predominant array without calling the clergy into court. Omitting also to mention the sages and philosophers of antiquity from the time when the wise men followed the Star in the East to the Savior's cradle, let me introduce you at once to men of more modern times. Here are a group of poets. Christianity summons from their ranks its Spencer, Tasso, Watts, Young, Scott, its Coleridge, Dante, Shakespeare, Lowell and Longfellow, its Whittier and Tennyson, and

more than all its Milton, the prince of all, who accounted it the crowning privilege of his muse that she came from

"Zion's hill, and Siloa's brook that flowed Fast by the oracle of God."

Have you ever noticed how utterly destitute of music and psalmody are the cold realms of unbelief? No soul stirring carols of hope—but tuneless the voice and silent the harp in the cheerless halls of infidelity. Let us propose at last one song for the unbeliever. Let it be the Agnostic's creed, which the atheistic Clifford, the brilliant mathematical professor of Cambridge University, ordered placed as an epitaph over his own grave. "I was not-I was begotten-I lived-I died-I am not." If a dirge could be written keyed to a minor sad enough to express this hopeless wail, there would then be one written song that unbelievers might gather and sing. But we behold among the advocates for Christianity the masters of the world's music, Handel, Haydn and Bach, Beethoven, Mendelssohn and Mozart, for their majestic oratorios have rung the hopeful changes of a world's redemption through the crucified and risen Son of God.

Notice too the representatives of general literature, Addison, Scott, Beatty and Goldsmith. Where has infidelity such a man to place side by side with Samuel Johnson?

In the line of the arts, we see only vacant places here, but on the Christian side are the world's master artists. In architecture, Raphael, and Christopher Wren. In painting, Correggio, Titian, Hunt, Doré, Millet, Reynolds, West, Ashton and Munkacsy. In sculpture Angello, Donatello, Canova and Thorwaldsen. And moreover, it is worthy of remark that nearly all the masterpieces of art, in all its lines, are Bible scenes and characters, or the expression in some form of the world's belief in Christ, and the gospel he came to publish to mankind.

A striking contrast too appears in the representatives of the statesmen of the world; only a few names can be mentioned, but I notice upon the Christian side Grotius and Selden and Montesquieu, Raleigh, Burke and Pitt, Washington, Clay and Webster, Gladstone, Garfield and Blaine.

From the lawyers' ranks we note some distinguished advocates upon the Christian side. Infidelity may safely be challenged to produce a Blackstone, a Hale. a Somers, a Mansfield, a Marshall, a Story, a Kent or a Seward.

From the medical profession we see, drawn for this contest, Harvey and Sydenham, Gregory, Good, Cooper, Rush and Agnew.

In the halls of philosophy Infidelity claims to find its giants, but has infidelity a name to propose to compare with Lord Bacon? Or has it among the 17th century philosophers any whom it can rank with Newton, Boyle, Locke or Leibnitz? Or in its brazen age has it men of scholarship and research equal to Davy, Herschel, Cuvier or Sir William Jones?

I will not weary you by calling further attention to the long list of honorable adherents to the cause of Faith. I have already sufficiently emphasized the striking contrast between the advocates for the conflicting sides. An African prince, who resided some time in England, was asked what he thought of the Bible. He answered he believed it was from God, for he found all the good people in favor of it and all the bad people against it. With a reasonable allowance for exceptional cases, we shall find more and more that our own

observations will sustain this general rule.

In concluding our opening statement let us now determine the exact issue that is joined upon this trial.

Every man has a religious nature.

At some time in life, every person has questionings and yearnings about the great past, the moving present and the distant future, and until these questions are answered, and these yearnings are satisfied he is restless and discontented. I stand in the presence of the advocates of Infidelity and Christianity. All these yearnings and questionings come crowding in upon my anxious soul, and I demand an answer here. I turn to Infidelity and ask:

"Who made the world I live in?"

"It came by evolution.—It evolved itself."

I turn to Christianity and ask:

"Who made this world I live in?"

And Christianity turns to the opening words of a volume it calls its revelation of truth and reads:

"In the beginning God created the Heavens and the Earth."

Again I turn to Infidelity and ask:

"Who called me into being?"

"I do not know!"

"Why was I created?"

"I do not know!"

"What shall be my rule of conduct?"

"I do not care!"

Unsatisfied I turn again to Christianity and ask:

"Who called me into being?"

"And God created man in his own image."

"Why was I created?"

"But as many as received him, to them gave he the right to become children of God."

"What shall be my rule of conduct?"

"Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind and with all thy strength, and thy neighbor as thyself."

Once more I question Infidelity.

"I feel I have committed wrong against myself, my neighbor and a higher power I fear to meet. Is there any hope?"

"I know of none."

"What is my destiny?"

"I do not know."

I ask again of Christianity and its revelation: "Is there any hope of forgiveness for sin?" "God so loved the world that he gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

"What is my destiny?"

"In my father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you, that where I am there ye may be also."

And the issue is fairly joined.

Christianity alleges that the written book called "The Bible" is the revealing of God the Creator to His creatures. That in its pages is disclosed God's will toward man. That salvation from sin is provided through the death of the Son of God. That the soul of man lives forever. That all who accept salvation by faith in Christ shall be happy in this life and saved in heaven. That the unbeliever and the wicked in heart and life shall be lost.

To all of which Infidelity enters its general denial.

Let the trial proceed.

II.
AUTHENTICITY OF THE TESTIMONY.

WITNESSES FOR PLAINTIFF.

QUEEN VICTORIA: "This book is the secret of England's greatness."

GEORGE WASHINGTON: "It is impossible to rightly govern the world without God and the Bible."

JOHN ADAMS: "The Bible is the best book in the world."

THOMAS JEFFERSON: "Of all the systems of morality, none appears so pure to me as that of Jesus."

JOHN QUINCY ADAMS: "I have for many years made it a practice to read through the Bible once every year; it is an inexhaustible mine of knowledge and virtue."

Andrew Jackson: That Book, sir, is the rock on which our Republic rests."

MARTIN VAN BUREN: "The atonement of Christ is the only remedy and rest for the soul."

JAMES K. POLK: "I have read the Sacred Scriptures a great deal and deeply reverence them as divine truth."

WILLIAM H. HARRISON: "I have a profound reverence for the Christian religion."

FRANKLIN PIERCE: "All real progress rests upon the great truths affirmed and illustrated by divine revelation."

ABRAHAM LINCOLN: "In regard to the Great Book, I have only to say that it is the best gift which God has given to man."

Andrew Johnson: "I believe in Almighty God, and I believe also in the Bible."

ULYSSES S. GRANT: "Hold fast to the Bible as the sheet anchor of your liberties; write its precepts in your hearts and practice them in your lives."

James A. Garfield: "No man can understand the history of any nation or of the world, who does not recognize in it the power of God, and behold His stately goings forth as He walks among the nations."

BENJAMIN HARRISON: "It is by the influence of Christianity that we shall approach universal peace and adopt arbitration methods of settling disputes.

II.

AUTHENTICITY OF THE TESTIMONY.

The trial of the cause at bar will be very much simplified by dividing the testimony into two parts and introducing our proofs of the Old and New Testaments separately. In this and the succeeding four chapters we shall consider the New Testament division.

Christianity brings into court an ancient volume composed of twenty-seven independent books or pamphlets. It is alleged to have been written by eight different authors. It professes to contain an accurate account of the history and religious doctrine of Jesus Christ. It claims to have been issued in the first age of Christianity by disciples and advocates, contemporaneous with the founder of this religion, and most of them eye witnesses of the events related. This volume is called "The New Testament."

Before we can rely upon the New Testa-

ment as containing the facts and doctrines of the Gospel of Christ, we meet at the outset two essential questions which must be determined:

First: Is there sufficient evidence that the several writings of which it is composed were written by the authors whose names they bear? In other words, is our New Testament authentic?

Second: Does this volume deserve implicit reliance as to the details of its history, so that we may receive any statement as undoubtedly true because contained therein? In other words, is our New Testament credible?

Whether a volume is authentic and whether credible are two very separate questions—neither necessarily implying the other. A writing may be authentic—that is, composed by the man whose name it bears, and yet not credible. It may be credible and yet not authentic. Authenticity refers to the author; credibility to the narrative. "Gulliver's Travels" for example is authentic. It was written by Jonathan Swift to whom it is ascribed, but I need not tell you it is incredi-

ble. The "Letters of Junius" are credible so far as they relate to the times and customs and men whom they attack, but they are not authentic, not having been writen by any person of that name, and their authenticity has been involved in much mystery. The "Memoirs of General Grant" are both authentic and credible, being true history, and worthily honored with the name of the man from whose pen they profess to have come. Whether the New Testament is authentic and credible seem to be the two questions first demanding attention, and their importance in this legal investigation in which we are engaged will merit the setting apart of one session of our court for the consideration of each question.

The Court being called in session, Christianity offers first to introduce in evidence the twenty-seven books composing the volume known as the New Testament. But an objection is interposed to their introduction by Infidelity. Among several advocates who offer objection, is Thomas Paine. Mr. Paine's objection, given in his own language, is as follows: "There was no such book as the

New Testament till more than 300 years after the time that Jesus Christ is said to have lived. Those who are not much acquainted with Ecclesiastical History, may suppose that the books have existed ever since the time of Christ, but the fact is historically otherwise."

Thomas Huxley also says to court and jury: "What then do we know about the originator or originators of the gospel? absolutely nothing.

* * * * I repeat without the slightest fear of refutation that the four gospels, as they have come to us are the work of unknown writers."*

So we object to their introduction.

Christianity being thus opposed in the introduction of the testimony, presents the following argument to the Court. Christianity claims, if the Court please, that the burden rests in this question, upon the objector to sustain his objection by proof, and that a mere challenge against the documents offered is not sufficient to exclude them. This is a well settled rule of law: When an ancient document is offered in evidence, the fact that it comes from the proper repository—is found in the place where—and under the care of the

* Christianity and Agnosticism, edition of Appleton & Co., page 24 and foot note.

persons with whom such writings might reasonably be expected to be found, gives the documents their authenticity. If they come from such a place and bear no marks of forgery, the law presumes them genuine, and they are admitted in evidence, unless the opposing party is able successfully to impeach them.

(Vide 1st Greenleaf on Evidence, Section 142, cases cited and note.)*

In this matter as in many others, infidelity merely enters its denial. You will search in vain to try and discover any proof offered on the side of Infidelity to impeach the authenticity of the christian writings. Infidelity rests merely on denial. But denial is not disproof. The objection of infidelity must according to law be overruled.

While Christianity will insist upon its rights during this trial under the rules and precedents of law, we are willing purely as a matter of interest and information, to show how strong and conclusive is the proof that the documents were written by the disciples and followers of Christ, most of them within a few years, all of them within 60 years after Christ's death.

^{*} See Appendix "Exhibit A."

How do we prove the books of the Bible authentic? In precisely the same way that we prove other books to have been written at the time and by the persons they profess to have been. Take for example Bunyan's "Pilgrim's Progress." How do we know Bunyan wrote it? The answer is easy. fathers received it from their fathers, they from theirs. By such steps we go back to the very year in which it was published, 1678, and find it always ascribed to Bunyan. The history of the age in which he lived, speaks of it as his work. The language in which it is written is characteristic of Bunyan's times. Its style displays the distinctive features of his mind and character. Though the book received universal commendation and has been translated into more languages than any other book except the Bible, no one else has ever laid claim to it, and no one has ever questioned Bunyan's authorship. The proof is complete.

Thus we have gone back 200 years and proven authenticity. Now select a book written 800 years ago and ask: How do we know that the survey of England called

Doomsday Book was written in the reign of William the Conqueror, in the 11th century? It was a matter of record. Contemporary and succeeding histories refer to it. Parliament in the reign of George III published facsimiles of it. It has been cited in Courts of Law in England from 1100 to the present time.

Go back 500 years further. How do we know the Institutes of Justinian were published in the 6th century? We answer, Justinian's codification of statutes and publication of the elementary principles of law marked an era in legislation. His Institutes became the text books of the great law schools of Rome, Athens, Beirut and Constantinople, and his compilation of civil law afforded a model after which all European nations have been governed. They have been handed down from nation to nation, and from father to son to the present generation.

Let us go back once more 500 years further and we come to the Augustan age, the period of our own sacred books. Let us select the writings of a philosopher of that day. How do we know the works of Seneca—who was born a few years before Christ and put to death by command of the monster Nero about 68—how do we know his works are authentic? I reply, on the same principle as before. Tacitus and Quintilian both make reference to and criticisms upon Seneca. From that time to the present, in different ages and countries, men of different classes and opinions, both friendly and unfriendly to Seneca have quoted and referred to his views, and all agree as to the authorship. This proves them authentic.

Just here let us call attention to the meagerness of external proof upon which literary critics frequently base their verdict of authenticity. The mere style and character of the discovered writings are often sufficient to entirely satisfy their judgment. The books of the great Roman historian Livy, were scattered and lost soon after his death and nothing was heard of them for 1000 years. Different portions are at last found at Mayence, St. Gall in Switzerland and at Bamberg. Every critic in the world accepts them as Livy's writings on a mere examination of their style and character. One of Cicero's books,

"Dialogues on the Republic," was lost for fourteen centuries, and then was discovered and pronounced genuine upon the same test.

When the hardy New Englanders first came westward through Pennsylvania and Ohio, they were accustomed for hundreds of miles to "blaze their way," and thus by frequent signs upon the trees, they safely retraced their path through the darksome forests. Christianity has thus blazed its way upon innumerable landmarks down through the centuries, and left the sure and unerring tokens by which we may return and make conclusive proof of its ancient and remarkable records. Let us now take this journey of investigation and examine the testimonials of our sacred books, from the present time to the days of the apostles.

Come back one hundred years. The Bible was read in the sessions of that convention which drafted the constitution of our nation. No one questions that those scriptures were the same as the ones we now read. A national monument to the Pilgrims has been erected at Plymouth, Mass. On a pedestal 40 feet high stands the figure of Faith represented as resting her foot on Plymouth rock,

her right hand pointing toward Heaven. Her left hand holds a copy of the Bible. That book represents the same volume we read today, brought by the Pilgrims in the Mayflower, and they testified their belief in its authenticity by making it their rule of faith and practice while amid the rugged hardships of colonial days they laid the corner stone of a great christian republic.

Cross the sea to mother England. No one doubts that the very books which we receive to-day were so received as the genuine writings of the apostles 350 years since, at the period of Cranmer and Ridley and the other English Reformers. Go back a century and a half further. Were they not just as universally acknowledged in the fourteenth century in the days of John Wycliffe, who translated into the English language these very books? Pause at the 13th century, and read the treatise of William Rufus on the Inspiration of these same scriptures. Go back to the 9th century. There is Alfred the Great translating these very scriptures into Saxon. The fact of their loving translation will surely be allowed as an admission of their genuineness.

Come back next to the age of the venerable Presbyter Bede, born in 672, who was revered throughout the christian world and who left a commentary upon the letters of Paul. From him it is but a step to Augustine and his missionary companions sent to England by Gregory the Great in 590, who brought our scriptures with him.

This brings us to the reception of these writings by the christian churches on the continent. In the 6th century through Gregory, Theodoret and Fulgentius; in the 5th century through St. Austin, Jerome and Chrysostom; in the 4th century through Ambrose, Athanasius and Eusebius; in the third by Cyprian, Origen and Gregory; in the second through Papias and Tertullian till we reach Irenaeus who was the disciple of Polycarp, who was the follower and companion of St. John.

Thus the testimony from the present day to the times of the apostles is open to all mankind a continuous and unbroken chain where every separate link is distinctly visible.

And that is not all. Several different series of testimonies can be traced in various countries, each independent of the rest. One

series in Italy through Gregory up to Clement of Rome in the times of the apostles; a second series in France through Hilary to Irenaeus, bishop of Lyon; a third in Africa through Fulgentius, Austin and Cyprian to Clement of Alexandria and Tertullian; a fourth in Syria through Ephrem Syrus to Ignatius bishop of Antioch in the year 107; a fifth in Asia Minor through Anatolius and Pamphilius to Polycarp, bishop of Smyrna, who was martyred in 165. All these separate witnesses testify that they received our books from their immediate ancestors, and that they received them as the authentic writings of their respective authors.

In assenting to these impressive testimonies to authenticity afforded by the writers and scholars of the different centuries, the proof becomes still clearer when it is remembered that we now have access to five complete copies of the gospels and epistles which were made in the fourth and fifth centuries. The Sinai and Vatican copies as they are called, written in the fourth, and the Alexandrian, the Ephraem and the Bezae copies in the fifth century. These accurate copies, with more

than 1500 other manuscripts copied in the following five centuries, our hands may handle and our eyes may see.

Let us now examine the evidences in the first four centuries a little more in detail.

Fourth Century.—We have access at the present time to eleven distinct and formal catalogues of the New Testament books made at different times during the fourth century. They are found in the proceedings of two largely attended councils of the church and in the writings of nine well known scholars of that century. The identical books of our New Testament are in all of the lists. These eleven catalogues or enumerations, were made at the following dates and by the persons and councils named:

In 315 by the historian Eusebius, Bishop of Caesarea.

In 340 by Athanasius, a learned writer.

In 350 by the Council of Laodicea.

In 337 by Cyril, Bishop of Jerusalem.

In 350 by Epiphanius, Bishop of Constantia in Cyprus.

In 370 by Gregory Nazianzen, Bishop of Constantinople.

In 380 by Philastrius, Bishop of Brescia.

In 387 by Jerome the most learned of the Latin fathers.

In about 390 by Rufinus a presbyter of Aquileja.

In about 396 by Augustine in his work "Of the Christian Doctrine."

In 397 The National Council at Carthage.

This last council consisted of forty four Bishops, Augustine Bishop of Hippo being a member. The forty-seventh canon of that council is thus written: "It is ordained that nothing besides the canonical scriptures be read in the churches under the name of Divine Scriptures; and the canonical scriptures are these, Matthew, Mark, Luke, John, etc. In this enumeration we find precisely our New Testament books and no more.

Third Century.—Our first witness here is Origen, whom Jerome says was the greatest Doctor in the church since the Apostles. Origen wrote an exposition upon these identical books of the New Testament in 230. Besides Origen we have in the same century, Victorinus, a Bishop of Carthage, Gregory of Neo-Caesarea and Dionysius of Alexandria,

in whose writings are found most copious extracts from almost every book of the New Testament.

Second Century.—Here we summon Tertullian, a native of Carthage, born in 150. Tertullian's quotations from the New Testament occupy nearly thirty folio pages. Lardner says, "There are more and larger quotations of the New Testament in this one Christian author than of all the works of Cicero in the writers of all characters for several ages." At the time when Tertullian wrote, the very autographs or original letters of the Apostles were in possession of the churches to whom they were addressed.

Tertullian says, "If you be willing to exercise your curiosity profitably in the business of your salvation, visit the apostolic churches, in which the very chairs of the apostles still preside, in which their very authentic letters are read. Is Achaia near you? You have Corinth. If you are not far from Macedonia you have Philippi and Thessalonica. If you can go to Asia, you have Ephesus, but if you are near to Italy you have Rome." These churches referred to received the gospels from

those who wrote them, and those who wrote and signed the Epistles were well known to them. Paul wrote: "The greeting of me, Paul, by mine own hand, which is the token in every Epistle, so I write."

In addition to Tertullian in the second century we may read the writings of Clement of Alexandria in the year 194; of Irenaeus in 178; of Melitus, Bishop of Sardis, and Hegesippus a convert from Judaism; and of Tatian who composed a harmony of gospels. Good witnesses also are Justin Martyr, who was born ten years before John's death, and Papias, a disciple of Polycarp, who was a pupil of St. John. All these men and many more who might be named, referred to the Gospels and Epistles and made frequent quotations from them.

We have thus reached the apostolic age. Best of all, in this age, the latter part of the first century, we have in our possession the well authenticated writings of five men who were the contemporaries and brethren of these writers of the New Testament Books. Three of them are mentioned by name in the New Testament. Barnabas,* Clement† and

Hermas. * The fourth, Polycarp, was an immediate disciple of John, and the fifth, Ignatius, had frequent associations with the apostles. There is not a book of the New Testament that one or another of these writers has not either quoted or alluded to. They treat all these writings with reverence, calling them "The Sacred Scriptures," "The Oracles of the Lord." They do not enumerate the books, they do not assert their authenticity. They do a more natural thing, they assume it as unquestioned. There was no controversy calling for such enumeration in their day. As General Grant in his Memoirs and James G. Blaine in his "Twenty years of Congress" refer to and quote from the Memoirs of General Sherman, not asserting their authenticity but assuming that everybody living knows they are authentic, so Clement, Barnabas and Polycarp reverently refer to and quote from the memoirs written by their friends and contemporaries. †

^{*} Acts 4.36; Acts 15:39; Gal. 2:1. † Phil. 4:3

^{*} Rom. 11:14

[†] As a good example of the strength of this line of proof let us turn to a letter of Clement the Bishop of Rome, written to the Corinthian church about the close of the first century. Let it be remembered who Clement was. Irenaeus referring to this letter says: "It was written by Clement, who has seen the blessed apostles and conversed with them." Dionysius and Eusebius also vouch for Clement's personal acquaintance with the apostles of Christ. He had personal knowledge then whether their writings were genuine or not. Writ-

Now contrast the assertion of Thomas Paine and other infidel writers, that these books were not written for 300 years after Christ with the facts. Origen quotes from all the books in the New Testament, by careful count, 5745 passages and he did this in A. D. 230. Tertullian makes more than 3000 quotations from the New Testament books, and he wrote in 200; Clement quotes 380 passages and he wrote them in 194; Irenaeus quotes 767 and he wrote in the year 178; Polycarp makes 36 quotations in a single letter, and Polycarp was that disciple of St. John who lived a christian for 86 years and then died a martyr in A. D. 165 because he knew the books to be authentic and thoroughly believed the facts they contained. Justin Martyr in 130 is found making elaborate extracts from the books infidels assert, but do not attempt to prove, were written later by nearly 200 years.

Let us now present another line of evidence that the infidel allegation as to time

ing to the Corinthians Clement says: "Take up the Epistle of the blessed Apostle Paul. What did he write to you at the time the gospel first began to be preached? Truly under the inspiration of the Spirit he wrote to you concerning himself and Cephas and Apollos, because even then parties had been formed among you." The reference is plainly and literally to Paul's words in I Cor. 12. [Vide Coxe's Ante Nicene Fathers, Vol. 1 pg. 18, Am. Reprint.] In this single letter of Clement are sixty incidental quotations from the gospel and letters taken from at least 190f the books of the New Testament.

must be wrong. Literary critics find absolute proof of the time when three of the Gospels and a part of the Epistles were written, by an inspection of their style. They assert that Matthew, Mark and Luke must have been written before the destruction of Jerusalem. This decision is based upon the peculiar Greek of which they are composed. This Hebraic Greek with its idioms and phrases peculiar to Judea in the times of the Apostles, was not spoken after the end of the first century. When Jerusalem was entirely destroyed, in the 70th year of the Christian Era, the descendants of Abraham with their civil and religious policy, were rooted out of the land. Foreigners came in from all directions. The former language of the country was a dead language. When St. John died in the year 100, there was probably not a man living who could speak or write precisely that tongue in which the books were written. An attempt in the second or third century to compose a spurious book in the name of the apostles would have been as easily detected as if a thoroughbred Frenchman never out of France, and knowing no language but the

French, should attempt to write a book in a dialect of English and should then attempt to pass it on the world as the authentic writing of a New York burgher in the days of the Knickerbockers. This line of argument of course does not prove the name of the writer, but it does establish the time when he wrote.

We have reserved until the last, what will strike the jury as the strongest proof that the New Testament is authentic—the admissions of the enemies of Christianity in the first four centuries. Every lawyer knows that many a cause is won in court through the admissions of the opposite party in the pleadings and on the witness stand. From the enemies of Christianity we first summon Julian the Apostate. This Emperor united learning and power with a persecuting zeal in his resolute efforts to root out Christianity. In 361 he composed a work against its claims. You may be sure if anything could have been said against the authenticity of the books, he would have pressed it earnestly. He concedes their date as correct, and quotes them by name as the authentic works of their reputed authors.

Go back a little further. Hierocles in 303 engaged in a cruel persecution of the Christians and published a book against Christianity. He refers to and quotes directly from twenty of the books of the New Testament, assumes without the least suspicion the authenticity of all the books, and confines his efforts to assaults upon what he deems internal flaws and contradictions.

Go back still further. Porphyry, universally conceded to have been the most formidable adversary in all primitive antiquity, wrote against christianity in 270. He assumes that the writings are all authentic. In what has been preserved of his writings, there are direct references to the Gospel of Matthew, Mark and John, the Acts of the Apostles and the Epistle to the Galatians. Speaking of christians he calls Matthew "their evangelist." It never occurred to Porphyry to believe or claim the books of the New Testament spurious.

We will call one more witness from the other side—Celsus—esteemed by modern infidels as a wonderful philosopher. Celsus wrote in 176 a labored argument against

Christianity. His whole work proceeds on the concession that the Christian Scriptures were from the pens of the authors to whom they are ascribed. How eagerly would he have charged Christians with the circulation of spurious books, could he have done so. But he well knew how accessible at that time was the ocular proof to refute any such charge. When infidels of the eighteenth and nineteenth century attempt to take advantage of the lapse of time and make unproved charges of spuriousness against the books of the Christian's faith, they are abundantly refuted and silenced by the testimony of men of their own class, who lived in the first four hundred years.

The authenticity of the writings was assumed by friend and foe alike, all through the first four centuries. The world has been ever since assuming it. As Henry Van Dyke so beautifully shows how the Bible is interwoven in the writings of Alfred Tennyson, so in the warp of the world's poetry and history and oratory, philosophy and science, are intershuttled the assumed genuine statements of the New Testament for nineteen hundred years of time.

We claim then, the proof of authenticity is complete and sufficient for any candid mind. There is a total absence of any proof or indication of forgery or spuriousness and no motive therefor is shown. We have seen by the style and language and facts related they must have been composed at the time they purport to have been written. Both the time and the authors have been proven by admissions of the early enemies to the christian faith. With our present sacred volume in our hands we have journeyed back upon the stepping stones of the centuries by way of Plymouth Rock, along the line of English witnesses, back past the ancient landmarks of Italy, past the crackling fagots of the martyr'sstake, into the presence of the friends and intimates of those eight apostles of our Lord, who put their pens to parchment, to transmit the facts of Christian History to mankind. And we have heard all along the way the concurrent and convincing testimonies of the identity and authenticity of these books of the New Testament.

III.
CREDIBILITY OF THE
TESTIMONY.

WITNESSES FOR PLAINTIFF.

SIR WILLIAM JONES: "There is not a law which does not owe its gentleness to Christianity—not a custom which can not be traced, in all its holy, healthful parts, to the Gospel."

ALEXIS CH. H. C. DE TOCQUEVILLE: "Bible Christianity is the companion of liberty in all its conflicts, the cradle of its infancy, and the divine source of its claims."

EDMUND BURKE: "I have read the Bible morning, noon and night, and have ever since been the happier and better man for such reading."

HENRY CLAY: "I always have had, and always shall have a profound regard for Christianity."

Benjamin Franklin: "Young man, my advice to you is that you cultivate an acquaintance with, and a firm belief in the Holy Scriptures; this is your certain interest."

OLIVER P. MORTON: "I was taught by pious grandparents to believe in Christianity. I have never fallen into disbelief."

WILLIAM H. SEWARD: "The whole hope of human progress is suspended on the ever growing influence of the Bible."

SIMON GREENLEAF: "The character of Jesus exhibits no error, no sinister intention, no imprudence, no ignorance, no evil passion, no impatience, in a word, no fault; but all is perfect uprightness, innocence, wisdom, goodness and truth."

CHARLES NORDHOFF: "I believe that to be a good citizen of the United States, one ought to believe in and act upon the teachings of Jesus."

James Russell Lowell: "The Savior alone has given to man that hope of life eternal which makes life tolerable and robs death of its terrors and the grave of its gloom."

Samuel Maxwell, (Chief Justice of Nebraska.): "Every fair minded, unbiased person who will carefully read the Bible with a desire to master its contents, will find abundant evidence that it is of divine origin, and was designed to teach us our duty toward God and our fellowmen."

III.

CREDIBILITY OF THE TESTIMONY.

At twenty-two minutes past seven on the morning of Saturday, April 15th, 1865, in the city of Washington, President Abraham Lincoln breathed his last. This simple statement of historic fact marks the close of a red epoch in the history of the United Statesof the world. How vividly the incidents of that heroic life and tragic death come thronging again to the mind! From the frontier wilderness to the lawyer's office, from law office to state house, thence to the presiding seat over that nation, which by God-given wisdom he preserved from the hand of the spoiler for four years—for all coming time. Then from the valley of martyrdom, while village bells are tolling and great cities wear the trappings and the suits of woe, and a nation is dumb with grief beyond expression, he is borne through the avenues of weeping millions from the Potomac to his prairie tomb.

Who shall write the story of his life—the history of his times? A record must needs be made. Each age owes to succeeding ages the truth of its own annals. Already a generation, born since Lincoln died, has come to manhood and to womanhood. If an abiding chronicle be not made, another generation will quickly pass, and then the aged grandsire will tell the story of Lincoln and the Civil Revolution to wondering children, and the greatest man and greatest crisis of the Nineteenth Century will have passed into tradition.

Such a chronicle of the life and times of Lincoln is at hand. From the presses of a popular magazine we now have in ten beautiful volumes a credible registration of the facts. We find in this biography by Nicolay and Hay a most admirable illustration, to make vivid and easily remembered the principles and evidence which shall be offered, to prove the gospel records true.

The authorship of the New Testament writings is already proven. Matthew and John and Paul wrote the books and letters

that bear their names. But another and independent question now is asked. Are their writings worthy of belief? Are they credible? How shall we test and settle the credibility of the New Testament? Just as we test and establish the credibility of any other writing by any other author. For this purpose the biography of Lincoln has been selected. True, the chronicle of Christianity records a crisis in history far more important than our civil war. It introduces a leader whose character and works are, if credible at all, beyond all comparison with any man. Behold a greater than Lincoln is here!

But the rules by which the truthfulness of the evidence is to be weighed are precisely the same. From this standpoint there are many fortunate resemblances: Both these leaders accomplished their lifework in three or four years'time; both acted in full view of a multitude of witnesses; both were engaged upon errands of great importance to the world and its future; both were possessed of high moral purposes, both sought to emancipate mankind, the one from spiritual the other from physical bondage; both possessed ardent friends and bitter foes; both suffered tragic deaths because of the mission in which they were engaged. To paraphrase a national verse:

> Christ died to make men holy, Lincoln died to make men free.

Why is the biography of Lincoln so willingly accepted as true by thousands of eager readers? John Nicolay and John Hay were for years Lincoln's devoted friends and companions. During the four years of his Presidency they were his official Private Secretary and Assistant Secretary. Day by day they sustained to him relations of the closest confidence; they heard from his own lips his motives and designs; they shared his perplexity and care; and when the end came, one of them was present at the death-bed side and saw his lamp of life go out. These authors were the friends of Lincoln's friends. They had unceasing contact with all the sources of information. They belonged to the nationality and had a part in the historical events which led up to the tragic facts of which they write. The reader knows the good repute and standing of the men, and has confidence in their personal

honesty. Their style too denotes calmness of temper, discrimination of judgment and candor of statement.

In the courts of the land three crucial tests are applied to all the evidence before it is deemed credible. 1st. Did the witness have opportunity to know the facts? 2d. Had he sufficient intelligence to judge the facts? 3d. Is he honest in his delivery of the facts? Nicolay and Hay satisfy these tests. Their history is true.

Let us now apply these principles to writers of the biography of Jesus. We will first introduce the witness Saint John. By the aid of contemporary writers we find John was the son of Zebedee, a Galilean fisherman living at Bethsaida. His father and mother were respectable people, and John seems to have been favorably known to the High Priest's family, by which means he and his friend Peter gained access to the preliminary examination of the Master. John was a constant companion of Christ, and is found in attendance on those special occasions, the resurrection of Lazarus and Jairus' daughter, the transfiguration and at the garden of Geth-

semane. He was present at the cross, saw the details of that cruel execution and saw Christ breathe his last. He outran Peter and came first to the tomb upon the resurrection morn. John was present at the various appearances of Christ after Christ's resurrection. At Christ's request he received the mother of Christ to his own home and cared for her until her death. His ministry was first in and near Jerusalem. He afterwards went to Asia Minor, where he founded seven churches. To these churches he ministered. residing chiefly at Ephesus. He was banished in the reign of Domitian to the Isle of Patmos where he wrote his Revelation. On Nero's ascension to the throne he was allowed to return to Ephesus, where about 97 he wrote his Gospel and Epistles, and died the third year of Trajan, and A. D. 100, at the age of one hundred years.

This disciple then, who was a member of the household of Christ, who was admitted into his most unreserved and affectionate intercourse—the one whom Jesus especially loved, who accompanied Him in all His journeyings and retirements, stood beneath the cross and

was the constant associate of the other disciples—this disciple John, you will readily grant, must have possessed all the opportunity for knowing, and must have known the gospel history so perfectly as to be competent to write a true account if he were so disposed. Sufficient has been said to show John intelligent enough to weigh justly the facts he saw. The question left then is in regard to his veracity. Has he given an honest report? In considering the question of honesty, let us first look at the book itself. A lawyer reading the narrative with care will be struck with the careful and abundant detail of its statements. This is a marked quality of truth in testimony. A false witness is very cautious not to introduce many minute details into his statement. The more particulars he gives as to time and place and persons, locating definitely his facts and calling men into association with them, the more he multiplies the probabilities of detection. In the Stubbs murder case tried in the city of Des Moines, in 1882, three men who perjured themselves in hope of a reward, testified that the prisoner, Kline, confessed to them that he killed the 74

murdered man. But these three scoundrels were careful to locate these confessions so that only one of them was present with Kline, and for only a short time, at any one confession. The cloak of perjury is generality. The natural method of truth is minuteness, and this minuteness increases according to the importance of the subject. This specificness is the constant quality of John's testimony.

Examine for example the description of the resurrection of Lazarus. John tells the name of the village, and the particular spot in the village. He names the individuals most interested, mentions that there were many eye witnesses who were unbelieving Jews, states the conversations and how Jesus was affected, states the object of coming to the place, how long the body had been buried, how the tomb was constructed and closed; how the dead man was enshrouded; relates exactly what was done at the tomb; the effect upon those present; that many were converted then and there; that some others went to Caiaphas. and what was said in that interview. you observe is very circumstantial. John's

history was given wide circulation while many were yet living in Bethany who would have been ready to contradict him if it was untrue. But John seems to assume his statements will be accepted without question, and they were never challenged. The whole gospel is filled with details of the same convincing character. This is strong evidence that he must have written in the intrepid confidence of truth.

If the limits of time allowed, it would be interesting to study the accuracy which marks John's whole narrative in reference to the manners, customs, opinions and political events of the times and the artlessness and impartiality which are upon the face of the recital. But I will pass at once to call your attention to the corroboration of John's history which we find in the concurring testimony of other witnesses.

It is the custom of courts of justice to give to the single unsupported witness who solemnly testifies to a fact and is uncontradicted and unimpeached, the full presumption of truth. Far more invulnerable is the proof deemed to be when the one witness is supported by the concurring testimony of three

or four other witnesses. In this case we call not only John but seven other corroborating witnesses. The three historical writers are: First, Matthew, a Galilean Jew-a taxgatherer. Called to follow Christ, he renounced the Jewish religion, left his lucrative employment and enlisted in the life of self sacrifice. His gospel was penned in the year 37 or 38 and was the first one written. Next comes Mark the son of a pious sister of Barnabas. Mark traveled with Paul and his uncle Barnabas from Jerusalem to Antioch, and later went with Timothy to Rome, at Paul's request. He wrote the gospel for the most part as Peter's amanuensis, and under his dictation. It was written between 44 and 50. Mark died a martyr's death about 80. Luke was a physician, a native of Antioch. Luke sailed with Paul when Paul was sent as a prisoner from Caesarea to Rome, and remained with him during his two years' confinement. Luke's history was issued about 63. He afterwards wrote the history of the early church, "The Acts of the Apostles." Mark and Luke were not in the number of the twelve apostles, but each had personal

knowledge of many of the facts which they relate, and both were companions and friends of the apostles.

These three men all testify in express terms with great particularity of detail, to the same leading gospel facts. The other four witnesses who corroborate St. John, present their testimony in the form of letters. They were written to churches and individuals by Paul, Peter, James and Jude. These letters allude throughout to the main facts of the gospel narrative contained in John and continually assume and corroborate their truth. Additional and multiplied endorsement of the record of John and the other gospel authors, are found in the other christian writings of the first century. Polycarp and Clement personally knew whether the contents of these books were true. We may properly call to witness all the scores of writers introduced in the last chapter upon the question of authenticity. They did not allude to and quote from the Bible books merely to endorse the authenticity, but to attest their intrinsic truth. In this connection notice again the biography of Lincoln. It is published now

within twenty-five years after Mr. Lincoln's death. Millions are yet alive who lived through those exciting years, who had a part in public affairs over which he was the chief, and whose hearts were saddened by his tragic death. These millions know whether the statements of the biography are true or false. In like manner the thousands who accepted the Gospel and lived the christian life during the first fifty years after the death of Jesus, had personal knowledge of, or could easily verify the statements of these books, and they universally endorse them true. Even Judas Iscariot who apostatized from the faith and would naturally, if possible, have declared the falsity of Christ and his religion, is filled with remorse because of Christ's purity and his perfidy and vouches for the gospel records when he exclaims "I have betrayed the innocent blood."

The veracity of all these authors is further shown in their upright and self-sacrificing lives. All history of the first four centuries, both sacred and secular, informs us that the apostles of Christ lived lives of purity and probity; that they went about doing good; that they taught and practiced a high ideal of morality. The famous letter of Pliny to Trajan informs the Emperor that "The Christians filled his province of Bithynia; that the heathen temples and worship had been forsaken; that they met on a certain day to sing hymns to Christ as to a God; and that their lives were innocent and pure." Some form of overt selfishness will brand imposture. Unblemished innocence is the royal seal of truth. Such men as these do not forge false accounts and conspire to establish a lie.

If virtuous lives be not sufficient to prove the verity of these witnesses, then their willing death as martyrs settles it beyond dispute. What a succession of tragedies does this line of evidence call up to view. Upon the cross of Calvary hangs the first martyr, and in swift sequence thousands of his loving disciples follow the Master's footsteps up the rugged steeps of lingering torture to their death agony. The malicious craftiness of hell seems to have been invoked to invent the most ingenious methods of prolonged and appalling torment. James killed by the sword; Andrew

nailed to an X-shaped cross, Peter crucified head downwards; Stephen stoned to death; Polycarp burned at the stake; Ignatius fed to the wild beasts; the beautiful maiden Fredonia slowly immersed in boiling oil. These names will represent the thousands of heroes and heroines who thus declared their holy faith and will also serve to sample the hundreds of methods which accompanied the "deep damnation of their taking off." Read the testimonies of Polycarp and Ignatius just before their death.* I need not impress upon lawyers who read these pages the solemn and convincing import of "dying declarations." Let me print the words of one of the Chief Justices of England upon this point: "Dying declarations are those made in extremity, when the party is at the point of death, and when every hope of this world is gone; when every motive to falsehood is silenced, and the mind is induced by the most powerful considerations to speak the truth. A situation so solemn and so awful is considered by the law, as creating an obligation equal to that which is imposed by a positive oath in a court of

Justice."* But weighty as are the dying declarations in an ordinary case, these declarations are more weighty still, for these martyrs had but to recant to live. Death was their noble choice, and in the face of death, they declare the faith for which they die.

"But," you suggest, "martyrs have died for the cause of error." The Christian martyrs so essentially differ from any others that they afford conclusive proof of the truth of that belief for which they died. Every martyr gives through his martyrdom the highest evidence it is in his power to give, of his sincerity. Socrates was sincere. Cranmer died rather than recant his attack upon what he deemed the errors of Popery. Servetus died at Geneva because of his sincere belief in a theory. All these men established the sincerity of their belief, but they may have been in error though sincere. They laid down their lives to certify their belief in an opinion. The early Christian martyrs certify the truth of facts of which they had been the eye and ear witnesses. An opinion is tested by the understanding, always prone as we know to

* Vide Greenleaf on Evidence Sec. 156 and cases cited,

^{*} See Apendix "Exhibit B."

error and delusion. A fact is tested by the senses, which have ever been esteemed infallible when they are brought to bear upon such obviously plain and palpable realities as those which make up the gospel history. We are still at liberty to question the truth of Servetus' opinion, but if we believe human evidence at all we are bound to believe the thousands of martyrs who perished within the century in which Christ died. These witnesses all testify that Jesus Christ by miraculous signs showed his divinity to them; that he taught the gospel of love to them; that he shed his precious blood for them, and then rose again to give assurances of immortality for them. I say because these God-sent facts had come to them through their senses of eye and ear and touch, and then with the dreadful apparatus of martyrdom before them they determined to foreclose life, endured the sufferings of a thousand deaths, and expired rather than deny Christ and his gospel thus certified to them, -because of this I say, it is your business and mine to accept the facts of their testimony as absolutely true.

Again, the enemies of the christian faith

over and over make admissions of the facts contained in the narrative under inspection. Celsus, Porphyry, and Julian, the apostate, all admit the facts of gospel history and argue upon them. Passing by the important testimonies of Suetonius, Martial, Juvenal, Lucian, Epictetus, and Marcus Antoninus, all of whom render conclusive support to the gospel writers, we will merely introduce a literal quotation from Tacitus. Tacitus was unfriendly to christianity. Calls it "exitiabilis superstitio"-"a destructive superstition," but gives us this item of information concerning an occurrence transpiring about twenty years after Christ's resurrection. "The city of Rome being burnt, the Emperor Nero to avert the infamy of being accounted the author of that calamity, threw the odium of it on the Christians, who had their name from Christ, who suffered death in the reign of Tiberius under his procurator, Pontius Pilate." Testimony like this stamps a presumptive credibility not only upon the particular facts directly corroborated but upon the entire narrative to which such facts belong.

Let us suppose for a moment that these

scriptures are a fabrication and their authors are impostors. This leads to conclusions of this kind. Eight men, four historians and four other writers, all but one of them poor and unlettered, set out upon the mission of persuading the world that certain wonderful and unprecedented events have happened in the presence of thousands of the inhabitants of Judea and Galilee, which no one in all those regions ever saw or heard of and which they well know never did occur. They expect these things will call upon themselves disgrace and persecution. They are, however, so delighted with their plot, that, to insure its success, they enter upon lives of self denial, they endure obloquy and ostracism; yes, they and many others who are equally aware of the deception, go willingly to death, in order to force upon the world a story they know is the basest fabrication. The infidel is driven at last to the most monstrous and unnatural supposition that the whole of their written history is a laborious fabrication sustained for many years, and concurred in by thousands and sealed by martyrdom, for no better purpose than to enjoy the anticipated

blunders of the men of future times whom they had conspired with such shrewdness and dexterity to delude and lead astray. The man who can believe this, believes a miracle infinitely more difficult of credit than any in the Bible. That men of such characters as Matthew, the evangelist, should amid suffering, persevere unto death in their testimony to certain broad and intelligible facts before an angry opposition, when they need only hold their peace and abstain from publishing their religious views, to enjoy tranquillity of life like other men, can only be accounted for upon the supposition that they spoke the truth. With Dryden we may well exclaim:

"Whence but from heaven, could men unskilled in arts, In several ages born, in several parts
Weave such agreeing truths? or how or why
Should all conspire to cheat us with a lie?
Unasked their pains, ungrateful their advice,
Starving their gain, and martyrdom their price!"

Now in response to all this array of evidence in favor of the truth of the New Testament records, what allegations do we hear from the side of infidelity? For the most part unbelief has found itself compelled to admit the history of the christian writers as true, but attempts to find some other way to rob God

of His glory and Christ of His kingly rule. Mr. Gibbon, do you not think that Jesus lived and taught and that His gospel was propagated with wonderful rapidity? "Yes," answers Gibbon, "but admitting the main historical facts as claimed by christianity, I still believe it was all of human origin." Herr Strauss, do you admit these histories as true? "Yes." answers Strauss, but I claim that even on the supposition that Jesus lived and instituted a religion, still Jesus and his followers were impostors and deceivers, and Christianity was made to grow around a few central moral precepts spuriously claimed to be divine." Monsieur Renan, what say you to the claim that the christian gospel story is reliable? "I admit," says Renan, "that Jesus lived and taught—that he was the most pure and lovable character in all history, but his claim to divinity was a self delusion, and his miracles legerdemain, that he in his lunacy, and the beholders in their mania, supposed were real." All of these writers try to minify and nullify the gospel claims by seeking flaws and contradictions in the writings themselves. A

useful example of such efforts at impeachment, is found in the contents of a letter received by post, during the author's delivery of a course of lectures upon this subject:

"Howard H. Russell,

"Dear Sir:-

"Hearing your argument that the books of the Bible were freely quoted by the early Christians and the enemies of Christianity, and are therefore the works of the alleged authors, I am led to present to you another difficulty. I have not heard any proof that what these men heard from other people must be true. If none of the evangelists witnessed the temptation, or were present at the dispute of the boy with the doctors of the law at Jerusalem, or could possibly have had personal knowledge of the miraculous conception, can the jury be permitted to consider this hearsay? If John, who did see the transfiguration, ignores it, shall the jury take the hearsay statements of Matthew and Mark? And when Matthew says that Joseph was the son of Jacob while Luke says he was the son of Heli; when Matthew derives Joseph from David through his son Solomon, while Luke derives him from David through his son Nathan. which of the witnesses must be credited? I think I can remember hearing the lawyers in a real court scout at hearsay, and make much of contra-Were they wrong? dictions.

"Respectfully yours.

"An Inquirer."

It will be relevant to the question of credibility and perhaps a matter of interest to the jury in this case that we make reply again to the objections interposed by "Inquirer," in the foregoing letter.

So far as the objection to the introduction of the books, or any part of them, in evidence, because they are hearsay, is concerned, the answer is that so far as these writers deliver facts to the world at second hand they do so as men who in the public capacity of agents gather together the facts of history for the benefit of the then existing generation and their posterity. This fact entitles them to fall within the protecting exceptions to the hearsay rule. (Vide Greenleaf's Testimony of the Evangelists, Sections 31 and 32.)*

Our friend is also troubled because John saw the transfiguration of Christ but omits any mention of it, while Matthew and Mark, who

were not present, relate it in full. The question at issue is, did the transfiguration take place? If you will bear in mind that John wrote his gospel last, and undertook as his task, to report for the most part, the facts omitted by the other Evangelists, and did not attempt a rehearsal of the whole history, you will have at once a satisfactory reason for its omission by John. Then recollect again the wholesome exception to the hearsay rule and the reason for it, and you are ready to receive and credit the testimony of Matthew and Mark. But there is further corroboration of the incident. The apostle Peter was present and we have his direct and positive testimony to the occurrence.* It is even a question whether John entirely ignores it, for he makes what commentators generally construe a direct allusion to the incident in his very first chapter.†

^{*} Read these Sections in Appendix—"Exhibit C."

^{* &}quot;For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased.

And this voice which came from heaven we heard, when we were with him in the holy mount." 2 Pet. 1, 16-18.

^{† &}quot;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." John 1: 14.

Having been fully described by Matthew and Mark the details were uncalled for and were therefore omitted in John's gospel.

Our friend "Inquirer" is also troubled about the seeming conflict in the genealogies. He says: "Matthew says Joseph was the son of Jacob; while Luke says he was the son of Heli; Matthew derives Joseph from David through his son Solomon, while Luke derives him from David through his son Nathan. Which of the witnesses must be credited?"

There is an important rule of law to the effect that in cases of conflict or apparent conflict of the evidence an effort is to be made to reconcile that conflict. (Vide Starkie on Evidence 1:578.) The courts go still farther, and insist that if the elements of reconciliation be not found in the evidence itself, any reasonable supposition may be admitted that will explain the difficulty. (Vide Starkie on Evidence, 1:586.) This is a principle frequently overlooked by the sappers and miners of God's word. Instead of seeking to harmonize these small and seeming differences, they seek to magnify them; instead of following the rules

of common law and common sense and trying to solve all doubts in favor of the honesty of the gospel historians, they are jubilant if they can hurry themselves to the conclusion (always incorrect) that there has been some material inaccuracy in the testimony.

Now what are some of the circumstances which this case supplies? The genealogy in Matthew begins with Abraham and comes down through David to "Joseph the husband of Mary of whom has been born Jesus who is called Christ," while Luke's genealogy begins at Christ and runs back through David to "Adam, which was the son of God." From Joseph to David in Luke the whole line differs from David to Joseph in Matthew. If the two genealogies are true ones, which we are bound to assume if possible, they are evidently those of two different persons. Let us try the hypothesis that Matthew gives the genealogy of Joseph, and Luke that of Mary his wife. It is not hard to find that she was probably in the same tribal line—the house of David. It seems that Mary must have had a little property before her marriage as well as Joseph.

This is why she made that arduous journey to Bethlehem. (See Luke 2: 1-5.) The fact that Mary had an inheritance accounts for her betrothal to a man of the same lineage as herself. For the Jewish laws were strict upon that point. (Numbers 36: 8-9.) Mary then in all probability was a descendant of David, probably Joseph's cousin by several degrees removed, and coming down the lineal descent through Nathan and Heli. But why should Luke say "Joseph, which was the son of Heli?" I answer he was the son-in-law, and it was a pleasant custom then, as now, for the father-in-law to claim his daughter's husband as his son, particularly if she were an only child. The Jewish genealogies were usually made up of men, and if Mary's line was given to show Christ in a double sense of David's seed, Joseph's name was likely to be inserted as the head of the new family into which Mary had now come.

The jury will therefore agree, doubtless, that the gospel histories are not to be ruled out under the technical charge of hearsay; that the transfiguration actually did occur,

and that the genealogies are probably not in conflict, but are the lineal history of Joseph and Mary.

We desire lastly, as a further corroborating proof of credibility, to call attention to the numerous monuments standing beside the highway of the centuries. For every effect there must be a cause. What mean these ruins of the ancient temples, the tombs and the inscriptions on the catacombs at Rome? They all attest these gospel writings. What mean these sculptures and paintings upon which the highest efforts of genius in the early and medieval ages were bestowed? They picture Christ and the truth of the gospel story. If these records are a fiction, what mean the hundreds of thousands of books written and printed upon christian themes? What signifies the cross, revered as a symbol in war, exposed upon our temples, selected as beauty's ornament? The cross—a more ignominious and hated thing than guillotine or hangman's rope?

Listen! You can hear the "Gloria in Excelsis" as it was sung with other psalms and

hymns of praise to Christ in the earliest meetings of the Christian church. Thus the enrapturing strains, with which the angelic choir entranced the shepherds on Judea's hills, were caught up by the earliest converts to the Christ thus heralded; and the ark of the new covenant between God and men has glided down the centuries in a chariot of song.

Jesus was born and the world keeps Christmas day. Jesus rose, and Easter day is everywhere observed. Moreover, the old Sabbath of the former centuries dawns while Christ lies entombed, and as if time had tarried in its flight, while the Sabbath's Lord is in the silent grave, a new weekly rest day is consecrated when Christ comes forth again, as a memorial of his Easter victory. Yea more, even the calendar clock of the world's time is stopped and re-set, and from the advent of our Lord upon this earth the cycles of the years are counted thenceforth, not anno mundi but anno domini—and we are nineteen christian centuries removed from the herald Star of Bethlehem.

When Cæsar dies at the foot of Pompey's pillar, the current of Rome's history is changed. When Jesus Christ dies on Calvary, a revolution greater than any the world has ever seen transforms the mighty centuries.

Your attention has now been directed to certain lines of evidence to prove the New Testament Records worthy of full belief. The writers have been subjected to the tests required by the established procedure of our courts. We have seen the adequate opportunity these witnesses enjoyed to know the facts they testify. An intelligence upon their part ample enough to weigh the truth has been established. Their veracity has been shown in their characters and conduct, and in the candor and minuteness of their statements.

The authors of the books have been found to be abundantly corroborated by the writings of their contemporaries, and those writers and thousands more of the early converts from Paganism and Judaism who know whether these books are true, have been seen to go willingly to martyrdom in defense of the statements they contain. The enemies of

Christianity also furnish important concurring testimony, and the innumerable monuments and relics scattered along the years demand for their explanation just such facts as these records are found to furnish. The fair conclusion is that the satisfactory proof of authenticity presented in the last chapter, has been followed by overwhelming proof that the statements of the books may be implicitly relied upon as absolutely true. All objections to their introduction are overruled and they will be admitted as competent evidence in the case.

Abraham Lincoln, the Nineteenth Century Emancipator, has been sleeping now for twenty-five years, but his faithful friends and associates have written a history of his deeds and times, which coming generations will gladly accept as the credible record of those crucial years, when he, in company with thousands of other patriots, gave his life that the gyves of human bondage might be broken, and that a government "of the people by the people and for the people, should not perish from the earth."

Jesus Christ, the Savior of saviors, the world's redeemer, passed out of sight of men more than 1800 years ago, but his faithful biographers have with loving pens transcribed on parchment, the wonderful story of his life and death; and the salvation he came to bring; and if the world shall live 10,000 years these records will endure, announcing still to a sinful and condemned mankind, that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

IV.
INTRODUCTION OF THE EVIDENCE-MIRACLES.

WITNESSES FOR PLAINTIFF.

DR. McCulloch: "Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power to be of God?"

HANNAH MORE: "Christianity bears all the marks of a divine original. It came down from heaven, and its gracious purpose is to carry us up thither. Its author is God."

ANNE LOUISE G. N. DE. STAEL: "I desire no other evidence of the truth of Christianity than the Lord's Prayer."

NAPOLEON BONAPARTE: "Everything in Christ astonishes me. His spirit overawes me, and his will confounds me. Between him and whoever else in the world there is no term of comparison. He is truly a being by himself."

GEORGE A. SHERIDAN: "Christianity lifts up the living, consoles the dying, and offers to all mankind the love of God, the universal parent."

JOSEPH BARKER, (A converted skeptic.): "My hatred and horror of infidelity are greater than ever. I know it to be the extreme of madness and misery—the utter degradation and ruin of man's soul."

WILLIAM CULLEN BRYANT: "In my view of the life, the teachings, the labors, and the sufferings of the blessed Jesus, there can be no admiration too profound, no love too warm, no gratitude too earnest and deep."

MATTHEW ARNOLD: "To the Bible men will return, and why? Because they cannot do without it."

THOMAS CARLYLE: "A noble book! All men's book. It is our first, oldest statement of the never ending problem—man's destiny, and God's ways with him here on earth."

JOHN RUSKIN: "This Book has been the accepted guide of the moral intelligence of Europe for some fifteen hundred years."

Francois P. G. Guizot: "It is the Bible, the Bible itself, which combats and triumphs most efficaciously in the war between incredulity and belief."

IV.

INTRODUCTION OF EVIDENCE—MIRACLES.

A famous clock was placed some years ago in the Strassburg Cathedral. It ran with regularity for a time, and then abruptly stopped. It was found that the clock-maker—offended because payment was not made—had touched and silenced its secret springs. All the skill of a nation's artisans failed to restore its disordered movement. But when justice had been done, the builder came, touched again the inner springs and its manifold parts obedient to his will revolved once more. By his exclusive and supreme control over the complicated mechanism of the clock, he proved himself its maker and its master.

We take the New Testament in our hands for a fourth examination. After a searching investigation, we have found its writings

authentic and credible. Before turning many of its pages we find a wonderful statement upon the part of the founder of the religion therein contained. Jesus Christ claims to be the Son of God; claims to come to the world as God in the form of man to reveal to the world the will of God to men. If his claim be just and true, this God-man ought in some convincing way to demonstrate his power. If he be God, he is the maker and master of the world, and he should prove that fact before the eyes of men. As the maker of the Strassburg clock at pleasure stops and restores to action the complicated machinery, so Jesus, the God-man, ought to control the elements of that nature which he has made. Yes, he should even be able to stop and start again the mysterious clock of human life.

And so the Jews said to him: "What sign showest thou then, that we may see and believe thee?" The Savior appealed to his works as his credentials: "The works that I do, they bear witness of me." This is His certificate to John the Baptist in prison: "The blind receive their sight, the lame walk,

the lepers are cleansed, the deaf hear, the dead are raised up." Nicodemus recognized the maker and master of the universe in those works of power. "We know," said he, "that thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him."

It will be but fair in a discussion of Christianity on the lines of reason and law such as we are now engaged in, to give a hearing, and, if possible, an answer to the objections of Infidelity upon the question of miracles before we assert the divine revelation of God to man attested by these works of power. We shall listen then first to the objections made by two of the most powerful advocates of unbelief who assert all that ever has been claimed of any weight whatever upon that side of the question now at hand, David Hume and Ernest Renan. The more recent but less positive form of unbelief, Agnosticism, shall also be heard through its champion, Thomas H. Huxley. Mr. Hume's statement is as follows:

"There was once a proverbial saying in

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Rome: 'I should not believe such a story were it told me by Cato.' This proverb was current in Rome even during the life of Cato, that philosophical and truthful patriot. The incredibility of a fact, it was allowed, might invalidate even so great an authority. There are alleged facts in the world so incredible that no amount of testimony will prove them. Among them are the alleged miracles of Christ. A miracle is a violation of the laws of nature, and as a firm and unalterable experience has established these laws, the proof against a miracle from the very nature of the fact is as entire as argument from experience can possibly be imagined. It appears, everything considered, that no testimony for any kind of miracle has ever amounted to a probability, much less to a proof; and that even supposing it amounted to a proof, it would be opposed by far stronger counterproof. It is experience only that gives authority to human testimony; and it is the same experience which assures us of the laws of nature. When these two kinds of experience are contrary, we have nothing to do but

subtract the one from the other and be governed by the remainder. And therefore, we may establish it as a maxim, that miracles are contrary to human experience and therefore no human testimony can have such force as to prove a miracle."*

Mr. Hume after elaborating his argument takes his seat, and Monsieur Renan thus presents his objection: "I desire, if the Court please, to add to the objection of my cocounsel, Mr. Hume, a somewhat different protest. I am impelled to attack the kind of evidence offered by Christianity. I do not deny that a miracle might be proved by proper evidence, but I claim that no sufficient proof is made by the facts introduced in the case. If a wonder-worker should claim the power to raise the dead what should be done? A commission composed of physiologists, physicians and chemists should be appointed. This commission would choose the corpse, make certain death is real, designate the place where the experiment shall be made. regulate the whole system of precautions nec-

^{*} Vide Hume's Essays-"Miracles."

essary to leave no room for doubt. The performance of the resurrection here would make probable proof—a repetition of the experiment would induce certainty. We should then conclude that supernatural acts do come to pass in the world, and the power to perform them is delegated to certain persons. But it is plain that always hitherto the wonder-maker has himself chosen the subject of the experiment, chosen the means, chosen the witnesses. The conditions for fair and conclusive proof have never existed, and so no sufficient proof has ever been made."*

Thomas Huxley next argues as follows: "The agnostics, if the court please, have moved to be made parties defendant, as they have no faith in the matters and things alleged by the plaintiff, to wit, theism, revelation and immortality. Miracles are classified by my clients, the agnostics, as being 'in the region of the uncertain;' and an investigation of them results, so far as agnostics are concerned, either in a suspension of judgment upon them, or in a verdict of not proven. Whether they are

knowable by any one else is exactly one of those matters which is beyond our knowledge, though we have tolerably strong opinions as to the probabilities of the case. The fact is, if the court please, we know nothing whatever about the matter and therefore you may count us for all we are worth, upon the negative side."*

The position assumed by these champions of Infidelity can be briefly summed up thus: Hume declares miracles impossible. Renan declares them unproven. Huxley knows nothing about it, but "guesses" Hume and Renan are both right. In entering upon this portion of our task, the proving of the miracles of scripture by the tests of our reason, it will be a helpful order perhaps, for the plaintiffs' advocates to take up at once the question denied by Mr. Hume. Are miracles possible? If miracles are impossible and proof is inadmissible, as Mr. Hume informs us, then we must give up the whole investigation and consider the case demurred out of Court. It is a very short cut across the field that Mr. Hume takes

^{*} Introduction to "Life of Jesus" by Renan.

^{*} Vide Christianity and Agnosticism. Appleton & Co's Edition, pages 196-197.

to escape the demands of faith. Just three syllogistic steps and the journey is made. What is contrary to human experience is impossible. Miracles are contrary to experience, therefore miracles are impossible. And as Dr. Pierson once said, the modern skeptic is tempted to ask Mr. Hume as Isaac did Jacob when Jacob took a tame lamb from the fold for venison instead of a deer from the fields: "How hast thou found it so quickly, my son?"

Of course, if we admit Mr. Hume's premises the conclusion must follow. The sophistry lies nestled in the proposition: What is contrary to human experience is impossible. It is true that miracles are out of the line of common experience; if they are not, they will not serve to attest divine manifestation. But were they contrary to the experience of those who witnessed them? If Mr. Hume's first proposition is true and what is contrary to human experience is impossible, then no testimony can ever be received to prove anything not before known to the experience of mankind. If this be true, then

let not Columbus fill his sails and turn his prow to the westward, for, on his return, the philosophy of Hume must close the ears of all to a story so against all human experience as that the earth is round, and that a continent lies upon the other side of the great globe. If this be true, do not assure the Esquimaux that to the far southward there is the perpetual bloom of exuberant vegetation, and do not tell a Siamese that far to northward the surface of the water becomes hardened so that men and horses may pass over as on a bridge, for it will be the duty of both the Northerner and Southerner to disbelieve your story. If this be true, it is the duty of all men to doubt and disbelieve the evidence of their own senses when that which is contrary to past experience comes to hand. If the particles of iron fly from the earth and cling to the magnetized bar; if the balloon with its heavy ballast rises from the earth; if men are heard conversing when a thousand miles apart, it is our duty under the logic by which Hume sweeps away the Gospel of Christ, to disbelieve utterly these manifest variations from

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past human experience of the fixed and unchanging laws of nature.

Contrary to human experience! Whose experience, Mr. Hume? Do you mean your own personal experience? If so, then it follows that testimony can make no event credible to you unless you have personally experienced it. You have not seen Vesuvius when belching fire and boiling rocks. Dare you assert that the cities at its base were not buried beneath its ashes? Oh, you do not mean to limit the statement to your own experience. You mean to affirm then that miracles are contrary to the experience of all mankind. This will be your argument then. Belief in testimony is founded on universal experience. But miracles are contrary to universal experience. Therefore, they are not to be credited even when attested by many witnesses. But this is a manifest assumption of the whole question. This is to beg the question most pitifully. Whether miracles are contrary to the experience of all mankind is the precise point in debate. We assert that mankind in different ages and places has experienced them. If your argument, Mr.

Hume, cannot be sustained without taking for granted in one of its premises what it seeks to demonstrate in its conclusion, you must fail, under the rules of logic, as do all debaters who beg the question by an assumption of an unproven fact in one of the syllogistic premises.

Before leaving Mr. Hume, it will be proper to call attention to the unfairness of his method of argument, and to show that his only purpose is in some way to free himself from the obligations of the religion of Christ. For he recedes from his untenable sophistry before he has concluded his argument, and then begs the question a second time. On page 566 of Ward, Lock & Co.'s edition of Hume's Essays, Mr. Hume says: "I beg the limitations here made may be remarked, when I say, that a miracle can never be proved so as to be the foundation of a system of religion. For I own, that otherwise, there may possibly be miracles or violations of the usual course of nature of such a kind as to admit of proof from human testimony. Thus suppose all authors in all languages agree, that from the

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first of January 1600, there was a total darkness all over the earth for eight days; suppose that the tradition of this is still strong and lively among the people; that all travelers who return from foreign countries bring us accounts of the same tradition, without the least contradiction; it is evident that our present philosophers instead of doubting the fact, ought to receive it as certain, and ought to search for the causes whence it might be derived. But should this miracle be ascribed to any new system of religion! Men in all ages have been so much imposed upon by ridiculous stories of that kind that the very circumstances would be full proof of a cheat, and sufficient with all men of sense, not only to make them reject the fact, but even reject it without further examination."

Now what think you of the logic of this wise philosopher? This learned skeptic tells us first "that no kind of evidence can possibly amount to a probability, much less to a proof;" then he changes tack and concedes that "there may be miracles of such kind as to admit of proof from human testimony and be received by philosophers as certain," and then he hastens to hedge against his concession by saying if such a miracle be introduced as a sign of a divine religion, we must again reject it. Oh, thou jewel consistency! A miracle cannot possibly be true, yet it may be true, and again even a credible miracle is undoubtedly incredible.

This kind of dodging would be hard to understand did we not know something about the man who indulges in it. For this is the same Hume who confessed he never read with attention the Bible which he attacks, and who counseled a young minister to play the hypocrite by preaching a religion in which he—the young minister—did not believe. We might expect from such a source contradiction and sophistry.

Having thus exposed the fallacy of Mr. Hume's attempt at reasoning, continues Christianity's counsel, and shown that so far as his argument is concerned, it is still an open question subject to proofs, whether the alleged miracles of Christ were or were not performed, we will still continue for a moment

to ask the question: Are miracles possible? We will attempt before passing to other considerations, to establish by a line of fact and argument, in a manner satisfactory to the reason, that miracles are possible. So far as the definition of a miracle is concerned, whether it is a violation of nature, as some writers claim, or a disturbing of the organized order of nature, as many scholars define it, we can easily agree that it is an event brought to pass by supernatural and superhuman power and out of the ordinary course of nature.

If it can be clearly shown that before the time of the miracles related in the Bible, certain events actually took place in the history of the universe, which at the time and under the circumstances were just as opposed to the ordinary course of things, and just as manifest violations of the known laws of nature, and just as contrary to past experience, as the miracles of the Bible, this will prove that miracles are possible. We will appeal for this proof to the origin of human life. "Oh!" says Infidelity, "you are going to appeal to your Bible for your proof." You are wrong.

We will call together a party of scientists, and arm in arm with Professors Tyndall and Huxley, Dana and Wright we will take our excursion back into remote antiquity. We pass by the monuments and relics of man's successes and failures during his life upon the earth, we pass the ruins of oriental cities and the pyramids of Egypt and the traces of the flood, and find ourselves at last among the icebergs and avalanches of the glacial period. Then leaving behind the Quaternary age of the Cenozoic time, where traces of man are first discovered. we hurry back over the thousands of aeons, past the Mesozoic period and the Paleozoic, until we reach the Archæan time, when this old earth was a hot molten mass, on which man could no more exist than he now can in the blast furnace of a foundry. Starting here where life of every kind is yet unknown, we now retrace our steps. In the earliest Silurian age we discover traces of vegetation. then the lowest forms of animal life, but no trace of man. In the Devonian age fishes are swimming in the water and ferns are fringing its flood, but no trace of man. We

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reach the Carboniferous age with its luxuriant vegetation growing and storing itself away as fuel until man in the yet far distant future, at his need shall call it forth. Thence onward to the Mesozoic time with its reptiles and warm climate species, found even in the then warm Arctic zone, but no trace of man. Then to the Tertiary age with its vertebrates and Mammals and its many hued birds but still no trace of man until we reach again the seas of ice denoting the boundary of the Quaternian time. Up to this time we have found no solitary vestige nor relic of man. No human form has moved upon the face of created things, and all human thought and action has been wrapped in the silence of a dream undreamt.

But just here in the morning of the Quaternian age, the geological records begin to show traces of human presence in the world. In various caverns, in river and lacustrine deposits in Britain, Europe, Syria and the United States, tokens of man are found. Arrowheads and hatchets of stone, bones and shells with his rude carvings on them, and his

own skulls and skeletons register his presence. The sudden appearance of man thus upon the earth was something contrary to the then existing order of things. Here was a miracle. The first man and woman upon the earth were miracles. They were either formed full grown or grew from children. The first parents or first children were interruptions in the existing order of things. Once they were not here, by and by they were here. This logic is simple enough for children to understand. For I lately came upon a conversation between two little provincial French girls and their cousin—a young man who had been cultivating his infidelity at Paris. The young man found his little cousins reading, and he said, "What romance are you reading so attentively?"

A MIRACLE PROVED BY SCIENCE

"We are reading no romance but a history of God's chosen people."

"I once thought there was a God," said the young man, "but after living in Paris and studying philosophy, mathematics and politics, I am convinced that 'God' is an empty word."

"I, sir," said one of the little girls, "was

never in Paris. I have never studied philosophy. I only know my catechism; but since you are so learned and say there is no God, you can easily tell me whence the egg comes."

"A queer question, truly, the egg comes from the hen."

"Which of them existed first, the egg or the hen?"

"I really don't know what you mean by your question, but yet, that which existed first was the hen."

"There is a hen, then, which did not come from the egg?"

"Beg your pardon, miss, it was the egg that existed first."

"There is then, an egg that was not laid by a hen."

"Well, on second thought I will say the hen existed first."

"Tell me then who made the first hen from which all other hens and eggs come?"

The young man becoming angry says: "With your hens and eggs it seems you take me for a poultry dealer."

"Well," answered the girl quietly, "since

you do not know, permit me to tell you. He who created the first hen, or the first egg if you prefer, is the same who created the world, and this being we call God."

The young philosopher was silent; if not convinced at least confounded by the simple questioning of a child. In like manner we defy the whole realm of science to throw a single ray of light upon the creation of the first man or the first woman apart from supernatural intervention.

"Oh," you say, "but has not the evolutionist done something to solve the problem?" By no means. If we admit all that the evolutionist claims; if we follow the path upon which that scientist still gropes through the dark, between distinct species, we reach at last the primal germs of life from whence all life has sprung. Mr. Darwin on page 422 of his Origin of Species endorses the sentiments of a celebrated clergyman and author, and we may well endorse them, when he says: "It is as noble a conception of the deity to believe He created a few original forms, with capability of development into other and needful forms, as to

believe that the different species were the result of fresh creative mandates." It was the miraculous putting forth of God-power in either case.

"But," you say, "what of spontaneous generation?" I answer, the distinguished advocates of a decade ago, of spontaneous generation, have one by one been completely silenced. There is not a reputable scientist on the earth to-day who claims there is a particle of evidence that life originally came into this world through spontaneous generation. Nor is there a noted man of letters anywhere, with or without religious belief, who claims an iota of evidence that life has ever appeared except through the presence of antecedent life. Let me quote the closing words of Professor Tyndall's lecture on the "Origin of Life" before the Royal Institute of London. "This discourse," says Professor Tyndall, "is but a summing up of eight months of incessant labor. From the beginning to the end of the inquiry there is not a shadow of evidence of spontaneous generation. There is on the contrary overwhelming evidence against it. I am led inexorably to the conclusion that in the lowest as in the highest organized creatures the method of nature is that life shall be the issue of antecedent life."

This conclusion of Prof. Tyndall inevitably demands at the beginning of life. the putting forth of power by the author of all life, and that conclusion being reached, all difficulties vanish upon the question of miracles. The same miraculous agency that combines healthy physical tissues in the human body, can restore them to health when they are diseased with fever or with palsy; the same supernatural power that can plan and make the wondrous mechanism of the human eye, can restore sight to that eye after it is blind. That miracle worker who called man first into being on the earth, can call back to life the Centurion's daughter or the dead Lazarus, or can come back Himself from death at Easter dawn in the person of the crucified Chirst. Miracles then are possible.

We will now advance to the second and final proposition. Having shown miracles to

be possible, we now propose to prove that the New Testament miracles positively occurred.

We called your attention in the last chapter to the three crucial tests which the courts apply to the evidence before it is deemed credible. They try the opportunity, the intelligence and the honesty of the witness. We will assume the intelligence and honesty of the gospel writers as proven, and in trying these miracles we will canvass the proof with reference to the question of opportunity which the witnesses had for obtaining a knowledge of their true character. With this question in mind, and remembering that we now have a right under the proofs to take our facts from the Scriptures, let us carefully sift and examine the evidence before us.

I. We will call your attention in the first place to the fact that they were genuine miracles. They cannot be accounted for by natural causes. One could imagine if the stilling of the tempest was the only miracle, that Christ's command, and the great calm, were a coincidence; but he healed a withered hand, he cured ten lepers at once, he walked

upon the sea. These are unquestionable miracles.

2. Again, Christ's miracles could at once be brought to the test of the senses. If Christ was divine he could as easily perform wonders that might be tested by the senses of those present as any others. And these were in fact the kind of wonder acts we find him doing. Just here will be a good time to dispose of the objection of Monsieur Renan. Renan claims, you know, that the miracles of Christ should have been submitted to specialists—to a commission of physiologists, physicians and chemists, and since they were not tested by so solemn an inquisition they are to be rejected. I will call your attention on this point to a principle of law known to the average juror, certainly to the average lawyer's apprentice, and that is that expert testimony is not admissible to prove any fact regarding which an ordinary witness may form a reliable opinion. "The testimony of experts is necessary upon all such questions as require special study and experience to form reliable judgments. All witnesses are competent to form a reliable opinion as to whether one whom they have opportunity to observe appears to be sick or well at the time, or whether one appears to be intoxicated, or whether one is seriously disabled by a wound or blow. The testimony of experts is not admissible upon matters of judgment within the knowledge and experience of ordinary jurymen." (Vide I Greenleaf, Redfield Edition, page 487.)

Take the case of the feeding of the multitudes, which is recorded by all four of the historians. There were 5000 men present besides women and children. The crowd is variously estimatated from 10,000 to 12,000 who had flocked out because of Christ's reputation as a worker of wonders. Suppose there were 10,000 and allowing a half loaf to each person Christ made 5000 loaves of bread to grow from five, and twelve basketfuls to spare. A room full of bread! Can it be contended for a moment that the persons present could not with their senses of sight and touch and smell and taste form a reliable judgment? These housewives who daily ground the flour in their small mills

and mixed their bread; this hungry throng who were accustomed to use this common article of food, were competent to pass upon the miracle. Listen to their verdict: "This is indeed that prophet who should come into the world;" and the amazed assembly attempted to take him by force to make him king.

The same opportunity for the use of common judgment applies to the healing of the sick and the raising of the dead. The Centurion's daughter, the widow of Nain's son and Lazarus, all died when Jesus was miles away. They were pronounced dead in the ordinary way. Presumably they all had the physician's care and his verdict of death. They were prepared for burial and Lazarus had been buried for four days when Christ arrived. When Jesus was crucified he was pronounced dead-not by his friends and the adherents of his religion, but by those who hated him and were there to put him to death and to see that he died. The former health, the sickness and death and resurrection of these various cases were matters of fact within

the power of observation of the ordinary beholder. This accessibility of the facts refutes Renan's objection and serves to strengthen the credibility of the miracles.

3. The miracles of Christ were performed in the most public manner. The most plausible pretensions to miracles outside of the scriptures, were done only in the presence of those disposed already to believe them, or under circumstances calculated to prevent free examination. Not so these wonders under consideration. The forty miracles specially reported were performed in eighteen different cities and villages, in presence of all classes of people, --scribes and pharisees, priests and centurions, in the synagogues, along the streets, surrounded by thousands in the open fields, and on annual feast days in Jerusalem when hundreds of thousands of Jews thronged their ceremonial city. These things were not done in a corner.

4. There is no ground for suspicion of fraud or collusion. Those who were healed of blindness or leprosy or palsy were known to hundreds before their cure, and lived

afterwards to go about as living witnesses of the power of Christ. Lazarus, whose grave was surrounded by unbelieving Jews, is seated some time after at a feast in Bethany, and so well authenticated is his resurrection that "much people of the Jews" came to the place to look at one who had been raised from the dead. The enemies of Christ thus not only did not make a claim of fraud in any case, but all acknowledged the prodigies and many believed on Christ.

NOTHING SUCCEEDS LIKE SUCCESS

5. Another convincing feature is the number and variety of these manifestations.

Mr. Hume cites the case of the Jansenists in the Romish church who pretended to miracles at the tomb, and by the posthumous intercessions, of the Abbé Paris. They not only lack evidence that these cures were miraculous, but they are neither numerous nor various. These works of Christ, however, multiply wonders upon wonders. Beside the forty miracles specially recorded, we frequently find accounts like this in the 4th of Matthew: "His fame went throughout all Syria, and they brought unto him all sick people that were taken with divers diseases and torments, and those that were possessed with devils, and those which were lunatics, and those that had the palsy, and he healed them;" and as for variety, this great physician healed all kinds of maladies and calamities, the blind and lame from birth, the hopeless lepers, the withered, the palsied, the insane. He blasted the fruitless tree, and walked upon the sea and stilled the dangerous storm. Four times including his own resurrection did Jesus raise the dead.

6. Your attention is also called to the fact that there was no failure. "He spake and it was done." Resorted to by multitudes for over three years, in all parts of Palestine, no unsuccessful case is mentioned by friend or foe. The continual record is "He healed them all." Suppose a fruitless attempt had thus been made, would any of the Jewish or Pagan books against Christianity in the first few centuries have omitted so weighty a fact?

7. Another important consideration is the fact that these wonders were published and

appealed to immediately after, in the very places where they occurred. Certain miracles are ascribed to Loyola, the founder of the Iesuits, but during his life and for many years after his death nothing is heard of them. The alleged miracles of Francis Xavier were wrought it was stated in the far away East; they were published in the Western world a thousand miles from the scene of their alleged occurrence. But the wonders of the gospel were published at once, and in the very places of their occurrence. These miracles were notorious throughout Palestine. Their fame caused the flocking together of the multitudes through curiosity and for healing, and they returned to spread the fame of Christ more widely. Such was the current publicity of all the facts when fifty days after Christ's resurrection Peter stood forth to preach that wonderful sermon at Jerusalem. "Ye men of Israel, hear these words," said Peter. "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 also know," and the best

proof in the world that they did know the facts, and recognized their truth, is found in the result of that preaching of Christ when 3000 responded to the appeal and enlisted as disciples of their crucified and risen Lord.

We will not weary the jury with any further presentation of proof except to call attention to the corroboration of the enemies of the The Jews did not claim fraud or gospel. failure in the works of Christ but acknowledged their supernatural character and claimed he worked through the inspiration of demons. "He casteth out devils through Beelzebub." Among the heathen writers, Celsus, Hierocles and the Emperor Julian all acknowledged the miracles of Christ, and contented themselves with trying to depreciate their importance. For example Julian says: "Jesus did nothing worthy of fame, unless anyone can suppose that curing the lame and blind and casting out demons in the villages of Palestine are some of the greatest works." But the Jews and Pagans of the first century give still better testimony to the truth of Christ's miracles when, with ample opportunity to investigate their truth, and knowing that to accept them as true and follow the master who worked them would bring obloquy, persecution and death upon them, they turned by the tens of thousands and renounced the idols and superstitions of their ancestors and companions and set forth upon the religious life prescribed by the wonder-doer, Jesus Christ.

We have thus reviewed with sufficient fullness the miracles which attest our christian religion. We have taken the light of advanced science to show that the most disinterested investigations of scientists corroborate the Scripture statements of the origin of the human race, and attest the possibility of miracles. To prove beyond question the miracles of Christ we have taken our authenticated and credible historical narratives, and by their aid have shown that these works of wonder are genuine miracles; that they sustain the test of the human senses of the common beholder; that they were performed not in a corner but in the most public way; that there is no ground for suspicion of fraud or collusion; that though the number and variety

of them is manifold, there never was a single failure; that the publication of them following at once in the very places where they occurred provoked no denial, but on the other hand thousands acknowledged their truth by adopting the christian religion; and that the enemies of the cross themselves admit the truth of our claims in their writings, and endorse it by renouncing heathenism and Judaism and enrolling by tens of thousands among the converts to our christian faith. The New Testament miracles are thus proven possible and certain.

In the face of such proofs as we have found, let us be honest with ourselves and with eternal truth and act accordingly. We recall the decision rendered by Judge Josiah Given, then of the Circuit Court of Des Moines, now one of the Justices of the Supreme Court of Iowa, in the Stubbs murder case to which we have already once referred. The defendant, William Kline, was charged with the murder of Mayor Stubbs of Polk City, Iowa. A conspiracy of unprincipled detectives had been formed to convict Kline, in order to obtain

the large reward offered for a conviction. These unmitigated villains had sworn to facts which unrefuted would hang the innocent man. But fortunately a dozen reputable citizens. with written documents to fix the date with certainty, proved Kline's presence far away from the scene of the murder. A prejudiced press and populace still demanded his detention. In rendering his decision in the Habeas Corpus proceedings, Judge Given, in concluding said, in substance: "It is the duty of all men to act according to the weight of testimony. When this rule is set aside the business of courts will be ended and the chaos of anarchy may begin its riot on the earth. Because of the abundance and the character of the testimony offered by the defense, the prisoner is discharged."

In view of the abundance and character of the proof of this divinely attested religion, let us at whatever cost of pride or prejudice, render our verdict in accordance with the facts, thus proven on the trial.

V.
INTRODUCTION OF THE EVIDENCE--PROPHECY.

ISAAC NEWTON: "I find more sure marks of authenticity in the Bible than in any profane history whatever."

Francis Bacon: "There never was found, in any age of the world, either religion or law that did so highly exalt the public good as the Bible."

BENJAMIN RUSH: "The Bible contains more knowledge necessary to man in his present state than any other book in the world."

JAMES D. DANA: "By proving the record true, science pronounces it divine; for who could have correctly narrated the secrets of eternity but God himself."

JEAN PAUL RICHTER: "The first leaf of the Mosaic record.has more weight than all the folios of men and philosophy."

SIR JOHN HERSCHEL: "All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the Sacred Scriptures."

JAMES D. DANA: "The grand old Book of God still stands, and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the Sacred Word."

THOMAS DICK: "The religion of the Bible requires only to be examined with care, and studied with humility and reverence in order to produce a full conviction of its celestial origin."

PROF. O. M. MITCHELL: "The most wonderful volume in existence, is beyond doubt, the Bible."

Francis Bowen: "I accept with unhesitating conviction and belief the doctrine of a personal God, the creator and governor of the world, and of our Lord Jesus Christ in whom dwelleth all the fulness of the Godhead bodily."

Samuel Johnson: "Young man, attend to the voice of one who has possessed a certain degree of fame, and who will shortly appear before his Maker. Read the Bible every day of your life."

V.

INTRODUCTION OF THE EVIDENCE—PROPHECY.

An eminent Jewish scholar, says Dr. Phelps, once read for his entertainment the Gospel of Matthew. As he read, his curiosity deepened into a more solemn interest. A second time he read it, and his face grew pale. The closing scenes in the life of Jesus enchained his attention as never before. When he read for the third time the death and burial of Christ he dashed the book across the room, exclaiming with an oath, "Yes, the story is true! The cursed Nazarene was the Messiah of the Prophets." The evidence which had convinced him against his will, was the exactness with which the biography of Jesus tallied with the prophecy of Isaiah, written 700 years before.

Upon the proofs already introduced Chris-

tianity might confidently rest its case. The facts contained in the books of the New Testament were proven authentic and true by innumerable witnesses. The case was then amply proven. But the further attestation of the gospel miracles in the last chapter added proof to proof. By a different line of evidence we now seek to still further multiply the overwhelming proofs of our religion. Christianity offers in evidence its Scriptural Prophecies.

The present is ours, the past we may recall. Between us and the future a wise Creator has drawn an impenetrable curtain. Blessed to the human race are the treasures of memory, baleful would be the power of universal prevision. Among other results of this limitation is one of the proofs of God's revelation to man. For it is a striking proof of revelation if the Creator has set aside this ordinary law of nature and in the interest of revealed religion has rent the curtain and given man the power of foretelling what shall happen in ages yet unborn.

The Bible constantly appeals to prophecy

as a proof that its religion is God-sent. See Jer. 28:9: "The prophet that prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him," and 2 Pet. 1:21: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." To prove one prophecy is to overwhelm the enemies of our religion, for it settles the inspiration of the Bible. Christ said (John 14:29) "And now I have told you before it come to pass, that when it is come to pass ye might believe." To prove one prophecy of Christ settles not only his authority as a teacher, but his divinity as well. Prophecy and miracle are closely related. Prophecy is a miracle of speech, miracle is prophecy in action. Both require supernatural power, the one in words, the other in deeds, therefore both are from God.*

Infidelity interposes the same objection to prophecy as to miracle. Listen to Mr. Hume: "What we have said of miracles applies with-

Many Infallible Proofs.—Pierson.

out any variation to prophecies, and indeed all prophecies are real miracles, and as such only can be admitted as proofs of any revelation." And Hume's position is assented to by all upon his side. Infidels in their denials choose between the prophecy and its fulfillment. For example, Porphyry denies that Daniel wrote the predictions ascribed to him, because he says, the facts are so strikingly like the prophecy that it must have been written after the facts occurred. Paine admits the writing, but denies that the facts fulfilled the prophecy. Neither Porphyry nor Paine offer any proof, but between the two we have both the authenticity and fulfillment admitted.

The Christian Religion is the only religion that has ever dared to rest its claim upon either miracle or prophecy. The false faiths, Mohammedanism and Buddhism, have tried to bolster their claims on pretended miracles, but even these never attempted prophecy.

Certain axiomatic rules must govern when prophecies are submitted to the test of reason. These rules we will now proceed to enumerate:

Rule 1st.—The alleged prediction must have been made known prior to the event. This is a self evident principle. Unbelievers a few years ago were accustomed to cite a crude rhyme known as the Mother Shipton prophecy, as a proof that prophecy does not prove inspiration. They said, here is an ignorant old woman who 400 years ago predicted balloons, diving suits, steam as a motive power, the threefold revolutions in France, the rise of D'Israeli, the Jew, to be the Premier in England, the erection of a crystal palace etc. Dr. Arthur T. Pierson, after considerable trouble, "ran it down" to its fraudulent source. His first clue to the forgery, he says, was the discovery that at least three separate and different versions had been put before the people adroitly accommodating the pretended prophecy to the developments of current history. At last the whole thing was traced to one Charles Hindly, who acknowledged himself the author of the prophetic hoax which was written first in 1862 instead of 1448 and palmed off on a credulous public.* It is easy to prognosticate after the

* Many Infallible Proofs.

event has occurred, but the first rule of investigation is to be sure the alleged prediction antedated the occurrence.

Rule 2nd.—The event claimed to have been foretold must be such as is wholly remote from human view. If it is such an occurrence as might be deduced from experience or probability or the wise anticipations of sagacity, it cannot then be an expression of supernatural power. During last century Dr. Erasmus Darwin, a poet and scientist, wrote these words:

"Soon shall thy arm unconquered steam, afar Drag the slow barge, or drive the rapid car."

But this event was not at all remote from a scientific prevision. Mr. Wiggins in Canada tried his hand at prophecy in September, 1882. He predicted a great storm on this continent on the ninth day of March following. He merely made a guess on the basis of probabilities, and that guess was a failure. With all the late advances in the science of Meteorology how frequently fail the anticipations of our government weather officials. To foretell events that are far removed from human view

both in probability and time, this is what no human observation and skill can do, but this is just what is essential to supernatural prediction.

Rule 3rd.—There must be no ambiguity in the language of the prophecy. The prophecy must not be susceptible of two interpretations. This is just the trouble with the pagan oracles, and with all the utterances of astrologers and necromancers. It was to such pretended predictions that Milton referred when he brands them as

"Ambiguous, and with double sense deluding."

Maxentius fought Constantine on the banks of the Tiber. The Sibylline books, prior to the battle, uttered to Maxentius this prudent prediction: "Illo die, hostem Romanorum esse periturum." "On that day, the enemy of Rome will perish." Whichever was vanquished became, of course, Rome's enemy. Maxentius himself was overwhelmingly defeated.

Herodotus relates that when Croesus, King of Lydia, thought of proceeding against the Persians, he asked for prophetic instructions.

This was the best the Delphic oracle could do. "Kroisos, Halun diabas, megalān arkān katalusei." "Croesus, crossing the Halys, will destroy a mighty power." He supposed he was to destroy the kingdom of Cyrus. He did destroy a mighty power but it was his own. The oracle, however, was double enough to be safe. Shakspeare understood these double-action predictions, and lets the witch try her hand:

"The Duke yet lives that Henry shall depose."

Whether the duke deposes Henry or Henry the Duke the prophecy will fit either outcome. These are not prophecies but juggling tricks; they rise to no higher dignity than a sign once displayed without punctuation over a barber's shop in London:

"What do you think
I'll shave for a penny, and give you a drink."

After the service was performed and the penny received and the drink claimed, the barber proceeded to read it to the customer in the form of an exclamation:

"What! do you think
I'll shave for a penny, and give you a drink!"

It will be found that the oracles of God do not descend to the puerilities of a juggler's riddle that may be read both ways and so cannot fail of fulfillment.

Rule 4th.—The genuinely inspired prophet will utter his predictions as coming from God. Otherwise the foreknowledge will seem to be a mere vague conjecture of the man himself. He would naturally speak of such utterances as coming expressly from God. So Isaiah announces: "Hear O Heavens, and give ear O Earth, for the Lord hath spoken," etc.

Rule 5th.—There must be a clear and palpable fulfillment of the prediction. This will need no amplification.

These five principles of prophetic identity, when concurring in application to a given utterance, furnish an absolute demonstration of the supernatural character of the utterance. If the prediction antedates the event; if the event is such as could not be humanly foreseen; if it is unambiguous; if uttered by or in the name of God, then the realization of it in the event crowns it as genuine prophecy, and we

are thus assured of God's miraculous inspiration of the prophet.

Let us now apply these principles to certain of the Scriptural prophecies.

1. Passing by many that might be chosen, we will first examine the predictions concerning Jesus Christ. Let it be remembered that every part of the Old Testament was written 400 years before Christ was born. The most captious criticism admits that all the books were in circulation at least two centuries before the birth of Christ. Now standing back among the vanished centuries what are some of the predictions? That a certain illustrious character shall come who will be known as He will bring salvation the Messiah. from sin. A herald will come before Him crying, "Prepare ye the way of the Lord!" He will be born of a virgin mother. At Bethlehem. While the second Temple is yet standing. Of the tribe of Judah. Of the family of David. His ministry will begin in Galilee. He will be a wonderful teacher. Teaching in parables. Possessing "the spirit of wisdom and understanding, the spirit of

counsel and of might, the spirit of knowledge and of the fear of the Lord." Teaching as one having authority, as the infallible guide of men. Preaching good tidings. Binding up the broken-hearted. A friend of the wretched, He will give eyes to the blind, ears to the deaf, a tongue to the dumb, feet to the lame. He will be meek and gentle and tender and loving. A rebuker of sin, incorruptible, the champion of righteousness. He will claim to be God. His followers will be poor and lowly. He will be unattractive to the world. He will have many enemies who will hate and persecute Him. He will be a great sufferer. His visage will be marred. He will be a man of sorrows and acquainted with grief. He will enter Jerusalem in triumph upon an ass's foal. He will be betrayed by a pretended friend. He will be sold for 30 pieces of silver. The 30 pieces will be paid to a potter. He will give his back to be scourged and his cheek to be smitten. He will be spit upon. Like a sheep before its shearers He will be dumb and submissive. He will be pierced in his hands and feet. He

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will be put to death. Not a bone will be broken. His enemies will taunt and deride Him in the midst of His sufferings. In His thirst they will give Him vinegar to drink. His clothing will be divided into parts and be distributed, for His coat they will cast lots. In addition to His physical suffering, His mental anguish will be intense, being forsaken as it were of God, wounded for our transgressions, bruised for our iniquities; He will cry out "My God, why hast thou forsaken me?" Thus He will forgive sins and justify many. He will die as a malefactor yet have His grave with the rich. He will not see corruption, but rise from the dead and ascend to Heaven.

The plain references in the Old Testament to the coming of Christ number 333. I have given sixty of them. Are they free from ambiguity? They describe a unique character never seen upon the world, except in the cradle over which the star was hung—generously fulfilled in Him. What a gracious monopoly in noble character here. Pure and holy this product of the future centuries—

wonderful in miraculous deed and speech, matchless in wisdom and authority, hating sin but gentle to the sinner, claiming to be God yet submissive in suffering, a conqueror of death and the grave He will make His triumphal entry beneath the arch of Heaven! What unmistakable elements of power and excellence and majesty. If there be lucid and transparent definiteness of description any where in literature it is here.

But were these things remote from human view? Why, many of these facts were seemingly contradictory and utterly unguessable. He will be God and yet put to death by men. He will be born at Bethlehem but His mother will live at Galilee. He will be pure and loving and benevolent and yet be hated and killed. He will be poor and die as a criminal and yet have His grave with the rich. Who, seven hundred years before, could guess the virgin motherhood, or the exactly 30 pieces of silver? Remember that for a thousand years, from 1400 years to 400 years before Christ's appearance, these various predictions were uttered from century to century. No

calculus of human vision could pierce so far and read so faithfully such unheard of wonders. Then we have here the supernatural. We irresistibly conclude that the same hand drew the image in the prophecies and the portrait in the histories, and that hand is the hand of God.

2. Let us now advance to a consideration of the prophecies concerning the Jewish race. These prophecies are scattered all through the Bible. More than 3,000 years ago it was written concerning them in Deuteronomy: (28th chapter) "The Lord shall scatter thee among all people from the one end of the earth even to the other. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; and thou shalt become an astonishment, a proverb and a byword among all the nations whither the Lord shall lead thee; and thou shalt be only oppressed and crushed always; and the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues and of long continuance." See also Amos 9:9: "For lo I will command, and I will sift the

house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Through all their plagues and persecutions this people are to be preserved intact for a final regathering after the times of the Gentiles are fulfilled. See Lev. 26:44: "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 see Jer. 46:27, 28: "I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee." And Hosea 3:4 and 5: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod and without a teraphim, afterwards shall the children of Israel return and seek the Lord their God and David their king, and shall fear the Lord and his goodness in the latter days." And see also the prophecy of Christ: Luke 22:4: "And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled."

In the history of nations there is nothing so unaccountable on human theories, as the destruction and yet the preservation of the Jews. Are they not "scattered among all nations"? Citizens of the world and yet of no country in the world. Without a definite nationality anywhere, "a man without a country," the Jew is universally and familiarly known. He has wandered everywhere, and is to-day everywhere a wanderer. From their dispersion at the destruction of Jerusalem in A. D. 70, to the present time, they have found among the nations no ease nor rest for the soles of their feet. They have been and are to-day literally "scattered from one end of the earth even to the other." They have been and are to-day "sifted among all nations as corn is sifted in a sieve." Is the Jew an astonishment and a by-word and a proverb among the nations? Yea, verily! The cunning, the avarice, the parsimony and the riches of the Jew are proverbs in all languages. An illustrated paper of wide circulation in this

country, had in it recently a cartoon lampooning a characteristic proverbial of these children of Israel. The description is headed "Instinct." The picture represents a family scene—a father and mother of decidedly Jewish cast of countenance, their little two year old Isaac upon the floor and his uncle Benjamin, who has dropped in for a little visit. Uncle Benjamin says to little Isaac: "Come and gif your uncle a kiss." "Vell," says the boy, "I gif you von, if you gif me back two!" And so they are a proverb and a by-word everywhere. Have they suffered any plagues? The heart sickens at the record of persecution, imprisonment, robbery, massacre and exile which they have suffered at the hands of all nations. Glance at a fragment of the dark scroll of their history: Conquered by the Romans in A. D. 70 they were butchered, enslaved and scattered. Suppressed with slaughter by Lusius in 117. Overcome and their city destroyed by Barcochba in 135. Their rebellion suppressed by Cæsar Gallius in 352. Expelled from Alexandria by Cyril in 415. Persecuted a hundred years

in Persia from 430 to 530; persecuted by Catholics in Italy about 520; outlawed by Justinian in 528; persecuted in Spain 612; expelled from Medina by Mohammed in 623; persecuted in France in 1010; plundered and massacred by Crusaders in Germany in 1096; banished from France by Philip Augustus in 1182; robbed of large sums by Henry II of England in 1189; massacred in London 1189; persecuted by King John 1210; compelled to wear a distinctive dress by the Council of Lateran in 1215; massacred at Fulda in 1236; hung and banished from England by Edward I in 1290. Property confiscated and expelled from France by Philip the Fair in 1300; falsely charged with poisoning wells and massacred on the continent in 1348; persecuted and plundered in Germany in 1389; plundered and banished from Spain by Ferdinand and Isabella in 1492; Portugal the same 1492, Naples and Sicily the same 1504; Prague and Bohemia the same 1520. Expelled from Papal states by Pope Pius V in 1596. Again expelled from France by Louis XIII in 1615; from Russia in 1795 and so on down to our

own times. These and a hundred other facts of maltreatment may be found in any good Encyclopædia of Chronology.

The prophecy further promises that as a nation they shall be restored, consequently they are not only to be kept alive but unmingled with the nations, everywhere a distinct race and capable of being selected and gathered out of all the world when the time for restoration shall arrive. You know how rapidly the individuals of other nations of the world are being intermingled and lost here in the United States, so that it is not an uncommon thing for a man to trace his ancestry to a half dozen different nationalities. Although the Jews, for more than 1800 years have been scattered and mixed among all people, though they have had no central temple, no sacrifice, no prince, no government, no certain dwelling place; and the raging fires of persecution which have fused and exterminated other races and nations have burned furiously and continuously about them. yet the Jews to-day, 12,000,000 of them, are still unassimilated with other nations while

mingled with all. Their peculiarities are undiminished. Their natural identity is unbroken. Though cut into atoms by numerous solvents, they have resisted all affinities and may be easily found unchanged in the most confused mixtures of human beings. Scattered by many contrary winds, they can be gathered any time when the voice shall call again the outcasts of Israel and the dispersed of Judah.

Meanwhile where are the nations of the earth among whom the Jews were scattered? Has the Lord according to his word "made a full end of them"? The Assyrians are gone. The Chaldeans are no more. The Macedonians destroyed the Egyptians, and the Romans the Macedonians, and the Goths the Romans. Where are the Goths? No answer. The Jews? Where are they not? Amid the national wrecks of time, they stand unshaken and perpetual as the pyramids of Egypt which they helped to build. Frederick the Great once asked a christian if he could give in a single sentence an unanswerable proof of the Bible. The learned man replied:

"The Jews, your Majesty." And that reply is conclusive now. Here is a miracle enacted not 1800 years ago, but before our very eyes. All nations are its witnesses to day.

3. From the many prophecies of the New Testament we can select but one more. Let us present the remarkable prophecy of Christ concerning the destruction of the Temple and the City of Jerusalem. The prophecy is recorded by Matthew in the 24th chapter and Luke in the 21st chapter. Mark gives many of the details in his 13th chapter. Taking these accounts together, Christ makes at least twenty five distinct and definite statements. Let us see what the chances of guesswork would be in this prophecy. This can be appreciated by studying the law of simple and compound probability. When a single prediction is made about which there is but one feature it may or may not prove true, there is therefore one chance in two of its fulfillment. For example, suppose that a year ago last January a Tribune reporter had predicted that at the 47th street grade crossing in Chicago, a railroad train will wreck a street car.

the chance of its happening is represented by 1-2. But if a second particular is introduced, as for example that eight passengers will be killed, here the predictor enters the region of compound probability, and there will be only one chance in six of its fulfillment. If he adds another fact by stating the date of the accident there will be but one chance of fulfillment in twenty-four. The law as stated by Proctor is, "A compound event has a chance only in the product of its simple ratios." In the prophecy we are about to consider, there is no vagueness, but a striking list of minute particulars. Christ details the time, place, persons, marked events. Now under the rule just given, the chance of the twenty-five particulars concurring in one event is as one in about 20,000,000. Of course, no such prediction was ever made without divine inspiration. Let it be remembered from proofs already made, that Christ uttered the prophecy shortly before his death, and it was put on record by Matthew about 38, by Luke about 60 and Mark about 67. Matthew and Mark were both dead before the destruction

of Jerusalem, which took place A. D. 70. The siege ended September 8, A. D. 70. John, the only one who wrote after the event, makes no allusion to the prophecy. So Christ makes the prophecy nearly forty years before its occurrence, and Matthew wrote the fact over thirty years before.

To whom shall we turn for the proofs of its fulfillment? The will of Providence seems to show itself in the raising up of a man to minutely record the facts of the accurate fulfillment of the predictions. We have in our hands a story written by an eminent Jewish scholar of that day, a Jewish General, familiar with warfare, taken captive by the Romans, and present with them, when, under Titus, they sacked the city. He returned with Titus to Rome where he wrote his annals and they were endorsed by Titus and published by him. This historian was no other than Josephus, a foe to Christianity, but a competent witness and a credible historian. We call also for witnesses, Tacitus, a Roman and pagan historian, and Gibbon, the skeptical English These advocates and witnesses historian.

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from the other side of the case will furnish abundant proof of the fulfillment of the prophecy.

Now let us array the twenty-five details of prophecy and the historical facts side by side:

- 1. Many false Messiahs will arise.
- 2. They will deceive many.
- 3. They will draw people to the desert and secret chambers.

Josephus tells us of Simon Magus and Dositheus and Theudas all of whom claimed to be Christ, and then later these deceivers multiply, and many people were led into the wilderness. At the time of the siege many had been led by a false prophet into the inner cloisters and "secret chambers" of the Temple and were destroyed by the Roman soldiers.

4. Wars and rumors of wars will occur. At the time Christ spoke, peace prevailed among the Jews and also among the nations around about. But Josephus tells us the country was soon filled with violence. The Jews rebelled against Rome and there were violent commotions in Alexandria, Caesarea, Damascus, Tyre, Ptolemais and in all parts of Syria.

5. Famines and pestilence were predicted.
According to Josephus and Tacitus there
was a famine of several years' duration in
Judea. There were also famines in Italy,
pestilences in Babylon and five years before
the ruin of Jerusalem, in Rome.

- 6. Earthquakes also are to be expected. These took place in Crete, Italy, Asia Minor and a very destructive earthquake in Judea.
- 7. Fearful sights and signs were also predicted. Josephus affirms that "A star resembling a sword stood above the city, and a comet for a whole year," that the massive Eastern Gate, which required twenty men to close, opened of its own accord, and that chariots and troops were seen in the clouds at sunset. Tacitus corroborates these statements.
- 8. The disciples were to be persecuted. About six years before Jerusalem fell Nero set Rome afire and charged it upon the christians, and put thousands of christians to death. Stephen headed a long list of martyrs elsewhere. Only one of the apostles died a natural death.

9. Disciples would betray one another. Tacitus relates that in the persecution of Nero many christians were apprehended through their betrayal by others.

where. Pentecost with its gift of tongues opened the way to rapid propagation of the gospel; persecution scattered the believers, and according to Pliny and Tacitus as well as the testimony of Paul, the Gospel had spread through all the known world.

11. Jerusalem was to be encompassed with armies. This was fulfilled when Titus and his legions appeared.

12. Destruction was to approach as lightning from East to West. The approach of the armies was from Mt. Olivet on the East.

13. The eagles were to gather as about a carcass. The Roman eagles displayed upon the banners of the legions, circling about and at last falling upon and vulture-like tearing the city into fragments, literally fulfilled this part of the prophecy.

14. The "abomination of desolation standing in the Holy place" was fittingly fulfilled

in the idolatrous pagans who with their bedecked banners standing in the temple sacked and ravaged the Holy of Holies.

15. The "trench and embankment" to be made around the city, were built by Titus against the advice of his chief advisers, and Josephus described its precise circuit.

16. Great tribulation would mark the siege. Josephus says: "No other city ever suffered such miseries, nor was ever a generation more fruitful in wickedness from the beginning of the world. The multitudes who perished exceeded all the destructions that man or God ever brought on the world.

17. The city was to be leveled with the ground. Josephus says: "It was so thoroughly laid even with the ground by those that dug it up to the foundation, that there was left nothing to make those that came thither believe it had ever been inhabited."

18. The temple was according to the prophecy to be thrown down leaving not one stone upon another. This was literally fulfilled. Think of it! The walls enclosed more than nineteen acres; the east wall rising

to a height of nearly 800 feet from its base in the valley beneath. Immense stones made up the structure, the largest sixty-five feet in length, eight in height, ten in breadth, of the whitest marble—all thrown down.

19. The true time for Christ's followers to flee from Jerusalem is named. What a peculiar time to escape, when the hosts are about the city. But listen again to Josephus. "Cestius Gallius after beginning siege, mysteriously withdrew, without any reason in the world, and many embraced this opportunity to depart; a great multitude fled to the mountains."

20. Christ assures the safety of his disciples. "There shall not a hair of your head perish." We learn from the church historians of the first century, that all the followers of Christ took refuge in the mountains of Pella, beyond the Jordan, and there is no record of a single christian perishing in the siege.

21. The doom of the Jews is predicted. They would fall by the edge of the sword. Josephus tells us that the number of those who perished in that awful siege were

1,300,000. Many of these fell by the edge of the sword, many died of famine, hundreds were crucified outside the walls of the falling city.

22. The Jews should also be led captive. 100,000 were sold from Jerusalem. Many of the finest looking were retained to grace the triumphal entry of Titus.

shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled. To this day the city has been trodden down by the Gentiles. No other city of the world has been stormed, captured, plundered, destroyed, re-built and re-destroyed so many times as Jerusalem. Since Christ spoke his boding prophecy it has been possessed in turn by Romans, Mohammedans, Crusaders, Franks and Turks and to-day the city is beneath the heel of the Sultan; but though the Jews have striven by sword and gold to recover their sacred city, they have always utterly failed. It has been trodden down by the Gentiles.

24. The prediction of Jesus limited the drama of Jerusalem's fall to the generation

then living, and within the lifetime of those living all was brought to pass.

25. "These be the days of vengeance," said Christ. All this was to be the judgment of God upon the sin of Christ's rejection and crucifixion by the Jewish race. For the sin of rejecting the prophets of old, the Jews passed into seventy years' captivity, but for the sin of despising and rejecting and crucifying the greatest of all the prophets, their long heralded Messiah, a judgment of vengeance and woe was passed upon their city and race that has never yet been removed.

We have thus touched imperfectly upon the evidences of scriptural prophecy. Do you ask for the most unanswerable and satisfying of all the manifold proofs that the christian religion is divine? We answer: Hear it in the melodies struck from the harp of prophecy, as it passes from hand to hand down the centuries, foretelling in type and prophecy and song the Messiah yet to come. We answer, see it now in the Jewish race, their history, their present condition, and the predictions they are fulfilling day by day. We answer, behold it in the ruined city of Jerusalem, which in its downfall verified the multiplied prophecies of Christ, and trodden to-day beneath Gentile feet still shows the world the verification of the truths of God.

VI.
INTRODUCTION OF THE EVIDENCE--RESULTS.

WITNESSES FOR PLAINTIFF.

SIR WALTER SCOTT:

"Within this awful Volume lies
The mystery of mysteries;
And better had they ne'er been born,
That read to doubt or read to scorn."

WILLIAM COWPER:

"Tis Revelation satisfies all doubts, Explains all mysteries, except her own, And so illuminates the path of life, That fools discover it, and stray no more."

GEORGE P. MORRIS:

"The mines of earth no treasures give,
That could this volume buy;
In teaching me the way to live,
It taught me how to die."

ROBERT POLLOK:

"Most wondrous Book! bright candle of the Lord! Star of eternity!"

ALEXANDER POPE:

"The Savior comes! by ancient bards foretold; Hear Him, ye deaf; and all ye blind, behold!"

WILLIAM SHAKESPEARE:

"Now, God be praised! that to believing souls Gives light in darkness, comfort in despair."

LYDIA H. SIGOURNEY:

"Art thou a Christian? Though thy cot Be rude, and poverty thy lot, A wealth is thine, which earth denies, A treasure boundless as the skies."

JOHN G. WHITTIER:

"Here, lady fair, is the pearl of price, May it prove as such to thee! Nay-keep thy gold—I ask it not For the Word of God is free!"

VI.

INTRODUCTION OF THE EVIDENCE— RESULTS.

An attractive spot for the tourist at our National Capital is the Department of Patents. The visitor there is surprised to find how large a number of devices have never been put to practical use. Many things will work in the model which fail in the enlarged machine. Because of the increased friction, or the expense of manufacture, or the cost of operation, the results of their attempted utilization are a failure, and they are unheard of by the world. The plain and homely question which most interests the inventor and observer is, "How does it work?" And this is the plain and homely question which it is proper to ask respecting a certain system of religion called Christianity, now for many centuries in the world, "How does it work?"

It is impossible for us to examine this scheme of religion as an intelligent pagan might have done in the day of Tiberius; nineteen crowded centuries have intervened. The effects of Christianity during this period become an essential factor in the series of investigations in which we are engaged. The authenticity and credibility of the New Testament books were established by satisfactory proof. By two other separate lines of evidence, the divine origin of our revealed religion has been twice substantiated.

Our question now will be: What additional indications that Christianity is divine are to be deduced from its results in the world?

In this review of Christianity, the first fact that attracts the attention of the thoughtful student of its history, is the rapidity and extent of its growth. In discussing the question of propagation, we are met with a prompt allegation upon the side of infidelity. Have not other systems of religion made rapid progress in the spread and acceptation of their beliefs? Has not Mohammedanism,

which began six hundred years after Christ, been a religion of rapid growth? Has it not its priesthood and its mosques and its nearly 200 million followers, who worship daily with the face toward Mecca? And are there not altogether more people in the world who worship Buddha, Shinto and Confucius than there are followers of Christ?

To these questions the advocates of faith reply: So far as mere numbers are concerned, these statements are true, but in several important particulars the propagation of Christianity differs essentially from any and all of the religions named. For one thing, Christianity is the only religion that ever attempted to spread by means of instruction and persuasion, and with an authority of its own. It never occurred to man to propagate a religion professing to come from God, and having for its sole design the improvement of mankind, until Christ uttered to his disciples the command, "Go ye unto all the world and preach the gospel to every creature." Mohammedanism, for example, was a triumph of the sword, not a free choice of the soul. Its

manifest object was not religious faith, but civil conquest; violence and bloodshed were its credentials. Then in the obstacles surmounted, Christianity stands alone. The persons by whom it was first introduced were poor, friendless, unknown, unconnected and despised. Humble and weak as they were, they were required by the christian faith to unsparingly attack the false teachings of the proud and haughty Jews, and the polytheism and vice of the rich and learned pagans. An examination of the sermons of Peter and Paul shows that the early propagandists went into the most conspicuous places of wealth and power, and relying solely upon the story of Christ, the prophecies concerning him, the facts of his life and death and resurrection, and the power of the Holy Spirit to prick the hearts of the hearers, they preached and won the decisions of their converts by the thousands. "The most unlikely persons with the most unlikely doctrine, in the most unlikely manner convert the world!" Bear in mind also that the early propagandists practiced the most rigid self-denial, and required this

in advance of those to whom they taught and preached the gospel. Remember too the fierce persecutions which raged against its progress. The acceptance of Christianity meant obloquy and pain and death. For the first three hundred years, Jew and Gentile vied in their hatred and cruelty against the Christians; neither age nor sex was spared, and the progress of the gospel can be traced along those early centuries, by trail of fire and blood.

It has been a favorite banter of unbelievers (none of whom, however, have gone to Mecca to worship) to bring the growth of Christianity into comparison with that of Mohammedanism. For that reason we will now bring them into contrast.

Mohammedanism arose in the seventh century among a warlike and ignorant people, in an age of gross intellectual darkness: Christianity was started in the midst of people the most civilized and intellectually refined of ancient times. The former was founded by a member of one of the highest and most noted families of his country; the latter by

a member of a humble Nazarine home. Mohammedanism was composed of Jewish legends and popular Arabic superstitions, proposing a lax and easy code of morals; allowing a sensual life, and promising a voluptuous heaven, and therefore, indulgent to the corrupt taste and passions and ignorance of the times. Christianity, on the other hand, was opposed in all its tenets to sensualism and self-indulgence, and required of its believers and followers rigid self-sacrifice and moral purity. No divine credentials of miracle or prophecy attest the claims of the one; the other was fortified by them. Mahomet promised his followers an easy and happy life; Christ promised his followers the loss of all things, persecution and death. The former led his followers to war and conquest the latter taught the gospel of peace. Mahomet made no progress until persuasion and argument were laid aside and the sword was unsheathed; Christianity made converts by the hundred thousand throughout the known world, by meek instruction and patient suffering. Mohammedanism followed in the train

of armies and was forced upon new territory under flashing scimeters; Christianity amid suffering and sacrifice, surpassed in the extent and luster of its conquests, all the sanguinary conversions of the Arabic pretender. Mohammedanism leaves its followers vicious, lustful, bloodthirsty and debased; Christianity transforms its believers into the noblest and most godlike manhood and womanhood which this world has ever known.

Holding now in mind these pre-eminent qualities which Christianity exhibits of overcoming obstacles and accomplishing peaceful and wonderful revolutions of character, let us summarize the development and spread of its power.

Starting at Pentecost, on the very first day of its promulgation, 3,000 were converted. These soon grew to 5,000. While the gospel was preached in Jerusalem and its vicinity "multitudes of both men and women," and "a great company of the priests" were obedient to the faith. After the martyrdom of Stephen, the converts were scattered and "went everywhere preaching the word," and

in less than three years churches were gathered "throughout all Judea, Galilee and Samaria, and were multiplied."

Before the end of thirty years from the death of Christ, not only had numerous churches been planted in the provinces about Jerusalem, but the gospel had spread through almost all the many districts of Asia Minor, through Greece and the islands of the Aegean Sea and the sea coast of Africa, and had passed on to Italy and Rome. Great multitudes believed at Antioch in Syria, at Joppa, Ephesus, Corinth, Thessalonica, Berea, Iconium, Derbe, Antioch, in Pisidia, at Lydda and Saron. Many converts also were at Tyre, Caesarea, Troas, Athens, Philippi, Lystra and Damascus.

In forty years more, we are told in the letter of Pliny to Trajan, to which I have heretofore referred, that Christianity had long existed in the provinces of Pontus and Bithynia, though they are remote from Judea. "Many of all ages, and of every rank, of both sexes likewise," were accused to Pliny of being christians. What he called "the conta-

gion of this superstition," had seized not cities only, but the lesser towns also and the open country, so that the heathen temples were almost forsaken, few victims purchased for sacrifice and a long intermission of the sacred solemnities had taken place.

Justin Martyr, who wrote about thirty years after Pliny, and one hundred after the gospel was first preached to the Gentiles, thus describes the extent of Christianity in his time: "There is not a nation, either Greek or Barbarian or of any other name, even of those who wander in tribes and live in tents, among whom prayers and thanksgivings are not offered to the Father and Creator of the universe in the name of the crucified Jesus." Clement of Alexandria, a few years after this, thus interestingly writes: "The philosophers were confined to Greece and to their particular retainers, but the doctrine of the Master of Christianity did not remain in Judea, but is spread throughout the whole world, in every nation and village and city, converting both whole houses and separate individuals, having already brought over to the truth, not

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a few of the philosophers themselves. If the Greek philosophy be prohibited it immediately vanishes; whereas from the first preaching of our doctrine, kings and tyrants, governors and presidents with their whole train, and the populace on their side, have endeavored with their whole might to exterminate it, yet doth it flourish more and more." A careful computation has been made with the aid of all the historical light accessible, and it is conceded that at the end of the first century there were five hundred thousand christians in the world.

The following table will show the number of Christian believers throughout the earth, century by century, according to conservative and reliable estimates:

ıst	century	500,000	10th	century	50,000,000
and	44	2,000,000	11th	44	70,000,000
3rd	"	5,000,000	12th	16	80,000,000
4th	41	10,000,000	13th	"	75,000,000
5th	4.6	15,000,000		64	80,000,000
őth	46	20,000,000		4 6	100,000,000
7th	46	24,000,000	ıőth		125,000,000
8th	16	30,000,000	17th	4.4	155,000,000
oth	66	40.000,000	18th	**	200,000,000

With the exception of the 13th century—the "tenebrose century," as the late Dr. Miller called it, the progress of truth has been pushed rapidly forward.

On March 20th, 1793, William Carey and his family set sail for India, and the era of modern christian missions began. By this aggressive propagandism the Christian population of the world in our 19th century has increased more rapidly than during any former century, and without doubt long before the end of this last decade will reach four hundred millions—double the number with which the century began, and including nearly one fourth of the population of the world.

With the leaven in every land, who can forecast the progress of the next 100 years? The old empires of idolatry are tottering to their fall. Shintoism and Confucianism have received their mortal wound. Fetichism and barbaric superstition are beating retreat. Buddhism and Brahmanism are in their death agony. Mohammedanism catches glimpses of a better day. Listen! Triumphant cries are rising from Japan and the myriad isles of the Pacific, that they are added to the realms of Christianity!

"See! from all lands, from the isles of the ocean, Praise to Jehovah ascending on high: Fallen are the engines of war and commotion, Shouts of salvation are rending the sky."

We have now seen the evidence of rapid development which should attest a God-sent religion. A second important question awaits an answer. Has the widespread influence of this religion been beneficial to mankind?

To study the tremendous needs of the world when Christ's gospel came and the benignant effects wrought upon society by its coming, requires only a quick review of Roman History. With Gibbon or Merivale, or still better, with Dr. Dyer's history of Rome in hand, contrast the record of the first century, in the highest state of civilization and culture then known in the world, with the Christian civilization of to-day.

What of the ruling powers? In that former day, intemperate and sensual in their private life, tyrannical and criminal in their public practices. Out of forty-four sovereigns from Julius to Constantine, twenty were assassinated. To-day the rulers of the great christian nations of the world are sober, upright and reputable in their habits. The conduct of Caligula and Nero would not be one moment tolerated in their rulers by christian nations to-day.

What of the wealthy classes? The nobles and aristocracy were selfish, gluttonous and sensual. They lived for the present hour and their own pleasures, indifferent to the public interests and to the sufferings of the poor. Their profligacy was open and notorious. Today the same classes in christian nations are for the most part upright, generous and considerate. So far as vice is indulged in to-day in christian lands it is not open but secret, and hidden in shame from the public gaze.

What of the common people? They were then a miserable populace, fed from the public stores, living on the streets or crowded into filthy apartments. The man, a being destitute of all ambition, his wife a slave, his children precocious demons, whose prattle was the cry for bread, and whose training made them expert in lying, theft and indolence. To-day the public school is in reach of the children of the humblest and all who will may gain an independent livelihood.

What of slavery? In the proud days of Imperial Rome, there were in the Empire 60,000,000 slaves—a number nearly equal to the population of the United States; all captives in war and unfortunate debtors were enslaved. They could acquire no rights social nor political; could not inherit property nor make a valid will nor contract a legal marriage. They were simply brutes. Fettered and branded, they toiled by day to cultivate the land of their imperious masters, and at night they were herded in loathsome underground cells. Under this system a cultivated and refined Greek could be reduced to the most abject and humiliating bondage. To-day slavery has been abolished on the soil of christian nations. What Curran called the "genius of universal emancipation" is merely the genius of Christianity which proclaims the common blood and brotherhood of man, and in the name and by the authority of the common fatherhood, strikes off the gyves of subjugation, and lifts the victims to the plane of universal freedom.

What of woman's lot in the first century?

In the closing years of the Empire her condition became most lamentable. This could not be otherwise in the midst of the degeneracy of the times. Reduced to servile dependence, she had lew friends and saw but little of her relatives; she was confined in her home as in a prison, she was guarded by eunuchs and female slaves, she was given in marriage without her consent and could be easily divorced; she was valued only as a domestic servant or as an animal to prevent the extinction of families; she was always regarded as wretchedly inferior to her husband. to whom she was a victim, a toy or a slave. During the slow but sure working of the benign effects of the Christ power upon the centuries, the gate of freedom for degraded womanhood has silently swung ajar, and now she enters upon her long withheld but heavenbequeathed dowry of equality in sacrifice and equality in interest with him to whom God hath joined her.

Notice too the cruelty and bloodthirsty brutality of the games and shows. In the Trajan games lasting 120 days, 10,000 gladiators fought to the death, and 10,000 wild beasts were slain. The recent widespread sentiment of disgust throughout christendom when an event of the prize ring was brought to public notice, indicates how radical a change of thought has come even within a few decades. The bloody wars that characterized the former centuries, are now regarded with sentiments of horror, and there is a general purpose upon the part of the christian nations to adopt the policy of arbitration rather than extermination in the future.

We must not omit to mention one other radical change wrought since that degenerate time on behalf of helplessness. Children were, with the full sanction of the law, and with the most hearty consent of public opinion, exposed to death or killed outright. The sick, the infirm and the aged were also turned out to die. There were no places of refuge for infants or orphan children or any other form of disease or helplessness. The thousands of hospitals and asylums in the world to-day, are monuments to the sacredness with which Christianity has compelled the world to regard the treasure of human life.

What potent force has caused these wondrous changes in society? In giving the Gospel of Christ the glorious meed of praise, let us quote one of the splendid periods of Dr. Richard S. Storrs in his classic work upon the effects of Christianity. He says:

"Christianity came to communities cultured in letters, instructed in arts, mighty in arms, but to a great extent morally rotten with luxury and lust, the prey of degraded and savage passion, the story of whose life, and the picture of whose manners, are almost too fearful to be contemplated; accustomed to spectacles, and to sensual excesses, which now would make any country so infamous that the world would expect the globe itself to open beneath it and swallow it up. Christianity, in its worship, its humanity, its charity, in the inflexible fidelity to truth which it demanded, and in the heroical energy of faith toward a Master unseen which it inspired, struck down upon this ancient life, in the most cruel and dissolute capitals, as a veritable gleam from worlds celestial; and though it encountered tremendous resistance of law,

argument, fierce invective, stinging satire, of the society which it rebuked, of the government which it challenged, of military opposition, and of popular persecutions unparalleled in the frenzied fury of their onset—it overcame that resistance, awakened an enthusiasm which spurned and curbed the assailing hostility, converted some of its noblest champions by their recoil toward its amazing serenity amid storms, and finally became master of the empire, by its moral force, aided by whatever of Divine providence we may recognize in its history."

We are compelled, just here, to give attention to a protestation of infidelity. Other causes—say these opposers of the gospel—other causes have brought about this improved condition of mankind.

It is because of the logical necessity to which unbelievers are driven that they impute these salutary changes in the condition of the state and the family to the natural evolution of social life, to commerce and industrial development and other influences entirely outside of Christianity. Is there any proof to

be summoned which will be final upon this contested question? We believe it capable of conclusive demonstration. Let modern christian propagation furnish a few facts of testimony.

Early in the present century, a large merchant-man named the "Charles Eaton" bound for China, was wrecked upon the reefs of Murray's Island. The crew and passengers escaping upon a raft to shore were treacherously welcomed by the natives, and while they slept, the first night after their arrival. they were, with the exception of one little boy, clubbed to death by the natives and their bodies were eaten. Heroic missionaries carried the Bible there. Some at first lost their lives, but others took their places and continued to plant the gospel, and to-day, as the fruit of christian influence alone, it is civilized. It is an educational center, with industrial and other schools, and it is as safe to be wrecked on Murray's Island as on the coast of Massachusetts.

Christian missions began in Madagascar in 1820. Eight years later a change of rulers

occurred and the missionaries and their converts were fiercely persecuted. They were stoned and speared to death; they were hanged and burned at the stake, crucified and thrown over lofty precipices. This persecution continued twenty-five years—2000 suffered martyrdom, and at its close there were 5000 christian disciples in place of fifty at its beginning. There are now 3000 native preachers, and 50,000 communicants in christian churches in the island of Madagascar, and civilization has taken the place of former barbarism.

The common sailor knows the indications of safety when he lands upon the islands of the sea. A vessel was once wrecked on one of the South Sea islands; it had been well known to those on board as a cannibal island. The crew gave up all hope, for they saw no way of escape. One of the sailors climbed upon a hill to reconnoiter. Soon his companions saw him swinging his arms and beckoning them to come. When they reached the place they saw what had taken away his fear. Above the trees in the distance rose the spire of a christian church!

While James Russell Lowell was Minister of State to England, he attended a banquet in London where there was profuse and bitter scoffing against the christian religion. Although Mr. Lowell, as a literary and public man, was never directly engaged in religious works of any kind; when he came to speak on that occasion, he made reference to these literary and scientific men who were "indulging in the amusement of going without religion." He said: "I will challenge such skeptics to find a place ten miles square, on the globe, where a man can live in comfort, security and decency, where he can find education for his children, reverence for infancy and old age, honor for womanhood or any sacred regard for human life, where the gospel of Christ has not gone and cleared the way, laying a foundation for such a condition of affairs. If they can find such a place, it will then be in order for them to emigrate thither and advocate their unfaith. Scoffers against religion," said Mr. Lowell, "are dependent on the religion they discard for every privilege they enjoy as citizens of a christian com-

munity, and a religion which proclaims an open Bible, and a crucified Christ, is preferable to any form of polished skepticism, whose votaries, trained in a society and educated in schools founded in religious faith, now turn and attempt to kick down the ladder by which they have climbed up, and would live without God leaving them to die without hope." If skeptics had been in search of a location untrammeled by Christianity, they might have found it in 1845 in the Fiji Islands, where infidels were bought and sold at that time, for \$7.00 apiece. When so purchased, they could be worked or beaten or eaten according to the taste of the buyer. But to-day men are not for sale in the Fiji Islands.* Has the difference been brought about by infidel teachings? No indeed. Scoffers at \$200 per night have never been in demand there, and that class are not found risking their lives among maneaters. What has brought the change? There are a thousand christian chapels scattered over the islands. 150,000 people attend church every Sunday. An English naval

officer speaking of a service he once attended on one of the islands, said: "I was very much impressed by the scene before me. Only fifteeen years before every man I saw had been a cannibal. Close to me sat the old Chief, Bible in hand, and spectacles on forehead, who was, twenty years back, one of the most sanguinary and ferocious of this terrible land, and within twenty yards of me was the site of one of the fatal ovens, with the tree still standing covered with the notches that marked the number of the victims."

Let me summon a witness or two from India. "I believe," said Lord Lawrence, viceroy of India, "notwithstanding all that the English people have done to benefit that country, the missionaries have done more than all other agencies combined." Sir Bartle Frere, governor of Bombay, says; "The teaching of Christianity among a hundred and sixty millions of Hindoos and Mohammedans in India, is effecting changes, moral, social and political, which for extent and rapidity of effect, are far more extraordinary than anything you or your fathers have witnessed in modern Europe."

^{*} See H. L. Hastings on the "Inspiration of the Bible."

Other witnesses might readily be called from the Sandwich Islands, from Sierra Leone, and from the Kaffres, the Karens and the Zulus.

By the light then of the actual results, it becomes clear that the gospel of Christ is the power of God unto salvation; unto the Jew first and also to the Greek, and then to all the races of mankind.

Thus far we have treated the subject of Results as applied to society in general. But the moral revolution of society is brought about by spiritual victories one by one, to single souls. It would not be proper to conclude this branch of the subject without calling attention to the results of Christianity upon the individual believer.

The multiplied millions of cases where the transforming power of the gospel of Christ has changed vile and corrupt mankind into noble characters, can be represented in a single example. We will cite that of John Colby, the brother-in-law of Daniel Webster. The facts in his history are not widely known, but the incident we are about to relate is well authenticated by a reputable gentleman who

was invited by Mr. Webster to accompany him some miles to call with him at Colby's home. This was during 1851, the year before Mr. Webster died. "I am going," said Mr. Webster, "to see John Colby. He married my oldest half-sister. I have not seen him for forty-five years. His wife died many years since. When I was a lad Colby was a smart, driving, trading, swearing yeoman, money-loving and money-getting. He would pick me up when I was a little fellow throw me astride of a horse, bare-back, without bridle, and send the horse to the brook, and I had to hold on to his mane. He was a reckless, wild, harum-scarum, dare-devil sort of a fellow—the wickedest man in the neighborhood so far as swearing and impiety went. After a time his wife, who was a religious, good woman died, and my interest in John Colby pretty much ceased. The reason I am going to see him to-day is, I have been told he has met with that mysterious change which we call a change of heart, in other words he has become a constant, praying christian."

After a drive of some hours, Webster and

his friend reached the village and the home of Colby—a very comfortable two-story house, with a green lawn in front. The door was open. Sitting inside the room was a striking figure who proved to be John Colby. Upon a table in front of him was a large old-fashioned "Scott's Family Bible." It lay open and he had, evidently been reading it. He was over six feet high; his head covered with thick bushy hair, white as wool. He straightened himself up and said, "Come in gentlemen."

Mr. Webster said: "This is Mr. Colby, Mr. John Colby, is it not?"

"That is my name, sir," he replied.

"I suppose you don't know me," said Mr. Webster.

"No, sir, I don't know you; I should like to know how you know me?" was the reply.

"Have you no recollection of me?" said Mr. Webster.

"Not the slightest."

"You married my oldest sister," said Mr. Webster, "and I am little Dan."

"You Daniel Webster! Is it possible that

this is the little black lad that used to ride the horses to water?" Mr. Webster approached him, they embraced each other, and both wept.

"Why, sit down," said Mr. Colby. "I cannot believe my senses. I never expected to see you again. I don't know what to say. They say that you are a great man; that you are a famous man, and you cannot tell how delighted I am to hear such things. But, Daniel, the time is short—you won't stay here long. I want to ask you one important question. You may be a great man; are you a good man? Are you a christian man? Do you love the Lord Jesus Christ? That is the only question worth answering-are you a christian? You know, Daniel, what I have been—one of the wickedest of men. Your poor sister, who is now in heaven, knew that. But the spirit of the Almighty has come down and plucked me as a brand from the everlasting burning. O, Daniel, I would not give what is contained within the covers of this book for all the honors that have been conferred on men from the creation of the world

until now. Are you a Christian? Do you love Christ? You have not answered me."

"John Colby," replied Webster, "you have asked me a very important question, and one which should not be lightly answered. I intend to give you an answer, and one that is truthful, or I won't give you any. I hope I am a christian; I profess to be a christian. But while I say that, I wish to add, and I say it with shame and confusion of face, that I am not such a christian as I wish I were. I have lived in the world, surrounded by its honors and temptations, and I am afraid, John Colby, that I am not as good a christian as I ought to be. I am afraid I have not your faith and hope; but still I hope and trust that the grace that has converted you, and made you an heir of salvation, will do the same for me. I trust it, and I also trust, John Colby -and it won't be long before our summons will come—that we shall meet in a better world, and meet those who have gone before us, whom we knew, and who trusted in the same divine free grace. It won't be long. You cannot tell, John Colby, how much

delight it gave me to hear of your conversion. The hearing of that has led me here to-day. I came to see with my own eyes, and hear with my own ears, the story from a man that I know and remember well. What a wicked man you used to be".

"O, Daniel!" exclaimed John Colby, "you don't remember how wicked I was. I never thought of God. I never cared for him. I was worse than a heathen. Now I am only waiting to go home to Him and to meet your sainted sister, my poor wife. I wish, Daniel, that you might be a prayerful christian, as I trust you are. Daniel," he earnestly added, "will you pray with me?" They knelt down and Mr. Webster offered a most touching and fervent prayer. As soon as he pronounced the "Amen," Mr. Colby followed in a most pathetic stirring appeal to God for the family, for his visitors, and for all the friends near and absent.

After partaking of refreshments, Mr. Colby and Mr. Webster took an affectionate and tearful leave of each other, and the visitors departed. "Ishould like to know" said Mr. Webster, "what

the enemies of religion would say to John Colby's conversion—humanly speaking as unlikely to become a christian as any man I ever saw. Whatever people may say" said Mr. Webster, "nothing can convince me that anything short of the grace of God and the gospel of Christ could make such a change as I with my own eyes have witnessed in the life of John Colby."

We have thus touched upon the effects of the christian religion upon the world. The facts we have thus hastily rehearsed are but as a handful of grains out of an unmeasured harvest. They abundantly serve, however, to prove beyond question the rapidity and ubiquity with which the gospel has spread throughout the earth; that its benign inducements have touched and gloriously transfigured first the individual, then the family, then the national life, and there is left no question but that these beneficent results have come forth directly from the planting and propagation of the Gospel of Christ.

From what source then comes this religion forth?

When Columbus came to the Orinoco River, a sailor remarked: "You have discovered another island. Columbus replied, "No such river as that flows from an island. That mighty torrent must drain the waters of a continent." So our benign religion comes not from the hands of impostors and deceivers; it springs from the eternal depths of the great heart of love, of Him who loved the world that He had made, and died to save men from their sin.

VII.
THE OLD TESTAMENT AT BAR.

WITNESSES FOR DEFENDANT.

DAVID HUME: "By the beginning of the 19th century philosophy will triumph and Christianity will fade away."

DAVID F. STRAUSS: "Whatever Christ did, or was, he can have done nothing superhuman or supernatural."

Francis M. A. Voltaire: It is said that twelve fishermen founded Christianity. I will show that one Frenchman can overthrow it." * * * "An attentive reading of the Mosaic constitution discloses a most detestable polity." * * * "Crush the wretch—Jesus Christ!"

WILLIAM E. H. LECKY: "The common attitude towards miracles is not that of doubt; of hesitation, of discontent with the existing evidence, but rather of absolute, derisive, and even unexamining incredulity."

THOMAS H. HUXLEY: "I shall rejoice not to be reckoned among Christians, so long as the profession of belief in such stories as the Gadarene pig affair, on the strength of a tradition of unknown origin, forms any part of the Christian faith."

THOMAS PAINE: "To read the Bible without horror, we must undo everything that is tender, sympathizing and benevolent in the heart of man." * * * "People in general know not what is in this pretended word of God. Good heavens! it is quite another thing. It is a book of lies, wickedness and blasphemy."

LORD VISCOUNT BOLINGBROKE: "The Bible can be reconciled neither to itself nor to what we know of physical and moral nature." * * * The death of Christ is so distinctly foretold in the fifty-third chapter of Isaiah that I am forced to believe that Jesus by a series of preconcerted measures brought on his own crucifixion in order that his followers might appeal for supernatural proof to the ancient prophecy."

ROBERT G. INGERSOLL: "The infamous doctrines of Christianity petrify the human heart. They have covered the world with blood, they have filled the asylums for the insane. I say let us rid the heavens of this monster and write upon the dome: 'Liberty, love and law.'"

VII.

THE OLD TESTAMENT AT BAR.

The plaintiff now offers in evidence the 39 pamphlets bound together under the title: "Old Testament."

The jury in this cause is made up of busy people, and an effort should be made to hasten as much as possible the progress of the trial. The problem will be how to condense the voluminous testimony upon the Old Testament record so as to make satisfactory and conclusive proof for fair-minded and commonsense jurymen.

What are the evidences which prove the Old Testament divine, and worthy of entire belief? We offer three of the most cogent arguments out of many which might be presented.

1. The first one is this: These books like those of the New Testament are attested by

prophecy and miracle. In discussing the New Testament prophecies we remarked that prophecy when fulfilling the proper conditions is one of the most convincing of all proofs. A certain pastor looked over his library to see what book might help a skeptical friend who lived in another city. He selected and handed his friend an abridged edition of "Keith on Prophecy." Some months after when they met again, the friend said: "That book you loaned me-if you want it, you can have it, but no one else can have it at any price." He said the book had utterly demolished his infidelity, that he was now a hearty believer in the whole Bible, and had shown his good faith by uniting with the church. Prophecy fulfilled is a theme of the preaching of Peter and Paul, under which thousands became christian converts. A little more such preaching would be timely to-day.

A specimen or two of the most interesting of the Old Testament prophecies will show the weight of this argument. Look at Isaiah's predictions of the career of Cyrus. (See Isaiah, chapters 44 and 45.) Isaiah penned this

prophecy 130 years before Cyrus was born and 150 years before Cyrus' conquest of Babylon. Three or four generations lived and died between Isaiah and Cyrus. The prophet could not have had any other means of knowing who Cyrus would be and what he would do than by the distinct revelation of coming facts by the spirit of God.

What facts did Isaiah foretell? First he gives his name-Cyrus. Second, the point of compass of his birthplace: "I have raised one up from the north"—that is Persia. Third. Cyrus is afterward to call upon God from the east. Early in life, Cyrus was removed from Persia to Medea, which was commonly called the east. Fourth, the personal character of Cyrus is forecasted. "A ravenous bird from the east." This eagle-like bird typifies a man of war-like spirit, of rapidity of conquest, of heathen religion. "The righteous man from the east," signifies the justice and equity of his rule. Fifth, Cyrus' ignorance of the true God is foreshown in the words: "I have girded thee though thou hast not known me." Sixth, the conquests of Cyrus are prevised.

"He gave the nations before him. He will subdue nations. He will loose the loins of kings." In Belshazzar's fright and destruction these words were fulfilled, as well as the various suggestions of the irresistible velocity of his conquests. One historian says: "He (Cyrus) had scarcely gained one victory before his tumultuous forces poured down upon other battle grounds. Scarcely had one city fallen before he stood thundering at the gates of another."

Seventh. The downfall of Babylon is accurately described. "Evil shall come upon thee. Thou shalt not know whence it riseth. Thou shalt not be able to put it off. Desolation shall come suddenly which thou shalt not know." A swift and improbable calamity is here predicted. The military science of that day pronounced Babylon secure from any method of assault then known. The king would not believe the story of the enemies' entrance to the city, even when his subjects were dying in the streets. The details of the siege are still more fully given: "I will say to the deep, be dry. I will dry up thy rivers.

I will open before him the two-leaved gates. The gates shall not be shut." Now read Josephus and Heroditus and see how the facts verified these prophetic details. Babylon was a city fifteen miles square. Solid walls, over 100 feet high and broad enough upon the top for four chariots to drive abreast, surrounded the city. The river Euphrates ran through the city as the Thames runs through London or the Chicago river through Chicago. Along on both banks of the river the same impenetrable walls stood as a protection to the city. Where the streets came down to the river bank on each side there were massive folding gates, giving access to the river and viaducts by day, which were closed by the guards at sunset.

Cyrus captured Babylon by a remarkable stratagem. He was a military genius. Since he could not go through the walls, nor over the walls, he undertook to go under them. He dug an immense canal around the walls and turned the river Euphrates into it. Then he marched his army, in the night, under the archway of the walls upon the shallow bed of the stream. But this only brought his forces be-

tween the high and frowning barriers upon the river banks inside the city. Cyrus had provided scaling ladders, but Isaiah's God had done better than that. The two leaved gates stood wide open. Like the modern drunken policeman, the watchmen of Babylon had failed in their duty. Read the prophecy again: "I will dry up thy rivers. I will open the two leaved gates. The gates shall not be shut." Now read the following words upon a page of Heroditus: "If the besieged had known of the designs of Cyrus, they might have destroyed his troops. They had only to secure the folding gates leading to the river and to have manned the embankments on either side, and they would have enclosed the Persians in a trap from which they could never have escaped. As it happened, they were taken by surprise." "As it happened." Yes, it happened so, but 150 years before, God had manifested his power by inspiring Isaiah to pen the accurate prediction of how it would happen.

There is another interesting prophecy, convenient for study because only two or three

verses are involved in the prediction. [Vide Jer. 34:2 and 3 and Ezekiel 12:13.] Jeremiah foretells that Zedekiah, king of Judah, shall be delivered into the hand of the king of Babylon, that he shall behold the king of Babylon face to face, and speak with him and shall go with him to Babylon. Ezekiel predicts that Zedekiah shall not see Babylon though he shall die there. Is not this a contradiction? Josephus says for a time the Jews thought their prophets had clashed. But lo! in the process of time Zedekiah was delivered into the hands of the king of Babylon, at Riblah, north of Palestine, and Zedekiah beheld the king of Babylon and spake to him mouth to mouth. At Riblah Zedekiah's eyes were put out by command of his captor. In that condition he went to Babylon and died there, having never seen the city of his captivity.

The prohecies of the Old Testament and their fulfillment would make volumes of testimony. The present condition of ruined Babylon, the destruction of Tyre and Sidon and Moab and Nineveh; the doom of Damascus, the desolation of Idumea, were all carefully and accurately predicted. If any one questions whether Babylon or Tyre or Petra or Nineveh are destroyed he has only to read the travels of Volney and other infidel writers, or he may go himself to these places of former magnificence and seated amid the ruins, history in hand he may compare at his leisure their present condition with the words of the prophets spoken in many cases hundreds of years before the fact of fulfillment.

There are fifty or more well attested miracles in the Old Testament. Whenever it was for the advantage of the religious faith of God's people or helpful in bringing about the results of God's plans for them, God put forth the power of His wonders. If God would emancipate His people from slavery under Pharaoh's crushing rule, He preserves the life of a leader and in a wondrous way fits him for the task; appears to him in a bush which burns, but is not consumed, and gives him his commission; then by ten scourging lashes, He forces the unwilling consent of Pharaoh; leads the people forth by a guidon of fire and cloud; overthrows their enemies in

the sea they had safely crossed, sustains them in unheard of ways from hunger and thirst, and at last after years of needed discipline, presses back the swelling Jordan, overwhelms their furious foes, and gives them title and possession of their promised land. When the Old Testament miracles are studied in connection with the current of the history, and the purpose of their enactment thus comes to be divined, they are all found to be reasonable, useful and convincing exhibitions of the power of God.

2. Leaving these satisfactory proofs afforded by miracle and prophecy let us next weigh the proof afforded by the unity of the whole Bible. When you look into the stereoscope you see two pictures, but you seem to see but one. So it is with the two divisions of the Old and the New Testament. The two views dissolve into one and underneath the whole graphic scene is the title—"Sin and its cure." Black as night is the background of the picture, but in the foreground is the cross and its radiant glory. You have heard the great orchestra of Gilmore or Thomas. You

saw the movement of many musicians, as they skillfully drew forth the power of divers instruments. You wondered perhaps how they could all be brought into unison, but the leader has arranged the music for all the parts and at the point of his baton he seems to wave all into concord and wondrous harmony. So with the sixty-six books of the Bible. They were written during a period of more than twelve centuries, by forty different composers living in different lands, speaking diverse languages, reared in different manners and customs. The writers presented different phases of truth; they wrote for different purposes to various readers but yet there is no irreconcilable conflict among them. They present the matchless theme of sin and its cure in perfect unison. Here is a book whose history and prophecy cover the whole circuit of time. In its opening pages we find the beginning of time evolving from the unknown eternity. In the end of the book we find the description of a period when time shall be no more. Read the first three chapters of Genesis and the last three of Revelation. On the first page

we find a new heaven and a new earth, on the last page again a new heaven and a new earth, for the former things are passed away. On the first page we find a curse upon the earth on the last page the curse is done away. In the first three chapters we find the tempter satan entering in to deceive and betray, in the last three chapters we find him bound and cast into the abyss; in the first we find man doomed to sickness, sorrow, pain and death, and in the last there is no more death neither sorrow nor sighing nor any more pain. In the first, man is for his sin shut away from the tree of life, in the last we find that all "have right to the tree of life and may enter in through the gates into the city." In the first, conflict, in the last victory.

The Bible has this quality of unity in that no one of all its books could be lost without a blemish to the body of truth contained in the whole volume. Every part has its place in the completed temple of truth. At first glance you may not discover its use but a close study reveals its significance. Take for example the book of Esther. Caviling schol-

arship among defendant's advocates has said: "Why should a book claim a place in the Bible which does not even contain the word 'God' from beginning to end?" But under careful and hospitable study, the book is found to make a singularly complete exhibition of the overruling providence of God. Concealed from view, his wise control directs the destinies of nations and of men. The book teaches there is an unseen hand in all human affairs; teaches the sure ultimate rewards and penalties to the good and the evil; teaches that the success of the wicked is unsatisfying; that prosperity ultimately comes to the good out of their adversity; and how exact in kind many times is the retribution meted out to the wicked. This book then leaves God's name unmentioned to carry out the manifest purpose of the facts and their record, which is to make plain the overruling sovereignty of God. And this need of all the books to make the theme complete, includes the contents of both Testaments.

The grand unity of the whole volume is further shown in the fact that each part artic-

ulates with all the other parts. The ten commandments given amid the lightning flashes of Sinai anticipate the sunlight sermon on the mount. Isaiah's prophecy demands the history contained in the gospels. The passover prevised the Lord's supper, and the Lord's supper interprets and fulfills the passover. The architect then, who drew the plans and specifications of the whole structure of scripture, is God.

3. We have reserved until the last, the strongest and most satisfactory evidence of the divine authority of the Old Testament Books. We will prove the Old Testament by the New. Let us review to the jury the proof made thus far in the case. It is settled, the twenty-seven books of the New Testament are genuine and true. These are facts: that Christ came through miraculous birth; that he was born of the family and in the place prophetically promised; that he claimed to be God; that he verified his claim by miraculous works, and by the utterance of prophecies, fulfilled long after his death, and by his miraculous resurrection and ascension. It is

true that Jesus was the Son of God and came to this earth for the sole and express purpose of letting mankind know just what is God's will to men.

The Old Testament—just as we have it now —was then in the hands of men. The books in the volume were identically the same. This is a fact agreed to upon both sides of this case. The rolls of parchment were in three divisions. The Law five books. the Psalms five books, and the remaining twenty-nine were the Prophets, containing both the histories and predictions. These rolls were in the synagogues; they were accepted and revered by the Jews as the very scriptures of God; they were read and studied by Christ from his youth up. If the Old Testament or any book in it was spurious—not veritable history or prophecy, dictated by the inspiration of God for the instruction of his people—here then we have the specially commissioned agent of the author, who has shown his full power-of-attorney, to brand the forged document as spurious and cast it out. "In the beginning was the word, (Logos) and the word

was with God and the word was God." Jesus, thou Logos, thou incarnate word, which of these ancient records is not from Heaven? Thou dost not condemn one! Let us know then whether thou canst say anything in favor of these books, so long accepted as from thee. Jesus Christ is the best witness upon this question. Let us reverently call Christ upon the witness stand. The testimony of such a witness upon a case of such stupendous import cannot but excite our most interested attention.

What of the book of Genesis? Are these statements of Genesis true? Yes, answers the witness, man was created exactly as Moses relates the fact. "He which made them at the beginning made them male and female."*

Moses' account of the first murder is also true, says the witness. It was the "blood of righteous Abel,"† which Cain poured out that dreadful day. The Flood too, occurred just as the ancient record shows. Other direful days are yet to come, like those of the deluge, when the "flood came and took them all

^{*} Matt. xix: 4. † Matt. xxiii: 35.

away."* The biography of Abraham too, contained in Genesis is a credible account of a man of far seeing faith, for "Your father Abraham rejoiced to see my day; and he saw it, and was glad."† And then that tragedy at Sodom is true history, for "the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all."‡ Likewise Moses wrote with his inspired pen of "Abraham, Isaac and Jacob" § in this first book of the Law.

What can you tell us about the truth of Exodus? The witness answers: The brazen serpent which Moses asserts in Exodus was raised for the healing of the stricken Jews, was only a type of my own crucifixion now soon to come. "As Moses lifted up the serpent, so must the Son of Man be lifted up." Two miracles described in Exodus I will endorse, to verify the statements of the whole book. It is a fact as stated by Moses that "your fathers did eat manna in the wilderness; ¶ and

it was out of the midst of the burning bush that Moses heard my Father's words saying: "I am the God of Abraham and Isaac and Jacob."*

Passing to Deuteronomy, the witness is asked whether he can endorse that book which the defendants have bitterly attacked, and he shows how he repelled successfully the assaults of Satan in the hour of his own temptation by using for his defense three of the verses of that very book. † If Satan could have questioned Deuteronomy how eagerly he would have done so upon that occasion. But this even Satan had not the brazen-facedness to do; so he left it for some of his agents in the 19th century.

What can you say of all the five books of the Law taken together? is asked the witness. And the Son of God turns to the reckless scripture critics of his time and of our times, and flashes the lightning of his condemnation upon them as he exclaims: "Had ye believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his

^{*} Matt. xxiv: 39.
† John viii: 56.
‡ Luke xvii: 29.
§ Matt. viii: 11.
|| John iii; 14.
¶ John vi: 49.

^{*} Matt. xxii: 32. † Deut, viii: 2, 3; vi: 16; vi: 13. and see Matt. iv: 4, 7 and 10.

writings how shall ye believe my words!"*

One after another the books of the prophets are established by the same unimpeachable witness. The narrations of the Old Testament books are made veritable facts to us as we hear from his supreme testimony how David ate the shewbread; (I Sam. 21:6 and Matt. 12:3 and 4.) how Elijah and Elisha worked their remarkable miracles—the long drouth, the rain at Elijah's call, the widow's unfailing cruise and barrel, and Naaman's cure; (Luke 4:25-27.) how the predictions of Isaiah, Jeremiah, Ezekiel, Joel and Amos, came true at Tyre and Sidon; (Matt. 11:22.) how Daniel's mysterious but important prophecies are endorsed; (Matt. 24:15-16.) how the two wonders connected with Jonah's career are specifically and conclusively verified—the greater wonder in the conversion of Nineveh, and the lesser in the deliverance of Jonah from death by the great fish which God had prepared; (Matt. 12:40-41.) and how Jesus opens to Malachi the prophet to find the words that tell of the coming by and by of John the Baptist.

(Matt. 11:10.)

Before our witness ends his convincing statements he gives us his comprehensive and direct endorsement of the entire Old Testament. For these are the Scriptures which he commands us to search, when he assures us they are they which testify of him; (John 5:39.) and this is the book he opened to the wrapt and magnetized disciples on their way to Emmaus, when beginning "at Moses and all the prophets, he expounded unto them the things concerning himself." (Luke 24:27.) And this is the sacred Jewish volume, the whole of which he specifically and conspicuously sealed as authentic and credible, when in the presence of his chosen eleven at their final interview with him, he called their attention to the need that "all things must be fulfilled, which were written in the law of Moses and in the prophets and in the psalms," concerning himself. (Luke 24:44.)

And so against the cavilings and scoffings of the defendants, appeal is taken from the findings of all the lower and inferior tribunals, to the higher forum of Jesus Christ, upon the question of the genuineness and authority of all

^{*} John v: 46-47

the Old Testament Scriptures; and we hear, as to all material points in issue, a formal and unconditional judgment for the plaintiff in the case.

By the impressive testimony of prophecy and miracle the Old Testament writings stand; by the marvelous unity and consistency of their component parts the Old Testament Scriptures stand; above all and more than all the Old Testament in its entirety stands, and will stand forever, by the conclusive confirmation of the supreme court of Jesus Christ.

VIII.
CLOSING ARGUMENT.

PLAINTIFF'S WITNESSES IN REBUTTAL.

THOMAS HOBBES, of Malmsbury, dying, said: "I am taking a fearful leap in the dark."

DAVID HUME: "I own that I have never read the New Testament with attention."

Ernest Renan: "But whatever may be the surprises of the future, Jesus will never be surpassed."

THOMAS HUXLEY: "For three centuries the book (Bible) has been woven into all that is best and noblest in English history."

WILLIAM B. CARPENTER: "When science, passing beyond its own limits, assumes to take the place of theology, and sets up its own conception of the order of nature, as a sufficient account of its cause, it is invading a province of thought to which it has no claim."

WM. E. GLADSTONE: "The Biblical order of statement as to the creation may be taken as a demonstrated conclusion and established fact."

BENJAMIN FRANKLIN—to Thomas Paine: "Though the reasoning of your 'Age of Reason' may prevail with some readers, you will not succeed so as to change the general sentiments of mankind on that subject, and the consequence of printing this piece will be a great deal of odium drawn upon yourself, mischief to you and no benefit to others. He that spits against the wind spits in his own face."

DR. PRESSENSE, (says of Renan:) "He very skillfully undermines faith in Christianity while profuse in its praise; he buries it in flowers. He does not deal a blow with a sharp sword; no, he embalms. But the result is the same as though he made a violent attack."

H. L. HASTINGS: "Every little while somebody starts up and upsets this Book. And it is like upsetting a solid cube of granite. It is just as big one way as another, and when you have upset it, it is right side up; and when you overturn it again, it is right side up still."

VIII.

CLOSING ARGUMENT.

The time has come to submit the whole case to the jury. In these closing moments, I do not come in any formal way to present a homily, nor preach a sermon, nor deliver an address. I only wish to talk plainly with the jury—eye to eye, face to face, and heart to heart.

In the opening statement of the case I proposed to spend a little time with you in an examination of the Bible, and to seek to discover whether the Scriptures are the work of God or of man; and whether or not Christianity is the religion sent by God to men.

In this investigation, we were to make use of the clearest reason we possess; calm analysis and critical logic were to be called into exercise, and all the items of evidence delivered upon the trial were to be weighed and tested under the rigid scrutiny of our established rules and precedents of law. It does not commend the writer but his subject only, when we assert, that under this candid and cautious procedure, the case in favor of Christianity has been overwhelmingly proven.

In the introduction of proof we have in the main confined ourselves to a few of the external or historical proofs. Many strong evidences of this class have been omitted. The convincing internal evidences have been left out of the case. We have merely strolled along the shore and gathered a few pebbles cast up at our feet, while the great ocean of truth stretched calmly away to the horizon, and these pebbles have been sufficient to strike down the boastful Goliath of modern infidelity.

The lines of law and fact, composing this satisfactory proof, let us briefly review. You will recall how the foundation stones were laid by making good the authenticity of the books and the credibility of the history therein contained. The authenticity was established by the fact that the books of the New Testament

were quoted or alluded to by a series of writers including both the friends and enemies of Christianity, from the present to the apostolic times. The credibility of the histories was ascertained, as that of any other history or legal testimony would be by proving the opportunity, intelligence and honesty of the witnesses.

Then we opened the books themselves and found that the religion therein revealed, claimed to come to men from God, and that Jesus Christ and the apostles claimed a divine commission to present the gospel to mankind. We called for their credentials. They referred us to their miraculous works. When we found the miracles of the New Testament history both possible and certain, we were satisfied that the message indeed came to us from God. Here the case might have rested with abundant safety. But we found that God in his wisdom had made assurance doubly sure. The unerring words of Prophecy attempted by no other religion, were shown to successfully and wondrously attest our gospel as divine. The predictions of centuries gone,

uttered by and concerning Jesus Christ, were fulfilled long afterwards, and the words of the prophets and of Christ concerning the Jewish race are before our senses to-day in their fulfillment. Note the cumulative strength given to the argument by the combined force of miracle and prophecy. They are the two massive pillars upon which God bends His arch of revelation. So firm are they that amid the shocks of time and the blasts of skepticism they have stood immovable. a third time our proof was complete. an interesting field of investigation was offered to us in the busy centuries with their unfailing test of Time; and by the results to individual and state, and by the rapid development of such a religion against the obstacles that intervened, we showed its divine commission in the world. The sure proof of the New Testament, opened the way for the certain proof of the Old Testament, just concluded. completes the adequate and overwhelming adjudication of the Christian Gospel, as Godmade and God-sent, to satisfy the religious needs of men.

The true purpose of this inquiry has, I trust, occurred to the minds of all. It has not been solely for the purpose of interesting the intellect by an historical investigation. As we have gone among the records and monuments of the past and given truth a hearing, the real focal purpose in the heart of the research has been to seek out the best personal religion for you and for me. The question then will not be one of judgment only, but of conscience as well. Not merely the weighing of evidence and the sealing of a verdict, but a definite individual choice and action upon the part of all.

At the opening of the case, I named four classes of jurors upon the panel. These four classes I may now conveniently arrange in two groups. Among the first group are those who have heretofore declared themselves as christians. Some have for years been firmly and intelligently grounded in their faith, and could at any time have given a clear statement of the grounds of their belief that Jesus Christ and His gospel are the revelation of the verities of God. Many others, I doubt not,

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have been believers through the evidence of a witness within, assuring you of the truth you built your hope upon; but you have heretofore never thoroughly examined the historical grounds upon which the gospel records rest. Both these subdivisions of the christian phalanx have, I may be permitted to hope, been cheered and refreshed by this verification of the truths of God. A careful study of these evidences makes intelligent and well established believers. To thus make broader and firmer the foundation upon which faith builds, is to make more useful christians every way. I shall then be only expecting what is reasonable, if I anticipate that those who have gone with me over these lines of thought, will be more zealous than ever in their christian service.

Indeed, no true christian can see the providence of God so wondrously manifested to verify by miracle and prophecy the truths God sends to men; no true christian can call to mind the sacrifice of all things by the early generations of christians, who through the impulsive power of a faith based upon the test

of their own senses, went firmly to the rack and stake; no true christian can move as we have by the Savior's side as he walks painfully the journey of sacrifice through life and then dies upon the rough-scored cross, realizing that this spectacle, upon which the magnesium side-lights of authentic history are turned, was to make atonement for our wrong doings; without the heart's leaping with desire to do some acts of personal sacrifice while the day of opportunity hurries to its setting, which shall likewise make the world better and nobler because we have passed over one of the bypaths of life. No true christian can go where we have gone for a little, over missionary soil, and hear the anthems of love and liberty rising from homes and nations where but a few years since arose the jangling discords of murderous strife, and see those who were savage and sensual man-eaters now clothed and civilized, and zealously propagating the religion which has thus transformed them-no true christian, I say, can hear and see such matchless evidences that God is embodied in the christian gospel—and then turn

away with unpitying eye and unheeding ear from the hands that are still outstretched from the shadows, and the moans that still come from the thickets of heathenism, to whirl a little selfish round of pleasure.

A better day is opening and shining upon christian usefulness. The appeal calls from Macedonia, and less and less comes the response "Lord here am I-send someone else!" Less and less grudgingly the money is turned into channels of missionary activity in the home and foreign field. Less and less are men found upon their knees crying their selfish prayer, "O Lord, save me!" and the petition is more frequently uttered, "O Lord, help me to save that other man!" and as intelligent activity is born of intelligent faith, shall we not resolve as christians to make our lives under God count for more in service to our fellow men? And if we cannot take this healing gospel to those abroad, shall we not bear it to the suffering and sorrowing and sinning all about us here at home?

I now turn to those who have heretofore made no personal conclusion upon the ques-

tion of religion. Some of you have been merely thoughtless and negligent, putting off from day to day and year to year this most serious question that can engage the attention and elicit the decision of any human soul. Others perhaps, up to this time, have been perplexed with doubt, but in the light of the proofs thus brought to your attention, your intellectual difficulties are lessened or removed. I am not satisfied because I know you will not be, to receive merely your intellectual agreement with the truths of Christianity. I plead with you now because I covet the assent of your heart, the response of your conscience and the loyal submission of your life. I long to have such a conclusion manifested in such an overt way as was that of Judge McLean upon this same great issue. That noted Ohio lawyer, afterward one of the Justices of the United States Supreme Court, once had the question of personal religion urged upon him by a friend. Feeling an unusual inclination to settle the matter finally one way or the other, he locked his office door and secluded himself within. With the Code of Codes be-

fore him, he meditated for hours the question of duty as it applied to him. Along that journey of serious inquiry so many have gone before and since, this thoughtful jurist went. As carefully as was his wont, he briefed the law and facts of this tremendous issue. Universal sin—the universal need of a Savior from sin— Jesus the only name given among men-belief in that Savior needful-repentance for past misdeeds required—confession of that faith enjoined-works to follow and attest the faithnow the accepted time. Then he humbly knelt among his law-books and submitted his heart and his life to the highest law of all enactments. He returned to his home a changed and happier man. It is said his wife met him at the door, and he told her the new purpose of his soul. "Call the family together," said he, "and we will engage in prayer." His wife informed him that several lawyers were waiting to consult with him in the sitting-room, and urged him to hold prayer in the kitchen. He said: "I have never before invited Christ into my home, and I will not entertain him in the kitchen." To the lawyers he said: "I have just determined to be a christian and to begin right by prayer in my home; if you do not desire to be present, you may retire." They courteously remained, and at least one of them was by that service influenced to to turn to the same Savior who had blessed the whole-hearted obedience of Judge Mc-Lean.

Permit me first to urge upon your thought a fact that has come with mighty significance to me during these studies of the christian proofs. That fact is this: In the settlement of your religion for time and eternity it must be Christianity or nothing. It must be Christianity or unbelief, which is to say Christianity or nothing. For there is no other form of religion, that men in civilized society will for one moment entertain as a possible alternative. Think of Mohammedanism. No enlightened mind would accept the Arabian imposter as an inspired prophet, and the Koran as a divine revelation, after rejecting such a character as Jesus Christ, and such a book as the New Testament. After the refusal of Christ no one of this jury would feel any attraction toward Buddah nor Confucius nor Shinto nor the religions founded by them, and the cultivated mind feels only disgust at the pagan superstitions with their idols and immolations.

Edmund Burke once remarked: writers against our religion, while they oppose the system, are wisely careful never to set up any of their own," and this which Burke observed in his day and country is equally true here. The unbeliever has nothing to substi-Mr. Savage discusses in a recent peritute. odical, the "Inevitable Surrender of Orthodoxy," but omits to state to what better system it will surrender. Dr. Belknap effectually put to silence a blatant scoffer by asking: "Well, sir! Have you found a religion that is better?" So there is left only the plain and simple choice between Christianity and Infidelity, and this proposition accords exactly with the assertion of Christ, "He that is not for me is against me." With this proper limitation of the question to the two alternatives Christianity and Infidelity, permit me to present to your attention three or four considerations, which, if they weigh with you as

they have with others, will lead you to a firm decision for Christianity, and that at once.

1. In the first place, then, I urge you to be a Christian because Christianity is an Institution, while Infidelity is a Destitution. We have during this series of studies of the Bible. caught a glimpse of the historical development of the christian religion. We have seen that it emanated from a declared purpose on the part of an all-wise God to alleviate the moral needs of men. A glance at the tenets of Christianity shows how effectually this object is attained. The gospel declares that all mankind are sinful. The conscience of all men pleads guilty to the charge, and while the Hindoo madly strives to atone for this conscious sinning by suicide under the wheels of Juggernaut, the Bible comes to reveal to him, as it does to us, a way of escape provided through the atoning sacrifice of the Son of God. I ask Christianity to tell me my duty to my neighbor, and its counsels address my reason as the most fair and just code for the government of my conduct. I ask whether this life bounds all the horizon of existence, and this joy-giving

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religion responds with the assurance of an immortality amidst the "many mansions." At no point are we left without abundant and satisfactory information. Every yearning of the human heart finds its satisfaction here. Every sorrow in human life finds its balm of Gilead here in the promises of this wonderful gospel; death loses its sting, and the grave is robbed of its victory. These are the well defined tenets of Christianity. Here is a positive Institution admirably responsive to all the needs of the human soul. I turn to Infidelity and I find only an arid desert of negation. In my loneliness and sinfulness and bereavement I cry out for help, and there is nothing in all the caviling and scoffing denials of skepticism to bring one thrill of comfort or one bud of promise. Infidelity strikes from your hand the only bread your soul feeds upon and leaves you to starve. Infidelity extinguishes the only ray that shines athwart the path of life, and leaves you in the blackest night. Infidelity comes, when through the gospel hope has drawn the sting of death and vanquished the power of the grave, and

murders hope and fills the soul with blank despair. Because Christianity is a positive institution and Infidelity a negative destitution, I urge you to become a christian.

2. Again, we have been looking a little at the results of Christianity in the world, and I but summarize the argument already made when I urge you to decide for Christianity. because in all its influence in the world, Christianity is Constructive while Infidelity is Destructive. Construction is a good deal harder than destruction. It takes the power of God to make a violet blossom; many days of sunshine and shower must nourish it into beauty, but a brute beast can crush it from view in an instant of time. Christ came, and upon the ruins of Paganism and Judaism the gospel he came to bring has built a better civilization. Christianity touched the instruments of music, and the most glorious strains of melody echo the praises of the Messiah. It touched the painter's brush and the world's masterpieces are Bible scenes and characters. It moved the pencil of the architect and the grandest buildings are Christian temples; it

inspired the orator's eloquence, and the largest audiences that have ever gathered have hung breathless upon the silver tongue that told the story of the cross; it beat its unison in the heart of philanthropy and thousands of asylums stand forth like unveiled monuments to a conqueror, to shield the helplessness of childhood and old age and shelter misfortune in all its blighted forms. Meanwhile all along the Christ-blessed centuries Infidelity like a devouring pestilence has been seeking only what it might destroy. It has been continually tearing down the temples of beauty and humanity it found in process of rejection. for example its dark record in France. fing Infidelity with Voltaire as its high priest, lettered above its cemeteries: "Death is an eternal sleep," and in the midst of bloody revolution, tore civilization down, and drenched the land with blood, until weltering, ruined Paris shouted for the "coming man" to rescue the nation from the swamps into which they had been drawn while chasing the will-o-wisps of unbelief. The Younger Dumas made apt reply when he said: "The cry just now is for

a man, the "coming man" to save them. What they need most is a God." "Look unto Him and be ye saved all the ends of the earth." I ask you to join me in the christian ranks because Christianity is constructive while Infidelity is everywhere and always destructive.

We have also seen the effects of Christianity upon the individual, and I but summarize again when I ask your verdict for the plaintiff because by Christianity a man's character is Reformed while by Infidelity it is Deformed. Who is that preaching on Mars hill? That is Saul of Tarsus, once a persecuting alien, now the most zealous and effective propagator of the early Christian church. Who is that eminent theologian who at Hippo in the fourth century defends Christianity against the thrusts of the skeptics of that day? It is no other than the great Augustine, changed by the gospel of Christ from a sensual and profligate character to one of noble and genuine uprightness and usefulness of life. This too is Norbert of the twelfth century who, from an utterly lawless and dissolute courtier, was by the spirit of God transformed into an apostle and

preacher of righteousness, and flashed conviction's fire upon a multitude of hearts. This in more recent days is Orville Gardner, better known as "Awful" Gardner, whom John B. Gough says, in his dissolute days, was the worst man in New York city. Prize-fighter, gambler, drunkard. Changed through the influence of his mother's prayers and the power of God's spirit, he chose Christ as his pattern and master, and lived an exemplary life for years and died the death of the righteous. What light is that shining in a dark and dangerous quarter of the New York Metropolis? That is the Water Street Mission of Jerry McAuley. A wharf-rat as a boy, a thief and cut-throat as a man, McAuley heard the gospel call and was mustered into the christian army in a Sing-Sing prison cell, and after a mighty struggle became so firmly grounded on the Rock of Ages, that he was able by God's blessed help to rescue hundreds of degraded men from the swirl of sin and start them on the way of truth; and when he came to die the most eloquent preachers of the metropolis pronounced his eulogies, and the wealthiest citizens mingled their tears with the humblest, at the open coffin of one whom the gospel of Christ had not only mightily saved, but used so mightily for saving other lost and ruined men. Who makes that eloquent plea for total abstinence? His name is Gough, and his victorious years spent as a conqueror over the most imperious appetite that drags men to destruction, are a tribute to the power of Christianity to save and hold those who accept its reasonable claims upon them. These are but specimens of the manifold millions of souls who have been reformed through the agency of the faith I urge upon you now. Turning to Infidelity I have already called your attention to its blighting effects upon its devotees. You saw the unprincipled moral conduct of Mr. Hume. The profane blasphemies of the brilliant Voltaire are well known. The dissolute and immoral habits of Thomas Paine are striking facts of his biography.

These illustrations, like those showing the elevating and ennobling effects of Christian living, might be indefinitely continued. But

are not infidels sometimes men of character and worth? I answer yes, but when they are, they shine like the moon with a borrowed light. The most conspicuous scoffer of our time and country knelt as a boy at his mother's knee in prayer. The writer has stood in the pulpit where many years ago his father preached the Gospel; his early life was spent among Christian influences, and he now in the prime of manhood elects to use the training of a Christian home and the nurture of Christian environment, and the culture of Christian schools to traitorously malign and war against the Gospel that gave him the splendid weapon he flashes in the forefront of the 'armies of the aliens.' Let the influences of Christ and his reformatory Gospel lapse but for a few centuries and the qualities of intellect and heart which make such a character possible today will have become the brilliant colorings of a vanished dream.

4. I have thus urged upon your thought that Christianity is a positive and salutary institution, while infidelity is but an unsatisfying destitution; that Christianity commends itself

by its record of construction, while infidelity condemns itself by its universal destruction; and that the individual life is by our Christian religion reformed, while by infidelity it is deformed. I now advance lastly to urge upon you an immediate choosing of the Christian life because Infidelity is Ephemeral, while Christianity is Eternal. If this life were all it would not be a matter of so deep concern. But it is a solemn truth, born of the instincts of the human heart and verified by revelation, that we are to live again.

After all it is the thought that we shall all shortly bid a long farewell to the scenes and friends that surround us here and take our last journey to that "bourne from whence no traveler returns," that brings our religion to its most searching test. What comfort does unbelief have to offer when such thoughts crowd upon the mind?

A few years ago the most noted infidel in our country pronounced a funeral sermon by the grave-side of his brother. These were his consoling words: "Life is a narrow vale between the cold and barren peaks of two

eternities. We strive in vain to look beyond the heights. We cry aloud and the only answer is the echo of our wailing cry." Let Voltaire try what he can do to offer condolence to any who have been hitherto disposed to trust the issues of life and death to the chances of unbelief. Here is a flower for your casket: "In man there is more wretchedness than in all animals put together. He loves life, and yet he knows that he must die. If he enjoys a transient good he suffers various evils, and is at last devoured by worms. I wish I had never been born." Contrast these rattling husks with the tender consolations of Christianity. "Let not your hearts be troubled. Ye believe in God believe also in Me. In My Father's house are many mansions. I go to prepare a place for you." Thus Christ flashes the light of His glorious pledge upon the darkness and its murky shadows flee away. "For me to live is Christ and to die is gain," says the inspired apostle.

Hannah More once said she had noticed one thing about Christians. Not one expressed a regret when he came to death that he had

been a Christian in his life. On the other hand many a bitter wail of horror has rung out from the death-bed of those who, in their lives, wasted their opportunities for the Gospel reformation. Are you putting off the making ready of the soul for the great forever? Do you hope there will be a time, when the shadows of the weeping willow fall across the pathway of life, to decide this question of questions? Why, men, this is a question of intelligent choice and deliberate judgment. What if you carry a delusion with you into the swift fading twilight of life. I foresee a sad outcome of this dangerous dallying. The latest sun of your life is sinking behind the hills. Your pulse is leaping with its fever fires; the abnormal mania that hovers ever near the sick bed has dazed your brain, and as the cold damps settle upon your brow you open wide your eyes and I hear the shuddered words: "Too late!" Such a scene occurred as a matter of fact, in the last hours of the celebrated Dr. Paulus, a professor of Heidelberg. He was an atheist, who denied everything supernatural, including the immortality

of the soul. When his last illness began he said he was about to die and that that would be the end of him. In this gloomy expectancy he calmly awaited the last act of the fatal tragedy. For some hours he lay in a speechless coma. It was thought he had spoken his last word, but suddenly his eyes opened and he raised them toward the ceiling as if he saw some startling vision, some revelation bursting upon his dying sight, and, raising his head with a convulsive effort, he exclaimed: "There is another life!"—and he was gone. Let us make that discovery, and reasonably act in view of it, by choosing the Lord Jesus Christ and His Gospel; and let us make that choice now, before by any chance or hazard it is everlastingly too late.

Men and women of the jury, I ask you now to write your ballot in this case. And at the solemn court scene of heaven, when the great judge shall sit to try the world, may it then appear that the verdict of your heart and life has been: "For the Plaintiff!" **APPENDIX**

APPENDIX.

EXHIBIT A.

Upon the question of the burden of proof, when objection is made on the trial. to the admission of ancient documents in evidence, see 1st Greenleaf on Evidence, Section 142, from which Section we reprint the following statement of the law, which is supported by many authorities:

"Documents found in a place in which and under the care of persons, with whom such papers might naturally and reasonably be expected to be found, or in the possession of persons having an interest in them, are in precisely the custody which gives authenticity to documents found within it".

Mr. Greenleaf adds the following note to the citations of cases:

"The rule stated in the text is one of the grounds on which we insist on the genuineness of the books of the Holy Scriptures. They are found in the proper custody, or place where they have been kept from time immemorial. They have been constantly referred to, as the foundation of faith by all the opposing sects, whose existence, God in his wisdom, has seen fit to permit; whose zealous vigilance would readily detect any attempt to falsify the text, and whose divergence of creeds would render any mutual combination morally impossible. The burden of proof is, therefore on the objector, to impeach the genuineness of the books, not on the christian to establish it."

EXHIBIT B.

THE MARTYRDOM OF POLYCARP.

[Vide The Ante Nicene Fathers—Vol 1. Pages 41, 42 and 43. Am. Reprint.]

The Proconsul then said to him, "I have wild beasts at

hand; to these will I cast thee, except thou repent." But he answered: "Call them then, for we are not accustomed to repent of what is good in order to adopt that which is evil, and it is well for me to be changed from what is evil to what is righteous." But again the Proconsul said to him: "I will cause thee to be consumed by fire, seeing thou despisest the wild beasts, if thou wilt not repent." But Polycarp said: "Thou threatenest me with fire which burneth for an hour, and after a little is extinguished, but art ignorant of the fire of the coming judgment and of eternal punishment, reserved for the ungodly. But why tarriest thou, bring forth what thou wilt." ***

This then was carried into effect with greater speed than it was spoken, the multitudes immediately gathering together wood and fagots out of the shops and baths; the Jews especially, according to custom, eagerly assisting them in it. * * * Immediately then they surrounded him with those substances which they had prepared for the funeral pile. But when they were about also to fix him with nails he said: "Leave me as I am for He that giveth me strength to endure the fire, will also enable me, without your securing me by nails, to remain without moving in the pile." *** Accordingly we afterwards took up his bones as being more precious than the most exquisite jewels, and more purified than gold, and deposited them in a fittingplace. ***Now the blessed Polycarp suffered martyrdom on the second day of the present month, the seventh day before the Kalends of May, on the great Sabbath, at the eighth hour."

THE MARTYRDOM OF IGNATIUS.

[Vide Ante-Nicene Fathers—Vol. 11 Pages 129, 130 and 131 Am. Reprint.]

"Wherefore the noble soldier of Christ, Ignatius, was brought before Trajan, who was at that time staying at Antioch, and when he was set before the Emperor Trajan, that prince said unto him, "Who art thou, wicked wretch, who settest thyself to transgress our commands, and persuadest others to do the same, so that they should miserably perish?" Ignatius replied, "No one ought to call Theoporus wicked; for all evil spirits have departed from the servants of God. But if, because I am an enemy to

these spirits, you call me wicked in respect to them, I quite agree with you; for inasmuch as I bear Christ the King of Heaven within me, I destroy all the devices of these evil spirits.

APPENDIX

Trajan said, "Do you mean Him who was crucified under Pontius Pilate?" Ignatius replied: "I mean him who crucified my sin, with him who was the inventor of it, and who has condemned and cast down all the deceit and malice of the devil under the feet of those who carry Him in their heart." "Trajan said; "Dost thou then carry within thee Him who was crucified?" Ignatius replied: "Truly so; for it is written, 'I will dwell in them, and walk with them.'" Then Trajan pronounced sentence as follows: "We command that Ignatius, who affirms that he carries about with him Him that was crucified, be bound by soldiers, and be carried to the great city, Rome, there to be devoured by the beasts, for the gratification of the people." When the holy martyr heard this sentence he cried out with joy: "I thank Thee, O Lord, that Thou hast vouchsafed to honor me with a perfect love towards Thee and hast made me to be bound with iron chains, like Thy Apostle Paul" * * * Then being immediately thrown in, according to the command of Cæsar, given some time ago, for the public spectacles being just about to close, he was cast to the wild beasts close beside the temple, that so by them the desire of the holy martyr, Ignatius, should he fulfilled, according to that which is written, "the desire of the righteous is acceptable to God." to the effect that he might not be troublesome to any of the brethren by the gathering of his remains, even as he had in his epistle expressed a wish beforehand that so his end might be. For only the harder portions of his remains were left, which were conveyed to Antioch and wrapped in linen, as an inestimable treasure left to the holy church by the grace which was in the martyr.

EXHIBIT C.

[The following question upon the weight of the testimony furnished by the gospel of Luke—is from Greenleaf's testimony of the Evangelists—Sections 31 and 32]

"The design of Luke's Gospel was to deliver to Theophilus, to whom it is addressed, a full and authentic account of the life, doctrines, miracles, death and resurrection of our Saviour. Who Theophilus was the learned are not perfectly agreed; but the most probable opinion is that of Dr. Lardner, now generally adopted, that as Luke wrote his gospel in Greece, Theophilus was a man of rank in that country *** He (Luke) does not affirm himself to be an eye-witness. ** If then he did not write from his own personal knowledge, the question is, what is the legal character of his testimony?

If it were the "result of inquiries made under competent public authority concerning matters in which the public are concerned," (vide 2nd Phillips on evidence, 95.-9th edition), it would possess every legal attribute of an inquisition, and as such would be legally admissible as evidence in a court of justice. To entitle such results, however, to our full confidence, it is not necessary that they should be obtained under a legal commission; it is sufficient if the inquiry is gravely undertaken and pursued by a person of competent intelligence sagacity and integrity, *** if the party making the inquiry had access to the means of complete and satis-

factory information upon the subject.

If therefore Luke's Gospel were to be regarded only as the work of a contemporary historian it would be entitled to our confidence. But it is more than this. It is the result of careful inquiry and examination, made by a person of science, intelligence and education, concerning subjects which he was perfectly competent to investigate, and as to many of which he was peculiarly skilled, they being cases of the cure of maladies; subjects too of which he already had the perfect knowledge of a contemporary, and perhaps an eye-witness, but beyond doubt, familiar with the parties concerned in the transactions and belonging to the community in which the events transpired, which were in the mouths of all; and the narrative, moreover, drawn up for the especial use, and probably at the request, of a man of distinction, whom it would not be for the interest nor safety of the writer to deceive or mislead. Such a document certainly possesses all the moral attributes of an inquest of office, or of any other official investigation of facts; and as such is entitled, in foro conscientiae, to be addressed as original, competent and satisfactory evidence of the matters it contains."

SOME OF THE AUTHORITIES CONSULTED.

Greenleaf on Evidence. Phillips on Evidence. Starke on Evidence. Wills on Circumstantial Evidence. Greenleaf's Testimony of the Evangelists. Norton's Evidences of Christianity. McIlvane's Evidences of Christianity. Wilson's Evidences of Christianity. Alexander's Evidences of Christianity, Paley's Evidences of Christianity. Hopkins' Evidences of Christianity. Chalmers' Evidences of Christianity. Barnes' Evidences in the 19th Century. Horne's Introduction. Lardner on Credibility. Keith on Prophecy. Turner on Prophecy. Lectures on Modern Skepticism. Many Infallible Proofs-Pierson. The Inspired Word—Edited by Pierson. Trench on the Miracles. Hastings' Anti-Infidel Library. Christianity and Agnosticism, Huxley, et al. The Deathless Book-Mears Testimonies to the Truth of the Bible.

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