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APOLOGETICS

OR

**A SYSTEM OF CHRISTIAN
EVIDENCE**

“IN HOC SIGNO VINCES!”

APOLOGETICS

OR

A SYSTEM OF CHRISTIAN EVIDENCE

BY

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PREFACE

There is no fully concrete case of a child born and reared in this world without any religious influence. Attempts have been made to educate and absolutely exclude religion, but a child secluded for the purpose will sooner or later receive religious impressions. Guarded children have manifested a worshipful curiosity in looking at the sun and at wonderful objects. Experience proves that every human being is receptive and responsive under religious influences. The history of Religion shows the reality of spiritual impressions. The religious impressions would be impossible, if there was no God as the first cause. Man was originally created as religiously bent.

Think of the first human beings, Adam and Eve, when they were alone and gazed at the sun, moon, stars and other objects! What would have been the result in their speculations, if there had been no higher guidance, intuition or revelation! We must also consider mankind later on, when the eyes of man were opened to see the starry sky as innumerable worlds. How would man have felt on this small globe, if there had been no revelation concerning God as the personal Ruler in the universe! Independent of all speculations all feel safer in the knowledge of the existence of a personal God as our Father.

Without the Holy Scriptures nothing certain would be known concerning the future destiny of man and the world. No book gives us such assurance as the Bible does. In the light of the Bible the riddle of the universe is solved. Only the Bible can console the human heart and show the way to salvation. Experience proves that the Bible is the only book which is God's own book, revealing to us the Son of God in

Christ Jesus. Except He had come from the world beyond and told us things which otherwise would have been unknown, our knowledge had become limited and our salvation impossible. If we only knew and were sure in regard to these things, some answer; but one thing is certain, that if the Bible does not make us certain, no other book will, and the reading of the words of Jesus is overpowering. When we study comparatively the ethnic religions and the sayings of their best men, we feel that Christianity is the climax in religion and Christ is the only Master. The best apology of the Bible is the Bible, and the best apologist of Christ is He Himself. If the New Testament would be constantly and prayerfully read by inquirers, there would be no need of Christian apologies, but as things are, both Christian evidence and Apologetics are necessary and useful.

Even if we must regret the paucity of thorough-paced Bible students and good readers of the Scriptures, we rejoice in the fact that there is no book within the bounds of Christianity as much read as the Bible and especially the New Testament. When the number of readers of books like Paine's "The Age of Reason" grow less and less, the Bible gains a more and more extended circle of devoted friends. The modern attacks on the Bible have proved what a strong fortress the Bible is.

There are Bible readers of a superficial character who become skeptics, doubters and carpers, but if they are smitten in their conscience, they will soon cease to haggle about small matters. We hear of honest doubters who have real intellectual difficulties, and who by nature are critically inclined, but they are open to conviction. The study of Apologetics will be helpful to them.

The field of Apologetics is very wide, and no textbook can present the whole scope of the science, or discipline. We find, therefore, that many books only discuss a few topics, especially such as are characteristic of the theological discussions of the times referred to or of the age in which we live. It is self-evident that in our day the Bible-question is

the most important. If we are able to prove that the Bible is the plenary inspired Word of God, then all the questions of Apologetics are answered. But on account of the leading proof in Christian experience, some hold that the Evidence of Christian Experience is the only and best Apologetics. And yet we find how many are interested in the usual apologetical topics as the arguments of the existence of God, special revelation, inspiration, miracles, prophecy, the person of Christ, the immortality of the soul, etc. Others are interested in Comparative Religion. But it is such a comprehensive subject that it cannot be presented in an ordinary textbook. We are also aware of the interest in physical or natural sciences, which, especially among the young, calls forth many curious questions concerning creation and anthropology. The advance of the modern sciences forces upon teachers new methods of treatment.

Teachers of Apologetics in our universities, theological seminaries and colleges are often handicapped, because apologetical systems contain only a few subjects which may be fully treated, but other subjects necessary in a textbook are omitted. Such being the case, students are compelled to buy a number of books. It seems, therefore, most convenient if the textbook touches upon all the principal subjects which the professor may develop more fully in lectures and discussions.

In order to meet the requirements referred to as far as practicable, the most necessary topics are in this textbook treated in the following divisions, preceded by an Introduction containing a brief sketch of the History of Apologetics: Theological, Anthropological, Soteriological, Pneumatological and Eschatological Apologetics. The terminology may sound dogmatical, but we trust that the relationship in terms instead of being a drawback will serve a systematic presentation. Some of the subjects are handled in a very brief outline, but others are given a fuller statement and explanation, as e. g. the Christian experience, but lengthy discussions are impracticable in a short textbook. We hold that

a manual of instruction should not be prolix in order to serve as a guidebook in class-work, discussions and lectures. But the seminar-textbook may, any way, be written in such a form as will facilitate home-study, especially by the help of monographs and collateral reading. If some Systems of Evidence present a treatise on Comparative Religion, it is not necessary in a textbook of instruction, when the best equipped seminaries and the leading universities offer special courses in Comparative Religion and in the Philosophy of Religion. A course on the fulfillment of prophecy is usually given in the Exegetical Departments. Modern Apologetics does not pay such attention as formerly to the arguments for miracles, although some Systems discuss fully the usual proofs. It is considered that the best proofs of miraculous facts are the Inspired Word of God and the Christian Experience. If the Bible is not the Word of God, we have no basis to stand on. Without the Scriptures, there would be a terrible vacuum in human knowledge. The Creation is the first great miracle, the Incarnation the second, greater, the Resurrection of Christ and its effects the third and greatest, but the Regeneration in Christian Experience binds all the miracles together as an impregnable citadel or fortress in the defense of the truth of Christianity. Many of the old proofs have received a new setting in the chain of defense, as e. g. *Testimonium Spiritus Sancti interum* in its wider scope by the emphasis on the evidence of Christian experience.

The evidence of Apologetics has changed since the time of Butler and Paley, although the work of these writers and their followers always will be useful in apologetic activity, but we must consider the nature and method of the modern assault upon Christianity by pantheism with its historical criticism, by modern destructive Biblical criticism, by pseudo-evolution theories, by the many phases of modern infidelity and by the influence of oriental philosophy and its occult sciences. The subtle dangers from the attacks by these sciences are also pointed out in this book. But modern

Apologetics by more comprehensive methods does not reject the well-attested means of defense. All the historical foundations and approved principles must stand. The arguments for the plenary Inspiration of the Bible will be stronger by overcoming negative criticism and by using improved scientific means. The old arguments by fulfilled prophecy are stronger than ever as a result of excavations and monumental evidence. Even if modern criticism had been able to prove its theories in regard to Daniel and other books, a futile attempt, we must consider that the prophecies in regard to the first Advent of Christ have been fulfilled. And even if Higher Criticism had proved its data concerning Daniel, there are other prophecies in Daniel which were fulfilled, as e. g. about the Roman empire, etc. Christ testified to the truth of Daniel. Consider also how the prophecies concerning the Jews and Israel have been fulfilled and are being fulfilled. Christ's prophecies in regard to Jerusalem and other events were fulfilled, and others will be. The prophecies of Paul, Peter and John are in process of fulfilment.

By the closer touch with the nations in the old East the Christian doctrines stand forth as superior, and Christ becomes more and more the Light of the whole world. Jesus Christ, who liveth and was dead, and is alive forevermore, is King of kings and the great Master. Christianity is the religion not only of the Cross and atonement, but also of redemption. The reality of Christianity evidences itself as the redemptive power of the world. And Christian Experience proves the truth of the claim of Christianity. Non-Christians will find the truth by experiment in experience.

By the books on Apologetics and collateral reading mentioned in Bibliography, the student will be helped in specializing when preparing class-papers, and in Thesis-work. It was not an easy task to make a list of books, and the reader might find some changes or additions desirable, but we hope that the list, in the main, will be found satisfactory. The student at home, or the general reader, may find several

books in the list which will be of service in studying special topics.

By experience the author knows the hard task in reading proofs, and, heartily, he thanks the Rev. O. V. Holmgrain for able assistance in proofreading.

The author expresses the hope that this textbook will fill some need in the wide scope of apologetical service, both in the halls of instruction and in the practical work of defense of the truth in the Church.

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*“Now faith is assurance of things hoped for,
a conviction of things not seen.”*

APOLOGETICS

Introduction to Apologetics.

§1. DEFINITION OF APOLOGETICS.

Apologetics is the science of *ἀπολογεῖσθαι*, which implies a science or discipline which investigates the way or manner of defense. The science of Apologetics, therefore, stands related to Apology as a theory to practice, just as Homiletics to a sermon, or Liturgics to worship. But there is this difference, that empirically we never see a science of Apologetics which might not pass over into Apology. Apologetics never restricts itself to the theory, but results in scientific defense itself.

Christian Apologetics has for its object the defense of Christianity. An Apology is a particular defense of the Christian faith, especially with reference to a definite attack.

Apologetics may accordingly be defined in the following way: Christian Apologetics is the scientific defense of Christianity, the science of Apology, embodying the principles of vindication both in a negative and positive way. All Apologetics is Apology, but not all Apology is Apologetics. Apologetics must be distinguished from Polemics. The attacks of Apologetics concern the general assault against Christian truth as such, but Polemics, the science of Christian warfare, contends against all tendencies which apprehend in a wrong way the connections of the eternal truths with the

facts of Christianity. Polemics is a science which teaches the methods of attack against disfigurement of Christianity and wrong conceptions in regard to Christian doctrine.

There is a double problem in Apologetics, because the attacks may be against the eternal truth itself, or against its temporal phase in its historical character.

§2. HISTORY OF APOLOGETICS.

The history of Apologetics may be divided into the following periods:

1. The Ancient Period (100—754).
 - a. The Ante-Nicene Period (100—325).
 - b. The Post-Nicene Period (325—754).
2. The Catholic Scholastic Period (754—1517).
3. The Protestant Scholastic Period (1517—1800).
4. The Modern Period (1800—).

In order to bring before us the Apologetical activity during these periods we will present a few outlines, or sketches, of the kind and manner of work performed by the apologists.

1. THE ANCIENT PERIOD.

a. *The Ante-Nicene Period.*

During the period of original missionary Christian activity, the period of formation and the times of tribulation, the defense of Christianity is carried on both against Jews and Gentiles. It was the time when the Church had to learn the great lessons of victory as an *Ecclesia Militans*, and that the road was like the Master's, a *via dolorosa*.

The apostles themselves began the Apologetic activity and their immediate disciples continued it. This is evident both in the New Testament writings and in those of the Apostolic Fathers.

The epistle to Diognet forms the connecting link between the Apostolic and Apologetic Fathers. The writer of this epistle belongs to the great unknown, but he shed lustre on the Christian name, when it was assailed both by Jews and

Gentiles. The letter is a brief and masterly vindication of Christian life from actual experience, and contains 12 chapters. It was probably written during the reign of Marcus Aurelius. Diognetus was an inquiring heathen of high rank, and was probably the tutor of Marcus Aurelius.

In regard to the Apologetical activity of the Orient we would just mention the Athenian bishops Quadratus and Aristides, the philosopher. The Apology of Quadratus has been lost, but Eusebius refers to it. It was addressed to Hadrian. The Apology of Aristides was partly recovered in an Armenian translation and published in 1878. Both apologies were of great value as showing the true contents of the Christian religion over against prevailing misconceptions.

A far more prominent apologist is Justin the Martyr, who was a philosopher. He devoted his whole mature life to the defense of Christianity. He has written two apologies against the heathen, one containing 68 chapters, and the other 25. Justin also wrote a dialogue with the Jew Trypho. In the apologies he speaks as a philosopher to a philosopher, and in the dialogue as a believer in the O. T. with a son of Abraham. Justin transformed his Platonic reminiscences by the Johannean doctrine of the Logos. He looks upon Christianity as the highest reason. Compare the Johannean Logos with the Logos Spermatikos of Justin. He held that Christ was the Logos incarnate. He said that whatever is rational is Christian, and whatever is Christian is rational.

The defense of Christianity was continued by Tatian, Athenagoras and Theophilus of Antioch. The latter wrote a work of three books to Autolycus, an educated heathen. His object was to convince him of the falsehood of idolatry and the truth of Christianity. He proved the upright life of the Christians.

Worthy of special notice is the Alexandrian school of Theology. The most learned representatives were Clement and Origen. This Theology is a regenerated form of the religious philosophy of Philo and also a positive refutation

of the false Gnosis. The inspiring thought of Clement is that Christianity satisfies all the intellectual and moral aspirations of man. Origen must be counted as one of the foremost apologists. His refutation of Celsus' attack upon Christianity, in eight books, and written about 248, is one of the ripest productions of the whole ancient apologetical literature. Celsus with all his contempt for the new religion considered it important enough to be opposed by an extended work, "A True Discourse". His book is very offensive in its utterances concerning the mother of Christ. Concerning Christ he declares that He learned the magical arts in Egypt, and His disciples were deceivers. Celsus denies the supernatural and the whole idea of Revelation. According to his opinion, Christianity has no rational foundation, but has its support in the imaginary fear of future punishments. But Celsus refutes himself, and in his recognition of the historical facts of Christianity he furnishes strong weapons against modern infidelity, which holds that the historical books of Christianity are a later invention. Celsus says: "I know everything, we have had it all from your own books, and need no other testimony." He refers to the Gospels of Matthew, Luke and John and makes about 80 quotations from the Gospels. In the Occident we find no such scientific productiveness during this period as in the Orient. The Latin apologists are more practical and juridical in their matter and form. They plead for the legal right of Christianity to exist. The prominent apologists are Tertullian and Minucius Felix. The former's great work is called "Apologeticus." In this work he triumphantly repels the attacks of the heathen and pleads also for religious liberty. Minucius Felix wrote an Apology under the name of "Octavius." It is presented in the form of a dialogue between two good friends, and Minucius serves as umpire. The apologetical value of their work is considerable. It gives us an insight into the controversy between the old and new religion among the cultured classes. It is an eloquent defense of Monotheism and Christianity. Among other apologists during this

period may be mentioned Cyprian, Arnobius and Lactantius.

b. *The Post-Nicene Period.*

During this period the battlefield is different, as the Church is now recognized by the State. Polemics against heresies are now necessary, but the apologetical activity also continues.

Eusebius of Caesarea presented the usual arguments against the heathen religion in his "Evangelic Preparation" and his "Evangelic Demonstration." He laid great stress upon the prophecies as material proof for the Christian religion.

The last direct and systematic attack against Christianity proceeded from Julian. He repeated the arguments of Celsus and Porphyry. He calls the religion of "the Galilean" an impious invention. In his view Jesus, "the dead Jew," did nothing remarkable. The Synoptics and Paul did not call Him God. John only dared to do it and gained adherents by cunning artifice. Julian further points out what he claims to be contradictions in the Bible, and he puts the Bible far below the Hellenic literature. In examining the books of Julian, of which we find fragments in the Refutation of Julian by Cyril of Alexandria, it is evident that in many instances Julian proves the historical truths of Christianity. He admits that Jesus was born in the reign of Augustus, and bears testimony to the genuineness and authenticity of the four Gospels and the Acts of the Apostles. He concedes their early date and even argues for it. And he refers to Paul's Epistles to the Romans, the Corinthians and the Galatians. Julian, therefore, has undesignedly borne witness to many facts in the New Testament. In attempting to overthrow the Christian religion, he confirmed it.

Theodoret also wrote an apologetic and polemic work in twelve treatises. He compares the prophecies and miracles of the Bible with the heathen oracles and proves how inferior the latter are.

Among the Latin apologists the most worthy of mention are: Augustine, Orosius and Salvianus. They struck a different path from the Greeks, and answered the objection of the heathen that the overthrow of idolatry and the victory of Christianity were the causes of the decline of the Roman empire. Augustine answered the charge in his great work "On the City of God." This work is very powerful in its refutation of heathenism and its vindication of Christianity. It is a worthy close to the contest of the old Catholic church with paganism.

2. THE CATHOLIC SCHOLASTIC PERIOD.

The Apologetics during this period serves practical purposes less than reenforcement of the Christian consciousness. Nothing original was produced in the way of arguments against heathenism. But a new defense became necessary against Islam.

John of Damascus wrote controversial writings against the new religion, which are especially interesting on account of the author's nearness to the beginning of Islam. Other writers may be mentioned, as Peter of Clugny, Thomas of Aquinum, who wrote "De veritate fidei contra Gentiles," which was directed against Jews and Mohammedans. Marsilius Ficinus, who wrote a philosophical apology, Savonarola, who wrote "Triumphus crucis, seu de veritate religionis Christianæ," and Ludvig Vives, who endeavored to prove the reasonableness of Christianity. A sentence of Savonarola expresses the leading principle of the philosophical apologists, namely, "gratia præsупponit naturam."

3. THE PROTESTANT SCHOLASTIC PERIOD.

The Reformers did not busy themselves with Apologetics in the proper sense. Immediately after the Reformation we meet with Philippe de Mornay's "The Verity of the Christian religion." A much more important work was published by Hugo Grotius, namely, "De Veritate Religionis Christianæ." The most prominent work among the Catholics

was Pascal's "Pensées sur la religion." He pictured the misery of man apart from God, and the bliss of man with God. He based the defense of Christianity on the Christian life itself.

During the second half of the 17th century and the whole of the 18th century Deism was flourishing in different forms in Germany, England and France. The Wolffian philosophy prepared the way for Deism. Such English deists as Herbert of Cherbury and Hobbes were answered by many writers. Some of the Apologists yielded too much, often sacrificing the kernel to save the shell; others, however, assumed a decided polemical character and presented the historical evidence of Christianity. Lardner showed with great minuteness the trustworthiness of the New Testament. Butler's great work "The Analogy" and Paley's "View of the Evidences of Christianity" are standard works in Apologetics.

Voltaire and Rousseau were the leading representatives of French free thought. The contest against them and the Encyclopedists was carried on by such men as Bergier, Abbé Guéné, Chateaubriand et al., and Abbé Migne published a vast collection of apologies.

The corresponding movement in Germany to Deism was called Aufklärung. Its origin may be traced to the Cartesian philosophy and the Wolffian attempt of mathematical demonstration of truth. The best known authors of the "Illumination" are Lessing and Reimarus. The Wolfenbüttel Fragments exhibit the worst features of unbelief. Among the German apologists may be mentioned Lilienthal and Kleuker. Then came the strife between Rationalism and Supernaturalism, and Apology becomes Polemics. Under the influence of Storr a new apologetic method arose in the Tübingen school, which method became an attempt to make apology a science of faith. Müller was a representative of this tendency.

4. THE MODERN PERIOD.

The modern Pantheism, Materialism and Higher Biblical criticism have called forth a new apologetical activity. Among the many great authorities for the negative criticism of the modern period we mention Schenkel, Strauss, Renan and Baur. In the nineteenth century criticism the spirit of Spinoza revives. Modern critics are engaged in a study in which Spinoza was a pioneer. The attacks on Christianity have passed from denials of individual doctrines to an antagonism against the very foundations of the Bible. This is the climax and final attack. Some of the leading attacks during the nineteenth century may be classified under the terms "rationalistic" and "mythical." To the former class belongs e. g. Schenkel's "Sketch of the Character of Christ." Strauss and Renan are representatives of the latter class. Even if the "Leben Jesu" by Strauss and "Vie de Jesus" by Renan are nearly forgotten, these books deserve to be studied, because as history repeats itself, infidelity does likewise, and the old forms of unbelief arise again in a different dress. The Tübingen school led the van in the modern attempt to misrepresent primitive Christianity. Of all modern opponents of the old faith the great Baur was the greatest.

To understand the modern criticisms it is necessary to study Baur and perhaps also the Hegelian philosophy, because Baur's conception of history is pervaded by said philosophy. Apologetics must also take notice of the Higher Criticism in regard to the Old Testament. Astruc was perhaps the leading pioneer. He called emphatically attention to the usage of two names in Genesis, namely, Elohim and Jehovah and concluded that Moses used two documents which he called the Elohim and Jehovah documents. The Document hypothesis was followed by a more extreme disintegration which developed the Fragment hypothesis deducted from the former and held by Vater, Hartman et al. Then appeared the Supplement hypothesis, advocated by Bleek, De Wette et al. This theory holds that an original Elohim

document had been worked up by a Jehovist writer and through many supplements gathered from various sources. Hupfeld presented the Modified document theory. According to his scheme there were three documents which were put together by a redactor. The next leading phase of the critical movement resulted in the divisive criticism in regard to the laws. The same lever which was used by Darwin in Natural History was utilized in the Biblical field, i. e., the doctrine of development. The new scheme was therefore called the Development hypothesis. Accordingly the simplest forms of legislation are to be considered the most primitive. It is not necessary to present the views concerning the Book of Covenant, the Deuteronomic Code and the Priest Code. According to the theory, long periods must have elapsed and great changes must have taken place in the religious condition of the people to account for the different forms of their institutions. Wellhausen advocated most skillfully the Development theory in his book "The History of Israel."

When we consider the denial of the orthodox belief in regard to the authorship of the Pentateuch and the meaning of all the schemes, the attacks on Daniel, etc., and the bearing of these schemes on the doctrine of plenary inspiration, it is evident that Higher Criticism more or less serves the interest of unbelief. And yet we must admit that among settled believers it has not undermined the old faith, and the Bible will not in the long run suffer from the analysis. Many of the critics have been sincere, and more knowledge has been added to the understanding of the Bible. Still we all realize that destructive criticism undermines the very foundations, and we must, therefore, also recognize that the modern attacks on the Bible are the combination of all previous warfare and the most dangerous assault on the Christian religion. It is, therefore, natural that modern Apologetics and Apology pay special attention to the defense of the Bible.

The modern apologetical works are so many that we only

mention a few writers whose books are most accessible to the general student. Among such works are the following: Ebrard's "Apologetics," Luthardt's "Lectures," "Modern Doubt and Christian Belief" by Christlieb, "System of Christian Certainty" by Frank, "The Evidence of Christian Experience" by Stearns, "Apologetics" by Bruce, "Anti-Theistic Theories" by Flint, "Final Causes" by Janet, and among books against the modern views of the Bible having apologetic value: "Moses and His Recent Critics," essays edited by Chambers; "The Higher Criticism of the Pentateuch" by Green; "Criticism Criticized" by Wace; "Daniel in the Critics' Den" by Sir Robert Anderson; Keil in his "Introduction to the Old Testament;" "Bible Criticism and the Average Man" by H. A. Johnston; "The Negative Criticism and the Old Testament" by T. E. Schmauk; Zahn, "Introduction to the New Testament." Other books will be mentioned in appendix on collateral reading.

§3. CAUSES OF INFIDELITY.

1. HISTORICAL CAUSES.

From the study of history it is evident that many weak-minded people in reading about heresies, free thought and anti-Christian views will be hypnotized into skepticism. Man is ruled by thought. A person who is not well founded in the truth will be overpowered by master minds. Students during their plastic age will imbibe heretical views from teachers and books. Thinking those thoughts all the time, the heretical ideas will become fixed ideas. When receptive people read the heresies related in the History of Dogmas and in the philosophical works, and no teacher corrects them, free thought finds a good soil. Many persons, nowadays, receive their education from novels and magazines of an anti-Christian character. They believe what is printed and never investigate, and when they hear that prominent men hold views of free thought they regard it sufficient evidence. When we consider the modern trend in literature, it is a

wonder that so many people remain faithful. This proves the great power of Christianity, the influence of the Church, and that the Bible remains the Book of books.

2. ECCLESIASTICAL CAUSES.

The falling away from the apostolic truth by many churches, the iron scholasticism and the darkness of the Middle Ages, the later dead orthodoxy and opposition to inquiry and culture, the many sects of modern times, the corruption among spiritual leaders and the preaching of man's word instead of God's word, constitute causes which have alienated many from the Christian church and changed them into skeptics and perhaps infidels. Heretical preachers make heretical hearers.

3. THE FALSE MODERN SCIENCE.

We say the false science, because science in its real sense is God-sent. A superficial study of the natural sciences has prompted many to worship nature instead of the God of nature. Many have been led astray by man's power over nature and have forgotten that God is *the light*, and without Him there would be no power over nature and no inventions. And the modern mental science of metaphysics has alienated persons who have lacked a solid religious training and been destitute in experience, and the repeated criticism of old views have upset many minds and made them indifferentists.

4. ETHICAL CAUSES.

The perversion of the will, man's selfishness and a wicked life dispose men to reject the Christian ideas. The atheistic views, skepticism and unbelief depend often upon the feeling of responsibility which they could not deny, if Christianity was true. The votary of pleasure and a sinful life feels relieved in his conscience by the thought that there is no judgment to come.

The ignorance of the real meaning of the Christian facts is also a cause of unbelief. Many deniers of the faith make

no deeper investigation, never study the Bible, and attack or belittle doctrines without knowledge of their contents. And some in reading the Scriptures find so many contradictions that they conclude that the Bible is simply human, but they never take interest enough to ascertain that the contradictions are only such on the surface. Many expect the Bible to be verbatim an exposition of modern development in science, and forget that the Bible is not a natural science, but a Book of Revelation, written in words suitable for all conditions and times. Besides, our time is a period of rush in business, and the spare moments are given to amusements and light reading. Even Christians neglect the perusal of the whole Bible and are contented with a fragmentary study of some verses, perhaps in a book of devotions.

5. SOCIAL CAUSES.

Many political systems are very favorable as a fertile soil for unbelief. Despotism on the one hand and communism on the other are feeders of infidelity. There is an undercurrent of unbelief in countries like Russia and France. And in several republics politics have become rotten to the core. The modern trusts and combinations, the power of money, the poverty among the masses, the friction between capital and labor, the helplessness of the ordinary citizen over against corruption among the ruling elements, cause an anti-Christian socialism, and unbelief becomes rampant, or at least very common.

These and many others are the causes, and it is important to understand them in all our attempts to effect a cure.

Apologetics has a mission in fostering apologists of a positive kind, even if Apologetics is powerless to heal the breach. And this science can be of help to persons beset by skeptic ideas and prevent their crystallization into settled unbelief. Pastors may learn how to use the science in private care of souls when conditions are suitable. The science and apologies may strengthen the weak in faith and broaden the views of the faithful. But the work for the conversion of souls is

one of the best apologetics. The Christian experience will convince all, whether scientists or uneducated. The evidence of such an experience becomes, therefore, a leading factor in Apologetics.

§4. DIVISIONS OF APOLOGETICS.

As Apologetics may be looked upon from different viewpoints and find a basis for development, not only in the general facts of Christianity to prove the truth of Christianity, but also in individual doctrines that are like corner-stones and foundations of a building, it seems that the following divisions best will cover the scope of treatment:

1. Theological Apologetics.
 2. Anthropological Apologetics.
 3. Soteriological Apologetics.
 4. Pneumatological Apologetics.
 5. Escatological Apologetics.
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I. Theological Apologetics.

§5. ANTECEDENT FUNDAMENTAL FACTS.

1. THEISM.

Theism implies that the universe owes its existence to an absolute Being, and postulates, therefore, that there is a personal God, that man is a personality and that the world is real.

The universality of religion is recognized.

Practically religion is coextensive with human life-history. Man is religiously constituted in his personality. If there be no God to know, religion is a delusion and its history a history of mental disease. Religion must have a true basis, and in order to be reasonable religion must rest on the knowledge of its object. But religion includes not only knowledge, because will and feeling are also factors. As man is religiously constituted in these three faculties, he is only satisfied in the bond of union with an absolute power, or God.

a. *Proofs for the existence of God.*

Even if the old theistic arguments have been minimized, they lead in the right direction. The Ontological proof is expressed in a pregnant form by Augustine (Trinity VII, IV) : "God is more truly thought than He is described, and exists more truly than He is thought." The old Anselmic argument cannot be entirely dispensed with. The human mind possesses an idea of an absolutely perfect being, which implies necessary and actual existence. That which we feel must be, is superior to what is contingent. Gaunilo's objection has little force, e. g. when he says that the idea of a

tree does not prove its actual existence. But this refers to contingency. On the other hand, if the idea implies a necessary thought, there must be real existence. Kant's objection implies also a spurious analogy. He remarks that "it is indeed necessary that a triangle have three angles if it exists, but there is nothing in the idea of a triangle that necessitates its existence." This example is not pertinent, because the idea of a triangle lacks the necessity of existence. It is sophistical to prove by a mental construction like a triangle, because there is no objective substance in a mathematical figure. The concept of a necessary being is not the same as the concept of an imaginary being or thing. There is more need of proving the existence of anything contingent than of a necessary being. Cartesius based his argument on the very idea of God, deriving actual being directly from the idea of absolute perfection of being, when Anselm argued from the idea of a most perfect being to the necessity and actuality of such an existence. Cartesius evolved a profound truth in showing the difference between primary and secondary being. He emphasizes that there must be a perfect and necessary being, even if there may not be an imperfect and contingent being. He also adds an a posteriori argument to the ontological, namely, the innate idea of God which must have been placed in us by God.

The only explanation of the necessary idea of an absolute God is His actual existence. What is necessary to thought has not only subjective, but objective validity. The forms of thought are the forms of things. If what is necessary in thought does not exist, then thought is of little value. The dictum of Cartesius is accepted by all, namely, "Cogito, ergo sum." No thinking being doubts his own existence. But the common experience is not only self-consciousness, but God-consciousness. We cannot rid our consciousness of the idea of God. As this experience is universal, which my own reason cannot make or unmake, it is grounded in a necessary thought of the actual existence of God. And this necessary thought, which is not our own creation, must be originated

from an absolute Reason, the Prius of thought and existence. When the idea is the necessary thought of all, this idea is related to an absolute Ego, the absolute self-consciousness which unifies and connects all thinking. This is the proof of the "Rational Realism." It is not simply an influence from a mere idea, because what is affirmed is not only our thought, but an absolute thought, and, therefore, also an absolute Thinker.

This absolute Thinker, or God, must be prior to all thought and the maker of original thought. Pfleiderer says: "The agreement, therefore, of the ideal laws of thought, which are not drawn from the outer world, and the real laws of being, which are not created by our thought, is a fact of experience of the most incontrovertible kind; the whole certainty of our knowledge rests on it." We all feel, more or less, a constant energizing in our mind which must be the operation of the Universal Mind, or God, co-thinking in us, and, therefore, we think both ourselves and God.

The same evidence we find in the argument drawn from conscience. The very word expresses the idea of "knowing with." Conscience is not only our own inner moral voice, but we are aware of co-thinking or the inner voice of God in combination with our fundamental moral ideas. This is done in the fundamental character of conscience which is the common experience. If it is not clear to all, or to a materialist, the reason is lack of introspection. Some people examine only the external things, and their inner vision of self-introspection becomes obtuse. If we look as closely into our own souls as some look in microscopes and telescopes, or as the chemist analyzes matter, the spiritual verities would become just as real as matter and even more real. Kant, who rejected the *a priori* arguments for the existence of God, did not doubt the existence of the moral world and accepted the evidence of the moral world as practical proof for the existence of God. Frank says: "The moral certainty is characterized in distinction from certainty of other kinds on the one hand by a firmness, which in the latter case has its

equal at most only as regards mathematical and logical certainty. A man may doubt the reality of objects which he sees with bodily eyes and hears with physical ears, and he still does not on that account doubt the reality of the moral world, of which he is conscious. This is the abiding truth of the Kantian philosophy, which in the moral domain sets limits to the *skepsis* regarding the objective realities." God, therefore, is a postulate of the Practical Reason. Conscience is so rooted in our being that no man can escape the experience of its dictates. It is the constant reminder of God.

In connection with the rational argument the Cosmological argument has a great importance, and even *per se*. It is stated in the Bible in words like Hebr. 3: 4: "Every house is builded by some man, but he who built all things is God."

That an effect supposes a cause, is an axiom. Even the oldest philosophy held that the motion in the universe implies a prime mover, who is God. If physics contends that all atoms and molecules have motions in circular fashion and move and combine according to the law of attraction and repulsion, then the atoms must be either self-moved or moved by a prime mover. But it has never been proved that they are self-moved, and it has never been proved that they are self-created or eternal. Our common sense tells us that the atoms must have been created and moved by an intelligent Being. This Being thought and realized His thoughts. But He was not like an architect who materializes his thoughts by using the existing material.

The supreme Being possesses the power to create. If we cannot explain this power, our inability does not prove the impossibility of such a power. It would be harder to prove self-creation and self-motion. We doubt if any scientist believes in self-creation, even if he speculates in such a direction. Creation is as self-evident as "*Cogito, ergo sum.*" And if the common sense is correct in holding the universal conception of cause and effect, the cause is prior to the effect. Hume denies the idea of effects, asserting that it is only a consequent. The objection of Hume, however, is founded

upon sensation merely, but human reason sees not only the sequence, but also the manner of the sequence. We must also remember that in mere succession, the antecedents and consequent may change places, but in causation, the cause and the effect cannot be reversed. And it is also self-evident that everything which we must believe had an origin, must have had a cause. No one can deny such a principle of causality. If, therefore, the universe had an origin, then there must have been a cause. The best science holds that the universe had an origin. The cause of the origin must be an uncaused cause and, therefore, a self-existing cause. And as the universe contains not only matter but mind, the cause must be an intelligent Mind, or God, who without physical nature could by His word produce a universe of mind and matter. In Hebr. 11: 3 we read: "What is seen hath not been made out of things which do appear." The original cause could not contain matter as a cause, because matter is changeable. Although the human mind cannot grasp the divine and understand creation of matter, it is rational to think that God is a spirit, or, more correctly explained, *spirit is God* (πνεῦμα ὁ θεός). When we think of God as a cause in apprehending the universe as an effect we have a direct experience in our own consciousness of volition. When our mind wills, it knows itself as a cause. Therefore, we are able to know God as a cause. And because we have a direct experience of our own intellectual operations we can think of God as the supreme intelligence. Our own reason verifies not only the existence of the world, but also that the world is constituted by a reason similar to our own, although a supreme reason.

Our knowledge of God in nature is obtained as naturally as our knowledge of our fellow-men. We have no immediate knowledge of our fellow-beings any more than of God. As we know God by His acts we know men by their acts. In reality no human being has seen another except a picture of the body in the optical camera. We must know men by their character through our intelligence, because character cannot

be heard with the ears, or looked upon with the eyes, or touched upon with hands. But by our intelligence we detect a spirit like our own, and the process by which we rise from the works of man to the originating mind is not more simple or natural than that by which we ascend from nature to the God of nature. But the trouble is that the common mind demands a manifestation of God in the same manner as the sight of a man. A little reflection should teach us that the revelation of God in nature is as evident and tangible as the appearance of a man in bodily manifestation. When God reveals Himself in manifold ways all around us by His works in nature, it is a manifestation even more real than simply to behold the body of a man. It is just as Paul states in Rom. 1: 20: "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity." We can see God in nature, hear His voice and feel His touch in the natural laws. It is unreasonable to expect an appearance of the Triune God as an ordinary man. But a Christian, holding the truth of incarnation, knows that the second hypostasis in the Godhead has also a human form. The question of Philip is interesting in this connection: "Lord, show us the Father, and it sufficeth us." Then Jesus answered: "Have I been so long time with you, and dost thou not know me, Philip? He that hath seen me hath seen the Father." The Father was seen in the character and works of Christ. Such a seeing implies far more than a bodily manifestation. And it is on the same principle we really know our fellow-men.

The last argument which claims our attention is the Teleological. When the previous is based on *causa efficiens*, this argument is evolved from *causa finalis*. The scholastics introduced the term. In Aristotle we find the following reference to it: "Another sort of cause is the end, that is to say, that on account of which the action is done; for example, in this sense, health is the cause of walking exercise. Why does such a one take exercise? We say it is in order

to have good health; and in speaking thus, we mean to name the cause." Aristotle also said: "Nature makes nothing in vain." All admit that there are certain fundamental principles implanted in the human mind a priori which are so evident that thought would be impossible without them. To these belong the principles of causality, substance, space, and time. We all recognize that there is no phenomenon without a cause, no mode without a substance, every body in space and also every event in time. Is there also a principle of final cause? Men of science object to final causes. The reason is that finality has been looked upon as an a priori principle like causality. But it seems that there could be no objection, if finality is determined as a law of nature, obtained by observation and induction. Bossuet presents the following formula: "All that shows order, proportions well chosen, and means fit to produce certain effects, shows also an express and, consequently, a formed design, a regulated intelligence, and a perfect art." All sciences prove that there is a law of finality in nature. The grand achievement of science is that it has demonstrated that there is order in nature. Theism maintains that this order universally implies mind and is an evidence of an intelligent cause. Astronomy discloses to us proportions so wonderful that the book of nature is like a living arithmetic and geometry. Biology reveals the fine adjustment of part to part and of part to the whole that is so overpowering, that the common reason cannot explain it except by an intelligent cause, and the higher reason of the learned has failed to convince to the contrary. And the science of chemistry instructs us as to the composition of the universe and proves an order of the strictest kind. The vast variety of visible substances are reducible to a certain number of constituent elements. The chemical combinations demand a correctly numbered ratio. Who made them thus? They could not have constituted themselves. Such a thing would be harder to prove than a final cause. All the sciences, correctly understood, prove the same fact.

There must be an intelligent cause and creator. It is self-evident that the creating mind cannot be a finite mind. Some object that the argument does not prove a creator, but only an artificer. If that could be proved, the architect of the world could not be a finite mind. It seems to be unreasonable to believe in an architect of the world and not in a creator. But in any case it would imply that the world, its order and adaptation do not originate mechanically, but has a cause which is not of the world, but independent, intelligent and supreme. But the acceptance of the theory of a world-former would also imply the theory of eternal matter. And yet the holders of the theory of a world-former admit that matter could less explain its existence and design than the belief in a first cause of supreme intelligence. If they accept the theory of an intelligent cause, why should there be two causes! The existence of an intelligent mind as a world-former seems to imply that he could just as well be the creator. The law of finality becomes then more clear.

Kant treated this argument with great respect and does not deny its cogency, but limits its application. The objections of Kant are mainly two. His first objection implies that the form of the world is contingent and not the matter. The second objection is that the argument, based upon experience, infers only a proportionate cause. It may lead to the idea of a world-architect who is very wise. Janet proves that the objections of Kant cannot subsist together. If only the form is contingent and the matter itself is necessary, then the cause that gives the form must be necessary and self-existent. Janet says: "How, in short, can it be admitted that a non-necessary cause would have the power to act on a necessary matter, and to give it orders? If matter has not the principle of order and harmony in itself, how should that principle be found in an external and contingent cause?" The originating cause must, therefore, be a cause by itself and an absolute cause. And this absolute in existence must be absolute in essence and attributes. He must possess a perfect wisdom which is shown in the realities of the ideas implied in *causa finalis*.

In recent times the doctrine of evolution has been used as an argument against design in nature. It implies an attempt to prove that what looks like ends in nature are simply results. The Darwinians claim that from a few simple living forms, or even from a single cell, the entire vegetable and animal kingdoms have arisen, independently of any ordaining mind, by certain laws, as heredity, variability, overproduction, natural selection, and of sexual selection. But without entering upon an explanation of these laws, the impression made does not invalidate the doctrine of teleology. If the laws may be partly accepted, they may show the way in which design is realized. In any case no valid proof has been furnished against a designing mind. This is the opinion of men who have investigated the facts. Without proof to the contrary we feel that all natural laws show thought in the world. Every mark of purpose, everything which shows order, plan, beauty, and rationality, prove that there must be a supreme mind who is the Author and Preserver. In our own creative world thought is antecedent to production. We plan and execute. And we cannot escape the inference that the world in its purpose, order, and finality is the product of a higher mind. There must be clear proofs to invalidate a law in the world at large which is a law of common experience in the relations of thought and result in the realm of the human mind.

b. *Theism claims that the world is real.*

To the ordinary mind it is self-evident that the world is real, just as every one knows that he himself is real. But there are philosophers who have held the opinion that the world is only a phenomenon. We may mention the theological idealist Berkeley, who maintained that there is no substance proper except Spirit, the divine Spirit and finite spirits. He holds that there is no intermediate cause of properties, no substance in which they inhere, and as spirit is the only substance, there is, therefore, no essential non-ego relative to a personal ego, but only other egos. In all

finite cognition there are only two factors: the supreme mind and the mind affected by it. Phenomena are only operations of mind upon mind. He does not deny the reality of the phenomena, but these are not explained by the existence of a material substance, but by the direct influence of the divine cause. When the ordinary philosophy says that God works through substance intermediately, Berkeley's philosophy says that the divine mind works through phenomena immediately without substance. But the Christian theistic idealist must hold that God works through objective substances in which attributes actually inhere. Even if we do not know the thing in itself, but only phenomena as they reveal themselves to our senses and faculties, we could not experience the objective substance in such a concrete manner as we do, if the world was not real. We could not reach a mediate knowledge of the phenomena by the cognition of consciousness, if there was no reality behind the phenomena. Even if our belief that the causes of sensation have an objective substantiality is not an absolutely proved intellectual conviction, it is ethical and rests upon the veracity of God. Our common sense is also a gift of God. When we believe in a personal God, we also believe that our common sense cannot be mistaken in the conviction that there is a real objective world. The question is not, if God could give us the impressions without the existence of matter. But there is no proof that He has done it. On the contrary, all the proofs are verifications of the actual existence of a real world.

c. *The creation of the world.*

The first external work of God is creation. Only God has the power to create. If we believe in a personal God, we are bound to accept the doctrine of creation. The universe could not be co-eternal with the one self-existent God. The eternity of His being is an axiom which we cannot explain, and still it is self-evident that God must be eternal, because even the idea "nothing" could not exist, if no one ever existed. It is inconceivable that God had a beginning as we can-

not explain what would have been before Him. We cannot think of eternity as a line with a beginning, but as a circle without a beginning and without an end. God in His triune circle-existence had no experience of a beginning in Himself. His only use of the beginning was in creation and its consequences. In His own self-existence time had no significance. Time has only a meaning to the self-conscious and self-determining creatures. The glorious irrational creation had, and has, no idea of the meaning of creation. An eternal irrational universe with constant changes is unthinkable with the idea of a personal, immutable and eternal God and compels us to adopt the doctrine of creation. It is true that we cannot understand the relation between God's eternity and the beginning in creation, but there was a beginning, when He created. Before creation He lived in His timeless eternity, and there is no time to Himself but in the relation between Him and the creation.

God in His ever-existence before time was blessed and independent. He had no need of creation, but as He was love in His nature, it was perfectly proper and natural for Him, when He called into being rational creatures to form a universe suitable for rational beings. It was not necessary for Him to create rational beings, but in His wonderful love He desired that others should exist, who experienced personal characteristics. It would not have been any satisfaction to Him, if there had been creatures without self-consciousness and self-determination. If God had not had personal beings in view, He would not have created a universe, as He Himself was blessed independently of anything external to Him. Some of the mystic-theosophists said that God found pleasure in creating globes and throwing them like balls, but such ideas only belittle God. Creation stands forth wonderful, when we think of the climax in man, who was created in the image of God. When we look upon angels and men, creation receives its full meaning. And the meaning becomes more wonderful, when we consider the ages of preparation for the coming of man.

The study of the philosophical systems and the modern sciences compels us to investigate, whether there is a contradiction or not between science and the Biblical doctrine. True science cannot contradict the Bible. There may be seeming, but no real contradictions. The Bible story of creation narrates only the outlines of the origin of the world. Nothing is mentioned in regard to details, there is no description of the unmeasured past and no attempt to argue, but it is taken for granted that there is a God, and that He created heaven and earth.

The Bible does not explain the length and contents of the ages covered by the short statements in verses 1 and 2. There are different opinions as to what is included in the words "heaven and earth". It is held that "earth" is not only the planet earth, but the whole material system in universum, both solar and stellar. Later the expression "earth" is used in different senses. Compare the 10th verse. Heaven in the beginning denotes the heavenly abode of angels and the visible throne of God. Augustine held that in the age prior to the six days God created *ex nihilo* the angelic world, or the heaven, and chaotic matter, or the earth. Then in six so called days He formed chaos into a cosmical system, solar, stellar and planetary. During the six days, or periods, the planet earth was developed as stated before the creation of Adam, who was created with Eve also on the sixth day. Then began the seventh day or the rest of God as far as creation was concerned.

The most well-known attacks against the Bible center in the narrative of creation in Genesis. Many of the young students are led astray by teachers who never studied the Bible in a scientific way, not to say that they never read the Scriptures, and their little reading was very superficial. They also forget that the Bible was not written as a textbook in Astronomy and Geology, but written to suit the conditions of all men. Our common sense teaches us that it would have been absurd, if the Bible had anticipated the different modern sciences. And yet we know that the Bible has antic-

ipated true science. The final outcome will be a harmonious solution of all the Biblical difficulties and problems. No scientist will ever be able to give us such brief outlines of creation as the Bible has given us.

But no one conversant with natural science can, or will, deny that the Bible records the general order of creation as accepted by scientific men. When we read about chaos and raging waters we should not forget how Peter supports Moses in 2 Peter 3: 5: "For this they wilfully forget, that there were heavens from of old, and an earth compacted out of water and amidst water by the word of God." And in regard to the days in Genesis we may compare 2 Peter 3: 8: "But forget not this one thing, beloved, that one day is with the Lord as one thousand years, and a thousand years as one day." We may be assured that Peter knew the meaning of the Hebrew word "yom" which had several meanings. The word "yom" or day means daylight as over against darkness in Gen. 1: 5, and also daylight and darkness together. In Gen. 2: 4 day means the six days together. The day of salvation is called a day, but we all know how long the day of salvation has lasted. The question is not whether God was able to create the world in six days or not, because God is almighty. Some have held the opinion that all the geological changes occurred in the long ages from the beginning before what is called the first day. But this is not supported by the best science. Although it is a mere guess, we may mention that some have held that the first earth was inhabited by one of the high order of spirits, by Lucifer and his followers, whose fall and punishment resulted in chaos and darkness. But such a view would not throw any light on the geological questions. Some have argued that God, dwelling in light, unapproachable, did not originally cause a chaos in darkness, but a better understanding of chaos may throw light on the mode of creation. It seems as if the created light never existed before the first day, consequently after the long age before the so called first day. In the age after the beginning, before the creation of light, the Spirit of God

was brooding (according to the Hebrew) on the waters. Then the implanting took place which explains the later expression 'after their kind,' referring to the relation between the two acts, but man was created directly, and therefore there is no reference to any previous act.

It is hardly necessary to discuss further the length of the days of creation, because the general opinion among members of the Church seems to be that the days signify periods. One very conclusive argument for the length of the days is furnished by the seventh day, which still continues. The analogy, however, is not the length of the days, but it is this that God created the world in six of His days and then rested on the seventh, and offered man in Eden to enter on his rest of the eternal Sabbath. Man fell and lost God's Sabbath. The weekly Sabbath reminds man of his loss and also shows the way of restoration by the Saviour. Compare also Hebr. 4: 1—11. But the rest of God does not mean inactivity, which is not necessary to explain.

The cosmical light may have been in existence from the beginning, but as far as our world was concerned the creation of light belongs to the first day. By the revelation of God Moses knew that the light appeared before the sun. The modern deeper knowledge of the relation of light and the sun has proved the correct presentation of the Bible. Now there is no difficulty to understand that the vegetable kingdom was created on the third day, and that there was a growth without a visible sun. The long-existing sun appeared on the fourth day. Formerly Moses was ridiculed, but now the modern geologist corroborates the Bible. According to the scientist there was a long age when the primeval oceans were tepid water, and the atmosphere was gloaming, moist and germinating. The radiation of heat continued, the atmosphere became less vaporous, until the surrounding of the planet looked like the hollow arch of the sky. Although the atmosphere, the sky with its clouds, was completed on the second day, the further expanse and clearing had reached the sun, planets and the stellar world on the

fourth day. The luminaries were made, not created, or appointed to their work on the fourth day. They were now completed and the mutual relations and regular motions of the heavenly bodies were now perfected. The luminaries were also to be for signs and seasons, and for days and years. We all understand, how man with civilization has depended on the astronomical clock of the universe. Without the marks of time human culture must have been different from what it has become.

But the Bible is not written to suit science at a certain time, and, therefore, the Bible cannot contain a discussion on the Ptolemaic and Copernican systems of astronomy. The Biblical writers would have been fallible and uninspired if they had held or represented the physic of the day as absolute, as they stated that the Gospel was absolutely correct for all time. The authors employed the geocentric physics in the same way as Kepler and Newton or any one who speaks of sunrise and sunset. But we cannot deny that the Bible is in some instances committed to a certain view. The instances are very plain when God reveals facts in creation that would otherwise never have been known. We find several such disclosures in Genesis. The Biblical statements can stand the test of science, and, therefore, no one should be disturbed by scientific claims.

As to the fifth and sixth creation-days true science agrees with Genesis as before. The order is the same. With the fifth day we enter on that domain of earth's history which has been very fully touched upon by geology. The Bible has not suffered by the comparisons. It is self-evident that the Bible only mentions the leading facts. Both in the Biblical and scientific records the creation of the first animals and the mammalia forms a very distinct period. Some authorities hold that probably the close of the fifth day corresponds with that of the Mesozoic or secondary period. The sixth day corresponds with the Tertiary era of the geologists.

It is worthy of special notice, that man was created on the same day as the mammalia. If the creation-narrative had

been a fiction, the author would very likely have assigned man a separate day. But Moses was a man of truth, who told the facts as shown to him. Modern geology has vindicated Moses by its statements concerning the intimate connection of the human with the tertiary period. Geology and the Biblical Genesis agree in placing the creation of man at the close of the period. Man was the climax of creation.

When we review the history of creation and the scientific investigations, we realize how little we know, but we should not stumble in our faith on some rock of doubt, because the human mind cannot grasp the depth of the Absolute. We enjoy life and light, but there is no scientist who can explain these gifts. There have been many ideas in regard to the mode of creation, but there is no solution except God would reveal it. Many attempts have been made to explain creation *ex nihilo*; the expression is not verbally correct, but this is the underlying idea. The analogies hold partly good. If one thought is connected with and dependent on another, yet one thought is not made out of another thought and a volition is not made out of another volition. But though the reason originates thoughts from nothing and the will volitions, the thoughts and volitions are not substances. There the analogy is lacking. No human being can materialize his mind pictures without external means. But having the means at hand, mighty things are accomplished. Thought is the creative force behind every action, and, therefore, nothing has ever been that was not first created by thought. Some one has said that architecture is the thought of man congealed in stone and wood. The Brooklyn bridge and great cathedrals were first in the mind of the architects. When God has given the means, the human understanding may become a creator in a secondary sense. The human inventions, depending upon God's illumination, prove the richness of nature as endowed by the Creator. In these times we have all kinds of instruments as the telephone, the different graphophones, the radium, the wireless telegraph, which upset old theories. Knowledge has increased invisible

means, but only God can explain what they are. Think of the various lights and of the invisible light photographing even through metallic plates! Now we hear much of electron and how its matter can increase in an electron without being itself enlarged. But who is able to explain what electricity is?

But soon the scientists may have reached other results than now expressed by words like electrons and the different lights, and we are at a loss to know what comes next. Knowledge may be increased, but it is not necessary to solve all problems of creation in order to become a believer. The brain of man is too small to contain the wisdom of the Almighty. Our earth is a small globe in the great universe. What are we but atoms on a grain of sand! But man is from another viewpoint great, and God has spoken to man. The word of God has revealed some of the great facts of creation. What would we know in regard to certainties in creation without the word of God!

It is very interesting to read the beginning of Genesis and then read the beginning of the Gospel of St. John. Some philosophers have called God the universal and absolute thought. St. John speaks of the expression of God as the Word, just as thoughts are expressed in words. John says not only that the Word was with God, but he adds: "The Word was God." According to St. John the Word was the Son of God, but was of the same essence as the Father and the Spirit, and He was God as the essence is one. Although the Triune is the Creator in a certain sense, and the Father is called the Creator of heaven and earth, John says: "All things were made through Him." Without explaining the doctrine of the Trinity according to Dogmatics, we only desire to show the revelation of God in creation, how He realized or materialized His thoughts which began at the moment described as "in the beginning." When God in the beginning created heaven and earth, it seems that there must have been some light in heaven, because it is only said of what is called earth: "And the earth was waste and void,

and darkness was upon the face of the deep." God Himself is light and does not depend upon any created light. But created beings like angels must have some kind of light in their heavenly home or glorious state, and the created light on the first day may not have been the same kind as the celestial. The light of the first day is also different from the light of the suns, moons and starry worlds. Then we must consider the significance of air and other means in visibility. The rays of the sun are sun-rays just the same, but to be interpreted there must be a medium and the sense of vision. In the heavenly world God has other means to interpret light and also in starry worlds lacking our mediums.

If we consider the different modes of light, it is easier to understand the creation of light by the intensive thought of the almighty God. The activity of God's thought has the power to make the intensive light-thought material. What the scientists call ether must have been created at the same time. It is also wonderful to study what is known as electrons, kathode rays, X-rays and other radiations to illustrate the attenuated thinness of light. We are apt to look upon the material as more real than the spiritual, but God and the spiritual world must be more real than temporal conditions and the material world. The Creator must be more real than the created. The light, in which God dwells, is more wonderful than the created light. When we know the thought-power of man in producing, why should we doubt the almighty thought-power of God in creating light and the consequences? It is easier to believe in creation by the power of an absolute person, who must be almighty, than to understand the existence of an eternal world which would exclude creation. If we study light and the starry worlds shedding light, it will assist us in understanding the necessity of creation and, therefore, of a Creator. We find a system and an order which could not exist if there was not a universal mind or a personal God, not to speak of all other proofs. Think of the vastness of the universe, and yet there is no limit to space! But there is a limit to the universe.

Scientists hold that the universe is round. If it is round, it must have a limit, because if it filled all space, it would have no shape, as infinity has no shape. We must consider how many starry worlds are so far away that their light will require millions and millions of years to reach us. And if the universe is eternal, then all light has reached us, and no new creations can be expected.

Our own solar universe is immense, but what shall we say about other distances? If we could travel about 189,000 miles a second, we would reach the solar system of Alpha Centauri in four years. But this is only the beginning of the distances in space, and on account of distances, the constellations look entirely different if we could get there. But we find all over an evident Rulership.

If we should study as much as we could only about light, we would not be able to say what light is. There is no other answer but the Biblical, that God Himself is the light, not only in spiritual life, but the origin of light in every sense. We have already referred to St. John in his testimony: "There was the true light, even the light which lighteth every man coming into the world. He was in the world, and the world was made by Him." If He made the world, He also made the light, the light spiritually, intellectually and physically. When we speak of the *logos* as the light of the world, it is not only religious illumination, because we depend upon the divine light in all our relations, just as we live in Him, and move, and have our being. God is called the Father of lights (James 1:17).

All fairminded investigators must admit that the Biblical narrative has not been disproved, and all cultured people should reject the old shelf-worn objections, especially when we consider how true science supports views which are outlined in the Bible.

d. *Classification of Theism.*

1) Intuitive Theism. — By this is meant that religious belief comes by intuition or an immediate apprehension of a

thing in itself or a simple outlooking of the mind beyond phenomena. In looking at phenomena, man has a power of vision, which discloses realities behind the things which appear. Behind finites is seen the Infinite, behind the powers of nature a will, behind goodness perfection and God is directly felt.

2) Demonstrative Theism. — This method proceeds from data, by means of certain principles, to conclusions, using the a posteriori method, moving from the events to the basis upon which they depend. It is the principle of efficient and final causes, corresponding to the Cosmological and Teleological proofs for the existence of God.

3) Transcendental Theism. — The kernel of this theory is that necessary thought is constructive of intelligent experience, and that the idea which it presents is real. The three leading ideas are the soul which perceives, the world perceived, and God as the union of subject and object. The idea of God is necessary to explain self and the world. Without the thought of God experience becomes a chaos.

The Intuitionist sees God directly, the Cosmologist works upward from the finite world, and the Transcendentalist sets God as necessary to explain the world as He is supreme in correlation with all that depends upon Him. Transcendentalism follows the plan of the ontological method of procedure by supplying the a priori basis.

4) Ethical Theism. — This mode lays the stress upon the sense of reality in regard to the obligation to do right. This implies the voice of God in conscience.

5) Social Theism. — According to this scheme of explanation the subject of religion is mankind collectively. It corresponds, therefore, to the argument *e consensu gentium* or the historical proof for the existence of God.

6) Personal Theism. — This scheme does not base belief upon any single faculty of the soul or reason, feeling or will, but upon the whole living personality. It is an evolution of the idea of God, or to the idea of God by the sum total of experience.

7) Mystical Theism. — This method bases religious belief upon a special capacity of our nature. Analysis of religious faith is rejected, because divine things belong to a nature of their own. Our spiritual nature reaches beyond what is sensuous, depending upon the affinity of our soul and God.

e. *Anti-theistic Theories.*

1) Atheism. — Atheism is the rejection of belief in God. It teaches either that there is no God, or that it is impossible for man to know that there is a God. But we should observe that it is very doubtful that any man is really certain that there is no God. Still many lay claim to such a position.

Further, atheists only refute the arguments for the being or existence of God, but they have never proved this non-existence. It is not easy to prove a negative. Atheism does not satisfy the intellect, the heart and the question of morality. Atheism is a destructive principle and undermines the happiness and blessedness of man.

2) Materialism. — In our day there is no anti-theism as formidable as materialism. Besides the historic development of materialism from the time of Democritus one of the chief reasons for its prevalence has been the brilliant progress of the biological sciences. The doctrine of evolution has also contributed in a large degree to the spreading of the materialistic theories.

Materialism claims to satisfy the legitimate demands of the reason for unity. It is true that reason, in quest for an ultimate explanation of things, demands unity. But is Materialism Monism, or is matter one? No, Materialism is Multitudinism. Even if matter is reducible to a single constituent, it would only prove matter to be of one kind. A pure homogeneous physical element is an aggregate of parts. Besides, force is always combined with matter. Some materialists, therefore, represent matter and force as coordinate. But what becomes then of the unity? It becomes a duality. If we want unity, we must seek it in the immaterial cause,—the Absolute Mind.

The materialist claims further that there is a matter which precedes every form of mind, but he has not proved it. According to the materialist, matter is independent of thought. But the matter by which he pretends to explain intelligence presupposes intelligence.

Materialism affirms that matter is eternal, but does not prove it. If matter is not eternal, it is originated.

Materialism does not explain the order, laws and harmony in nature. It is unreasonable to think that atoms, jostling together at random and uncorrelated by intelligence with an end in view, should produce these things.

Materialism cannot explain life. So far there is not the least proof to warrant the belief that life has originated from mere matter. "Omne vivum ex vivo" is a natural law which has no exceptions.

Further, materialism cannot verify that molecular changes will produce sensation, perception, memory, etc.

Our moral consciousness disproves the materialistic doctrines.

Materialism does not provide for our spiritual aspirations.

3) Pantheism. — Pantheism is a system which requires all finite things as modifications of one eternal and infinite substance. This substance it calls God. Pantheism excludes freedom and implies determinism.

Pantheism is superior to Atheism because the latter gives no answer to our religious cravings.

Pantheism has a superiority to every system which leads men to think of Creation as independent of a Creator, but it does not supply the satisfactory explanation which we receive in Theism.

Pantheism also ministers somewhat to devout emotion, by centering all in one Absolute Substance, but does not give the satisfaction which Theism presents. In denying the personality of God, Pantheism refuses to the religious affections an appropriate object.

Pantheism is not only an inadequate religion but strives

to set aside the very postulates of morality. And there is nothing in Pantheism which Theism does not contain in the true sense.

4) Positivism. — According to this system, we know nothing except physical phenomena. The senses are the sources of all thinking. Both efficient and final causes are denied.

Materialism supposes matter to be more than a phenomenon. It supposes it to be a substance and a cause. If we only know phenomena we cannot affirm that the mental can be resolved into the physical. And we cannot reduce all phenomena to material phenomena, because we have an immediate knowledge of thinking, feeling, and willing. There is no testimony so strong as the direct immediate testimony of consciousness. Mental states may have physical conditions and antecedents, but cannot be resolved into physical.

The Positivist says that we cannot see causes. Our senses only reveal antecedents and consequences, but not causes and effects. But this is only superficial reasoning and cannot be proved.

In reality Positivism excludes religion, and the religion which some Positivists present is only the "Synthetic idealization of our existence." The Positivist worships humanity, but not in the ordinary sense. It is not the human nature nor the human race, but it is an organism of which individuals and generations are parts, and yet multitudes of people are excluded and some animals are included. It proves what a poor substitute Positivism is for Christianity. And what does the obscure phrase, the "Synthetic idealization of our existence," mean? According to Mr. Mill it is a conviction claiming authority over the whole of human life and to which everything is subordinate. And there must be a sentiment powerful enough to sway human nature. A person has, therefore, religion, if he has an idea, controlling all his sentiments, which prescribes to him a rule of life. But religion is not a synthesis in the sense of Comte and Mill, and idealization does only create poetical ideals according

to such a scheme. It would be like the religion of Lange, the author of the "History of Materialism," a poetic religion according to which the spirit of man can only find peace by creating a home for itself in the ideal world.

5) Secularism. — The term was first used in 1852 by Holyoake. His most interesting work is "The Trial of Theism."

Among the principles of Secularism may be mentioned: That precedence should be given to the duties of this life, because this life is a certainty and for the future life there is only testimony, conjecture and probability. The message of Secularism is: "Think much about this world and less of God." But only Atheists and hardened men will accept such a doctrine. It is irrational because this life is very uncertain.

Another principle is the following: Science is the providence of man, and that absolute spiritual dependency may involve material destruction. Only science and the laws of nature should direct man's life. Prayer is useless and is never answered. Such an exclusive position refutes itself.

A third principle is that morality and not religion is necessary. But such morality is very defective if there is a God. And where will the power of morality be found, the impelling motive, if there is no religion? Religion leaves all secular motives to morality intact, while it adds spiritual motives of vast efficacy. Utilitarianism is, of course, in itself neither Atheistic or un-Christian, but if there be a God and future life, Utilitarianism cannot afford to omit them from its calculations.

2. PHILOSOPHICAL FACTS AS FUNDAMENTAL.

a. *Philosophy of Religion.*

The Philosophy of Religion starts with man as a voyager between life and death and finds him in all of his relations more or less religiously bent. If Anthropology depicts man in his savage state or in his most cultured condition, the religious trait always appears in some kind of worship. The

study of religion and religions proves that man recognizes the supernatural. The investigation of all the philosophical problems of religion substantiates the universal fact of religion. And one of the proofs of its necessity is the spontaneity of its existence. It comes into being of itself, without any man willing it, or any man making it, and it continues irrespective of all opposition. A comparison of all the religions proves plainly that Christianity is the best and final religion, containing in a better form all that is good in all the other religions.

b. *Philosophy of History.*

Philosophy of Religion implies that there is a Philosophy of History. Without spirit there would be no History. What would nature be without a mind interpreting? Man is at once the interpreter and the interpretation of nature. We think here of man, not as an individual, but as a race. And, therefore, mind here refers to the mind of the generic man. Therefore, there must be a history of the development of mind. The science of nature without the science of History is an incomplete fragment.

The experience of the individual has a counterpart in the life of the race. The human individual is no atom, without a name and without a history. He begins to be before he is born, then he is born into a family, and in a certain sense he is the sum of his ancestors. Man must be conceived in all his families, races, states and times, as even more a unity than the nature which unfolded him.

We find the idea of unity and order in History. As far as man is concerned, it is not only a unity of origin but of source, the cognate relation of all to the one Creator, who is the Father of all.

The order of nature is a rigid uniformity, but the order of History is veiled in an infinite variety. The factors of order in History must be stated in the terms of the mind and not matter. Man is the vehicle of order. And man influences man. Moral forces are both cumulative and

regulative. The visible environment of man is two-fold: nature and moral society, but the invisible environment is the Divine Spirit. God is not only in nature but in History.

The course of human society has been to create an order higher than the natural. By what power can this be done? History and modern research have proved that this cannot be accomplished except by Religion. And History bears witness that the Christian Religion is the supreme factor.

c. *Philosophy of Christianity.*

If the wisdom of Christianity is compared with Philosophy in general, it will be very evident that Christianity as a system of truth is higher than any scheme of Philosophy, and that no wisdom of the world is comparable with the wisdom of the Christian religion. The same problems are discussed more or less in Philosophy and Christian Theology, and even a superficial comparison proves to any reasonable man the superiority of the Christian solution of the problems of life. Christianity is the absolute religion and God's final word to man.

3. APOCALYPTICAL FACTS.

By the supernatural is meant what is above and before nature, the absolute and infinite, what is above causes and effects in nature and what is the first cause of all.

The real and necessary being of the supernatural is proved by the necessity of religion, by the necessity of the idea of the supernatural and by the universal testimony. There can be no religion without the underlying sense of the reality of the superhuman and supersensible. If this is taken away, then all religion vanishes. The history of the world becomes a vain show without moral end, if the supernatural is eliminated.

And in regard to the thought of the supernatural, it is evident that all minds believe in the reality of the Absolute Being. Otherwise the alternative is Nihilism in respect

to being, Nescience in respect to knowledge, and Pessimism in respect to the future.

The reality of the supernatural element is confirmed by the history of thought. This statement is true even in respect to the most modern schools of speculation.

If there be a God and supernatural world, it is reasonable that it must be manifested. The proofs for the existence of God are many. And if God exists, it would be irrational to say that He cannot reveal Himself. The supernatural is the source of the natural, and the natural is in a certain sense the manifestation of the supernatural.

But a special revelation of God was necessary. And there are ample testimonies both of a personal and written revelation. The Christian religion has divine authority. It does not merely exist in history and it is not merely handed down by credible witnesses, but is recorded in inspired books, the Holy Scriptures. The personal Word of God, the Logos, was incarnated and became the center of the old and new revelation. Therefore, it is important to prove the divine authority of the Scriptures, especially in our day when the principal attack against Christianity concerns the Biblical canon and inspiration. If the Bible is the Word of God, then the facts of Theological Apologetics are proved and all the consequences in the division.

§6. THE CANONICAL BOOKS OF THE BIBLE AS FUNDAMENTAL.

1. THE GENUINENESS AND CREDIBILITY OF THE BOOKS GENERALLY CONSIDERED.

a. *The determination as to the Canon.*

What books can be proved to have been received by the Jews and Christians as canonical? The testimony of Christ and the apostles is the strongest proof. This covers the Old Testament canon. Further proofs are the following:

There are exceptionable witnesses, who possessed both the means of knowing and were willing to communicate the

truth, and there was not the least reason why they should have forged the books of the Old Testament.

The true knowledge of the origin of these books could not be easily corrupted or lost, because there was a special tribe among the Jews set apart to watch over the preservation of these documents.

The Septuagint, the Greek version, which dates back nearly 300 years before the Christian era, is also a strong proof for the genuineness of the Old Testament.

Great weight has also the testimony of Philo and Josephus, especially the latter, who distinctly testifies to the genuineness of the books of the Old Testament.

The evidence arising from language, style, manner of writing and the circumstantiality of the narrations is a decisive and incontestible argument for their genuineness.

All the New Testament books which have Apostolical authority are canonical. The evidence is very strong as to all the main portions, and satisfactory in regard to the antilegomena. And even if we can not decide who is the author of the Epistle to the Hebrews, the contents prove beyond doubt the Apostolic authority.

Great care was used by the early Church in sifting evidence and receiving documents.

If the books of the New Testament had been forged, the Jews would have detected it. And the inhabitants of Palestine would not have received the Gospels, if they had not had sufficient evidence that Jesus Christ had really appeared among them and performed the miracles ascribed to Him. The churches to whom Paul wrote would not have received the Epistles of Paul as genuine, if he had not preached among them.

The books of the New Testament are quoted by many writers and by adversaries of the Christian religion, who may be traced back in succession from the present to the Apostolic age. All the early testimonies prove the genuineness of the books. From the fourth century we have six lists of the canon, corresponding exactly with the number of books in our canon.

The internal testimony from the character of the writers, their language, style and narration also prove the genuineness of the books.

b. *The uncorrupted preservation of the books.*

There is no proof or any vestige of proof to show that the books have been materially altered. Before Christ no man or number of men could have done it without being exposed. After Christ the Old Testament could not be mutilated, because both Jews and Christians held the Scriptures in high esteem. And the Jews and Christians were a mutual guard upon each other. The agreement of all the manuscripts of the Old Testament is a clear proof of their uncorrupted preservation.

Neither could the New Testament books be materially mutilated, altered or corrupted. They could not be corrupted before the death of the authors, and before the death of the authors the books were distributed all over and copies rapidly made. The Christian people in different parts of the Roman empire would not have consented to any corruption, and if any mutilation had been attempted there should be some trace of it in history.

No alterations could be made soon after the death of the authors, because the Churches had the original manuscript, and if any attempt had been made, the Jews and heathen would have exposed it in their attack upon Christianity.

The uncorrupted preservation is also proved from the main and nearly complete agreement of the manuscripts, because the different readings can be satisfactorily explained and do not touch upon the material contents.

The testimony of the versions of the first three centuries also proves the integrity of the books.

c. *The credibility of the books.*

The writers of the books had a perfect knowledge of the subjects related, their moral character was never impeached by their opponents, and they were never proved to be falsifiers.

The Apostles could not be deceived in the facts which they recorded, and they were competent witnesses of good understanding and character. The Scriptures prove that they were not enthusiasts or fanatics. But an analysis of their character proves their integrity and sincerity. They appealed themselves to notorious proofs and suffered everything for the truth of their narrations.

2. GENERAL REMARKS ON THE INSPIRATION OF THE SCRIPTURES.

As the writers of the Bible profess to have their doctrine from God, it could not be the invention of men. It could not have been the contrivance of wicked men, because then they would have made the Bible favorable to themselves.

Neither could the Bible be an invention of good men, because the supposition would involve them in a guilt inconsistent with their character. If the authors had claimed to be good men and told a falsehood in regard to the origin of their doctrines, they would have been the grossest imposters in the world.

Neither could the authors be madmen, because the contents of the Bible testify to the greatest wisdom, and the authors were many, living at different times, and could not all be monomaniacs on such topics and present such harmonious doctrines.

The character of the authors proves, therefore, the inspiration of the books.

Among the arguments for the inspiration of the Scriptures is the evidence of the fulfilment of prophecy a very strong one. Another argument of great weight is the import of the Biblical doctrines and their effect upon man.

The commonly accepted proofs for the inspiration of the Bible are very reasonable, convincing and incontestable.

The commonly accepted internal evidences are very convincing, such as the following: The sublime doctrines, the moral precepts, the harmony existing between every part, the effects of the Word of God in promoting the happiness

and blessedness of man and the peculiar advantages possessed by the Christian revelation.

Many objections have been made by infidels, but they may be satisfactorily answered, and even if there should be objections that are not met in such a way as to satisfy everybody, there is no just cause to reject the Scriptures, because Biblical problems are solved continually by investigation, research and correct application of hermeneutical principles.

One objection, which is very common, refers to the seeming contradiction in the Bible, but many contradictions have been harmonized, and by modern research satisfactory explanations are constantly found. If not all contradictions will be solved in our time, it is reasonable to expect that further light in the future will harmonize all such passages, because lately many so-called contradictory passages have become clear that could not be explained a hundred years ago.

§7. THE BIBLE AND MODERN CRITICISM.

The orthodox Christian Church holds that the canonical books of the Bible in their original version were inspired by the Holy Spirit. The Bible is, therefore, the Word of God. The generally accepted theory of inspiration is the so-called dynamic theory which differs from the scholastic mechanical in giving due prominence to the human factor. But the dynamic theory does not prohibit the acceptance of verbal inspiration of the original text. The dynamic theory, by holding the concurrence of the divine and human factors, explains best the orthodox view of plenary inspiration. It lies within the province of Dogmatics to explain the theory. But Christian Apologetics and Apology must defend the divine character of the Bible and the genuineness of the canonical books.

As it is fundamental to Christianity that the Bible contains both revealed and inspired matter, the inquiry as to

the facts is legitimate, and the defense of the Christian standpoint becomes necessary when the accepted faith of the Christian is assailed. And although the faith does not depend upon the defense, it is reasonable that such a defense is made.

The animus of the destructive critics is self-evident, but there are also higher critics of a conservative type. Even well grounded Christians, therefore, take an interest in the subject of criticism. The Christian experience safeguards a true Christian, but there is no special revelation in regard to critical questions.

What true light modern criticism may throw upon the structure of the Bible, the future will reveal. But it is plain to all Christians that, at present, modern criticism moves in a labyrinth of hypotheses, and that there is very little agreement among the critics.

1. THE MODERN CRITICISM AND INSPIRATION.

The destructive critics reject the plenary inspiration, just as they deny divine revelation in the proper sense. Other critics accept the theory of a partial inspiration. The more conservative of this school even admit the necessity of verbal inspiration of the recognized inspired parts. But most critics look upon the Bible as a collection of religious literature.

The apologetic activity against the higher critics implies, therefore, the use of the ordinary proofs for the possibility, necessity and reality of a divine revelation. But the unbelieving critics will not listen to these arguments as long as their will is set against God. The reason for unbelief is moral. Otherwise they would be willing to test the truth of divine revelation in the school of experience and test the facts by experiments. But during this modern clamor of criticism we should always remember that there are thousands of learned scholars who accept the arguments for a divine revelation. The great body of the Christian Church recognizes the historicity of the divine revelation in Christ and the Bible.

And it is reasonable to assume that, if a divine written revelation is a fact, such a revelation must be safeguarded by God Himself in such a manner as inspiration implies. It is improbable that God would reveal doctrines concerning salvation and do nothing to secure an accurate statement of the same. Such doctrines as the Trinity, incarnation, vicarious atonement, justification by faith and their antecedents and consequences could never originate in the human mind by themselves and could not have been stated in human words except by a divine influence.

And if inspiration is accepted in part only, it would be an arduous task to demonstrate what parts and words are inspired. It is harder to maintain the theory of partial inspiration than the theory of plenary inspiration. If inspiration is limited, we would need a special revelation to point out the inspired passages. No one would trust the weak mind of man to make the selection. Then we would be in the same trouble as in regard to the many theories of the higher critics. The plenary inspiration is therefore a necessity, if we shall possess an unerring guidance to eternal life. It is reasonable to believe that God has given man a sure guidance to attain eternal life. And there is no book in the world which answers the religious questions of man as the Bible.

If we are studying the Bible to attain eternal life, the conviction will grow naturally in the direction that we must hold the theory of plenary inspiration. We will find that the leading doctrines as to their contents depend upon the meaning of the words used. By necessity we then realize that there must have been a divine concurrence with the human mind in selecting the proper words. And it would be psychologically impossible that the ideas could be inspired without words or form. There is no idea without form. We must, therefore, explain the process as a concurrence of the divine and human spirit in the very act of creating the thoughts. There was no dictation in the inspiration, but the revealed facts would imply a direct intuition. But even

in a case when there would be a mode analogous to dictation, the production of the revelation in the writing would require the concurrence of inspiration. The Bible contains revealed facts and inspired matter, but both were produced in the written form by the act of inspiration. And we should always keep in mind the bearing of the human factor which explains the individuality and style of the writing. By the influence of the Holy Spirit each writer presented such historical matter as was necessary for the connection of facts and to serve the special object of each book. And when inspired writers related the same events, we should expect that there would be different viewpoints. Not all of them would describe every detail. But by comparative study we may harmonize matters, and many seeming contradictions will disappear. The Biblical books constitute a unity, and the Bible, therefore, is self-rectifying. The evangelists, e. g., were not aware of any real discrepancy in relating only parts of an event, and there was no attempt to harmonize by a verbal conformity. This also proves their truthfulness and freedom from deceit, because deceivers would have been careful to evade all seeming contradictions. If critics would treat Biblical literature as reasonably as other literature, there would be no radical criticism. The destructive higher criticism proves its own character and that the animus is not exclusively scientific.

2. MODERN CRITICISM IN RELATION TO THE HISTORICITY OF THE BOOKS AND RELATED QUESTIONS.

In the foregoing subdivision we called attention to higher criticism and inspiration, because the real cause of radical higher criticism is disbelief in supernaturalism and divine inspiration. If there was no rejection of revelation and plenary inspiration, there would be no destructive criticism, but only the legitimate, which is treated in Biblical Introduction and Isagogics. The Church has never opposed textual criticism and the legitimate inquiry into the questions of canonicity, genuineness and credibility of the books. But

the radical criticism treats the Bible in such a manner as no other literature has ever been treated. If all past history and classical literature should be handled in the same manner, there would be far less certainty as to authenticity and accepted facts in our general knowledge than in the Biblical field.

From the point of view of the apologist it is evident that no result can be accepted except on absolute proof. If we accept the testimony of history, it seems that the verification of the early witnesses is more reliable than the hypotheses of modern critics. This fact is more convincing, if the critics are deists, rationalists and pantheists, because then they are not impartial. The earlier witnesses, living at the time of the composition era or near that time, had better facilities to investigate. The primitive church was better qualified to investigate than the modern church. There were more of documentary evidence and personal testimony in the first period than in the 19th century. An Alexandrian scholar of the early times had more data in regard to the Platonic dialogues than any philologist of the present time. From an historical point of view the testimony of the early Church, therefore, is more reliable than the subjective opinions of critics in our century in regard to the Bible. The authorship of the Biblical books must be settled chiefly by historical testimony. And this testimony confirms the conservative views.

1) Some considerations in regard to the Old Testament.

Are J and E two different documents or the same? The only reason for the distinction is the difference of usage in the names Jehovah and Elohim. There is no absolute proof that E ever existed as a continuous independent document. The broken, intermittent character excites doubts even in Wellhausen. The fact is that no absolute rule in regard to the use of the names can be laid down. Elohim is sometimes found in J passages. In Gen. III the name of Jehovah is not put in the mouth of the serpent, but instead Elohim. In the narrative of Hagar's flight (J), the words are: "Thou,

Elohim, seest me." Compare also the wrestling at Peniel, Gen. XXXII (J), where Elohim occurs in vv. 28, 29. In Gen. XXVIII: 17—22 (E) Jacob says: "Then shall Jehovah be my God." To show the uncertainty of the criteria we may mention that Dr. Driver says that in Gen. XII: 10—20 the form Jehovah is uniformly used, but it is only employed once (v. 17). And it is employed only once in the Elohist narrative Gen. XX: 18. The critics solve their difficulty by their invented "redactor," but why should he interpolate in his E document a name out of harmony with his context?

There are also examples of the use of Jehovah by E. Compare Gen. XXII: 1—14, where Jehovah occurs in verses 11 and 14. Also in Gen. XXVIII: 17—22, where Jacob says: "Then Jehovah shall be my God." It should also be noted that isolated Elohist sections occur, as in Ex. XIII: 17—19. This is an argument against those who contend that in the case of E the distinction of divine names ceases with the revelation in Ex. III. It is not a distinction between E and J that one only knows of one name. Both describe nearly in the same terms the commission to Moses. Comp. Ex. III: 15 and 16. And while E records the words: "I am that I am" (v. 14), it is not E, but P, who in Ex. VI: 3 declares: "I appeared unto Abraham, unto Isaac, and unto Jacob, as El-Shaddai, but by my name Jehovah I was not known to them." It is, therefore, evident that the supposed E regarded the revelation to Moses in the same light as the supposed J. The words of the supposed P do not prove that the name of Jehovah was not known before, but that God, who earlier had especially proved Himself to be El-Shaddai, would now stand forth, in the deliverance of Israel, as Jehovah, the ever abiding One. There may have been some reason why the author used different names, but it does not prove different authorship.

The two passages Gen. XXII: 1—19 (the sacrifice of Isaac) and Gen. XXVIII: 10—22 (Jacob at Bethel) prove the impossibility of the partition-hypothesis. Each is a single story which needs both parts (ascribed to E and J)

to make it complete. The unity is destroyed by partition. In Gen. XXII: 1—14 is attributed to E, 15—18 to J, verse 19 is given to E, but then there is no completeness. The divisions also fail in Gen. XXVIII. It would be a kind of patchwork which is incredible. Many more examples could be given, but any one interested can study monographs on the subject.

In regard to Deuteronomy the critics have no convincing proofs that the book was written at the time of Josiah. On the very face of it this book bears the impress of Mosaic authorship and unity. The traces of editorial redaction in regard to the death of Moses, and perhaps in a few other places, do not invalidate the unity of the book in thought and style. The finding of the "book of the law" of Moses in the eighteenth year of Josiah does not prove, what the critics claim, that the book was composed shortly before and placed in the sanctuary with a fraudulent purpose. The narrative gives to every honest reader the impression that an old lost book was found, and that this book was the "book of the law" of Moses. The parties concerned would not have been deceived. And the book claims to be Mosaic. And if we examine the internal testimony of the book, the evidence is strong for the Mosaic authorship, e. g. its absence of reference to the division of the kingdom and the archaic character of many of the laws. And whatever may be said about editorial annotations, there is no absolute proof for the supposition that the book is a free reproduction or elaboration of addresses left by Moses.

In regard to the so-called Priestly Code the higher criticism has failed in its attempts. According to the Graf-Wellhausen position this Code should be exilian or post-exilian, at least in the main parts. But there is not a particle of real evidence of exilian authorship. If we turn to the reading of the law by Ezra in Neh. VIII we find that the narrative bears upon its face every mark of reliability. At the reading every one accepted it as "the law of Moses." Even the very strongly disaffected party and the faction

opposed to Ezra and Nehemiah believed it to be the law of Moses, and they never raise a question as to the genuineness of the Code. And as over against the critical view we should notice that both Priests and Levites were present. According to the critics there was no distinction of Priests and Levites before Ezekiel. The Levites originated by the degradation of the idolatrous priests of the high places, as sketched by Ezekiel in chapter XLIV. This is so important to Wellhausen that he calls the question of the Levites "the Achilles heel of the Priestly Code." The degradation of priests does not prove that the order of Levites originated then.

In regard to the unity of the Pentateuch and the questions involved, there may be found in our day many monographs that amply prove the conservative view. The unity of the Pentateuch and its main Mosaic authorship is impregnable against the assaults of the destructive higher criticism.

The archeological discoveries of our day substantiate the facts of the Bible. It is a wonderful providence of God that, at a time when so much is done to discredit the Old Testament, so marvelous discoveries are made by excavations, reading of old inscriptions and finding of monuments which all corroborate Moses and the prophets. Now it is impossible to argue that the art of writing was not known in those early times, because the archeological discoveries prove the existence of an extraordinary civilization in the Tigris-Euphrates valley, and in Egypt, long before the emigration of Abraham. And in the Hammurabi age, which is that of Abraham, we move in the midst of cities and libraries. Babylonia had by this time its dynasties of kings. Sargon I, whose date is given about 3800 B. C., was the founder of a great library at Accad. And the historicity of the Sargon of Isa. XX has been proved. His existence had been discredited, but excavations in the year 1843 revealed his immense palace. He was the father of Sennacherib. The truth of the Bible in regard to this king was proved. But to go back to Genesis, we find that modern discoveries substan-

tiate the account in Gen. XIV. It is now accepted that Hammurabi of the inscriptions is Amraphel of Gen. XIV. The expedition of Chedorlaomer is verified. And in regard to Egypt the monuments describe just such conditions as prevailed during the time of Abraham and Joseph, and the mummies of the Pharaohs themselves have been found. In the list we find Thotmes III, Rameses I, Seti I, Rameses II and Meneptah, who by some is supposed to be the Pharaoh of the Exodus. But whether it be Meneptah, Rameses II or Thotmes III, we have in possession the actual mummy of the Pharaoh who oppressed the Israelites and from whose face Moses fled.

Another wonderful verification concerns the Hittites. In the books of Joshua and Kings we find references to a formidable Hittite empire. The critics claimed that this was unhistorical, as no ancient writer knew anything about such a power. But now no reasonable critic can deny that the Biblical statement has been confirmed. Both Egyptian and Assyrian inscriptions testify most clearly to the fact of the existence of such an empire, extending from Syria to the Euphrates. The kings of the eighteenth and nineteenth dynasties in Egypt conducted campaigns against them. Many more dates could be given, and we are certain that further excavations will prove the truth of the Biblical history.

Although many more observations in regard to the Old Testament could be made, we will conclude with some remarks in regard to Daniel, whose book has been attacked by the critics in a vehement manner. If it can be proved that Daniel is genuine, the critics lose their best proof against the divine inspiration of the Old Testament. More or less the critics unite in saying that the book was composed in the Maccabean age as a book of comfort to the persecuted during the period of Antiochus Epiphanes. But the progress of monumental evidence and other data confirm the conservative view. The proof of the early date and wide diffusion of a high Greek civilization and the intercourse of

the Greeks in remote times with other nations account for the Greek names of instruments of music in the narrative of Nebuchadnezzar. There were also Greeks in the army of Nebuchadnezzar, and Babylon was a great commercial city. Another objection made is the following: The want of harmony between the narrative of Nebuchadnezzar's incursion against Judah in Jeremiah and the statement of Daniel that the king came up against Jerusalem in the third year of Jehoiakim, and that Daniel was to study three years, while according to the narrative Daniel already in the second year in the reign of the king interpreted the dream, which could have occurred only after his completed education. But this criticism has no force, because Nebuchadnezzar had not ascended the throne at the siege. His father ruled and Nebuchadnezzar was coregent and commander of the army. Nebuchadnezzar became sole ruler about a year after the siege, and then the education of Daniel was completed in the second year of his reign. We must also consider in regard to the seeming disharmony between Jeremiah and Daniel that the Hebrew word for "came" also means "went." The word may mean Nebuchadnezzar came to Jerusalem or he marched to Jerusalem, according to the viewpoint of the writer, if he wrote in Jerusalem or Babylon. The solution is, therefore, that Nebuchadnezzar marched towards Jerusalem from Babylon in the third year of Jehoiakim and advanced upon Jerusalem the fourth year according to Jeremiah. Then there is no contradiction. Another critical objection is the mention of Belshazzar as king, because his name is not found in ancient historians. According to profane history the last king was Nabonidus. But modern research as a result of monumental inscriptions proves that Nabonidus had a son Belshazzar, who was coregent. At the siege of Babylon Nabonidus was in the field and Belshazzar ruled and held the city within. In the Babylonian account the city is said to be taken without fighting. But it must be noted that an interval elapsed between the first quiet entrance and its final fall. The first entrance occurred

in July and the complete capture four months later. Consequently the inner part, where Belshazzar held out, was safe a few months, until Cyrus and Gobryas in some unknown way became masters of it. In the night of the final victory Belshazzar was slain. In this there is complete agreement with the inscriptions. The critics also object on account of Darius the Mede. But according to the *Cyropædia* of Xenophon Darius the Mede is identical with Cyaxares II, father in law of Cyrus. Cyrus offered him a palace in Babylon and he received the kingdom from Cyrus, but ruled only a short time. It was a coregency when Cyrus was otherwise engaged. Others believe that Gobryas of the inscriptions is Darius the Mede. In either case there would be no contradiction. The objection, therefore, is not of such a character as to prove the critical view over against all the arguments in the proof for the genuineness of Daniel. All the contents of the book go to prove its genuineness and that it was written during the time stated. It is not necessary to present the arguments. Passing by the testimony of Josephus, which corroborates the genuineness of Daniel, it is evident that at the time of Christ, the book was accepted as authentic and genuine. And if we believe in Christ, there is no need of proofs, as He refers to Daniel, the prophet, and quotes from him. The testimony of Christ proves the conservative view of the Old Testament. In weighing the force of testimony, it is evident that the testimony of Christ must be accepted over against the changing speculations of the modern higher critics.

2) Some considerations in regard to the New Testament.

Although the canonicity and genuineness of the New Testament books are proved by the early testimonies from the first century to the time of Augustine, modern criticism has tried to construe a scheme of primitive Christianity which would, if true, undermine the foundation of the Christian religion. Among the attempts we will only mention one, as a detailed account does not belong to an outline of Apologetics. Without entering upon a synopsis of the mod-

ern criticism of the New Testament, we will only present the theory of Ferdinand Christian von Baur, who was professor of theology in Tübingen, because he was one of the greatest of scholars and perhaps stands head and shoulders above all modern opponents of the supernatural and miraculous. The chief importance of Baur and the Tübingen school lies in the critical investigation into the origin of the New Testament and the history of the apostolic and subsequent period. Baur, being Hegelian as a philosopher, believed that everything depends upon a natural necessary development, in which nothing can form an absolutely new beginning. Christianity must, therefore, follow the same law and be considered as a period in the growth of religion. According to Baur Christianity is the result of all pre-Christian conceptions. As the miraculous would break the chain of cause and effect, he endeavored to divest Christianity of its miraculous character. In this attempt he connected Christianity with the ideas in Judaism and Heathenism. And he also connects the age and Christianity. Universalism prevailed then, and the political universalism developed into the Christian. The Christian religion became absolute by its spiritual character which was partly developed by Greek idealism. And the Hellenic Judaism also became a factor in making Christianity Judaism spiritualized. Christ was the reformer of the Jewish religion. Because of His spiritualistic conception of the Messiahship the Jewish leaders rejected Him. But His death gained for Christianity its future world-wide victory. Baur does not explain the resurrection of Christ, but says that the belief in the resurrection by the disciples and their preaching of it started the Christian Church. According to Baur there were two parties, followers of Peter or Paul, which parties developed into Petrinism and Paulinism, the former representing a Jewish phase of Christianity and the other a Gentile. Efforts were made to mediate between these two. All the books of the New Testament originated in one of these parties. He also claims that the apostolic age had no decidedly expressed

conception of the divinity of Christ. For that reason he claims that books clearly developing the doctrine of the divinity of Christ were composed in the second century. He also supposed that the books must have a tendency either to uphold the party of Peter or Paul, and if not, to reconcile both. If a book is conciliatory to one of these parties, or rather both, it determines the time of origin. He considers that only five books of the New Testament are genuine and apostolic, namely: Paul's Epistles to the Romans, Corinthians and Galatians and the Revelation of St. John. And according to Baur the real founder of Christianity as a universal religion was Paul.

When Baur claims that his criticism was historical and without presuppositions, it was evidently an illusion, as he was tainted by the Hegelian view of God and the world. This view of his explains his antagonism to supernaturalism and miracles. The arguments against Hegelianism disprove also the critical views of Baur, and if Christianity was merely the result of Judaism, Baur does not explain how Judaism arose, and if the world at the time of Christ and Paul was prepared naturally for the universalism and spiritualism of Christianity, it is unnatural that the world should have persecuted the Christians. Baur does not explain in any satisfactory way why the disciples believed in Christ as divine and in His resurrection. Neither does he explain Paul's testimony to the Christian facts in the epistles which Baur recognizes as genuine. If Paul was the real founder of Christianity, Baur should have explained why Paul based all on Christ and His death and resurrection. The two parties he refers to were not as distinct as he avers, and in fact did not exist in such a way as to account for any origin of the New Testament books. And he rejects the Gospel of St. John, because it declares Jesus to be the Son of God. But the synoptics do the same. If St. John should have been written in the second century, as claimed, then his Gospel by an unknown author would be an inexplicable phenomenon as compared with the products of that .

period which was not a very productive classical era of literature. Negative critics have been compelled to place the Gospels in the apostolic age. The scheme of Baur and related critics have failed to overthrow the conservative belief in the canonicity, genuineness and supernatural elements of the New Testament books. The use of philosophical speculations in Biblical Criticism has not solved the problem, if there is any problem to solve.

But in the practical work of the ministry, it is rarely necessary to contend against views as held by men like Baur, Weizsäcker and Pfleiderer. The skeptics among the ordinary people are more troubled concerning so-called contradictions and seeming discrepancies in the New Testament. It is impossible to call attention to many of them but as examples we will mention a few.

Some doubting inquirers are troubled, because the quotations in the New Testament from the Old Testament are not always literally correct. But we must consider that the New Testament writers quoted both from the Greek version and the Hebrew text, depending upon the best reading which they would understand better than modern critics. And the quotations *ad sensum* do not prove that the writer was not inspired, because the same Holy Spirit guided in the quotation and in the original rendering. And in quotations it is not always necessary to quote *ad verbum*, if the correct sense is given. In quoting, the evangelists and apostles had different objects in view, but as they were moved by the Spirit, there could be no misconception as to the meaning, and when they quoted from Hebrew, it had to be translated into Greek. The Septuagint had evidently some marginal readings. Not knowing all the circumstances in different readings, why should any one be troubled, because quotations may not be *verbatim*. If we had the originals before us and the authors claimed a quotation *ad verbum*, then the question might be raised concerning incorrect verbal quotation. If the apostles had intended an absolute verbal quotation, they would have been careful to make it, because they could

see the variation better than critics in our days. But the authors themselves did certainly not observe any discrepancies. If they had been imposters, they would surely have taken care to foresee and prevent future criticisms. The freedom in quotation proves that the authors were honest men, and their comments on the original were equally the Word of God and give a better understanding than a more verbal quotation.

Others are troubled by seeming contradictions which arise from general statements, when one author speaks of an event and another more in detail, e. g. Matthew and Mark say that the robbers crucified with Christ mocked Him, and Luke that only one reviled Him. But such statements are allowable when we consider general and detailed descriptions. And the authors did not see any real discrepancy, because then they would have conformed their statements to harmony. The narration of Luke is only more explicit. When several authors relate the same event, they may not mention every detail. There is a similar case in regard to the superscription on the cross. But if we compare the different evangelists, we have the full statement. Mark does not contradict the rest, when he says that the inscription was "The King of the Jews," because those words were in the inscription and he does not affirm that these were the *ipsima verba*.

There are also seeming contradictions as to numbers. For instance, Stephen in Acts 7: 6 says 400 instead of 430. But he spoke in round numbers. And Luke, who was inspired, only related correctly what Stephen said and could not correct him, if he were to report the address truthfully. Another example we find in 1 Cor. 10: 8, where Paul tells us that the number of persons cut off in the plague was 23,000, but in Numbers 25: 9 Moses makes them 24,000, because in this number he includes the thousand who were also found guilty of idolatry and were slain by the sword. Some doubters also point out the difficulties as to chronology in the tables of genealogy. But we must remember

that the Hebrew words for father and son do not designate the immediate father and son in every case. In Gen. 46: 16—18 three generations are all called the sons of Silpa. The genealogical tables were given in some cases artificially to serve a certain purpose, just as we find in Matthew that he selects fourteen generations in different periods. But he did not intend that such statements should be a basis of chronology. The Bible was not written in order to make an exact chronology, but the genealogical tables may yet be of some use in calculation of times which are important in sacred history.

Among other objections we will also notice the Noachian deluge, as Christ refers to it and thereby recognizes its historicity. Nearly all nations have a record of such a flood. Whence did these records originate? Even if the whole earth was flooded, which was not necessary, it has been calculated mathematically that there is enough humidity in the atmosphere for such flooding. No one doubts science in regard to the glacial period. Whence did the water come to form the ice, covering even all mountains? If there be a God, nothing is impossible. There is no natural reason to doubt the reality of the deluge.

There are doubters who refer to Jonah being swallowed by a whale. But the original word in Hebrew and Greek does not necessarily mean a whale, but a huge fish. The miracle does not consist in the swallowing, but in the preservation of the prophet alive in the stomach of the sea-monster which may have been a huge shark. And we must remember that Christ refers to it, which He would not have done, if it had not occurred. It is not necessary to give more examples, but for further study of such problems we would refer the student to the latest English editions of Horne's "Introduction to the Critical Study and Knowledge of the Scriptures." The following books are also useful: Zahn, "An Introduction to the New Testament;" Dale, "The Living Christ and the Four Gospels;" Haley "Alleged Discrepancies of the Bible;" Tuck "Handbook of Biblical Difficul-

ties;" Torrey, "Difficulties in the Bible." But even if such books will not solve all individual difficulties, we must always remember that the constant reading of the Bible, in order to find the way of salvation, will cause the seeming contradictions to vanish.

3). Evidence in regard to the New Testament from some of the archeological sources or "finds."

One of the most important was the "Diatessaron," or Harmony of the Gospels, by Tatian. Formerly even the existence of this work was denied, but it has been fully established. In 1876 a work of Ephraem Syrus (who died in 373 A. D.) was found. He wrote a commentary on the Diatessaron. When Prof. Zahn issued a reconstruction of the Diatessaron, eminent scholars admitted that it was based on the four Gospels. In the Vatican was found an Arabic manuscript of the Diatessaron. A similar translation was found in Egypt and presented to the Vatican in 1886. English translations have been made. The Harmony of Tatian contains practically the essential points that are found in the Gospels. When Tatian wrote his Harmony, the four Gospels were accepted as a genuine canonical collection.

In 1892 the Sinai Syriac Palimpsest was found, and the recovered pages numbered 17 and contained nearly, or practically, the whole of the four Gospels, with the names of the evangelists. Many scholars hold that the Palimpsest is older than the Diatessaron. Many even think that Tatian based his Harmony on a similar copy of the Gospels. Prof. Harnack has said that it is extremely probable that this Syriac Sinaiticus is the most important witness for our Gospels.

The study of archeology has proved that before the close of the first century the principal parts of the New Testament were translated into the languages of lands where missionaries penetrated. Even the apocryphal literature throws light upon the spread of the Gospel. The Gospel of Peter is mentioned in the writings of Eusebius. The principal notice of Eusebius includes a letter by Serapion, bishop at Antioch, to the church at Rhossos in Cilicia. The Gospel

of Peter had been used in the services, but the bishop did not favor its reading at the divine service, because it was tinged with Docetic heresy, though "most of it belonged to the right teaching of the Saviour, but some things were additions." The Gospel of Peter was lost for centuries, but in the year 1886 a Frenchman found at Akmin in Upper Egypt a vellum manuscript in Greek containing the book of Enoch, the Gospel of Peter and the Apocalypse of Peter. The fragment of the Gospel is about 150 lines in length and describes the passion and resurrection of the Lord. The date of composition must have been in the second century. The four canonical Gospels are referred to in this Gospel.

Other discoveries have added to this class of evidence. We refer to writings called *Agrapha*, a name given to so-called sayings of Jesus not recorded in the Gospels. Several collections have been made. In 1897 a papyrus-page was discovered in Egypt containing eight sayings of Jesus, which manuscript is called "the Oxyrhynchus Logia" from the place, where it was found. There are selections from the Gospels and the epistle to the Romans. Scholars claim that these sayings have been written not later than 200 A. D. and copied from others before that time.

Other remarkable finds could be mentioned as strengthening the ordinary well-known manuscript versions, etc., but it is not necessary. We live in a time of archeological discoveries, and soon there may be others even more wonderful. No book in the world has so many testimonial supports as the Bible.

§8. IMMANENCE OF GOD.

The transcendental cannot be excluded from our view of the universe. God is transcendent, but He is also immanent. Without the supernatural the natural can neither begin nor continue to be. Nature is not rationally conceived, when the supernatural is excluded, but only when viewed as standing in and through the supernatural. Matter has no independent being, but spirit has on account of ability to know and

be known. The real presence of God must be stated in spiritual terms, because it belongs to the sphere of rational experience, not to the field of mechanical energies. God operates in the latter, but the former realizes His immanence. To God the greatest realities of the universe are the spirits He has created, just as a house is a house to a man, especially on account of the inhabitants in it, and for that reason he takes interest in the dwelling also. Consequently we may infer that God is not a spectator, but is very active in relation to His works. God's omnipresence is not incidental, but a permanent attitude of God. Where ever He is, He must be operative. The divine immanence in nature implies immanence in mind.

Among opposite theories we will mention:

1. DEISM.

Deism recognizes a God distinct from the world and lays the greatest emphasis upon the distinction and separation from the world.

The Deistic view of human nature is Pelagian. Deists took a tolerant view of man's shortcomings. They made sin a light thing. They had a pagan view of the future life, only looking upon a disembodied form of existence. The watchword of Deism was only the immortality of the soul and not the resurrection of the body.

The Deists considered that all evil is our own work. Pain and sickness only prove that the machine is out of order. Nature intends that we should never suffer.

The Deists' view of God is contrary to the conception of an absolute, almighty and benevolent Being. God could not be such a Being, if He had no interest in the continuance of the world, in its upholding and government. The Bible proves that He is most active, even in the smallest details.

Human freedom, in its relation to the Divine will, renders it necessary that God constantly is active in the course of human history. And the salvation of man necessitated a Divine interposition and special revelation.

The salvation of man concerns his whole personality and not only his soul. And even if man is the cause of many sufferings, still it is evident that these pains and troubles often are disciplinary and prove the moral government of God.

2. AGNOSTICISM.

This is an attitude in our time which does not express itself by propounding a special theory, but rather by declining to have one. It is the negation of real or possible knowledge concerning God and His relation to the world. God is an unknown quantity. It might be admitted that He is, but what He is no man knows.

The doctrine of Nescience is associated with the name of Herbert Spencer: He says that the power which the universe manifests to us is utterly inscrutable. The problem of the origin of the world is insoluble. We should be satisfied in the conviction "that it is alike our highest wisdom and duty to regard that through which all things exist as unknowable."

It is evident that Agnosticism is fatal to all Christian faith. And it is incredible that if God exists He should be so entirely unknowable, and that there should be no hints of truth concerning God in nature, history and the human spirit.

Even if it could be proved that the Darwinian theory has largely restricted the material available for the teleological argument, this argument cannot be entirely disproved. And if there is design in nature and history, God must be immanent and operative.

So far the Agnostics have not been able to disprove the Spiritualistic and Theistic basis of Christianity. The common Christian experience of an immanent God cannot be disproved. And this experience cannot be accounted for if God is entirely unknowable and if He does not manifest Himself by His operative immanence.

§9. MIRACULOUS FACTS.

The miraculous is one mode of the supernatural.

A miracle is a wonderful phenomenon, not explicable by known laws, designed to give attestation to divine revelation. Christianity claims that such attestations have occurred, and they are, therefore, subject to observation and testimony. In relation to nature, a miracle is in it, but not of it, and, therefore, originates in a special intervention. But not all signs may be partly explained by the divine concurrence in natural laws. There are both absolute and relative miracles.

1. OBJECTIONS TO MIRACLES.

1). Miracles are a violation of the laws of nature.

Answer: This implies a wrong view of the natural laws. The natural laws are God's ordinary mode of action, but, being creations of God, cannot bind God and interfere in His personal freedom to act independently and directly. If we believe in creation, there is no universal binding of cause and effect. The laws of nature cannot explain creation. Creation in its primary form is a direct work and a miracle. The origin of life is not a natural cause. Life did not always exist on earth. The objectors have never proved that the laws of nature alone are valid always and everywhere. And the miracles of God do not break any law of nature. Even man intensifies the forces of nature and produces effects which nature, left to itself, would never bring about.

2). Miracles are excluded by the uniformity of nature.

Answer: But the miracles do not upset the true uniformity, because *all* causes must be included. If it means that the same series of physical causes and phenomena continue invariably the same, it is refuted by human agency using physical sequences, amplifying them for different purposes. Providence and history refute the objection. And who knows all the causes and natural laws? Hume speaks of unalterable experience, but experience is indefinite. Many

experiences nowadays would have been impossible some time ago.

3). Miracles do not happen nowadays; therefore, they never happened at all.

Answer: In the first place, the same things do not always reoccur. The design of miracles proves why they do not occur always. But it cannot be proved that all miracles have ceased. Many things go to prove that they occur occasionally.

But this objection has perhaps captivated more men than any other objection. Many may argue as superficially as Renan: "One single miracle performed in Paris before competent judges would for ever settle so many doubts!" But we cannot expect that God would perform miracles in order to satisfy curiosity or unreasonable demands of unbelievers, because in that case miracles would have to be performed continually, by which continuity they would cease to appear as miracles and would be placed in the category of some natural law. If God had endowed some minister to perform a miracle before Renan, would he have been converted? We doubt it. And then every unbeliever would demand the same convincing proof. If Renan had believed and testified, would unbelievers have trusted his testimony, when he previously would not accept the testimony of the apostles? Probably not. And who would be accepted as competent judges? In our time of inventions, scientific wonders and new thought, most miracles, if not all, when performed, would be explained by the use of some natural power or by methods employed in the different schools of curing disease. And if some miracles could not be explained or imitated as by the sorcerers in the time of Moses, modern unbelievers would relegate such miracles to unsolved problems which science would sooner or later tackle. No, our time is not suitable for the miracles of old to be repeated, but the old Biblical miracles remain as testimonies to all fairminded searchers of truth. The miracles served their time, and their lesson is continuous.

And it cannot be absolutely denied that miracles of the old type still occur. We refer the student to the instances mentioned in Christlieb's "Modern Doubt and Christian Belief." A careful investigation will reveal many miraculous events. And the relative miracles occur daily in God's wonderful answers to the prayer of faith. We must also consider that the spiritual transformation in the new birth is a greater miracle than the ordinary. A regenerated person does not need any more convincing proof than his own experience. But we will treat this topic in another division.

2. ARGUMENTS FOR THE TRUTH OF MIRACLES.

1) Whatever miracles are wrought they are matters of fact and are capable of being proved by evidence. Miracles are historical facts, testified to by numerous witnesses, who had full opportunity of observing. These witnesses were honest, unimpeachable and good men. They gave full details and shaped their whole lives by the supernatural facts and doctrines.

2) The miracles were performed publicly and in the presence of foes and friends.

3) The miracles were many and performed during long periods and under varied conditions, and no deception was therefore possible.

Hume argued that a miracle is so contradictory to all human experience that it is more reasonable to believe any amount of testimony false than to believe a miracle to be true. But this argument of Hume is fallacious, because it makes our own personal experience the measure of all human experience. And it requires belief in a greater wonder than those in question. That multitudes of intelligent men should, against all their interest, unite in deliberate and persistent falsehood, under the circumstances narrated in the New Testament, involves a change in the sequences of nature far more than the recorded miracles.

If we will consider this fact, it is self-evident that the narrations of the miracles must be true. In case these narra-

tions had been falsifications, we might ask: Why were no miracles attributed to John the Baptist? Even the enemies of Jesus considered him a true prophet. But the evangelists as truthful men told no stories. John the Baptist performed no miracles, and, therefore, there is no record. If they had been deceivers, we may be sure that some one among them would have invented miracles in the work of John the Baptist.

Any one denying the truth of the miracles, denies revelation. But he cannot explain by natural causes all wonderful phenomena in nature and history. He cannot account for the religious history of Israel and the Christian Church. And such a person can never explain the origination of the grand utterances in the Bible. No other book contains such high ideas. The Bible is a miracle itself. And if we believe that the Bible is the word of God, there cannot be any doubt as to the possibility and credibility of miracles.

II. Anthropological Apologetics.

§10. THE CREATION OF MAN.

1. THE CLAIM OF THE BIBLE AND CHRISTIANITY.

According to the Bible Christianity claims that the narrative of the creation of man in Genesis is historically true, and that other books in the Bible corroborate the same view.

If the Bible account is not true, then we have no reliable history of the creation of man. It is evident that science is unable to present anything but a hypothesis. None but the Creator Himself could reveal the mode of creation. The angels have not revealed it, and we do not know if they saw it. And even if they saw it and would reveal it, scientific men among modernists would not believe it.

As Moses could not know it except from some traditional or direct revelation, we have no other basis but the account given in the Bible. All other accounts may be interesting from a comparative point of view, but cannot serve as a basis of belief. It is not necessary to know whether Moses saw the creation in a vision, or a direct revelation was given to him. Whatever the mode of information which God used, it was revelation. Scientists who reject revelations are only able to offer speculations, because it is self-evident that no scientist can ever hope to solve the origin of the world or the creation of man. Their speculations may appear to many as plausible theories, but the safest side is on the line of the Bible, when scientists do not offer any absolute valid proofs for their theories, and believers could under no circumstances adopt any view which would clearly contradict the Bible.

There are two narratives in Genesis setting forth the ori-

gin of man, but they are not contradictory. In the first narrative man is the climax of creation, and the second account presents details concerning the creation of man. And in this description an immediate origination is plainly set forth. It is not, "Let the waters or earth bring forth," but God said: "Let us make man." The word Adam is used to include both sexes. God first formed the male from the dust of the ground and breathed into his nostrils the breath of life. This breathing or communication of life is also direct. The creation of the female is also described as a direct act of God. In none of these creations is there any real basis for the doctrine of evolution. There is nothing to show that a long time intervened between the formation from dust and the inbreathing of life. It is evidently not a self-development from the inorganic to the organic, and there is nothing in the record to prove an evolution from different animals to some kind of an ape-man. The dust of the ground could not be a cell which was to develop through different stages, before God communicated the higher life. And the rib from which Eve was formed could not be a cell which was to develop. Then the male Adam would have waited a long time, before a wife was given to him. There is nothing in the narrative to show that he roamed in Eden a long time before the formation of Eve. When God caused him to sleep, there is no basis for such a long sleep as would be required according to the doctrine of evolution. If Eve should have developed in the long successive stages of evolution, it would be impossible to harmonize the creation narrative as stated in Genesis. The narrative gives the impression that Eve was created or formed immediately after the creation of the Adam-man, only a sleep intervening. Some carpers and lampooners ridicule the idea that Eve sprung from the rib of Adam. But evolutionists cannot justly object when they state that inorganic matter may develop into the vegetable, and the vegetable into the animal, and the ape into a man. If, for instance, a stone could develop thus, why not a rib? It may be hard to explain why God selected the rib, but

if man develops from a cell, the rib may correspond to it as it depends upon cell-life. The ribs of a man enclose such life-powers as the lungs and heart. The rib was, therefore, just as suitable as any cell as a basis for forming the female. And it is self-evident that Moses would not have invented this mode of creation, and no one else, which proves it was a revealed fact. If God created the male from the dust and the female from the rib of the man, the uncommonness of the mode should not cause unbelief. The secondary creations which we daily witness have their basis in the dust of the ground, from which spring vegetation and animal life. The indwelling cells, planted in the soil, could not have created themselves. When the water and earth by the command of God brought forth vegetation and animals, we must not forget the previous brooding of the Spirit of God. In the creation of man, God used as a basis the dust in the case of the male and the rib in the case of the female, but it was a direct act. And there was only one inbreathing, because Eve was propagated from the male both as to body and soul. Thus man was created a species in two individuals. In begetting offspring the propagation continued according to the natural manner which God had instituted, and this propagation is both physical and psychical. No one denies the natural propagation, but from it we may learn a lesson to present an argument against the evolution theory in regard to the origin of man.

According to physiology the human egg is $1/120$ part of an inch in diameter and contains all the constituent parts of a simple organic cell. The egg consists of the protoplasm, the nucleus, which is only $1/600$ part of an inch in diameter and the nucleolus or germinal spot. From such a small nucleolus a human being is developed and born into this world in nine months. Considering this fact it is absurd to believe that the bringing forth of the first man should require the evolutionary long period.

There are, therefore, no real obstacles in believing the immediate creation of Adam by God. The New Testament,

which is the great classic of Christianity, upholds the same view. It is the only theory which explains man's highest place in creation, when we consider that man was created in the image of God. Concerning other creatures the expression "after his kind" is used, but in regard to man God said: "Let us make man in our image after our likeness."

2. VARIOUS ARGUMENTS AGAINST THE PSEUDO-EVOLUTION THEORY.

There is a true evolution such as the transformation of the homogeneous. There is evolution in the very nature of causation acting in the whole physical world. The effect is evolved from the cause. All the operations of nature are regulated by law. The development is seen in the organic kingdoms. All plants and animals proceed from a seed or germ. And evolution may produce varieties in the species. This may be effected by environment. The dog, by being habituated to certain kinds of work, may become a shepherd dog or a hunting dog. The divers pigeon may have descended from the rock pigeon; roses may have sprung from the common dog-rose, etc. But varieties, when they pair with each other, are not prolific and are apt to return to the original.

The fully developed Pseudo-evolution theory claims the transmutation of the homogeneous into the heterogeneous; for instance, it claims that a homogeneous mineral by intrinsic force during a long period converts itself into a heterogeneous vegetable. It is a change of matter. The homogeneous vegetable converts itself into the heterogeneous animal; the homogeneous animal transmutes itself to man.

The arguments against the false evolution are such as the following:

a) No scientist has ever discovered an instance of the transmutation of species. There is no proof that the vital develops from the non-vital.

b) The experimental evidence for the transmutation of

substance is very deficient. Darwin confines the transmutation to the organic world. He says: "I imagine that probably all organic beings that ever lived on this earth descended from some primitive form, which was first called into being by the Creator." In his "Origin of Species" he speaks of "the breathing of life by the Creator into a few forms, or into one."

c) Darwin's theory of natural selection cannot be proved. According to a calculation by Mr. Mivart natural selection requires 2,500 millions of years, since life began in the plant, to bring the flora and fauna to the present state. But others make it less. Many hold that the existence of man upon earth must have succeeded the glacial period. When did that occur? Four independent measurements by American geologists so agree as to form a medium estimate of six or seven thousand years.

The famous geologist Dawson makes the following statement: "We require to make great demands on time for the pre-human periods of the earth's history, but not more than sacred history is willing to allow for the modern or human age." He claims that the shorter period mostly adopted by Christian scholars is not geologically impossible. We refer the student to Dawson's "Origin of the World."

d) The examples deduced by the advocates of Pseudo-evolution do only prove that varieties develop from species. Hæckel shows that varieties of sponges spring from the one species *Olynthus*. But the difference between sponge and sponge is not the same as between mineral and plant. Darwin's illustration with varieties of pigeons does not prove that pigeons sprang from fish or from cabbage and still less from stone.

e) If the doctrine of Pseudo-evolution is true, it should be supported by a multitude of facts, but as yet there is not a single example.

A natural law works constantly. If the inorganic world change into the organic, we should see such changes daily in some mode of development. And if apes would develop into

men, we should find examples of such evolutions always. Why should one ape become a man and then the evolution cease? According to natural law it is incomprehensible why just one or two apes developed into men. Why have not the rest developed? The law of natural selection would not explain why one or two apes would evolve to a higher state. And the so-called connecting link has not been found, although claims sometimes are made.

f) The theory is also disproved by the fact that hybrids between real species are infertile. Prof. Agassiz says: "Domestication never produces forms which are self-perpetuating, and is, therefore, in no way an index of the process by which species are produced."

g) The design in nature also disproves Pseudo-evolution. Such evident designs could not be explained, if nature was left to itself.

h) The comparison between the embryo of man at four weeks with that of a chick, or at eight weeks with that of a dog, does not prove the claims of Pseudo-evolution. The development of the embryo proves plainly the difference of species. Similarity in the material and visible substance does not prove similarity in the invisible and mental structure. If there was a human form without the spirit it would be as far from man as the ox.

Consequently there are no valid proofs against the claims of Christianity that man was an immediate creation of God.

3. UNITY OF THE HUMAN RACE.

a. *The historical argument.*

It is a generally accepted theory that all nations in successive migrations have come from Asia. Modern ethnologists hold that the American Indians are derived from Mongolians in Asia, either migrating through Polynesia or by way of the Aleutian Islands. It was comparatively easy to cross over to modern Alaska. The migrations in the Old World had no serious obstacles to encounter.

b. *The language question.*

Comparative philology points to a common origin of language. Change of language and modifications do not require any lengthy time. This is also proved by provincial dialects.

c. *The physiological argument.*

All must recognize the essential identity in cranial, osteological and dental characteristics. Then we must also consider the fertility of unions between the most diverse types. The different colors, size and forms may be explained by climate and diet. The continuous abode of a race in Africa under the influence of a hot sun explains the dark type, and the cold in the far North explains the type of the Eskimo. The Anglo-Saxons in the United States are a different type from their English ancestors. The appearance of the Indian is a result of a life in the open on the plains. The Jews are nearly of one ancestry and yet there are many types, light and dark. And we see daily the effect of different foods and drinks, not to speak of vocations. By food and climate persons change in a few years. And physical exercise develops different types. This is evident from the appearance of the modern athlete.

§11. MAN'S NATURE.

According to Scripture man is a complex being but still a unity. The Bible declares that God formed the man, dust from the ground, and breathed into his nostrils the breath of life and man became a living soul. There are two constituents, one from below and one from above and yet these two result in a unit. The duality of the human nature is clearly expressed in the Bible.

The Theistic Anthropology asserts that man in his nature is allied to God. Man is a spirit and bears in his being the image of God and in finiteness he is what God is in infinitude. The Theistic philosophy, therefore, claims the superiority of man in relation to nature. Man is also a part

of nature through his body. And the philosophy of Theism lays stress upon the true personality of man. The animal is individual but not personal. In his personality man is clearly distinguished from the creatures about him. Man is self-conscious and self-determining.

The non-Theistic philosophies of our time deny this conception of man. The force of the present attack depends upon the so-called scientific basis which materialism and agnosticism claim to derive from the theory of evolution. But it is simply a mere philosophical speculation, as there is not a particle of scientific proof that man in his distinctive marks is derived from the animal.

The non-Theistic philosophies attempt to prove that man is impersonal. The boundaries between the physical and psychical are broken down and mental phenomena are explained by a natural process. But if man is no personality, then, as far as we know, there is no personality, and as we have the idea of God, how could we hold that He is a personality, if we are impersonal. In that case everything would be a delusion.

Man's freedom is also denied by the non-Theistic philosophies. These philosophies are deterministic. The denial of freedom lowers man to an animal. But man has evidently rational choice. Man acts in the light of reason. Human consciousness proves the truth of freedom as it exists in a sinful world. Freedom is implied in responsibility and the recognition of the law.

In responsibility the immense cleft between man and the beast appears. A beast cannot be rewarded or punished in the ethical sense. The beast is not a responsible being. The doctrine of responsibility is, therefore, an argument for the claims of Christianity.

The Theistic philosophy teaches that man was made for God and finds his highest good in Him. Man's moral endowments merge in his religious nature. Man is, therefore, spiritual and stands related to the spiritual world. The non-Theistic philosophies deny a real spirituality.

But our consciousness proves in our higher aspirations that we are not matter only, but spirit. Our religious feelings could never be explained if there was no spiritual nature.

§12. MORAL EVIL.

The Theistic philosophy asserts the actuality of human sin. But the fact of sin is in different ways denied by the non-Theistic systems. The doctrine of sin belongs both to Natural Theology and Philosophy of Religion. But Christianity throws a new light upon sin.

1. THE ACCOUNT OF THE FALL OF MAN IN GENESIS IS HISTORICALLY TRUE.

- a) There is no intimation in the account itself that it is not historical.
- b) The account being found in a historical book, the presumption is that it is literal history.
- c) The Scripture-writers refer to it as literal history.
- d) All the conditions are such as are suitable to man's innocent but untried childhood.
- e) No other theory serves as a better explanation and there is nothing unreasonable in the Mosaic narrative.

2. THE CAUSE OF THE MORAL EVIL.

The infinitely good and almighty God cannot be the cause of moral evil. Moral evil is due to the action of a personal will in beings of reason, if they be angels or men.

Why was man made such that it was possible for him to sin? When God is almighty, why did He not prevent man's sin? We must consider that almighty power is not able to perform what is in the nature of the case incapable of performance, but such inability does not limit the Almighty, but defines the province; for instance, God cannot make the part equal to the whole or make a circle to be a square. God could not make another infinite like Himself.

He could only create a being relative to Himself, capable of realizing character by choice.

Moral freedom was necessary, because otherwise we must conceive a universe of automata or of reasons mechanical. Such creations would not have been worthy of God. The only creations worthy of God is a universe of persons who are self-conscious and self-determining.

And we may say: Could there then be obedience if disobedience was impossible? The very notion of a moral nature implies an order that cannot be broken. God could not prevent the possibility of sin, if His creatures were to be free persons. Was it then good that God created man? He did it in love and He had to take the risk. Analogically we may say that every father faces the problem which God faced in creating a personal universe. But the risk may be taken in the hope that the offspring may become morally good.

It is true God foreknows, but the foreknowledge is based upon the action of real existence.

It has been asked: Could not God, when man's will inclined to evil, have intervened and prevented the evil choice? But intervention would have been destruction. A will suspended is the same as a will destroyed. The man would have become a will-less automaton, and ceased to be a person. Such an annihilation, even if desirable, would be an impossibility. And God has done all that is possible to redeem man, and only those who finally reject the proffered grace will remain evil and suffer all the consequences by their own choice.

3. THE FACT OF HUMAN SIN.

Sin is a reality and not simply imagination. The Theistic Philosophy declares that man is personal, free, under law, and responsible. Christianity teaches the same and claims that sin is a breach of the moral law and disobedience to God. The essence of sin is selfishness.

The fact of sin is proved by general experience. Sin can-

not be denied, if we appeal to consciousness or to the conscience of every individual man. The fact of sin is proved by an analysis of the pathological state of the intellectual bodily organism of man. The evil will of man causes a displacement of the aims of life. His understanding is darkened and his whole physico-bodily life is corrupted. The sinful will, the corrupted nature and the impure feelings deprave the whole personality. This is constantly illustrated in human life of all conditions. And all the external effects of sin prove plainly that sin is actual. The reality of sin is so self-evident that no proofs are necessary. Still there are antagonistic theories and speculations which attempt to disprove the reality and actuality of sin.

According to Pantheism sin does not exist in the sense accepted by the Theist. Pantheism implies a denial of divine personality and of human personality, and, therefore, also of freedom and accountability. According to Pantheism, sin is an element in the divine process just as necessary as goodness, though less good. Sin is only the opposite pole of goodness.

Agnosticism makes sin physical rather than ethical, and sin is a misfortune rather than wrong. If the absolute is unknown and yet cause of phenomena, there is no responsibility. The unknowable becomes really the cause of sin.

According to evolution sin is want of conformity to the environment. It is only a failure to evolve oneself correctly.

But it is evident that such speculations do not disprove the fact of sin. If the actuality of sin can be denied by such reasoning, then everything may be disproved and our whole experience become a delusion.

§13. PHYSICAL EVIL.

Physical evil is mainly the result of sin. There are evils that result from man's relation to nature and nature's relation to man. And there are evils that are native to man's being, and also such as are inflicted upon him by men and circumstances.

The elements of nature cause many evils such as foul weather, storms and earthquakes. Such earthquakes as in Lisbon cause doubt as to the wisdom and goodness of God.

Then nature is not always responsive to the toil of man, which is illustrated in famines and in devastations caused by the locust and the cankerworm. Then there are evils resulting from man's neglect of nature. Then there are constitutional sufferings such as pain in birth, sickness, hardships and death with all its associate evils.

The sufferings inflicted by men are numerous and make this world a vale of tears. If we were to picture this evil it would be an awful drama of the passions of men and nations. It is a terrible reality which we all experience and daily see in the life of men and nations, and constantly is told in the daily press and in all books. And yet there are men and even religious communities who claim that physical evil is imagination.

1. ATTEMPTS TO EXPLAIN THE REASONS FOR PHYSICAL EVIL.

a) When we recognize the fact of sin, we must expect the consequences of sin.

b) The natural forces that cause destruction or calamities do not prove anything against the goodness of God. These forces serve as educators. By observation man becomes a master of these forces, or at least escapes many of their disastrous consequences. Nature must be known in order to be controlled. Mankind has learned many lessons from these forces and turned them to benefit instead of destroying.

It is true that inexplicable calamities occur, but they serve some purpose unknown to us. Some of them may be means for punishment of sin and natural neglect.

c) Many sufferings depend upon our own neglect, carelessness and improvidence. A direct supernatural intervention in every evil caused by ignorance, carelessness or neglect would not be beneficial. If the storm would be subdued in every case when threatening to engulf men, etc., we

would not have had the marvelous engineering and the big ships traversing the mighty ocean, etc. There is nothing so fatal to manhood as the charity that pauperizes. No premium can safely be set upon the shiftless and retrogressive qualities or habits of men.

Many diseases depend upon careless exposure, upon diet and upon lack of exercise and fresh air. How could God be expected to protect persons who have no regard for themselves. Man must learn by experience to escape many forces of physical evil.

d) And in regard to evils native to man, it may be said that many may be mitigated and even overcome, and the evil may serve as a daily school to prepare man for good work here and for the development of character to serve him in the Kingdom of God to come.

Death is, of course, one of the hardest problems to solve. This awful drawback in the human existence on earth does not only cause pain to the person himself, but often makes the life of others desolate and throws a gloom over their whole future. And yet death has been very beneficent and evoked many feelings and activities for the best of mankind. And without death man would not have had the keen sense of his kinship with the Infinite for the finite would have been enough for him. Even the losses help us in love, charity and tenderness, and direct the living to live a fuller and more complete life.

e) But there are also sufferings inflicted upon man by man. These are darker than those inflicted by nature. But God cannot be held accountable, because direct intervention would mean constant miracles of determinism in the affairs of man. In the present order of things God cannot interfere directly in all cases, although He may direct for good, impede and circumscribe the evil actions of men.

f) And finally we must consider that this life is only an education, and the history of our lives will run its greater and eternal course in the life to come.

2. FALSE EXPLANATIONS OR THEORIES.

a. *False optimism.*

This theory makes the best of evil and throws a veil over its reality.

From Leibnitz' "Theodicée" we have the formula, "This is the best of all possible worlds." A better world might be imagined, but no better could have been made. God could accomplish only the possible, and a moral world without evil was beyond the power of Omnipotence. The metaphysical evil was primary and was limitation of being and belonged to everything less than God. Physical evil was due to meta-physical. A limited being must suffer in a privative sense, lacking the beatitude of God, and in a positive way on account of the many causes that make up the created universe. Evil was really something good, only a lesser degree.

Pope in his "Essay on Man" expresses his optimism in the formula, "Whatever is, is right." He contends that the person who suffers ought to be content, because his sufferings serve great universal ends. All evil that befalls us is a work for harmony that we do not understand.

Pantheistic optimism has two types, one with a specially ethical temper in Spinoza and the other with an intellectual and logical mind. Spinoza considered evil a natural thing. All evil was necessary.

The Hegelian view meant the actual was rational. "Find a reason for what is, and what is will be found to be reasonable."

b. *Pessimism.*

Pessimism makes evil as of the very essence of being, and it concerns the universe in such a way that it does not seek the preservation of being, but rather the expulsion of evil by the abolition of existence. Evil is universal and there is no good.

The Philosophy of Buddhism is an ancient phase of Pessimism.

Schopenhauer is a leading modern representative of this

tendency. Will is the chief factor of life and is the supreme reality and the cause of existence. We create life by willing to live. But the existence which the will struggled to realize was misery. Concerning the world he said: "This world is so bad that no world would have been better. It is something that had better never have been."

Both these tendencies are wrong. The good must be recognized, but not in the way of false optimism. And on the other hand, existence is not an evil. To live is a great opportunity, and our life may be improved. Think of a world without self-conscious existence, no man to think, no family love, no race to weave the wreath of success, but only vacancy. Fill out such a gloomy picture, and think of the world as it is with all the opportunities now and hereafter. Christianity throws the true light on existence and contains true optimism and true pessimism. The Christian religion is the greatest in its battles against sin and in its relief of physical evil, and promises a better day, when there will be no sin, sickness or death, but an ideal world in the kingdom of God.

c. *The "New Thought" propaganda, the Christian Science and related sciences.*

It is not easy to find a settled and fixed name for the many theories, schools and societies, which find expression in the New Thought movement. Only the so-called Christian Science has become a well-known Church-society as it has attracted many by the hope of curing disease. Its doctrine of sin has also appealed to others, who are more interested in the cure of moral evil. The New Thought societies have also gained adherents for the same reasons, but the Christian Science gains perhaps more by using the forms of a church. Many have been attracted by the philosophy upholding the new religion which really is pantheism and Buddhism or related Hinduistic ideas, blended with Christian ideas. But the ordinary people are more interested in the cure of physical evil. Such people would not leave their

own church, if they knew that their own Christian church offers all the good that the Christian Science bestows and far more. By being faithful to the Christian Church they also escape the heresies of the false sciences. When so-called Christian Science cures, it does so by stimulating the vital forces and by using suggestion, mind cure, faith cure and similar methods. We can use such means without becoming Christian Scientists. But it is necessary to lay hold of such natural means and also pray to God in faith and in the name of Jesus. A Christian will sooner be cured than a scientist, if he uses both spiritual and natural means. But many regular church members may have been negligent and only employed spiritual means and in weak faith. Whatever church we belong to, we cannot expect to cure all diseases, as some we cannot escape and others are incurable, if God does not interfere. But we do not need to become Christian Scientists to experience God's wonderful intervention, especially when the Christian Scientists do not believe in interference by a personal God.

It is not our intention to go into details in presenting the doctrines of the Christian Science or such movements. Their literature is accessible and also books of defense in behalf of the Christian viewpoint. But in connection with the question of evil we could not pass by theories which to many are burning issues. In our defense of the Christian doctrine nothing is gained by attacking what may be acceded, because there are other means to prove the Christian views.

We should also be wise when we meet adherents of the New Thought movements. Some only accept their ideas in care of health, although there may be a danger that the underlying philosophy may be accepted. But usually it is only an interest in well-being and success. Still we must be on our guard, because the literature in most cases undermines the believer's faith in the supernatural. Several authors use Biblical and Christian terms. Bible quotations are used in a misleading way. The reading of the Bible is encouraged, but the exegesis of the New Thought people is contrary to

Christian principles. If the New Thought adherents had only interested themselves in working for good health and well-being, a useful mission had been performed, but their religious ideas and philosophy do harm to the spiritual health of men. There is no unity in their religious system. But we must consider the sufferings of men in sickness, poverty and all kinds of trouble, and how the New Thought doctrines become a new gospel, when you can be cured from sickness without medicine, and how easily you may become well to do. You are also shown an easier way to be delivered from moral evil. The New Thought adherents may not go so far as the Christian Science, which says that disease and sin do not exist, except in the person's imagination. According to Christian Science the thought in a so-called sickness creates the symptoms of the disease. Thought is powerful, but thought is not God. But Christian Science, Mentalism and some leaders in the New Thought movement at least nearly, if not entirely, depose God, and most of them deny a personal God.

In our combat against the New Thought ideas we should recognize the benefit of right thinking. But we must hold forth that the Bible has the same teaching. The Bible admonishes us not to worry, but cast all our burdens upon the Lord. It is not necessary that a Christian is sick, poor and unhappy. Many of our diseases are of our own making. The same is the truth in regard to other sufferings. It is true that the principal care of the Church is the cure of the soul, but we often reach the soul through the body. In our days there is great interest in all movements for health and happiness. The Church gains by observing the signs of the time. We should take a deep interest in deep breathing, exercise, correct diet and all movements for the betterment of the suffering. The New Thought societies win adherents by books and pamphlets which treat of health and success. The Christian Church will retain many of the young and gain others by spreading books which present the Christian standpoint and at the same time give information about

physical culture and other means of health. By such information many diseases will be prevented, money will be saved and even poverty lessened. The Church will find many books which treat such subjects. Lectures may be delivered on these topics. The positive apology for the Christian views gains more than the negative.

III. Soteriological Apologetics.

§14. MAN'S NEED OF REDEMPTION.

When sin is a fact and sin implies guilt, it is evident that man needs to be saved from sin and all its consequences.

Christianity claims that God, in His infinite love and justice, has provided a way of salvation and final redemption. Man could not save himself, and therefore God sent a Saviour who will come again as a Redeemer. The Gospel-relation to the salvation of man is no human invention. Naturally man inclines to self-redemption. Man could not of himself have imagined, invented, or a priori constructed the saving plan of God as revealed in the Gospel.

The consciousness of guilt in man is the fundamental hindrance which makes every scheme of self-redemption impossible. Man has made the attempt, and there are not only ethnical religions, but many philosophies which contain schemes of self-redemption. Still it has never satisfied the conscience of man as does the way of salvation in the Christian Church.

§15. THE PERSON OF THE SAVIOUR.

Christianity teaches that the second hypostasis of the Godhead became incarnate in order to save and redeem mankind.

1. THE POSSIBILITY OF INCARNATION.

The incarnation is the central miracle of history. The historical reality of Jesus Christ does not need any proof. But the great burning question is: What think ye of Christ?

If He is divine-human, then the incarnation must be a historical fact.

Every conceivable device has been tried to divest Christ of His supernatural character. The lowest theories are such as represented by Celsus, by Reimarus in the "Wolfenbüttel Fragments", by Voltaire and the French Illumination. In reality all of these theories imply that Christ was a deceiver, and His disciples deceived, or frauds. But such theories lose their force by the great work of Christ. He worked for the moral regeneration of the world. How could He be an immoral deceiver! Immoral men never could have invented a character like Christ's, and Christ could not be a victim of self-deception, because an analysis of His character and all His utterances give the impression of the purest truth, of a sober spirit, of the ideal man who must be more than a man, and of a character which is perfectly normal and well balanced.

Some objections may be termed rationalistic and others may be placed under the heading of the mythical tendencies. Among objections to the possibility of the incarnation we may notice the following.

a. *The idea of a God-man is self-contradictory.*

This is an objection raised by Schenkel. He claims that the same Ego cannot be at once God and man. This view claims that the being of God consists in Omnipotence and such attributes, but the being of man is limited by space and time. But the being of God does not consist in the relation of God to the creature, and His attributes cannot hinder Him to exercise the same in the form of man. His omnipresence is intensive and not extensive, and His omnipotence must mean that He is able to adopt an existence that is divine-human.

The act of self-renunciation is not in contradiction to deity; nor is it to personality. Self-consciousness is even existing in the embryonic condition. And in the case of the Son of Man, the human limited life could not exclude

the divine spirit-substance, because deity does not depend upon space, but is just as energetic if we think of the smallest space as of the universe. And as man is created in the image of God, there cannot be any valid objection to the fact that one mode of the divine essence exists in a complex nature.

b. *The idea is unnatural and, therefore, a myth.*

The rationalistic and mythical theories agree in denying the miraculous, but the former retains some of the historical facts, while the latter ascribes nearly all to mythology.

The Gospel is evolved from Judaism and its expectation of a Messiah, but the main contents are unintentional fictions. Strauss is one of the main upholders of this view. We will give a brief synopsis of Strauss's "Life of Christ," and also of the views of Renan.

The first book of Strauss appeared in 1835 and the popular edition in the year 1864. The standpoint is about the same in both editions, but in the latter he supposes more intentional invention than in the former, where he speaks of the unconscious fabrication of myths. He says that Christ impressed by word and spirit only and did not satisfy the craving for miracles. The apostles understood Him correctly, but the evangelists lived in the second century, and from a want of historical sense they began, perhaps in good faith, to form legends which they thought would suit the Messiah-character of Christ. Miracles were demanded, and following the Old Testament description of miracles, the evangelists adorned Christ's work with miraculous wonders in order that He should not be less than Moses and Elias. The wonders of Christ were also magnified. In the second edition Strauss holds that these inventions of miracles were intentional, but in either case he explains them by his mythical theory.

He claims that during the reign of Augustus Messianic expectations were prevalent among the Jews. In the time

of Tiberius the ascetic John, the Baptist, appeared. Strauss claims that Jesus became his disciple and later continued his work. Jesus hoped for a moral regeneration of the people, and that the kingdom of David should be restored. On account of the power of His personality many believed that He was the promised Messiah, and He finally thought so Himself. But He was persecuted by the Jews and died a martyr's death. His disciples in reading the old prophecies concluded that He was the Christ. They retained the idea, and in visiting His grave, they in their excited state, especially the women, imagined that they saw visions and that He was living. The belief in His resurrection became the nucleus of other myths, and one miracle after the other was invented. When Christ, for instance, declared that His disciples should be fishers of men, it was interpreted to mean the miraculous draught of fishes, and so on. From such ideas, legends and traditions the Gospels were later composed.

Strauss held that the four Gospels were spurious, and that their miraculous contents were the fundamental proof of their mythical character. To him it is a naturalistic presupposition, not based upon historical investigation. He judges the Christian religion as unhistorical on account of its disagreement with modern philosophy. He is very bitter against the theologians and the clergy. Because the theologians will not listen to him, he desires to enlighten the masses and liberate them from the yoke of the Church. He says: "Whoever wishes to do away with parsons in the Church must first do away with the miracles in religion."

But Strauss was behind his time in criticism and can hardly deserve the name of a critic. His judgment is entirely influenced by Pantheism. He did not believe in a personal God, nor in the immortality of the soul and in the retribution after death.

As to his mythical theory, he furnishes no proofs. It is generally accepted that myths belong to the childhood of nations. The childhood of nations is their prehistoric age.

The formation of a whole system of myths cannot take place in a historic age. The Gospels were composed in a historic age. If we compare the heathen myths, fables and fancies with the clear delineations in the Gospels, there is not the slightest resemblance. We feel in reading the Gospels that we are on a higher level and on historical ground. Myths bear a local impress adapted to the nations concerned, but the Gospels are universally human, not Jewish alone, but cosmopolitan. In Mythology we find no reliable chronology, but in the Gospels we find exact data in Roman and Jewish history. And the contents of the New Testament are of such an ideal character and so full of the profoundest wisdom that even a Rousseau once admitted that such things could not be invented. Indeed it would have been impossible to invent Christ and to produce such addresses as He delivered. And as to the miracles of Christ, if He did not perform them, why did not the living witnesses deny them? Why did not the priests, the Sadducees and the learned men of the time disprove them? They had the very best opportunities to do so and they had sufficient time before the witnesses died, but they made no serious attempt, because the evidence for the miracles and for Christ's resurrection was so clear that they were unable to refute it. And we can be sure that men of the Nicodemus, Gamaliel and Pauline type carefully investigated all facts. Why did not the unbelievers like Celsus, Julian and the rest make some real effort? If Christianity was dangerous to the State, why did not the Government investigate instead of persecute? If the miracles had been inventions of deceivers they would have been fantastic, and Christ would surely have been pictured as performing before Herod and other curious men, but there is no attempt of show. It is not necessary, however, to continue the refutation of Strauss. He is dead and about forgotten. His book is buried under other rubbish which has accumulated after him. Let him be dead and buried as now very few would tire themselves by reading his prolix and tiresome

books, but he had to be noticed, because some of his heresies are repeated by other infidels.

For the same reason we will also give a brief account of Renan's "Life of Jesus."

Renan's book presents to us the modern French infidelity, and it is marked by superficial frivolity, wanting in scientific perception and true historical investigation, flippant in tone and garbling the most sacred life like a character in a novel. He sketched the book during a trip in Phoenicia and the Holy Land. Renan was impressed by the striking agreement between the descriptions of the New Testament and the nature around him, and it became to him as it were a new revelation that he was reading, a fifth Gospel, revealing to him Jesus, not as an abstract idea but as a being in concrete form. His vision resulted, however, not in a true history and recognition, but in a novel of seducing character.

Renan looked upon Jesus as being a mere man. He considers the Gospels to be essentially genuine, but the seemingly supernatural he looks upon as legends, and claims also that the Evangelists contradict one another. According to Renan, Joseph and Mary were the parents of Jesus and He was born in Nazareth. He was educated under the influence of the narrow conceptions of the time. As a child Jesus read not only the Old Testament, but was especially interested in the apocryphal writings and in Daniel. He divides the life of Jesus into three periods: the first was the period of pure moral teaching, when He had a consciousness of God as no one before Him ever had. As an example of His preaching then we have the Sermon on the Mount. But He soon found out that He had to step down from this moral height, and in entering on His second period of life, He adopted the Messianic idea of His nation and thought that He Himself was the Messiah. He passed through the country riding on a mule, followed by fishermen, women and children, and He was received with enthusiasm. Then follows the fatal third period, when He antagonizes the Pharisees and rulers and He seizes the cleansing scourge. He be-

comes a revolutionary and apocalyptic enthusiast. His manner is more dictatorial. He had a powerful mind and cured by this power many diseases. But He did not perform any real miracles. The raising of Lazarus was an illusion. Lazarus had been placed living in a tomb to come forth at the call of Jesus. Lazarus and his sisters were the chief actors in this deception, and it was done to hurry His acclamation as Messiah. It is disgusting to read Renan's pictures of Jesus when he speaks of His ravishing beauty, and how He was followed by fair women and some of a low type, but Renan never accuses Jesus of any immoral act. Nevertheless it is a blasphemy, when Renan intimates a possibility that "in that dark hour in Gethsemane, Jesus thought not only of the clear brooks in His native land, but also of the Galilean girls, whose love He renounced, in order to live only for His vocation!" Even rationalists were disgusted and asked Renan to be more decent. But his madness in writing as he did revealed his character and the unreliability of all his statements. Renan also denies the truth of the resurrection and ascribes that legend to the excited Mary Magdalene.

The "Vie de Jesus" by Renan is not only an arbitrary treatment of history, but a book corrupted by low imagination. It is a more arbitrary method than what Strauss used. The formation of legends is not delayed till after the death of Christ, but it is included in His life. Although he holds that the Gospels are essentially genuine, he resets the records according to his own fancies. According to Renan, Christ does not meet John the Baptist before the second period, but according to the Gospels He met with him before the beginning of His public ministry. Other examples could be given to prove his arbitrariness. In his imaginary flights he endeavors to make his book interesting as a novel. So for example he says: "A naive doubt was sometimes raised among His disciples, but Jesus with a smile or a look silenced the objection." The Gospels speak of Christ's tears, but mention nothing concerning His smiles. Renan was

also very much influenced by pantheistic ideas and consequently he did not believe in a personal God. He speaks of a progressive development in the self-knowledge of God, and when he calls God the Father it is in the sense of Pantheism.

It is very plain that neither Strauss nor Renan were men who cared for the real historical truth, and they give no proofs for their opinions, but only their own fancies. But unbelieving men are easily deceived. Otherwise it would be hard to understand how such authors could draw so many adherents. The only antidote against such deceptions is the constant reading of the life of Christ in the Gospels, because a faithful perusal will convince better than any arguments against Strauss and Renan, and the reading of the Bible may lead to experimental conviction.

c. The incarnation is inconsistent with the fact that this planet is but one among many, and small among the rest.

The Hegelian Pantheism cannot justly make this objection, because it teaches that God becomes self-conscious in man, and in that case God, as the Absolute, would be limited to a small world. We do not need to discuss whether other worlds are inhabited by beings different from men, but it seems to be proved that our earth is the only one fitted for a dwelling place of such a being as man. Our planet is a world unique in the universe, and is just suitable to be a school of preparing the future beings in the Kingdom of God for their eternal duties. It has not been proved that the worlds are unlimited, neither do we know if the dwellers in other spheres need redemption or are capable of being redeemed. The fallen angels are not objects of redemption, and to the "thrones or dominions or principalities or powers" the manifold wisdom of God is made known according to Eph. 3: 10. Under such circumstances it is not a problem why this little globe was made the scene of the greatest creation and of the greatest revelation. The facts of Christianity are in perfect harmony with the best knowledge of nature.

2. THE HISTORICITY OF JESUS.

It may seem to be unnecessary to discuss this question, but the modern liberal theology and radical criticism have brought this issue to the front. The so-called historical Jesus of liberal theology has become the target of skepticism. The liberal theology does not deny the existence of Jesus, but it has robbed Him of His supernatural character and explained His miracles as natural, because His disciples were ignorant of the higher natural laws, the power of mind and the subconscious phenomena, and, therefore, they ascribed to supernatural powers what was only a result of laws unknown to them, but known to Jesus and the wise men of the East. As the liberal theology divests Jesus of all divine powers, it paves the way for the skeptical question, whether He even had an actual historical existence. The modern destructive criticism has made an attempt to place the Bible on the same level with other human productions. The denial of the existence of Christ becomes to such critics an easy step. Since the beginning of this century doubts about the existence of Jesus have been advanced by many, especially in Germany. Among the foremost champions for this skepticism may be mentioned Arthur Drews in Karlsruhe, who published his *Christusmythe* in 1909. Debates on the question have been held in Berlin and other places, and the orthodox view was at these debates ably defended by prominent New Testament scholars. The details of this skepticism vary. Drews says that before the Jesus of the Gospels there existed a belief among Jewish sects about a Jesus-god, and there was a cult in which were blended old Jewish apocalyptic ideas and heathen notions concerning a dying and rising saviour. The Jesus in the Gospels is not an actual man, but a myth, and the principal doctrines, as those of the Lord's death and resurrection, the sacraments of baptism and the Lord's supper, were borrowed from the cult of the Jesus-god. According to Drews it is not a historical Jesus which explains Christianity, but

the Christ-idea, and this idea of the divine humanity makes it possible to revitalize Christianity. It seems that such opinions as held by Drews hardly need to be answered, because such speculations refute themselves. And to a Christian it looks incomprehensible that any one will accept such ideas in preference to the history of the New Testament. Even if the New Testament was only an ordinary history, it deserves the confidence of all lovers of truth as it has stood the test of ages. And it is rational to believe the testimonies of those witnesses, who lived at the rise and early extension of Christianity.

Many pamphlets and articles have been issued against the views of Drews and his sympathisers. Even heterodox critics and Jews have defended the historical Jesus. If the New Testament, even considered as ordinary literature, can be treated as Drews does, how can we rely upon any ancient history? There is no history so well supported as the New Testament history. The deniers of the existence of Jesus have failed to present substantial proofs for their opinions. Their quotations from Epiphanius do not avail as proofs, because his speculations concerning the pre-Christian Nazarees do not prove that Epiphanius had any idea to connect Christianity with the Jewish Nazarite heresy. We cannot enter into details, but we will only say, that the radicals found support from the historical mistake of Epiphanius in placing the birth of Jesus in the time of Alexander Jannaeus for dogmatical reasons, that Alexander was both king and priest, but otherwise Epiphanius claims that Jesus was born in the reign of Augustus. The radicals prove this lack of good arguments, when they rely so much upon the evident blunders of Epiphanius, and they know that in fact Epiphanius desired to find a basis for his orthodoxy. It is also a proof of a weak case, when the radicals accept the mistakes of Epiphanius rather than to believe the well attested historical Gospels. Not even the non-canonical Jewish writings contain any mention of a pre-Christian Jesus.

The critics have even sought support in Hippolytus, but

he refers to a heretical Christian sect and not to a pre-Christian. It is also remarkable that in the year 1482 a copy of the Refutation of heresies by Hippolytus was found in a library at Mount Athos. Hippolytus lived in the third century, was a bishop near Rome and recognized for orthodoxy. In his book he refers to every book in the New Testament, and his testimony is drawn in a direct line from the last of the apostles.

In the writings of Philo and Josephus there is nothing said in regard to the worship of a special cult-God by the sects. The lately published "Documents of Jewish Sectaries" by Schechter (Cambridge Univ. Press, 1910) do not support the view that a cult-god was worshiped. The whole idea of a pre-Christian Jesus as the connecting link for the origin of the Christian religion is only an hypothesis, and it is like building a house on the sand instead of building on the rock of the sure historical foundation.

Many doubters demand extra-Biblical testimony for the historicity of Jesus, as if such evidence would prove more than the New Testament. This is unreasonable, because we can hardly expect that the literature of the time near Christ's life on earth could take notice of the religious movements among the Jews. Time was required to make the importance of the Christian movement known, and the Apostles did not hurry in writing memoirs. The haughty men of Rome would pay little attention to a religious movement in Palestine, as long as it did not trouble the interests of the Roman empire; and still there must have been some reports circulating, even reaching Rome. Pilate was bound to make some reports, whatever may be the opinion of the so-called "Acts of Pilate". Even if these reports, accredited to Pilate, have been re-edited, there must be some foundation for the claim that there was an original. Members of the Herodian family brought probably information to Rome. If the existence of Jesus had been a myth, the Jewish rulers would have done their best to let that be known, but no one ever made an attempt. Josephus, who might have had political

reasons for denying the existence of Jesus, mentions Him twice in his *Antiquities*. Speaking of the time of Pilate he says: "At this time lived Jesus, a wise man, if it, indeed, is proper to call Him a man. For He was a doer of wonderful works, a teacher of men who receive the truth gladly, and He won to Himself both many Jews and many Greeks. This was the Christ. And when Pilate, on the indictment of the chief men among us, sentenced Him to crucifixion, those who loved Him at first did not cease loving Him; for He appeared to them alive again the third day as indeed the divine prophets had foretold these and ten thousand other wonders concerning Him. And even to this day the race of Christians named from Him is not extinct." According to Berendts' work on the Slavonic version of the Jewish war (Leipzig, 1906) Josephus had spoken of Jesus several times, but had excluded these passages in the Roman version for divers evident reasons. Seneca must have heard about Christ, and the emperor Nero by report, and, anyway, the Christians were known to Nero; his persecutions of them proves that conclusively. No one can deny the persecutions of the Christians by Nero. According to Tacitus, the Christians whom Nero persecuted were named after Christ, and he mentions that Christ had been put to death by Pilate in the reign of Tiberius. This is very clear extra-Biblical evidence. Clement of Rome bears clear testimony for the existence of Jesus. Governor Pliny of Bithynia reported to Trajan concerning the Christians and their beliefs. We can be assured that Justin the Martyr would never have accepted Christianity, if he had not been absolutely convinced that Christ had lived on earth. All the apostolical fathers testified to the existence of Christ, and they would not have done it if they had not been sure about it. They lived at a time when investigations were easy. No enemy of Christianity denied the historicity of Jesus, but some Gnostics, as Marcion, doubted if the body of Christ was really human. For that reason partly Tertullian made investigations in Roman archives as to possible reports. Tertullian in his contro-

versy with Marcion uses these words: "And lastly His enrolment in the census of Augustus — that most faithful witness of the Lord's nativity, kept in the archives in Rome." (Adv. Marcion, Lib. 4, chap. 7). In his treatise against the Jews he writes: "For He was from the native soil of Bethlehem, and from the house of David; as among the Romans Mary is described in the census, of whom Christ is born" (Adv. Jud. chap. 9). We may be absolutely sure that we can trust the testimony of Tertullian and his investigations. He would not have taken any chances in his research, because his opponents would have access to the same archives. Should we then accept the hypothesis of modern infidels and reject the evidence of Tertullian? No! It is rational to believe Tertullian and the fathers of old as over against the modernists, who in cases like this have no archives to consult but their own dream-books of speculation.

But the Bible contains the absolute testimony; even as a book of literature, but holding the Bible to be inspired, the proofs become superlative. The New Testament books were all written in the first century. It is not necessary to discuss in this connection the different views as to years of composition, when we know that before the close of the first century the New Testament was complete. John was the last writer. Paul wrote all his letters, or epistles, before the end of the year 68. The synoptic Gospels must have been written before the destruction of Jerusalem. Matthew, John and Peter were eye-witnesses and could, therefore, give a first-hand testimony. Mark was the interpreter of Peter, and Luke was guided by Paul; besides, Luke stood in touch with the rest, and being also an educated man he made very careful research. According to the prologue to his Gospel we find that he was a very painstaking author. The critics have had a good deal of trouble in regard to John as to his Logos-doctrine and ability to remember the addresses of Jesus. Many explanations have been offered. But why should he have been ignorant of the Logos-idea? He had sufficient time to study and observe, not writing his Gospel before the

last decade of the first century. And as to his retentive memory he may have been especially gifted. Some have pointed to the free use of the *oratio directa*, because he thought in Hebrew and wrote in Greek, the Hebrew being foreign to indirect speech, and that John was compelled to write as if he were giving the very words. But even if it was a free rendering in the form of direct address, the real contents were not forgotten. As believers in revelation and inspiration we need not worry about his faculty of remembering. It is in the Gospel of John that we read concerning the promise of the Spirit, and Christ distinctly says that the Spirit would remind the disciples of what He had said. We quote John 14: 26: "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." The Gospels ought to convince every reasonable reader that Christ actually existed, and that He existed so really that He became the turning point in history. And the other writings bear the same testimony. The epistles of Paul, most of them accepted by the critics, surely prove the historicity of Jesus. The conversion of Paul would be inexplicable if Christ had not existed, and the character of Paul proves beyond doubt the truth of his statements.

3. THE DIVINITY OF CHRIST.

It is not necessary to present arguments for the ideal manhood of Christ, as nearly all thinkers who accept His historicity recognize Him as the ideal man. But proofs may be necessary for His divinity, because many doubters have been influenced by deistical and pantheistic views. We need not, however, refute Deism and Pantheism in this connection, but we refer the reader to previous notices and to the literature on the subject.

Besides the ordinary dogmatic proofs, there is one very forcible argument in the testimony of Christ Himself. Even if the Bible was not an inspired book, this argument would stand by itself, because the Bible must be recognized as re-

liable literature, but the inspiration of the Holy Scriptures makes this proof so much stronger. Let us quote some of the passages in which Christ declares His divinity. "Jesus said unto them, 'Verily, verily, I say unto you, Before Abraham was, I am,'" John 8: 58. "I and the Father are one," John 10:30. "Philip saith unto Him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you and dost thou not know me, Philip? He that hath seen me hath seen the Father; how sayest thou, Show us the Father? John 14: 8—9. "And now, O Father, glorify Thou me with Thine own self with the glory which I had with Thee before the world was," John 17: 5. But it is not necessary to quote all the passages. We call special attention to Matt. 26: 63, 64, where Christ under oath affirms His divinity. When we consider His teaching in regard to swearing, and how He in this instance submits to legal authority in swearing on the demand of the High Priest, His oath as to His divinity becomes absolute proof. He could not tell a falsehood, being sinless. An analysis of His character manifests a being of the greatest perfection. A study of His life proves that He was normal, well balanced and perfectly sane. All His utterances contained the highest wisdom and of a kind which could not originate in any mere human mind.

He could not have been deceived as to His nature for the following reasons:

He was virtually fully self-conscious of His divinity at twelve years of age, and when He again appeared publicly there is nothing to show that He even wavered in His consciousness of His divinity.

If He had been self-deceived, He would have taken upon Himself the role of the Messiah according to the prevailing idea or type. An ordinary man could not have conceived of the true type and clung to it over against the general opinion. The Holy Scriptures testify to the fact that He, in all kinds of proposals to become a political Messiah, resisted most decidedly. His true conception, His unselfish work,

His truthfulness on every occasion and His sublime doctrines prove that He was neither deceived nor a deceiver. When such a man claims to be the Son of God, His very words attest the great fact.

It is not necessary to present all the testimonies in the Bible, because they are familiar to every Bible-reader. And the next section, which contains the proofs of His resurrection from the dead, is also one of the most convincing arguments for His divine nature.

§ 16. THE RESURRECTION OF CHRIST.

1. GENERAL OBSERVATIONS.

The fact of the resurrection of Christ is a fundamental doctrine of Christianity and is thus considered by Paul. Compare 1 Cor. 15. The conversion and character of Paul give his testimony the highest place. The writings of Paul prove conclusively that he had investigated the facts and was convinced himself that Christ had arisen from the dead.

The credibility of the Gospel historians respecting common facts is acknowledged by adversaries. It is admitted by nearly all that the evidence for the death of Christ upon the cross is very clear. The Roman centurion testified to His death. Pilate, who was intimidated by fear of being accused, would take the greatest pains that Christ was not taken from the cross before He was really dead. The enemies of Christ would also take good care that He was not removed before death. The Chief Priests and Pharisees were also watching, and said to Pilate: "Sir, we remember that this deceiver said when he was yet alive: 'After three days I will rise again.'" They were fully persuaded that He was dead and demanded a watch in order that His body should not be stolen. Every precaution was taken. None of the watch deserted the post while the body was in the grave. There were sixty soldiers as watch. But early in the morning of Easter day, the body was missing. The behavior of the soldiers, the bribe given, and the silence of the Jews,

who never refuted or contradicted the disciples, prove that Christ's body was not stolen. And the timid disciples could not have stolen the body, if we consider all the circumstances.

The council never charged the disciples with the crime of abduction, but only forbade them to preach the resurrection. The rulers were evidently convinced that Christ had arisen from the dead.

Some have objected that Christ should have shown Himself to His enemies, but such a revelation would not have strengthened the testimony. His previous miracles had been misinterpreted and His raising of Lazarus had even stimulated their enmity. Even if He had revealed Himself to His enemies the modern deniers of the resurrection would not have been convinced. The cause of Christianity would not have been benefited by such a manifestation and just as little as Christ would have been benefited by performing miracles before Herod.

Consider further the fact that Christ revealed Himself to many witnesses and at different times. He revealed Himself at least eleven times, and once to above five hundred persons. It is impossible that so many could have been mistaken. This is even more evident when we consider the different circumstances under which He appeared. We should also notice that He always appeared during the day or in the evening, never during midnight, and every opportunity was given to make sure that it was He Himself.

The disciples were not convinced by any over-powering influence, but were very slow in believing. But during forty days they received ample testimonies, and then we must add to this the revelation to St. Paul. He could not have been deceived. The testimony of St. Paul becomes the climax in the evidence and confirms the preceding. Consider his powerful argument in 1 Cor. 15, and how he calls attention to the fact that among the above five hundred brethren, who saw Christ risen, the greater number lived when he wrote

the epistle. It was, therefore, easy to prove the case by living witnesses.

Observe the tribunals before which they stood and the great multitudes of people who had a chance to examine their testimonies. If it had been a fraud, the detection would have been sure.

The time of the testimony is also in evidence. There was no delay. The place of the first testimony also confirms the evidence.

Their motive was also pure. It was not to acquire fame, riches, and worldly success. And if Jesus Christ did not arise from the dead, it is impossible to account for the striking contrast between their former conduct and their courage after their conviction in regard to His resurrection.

2. THE STORY OF THE RESURRECTION BEARS THE STAMP OF TRUTH.

If we compare the Gospel narratives with the statements of St. Paul, the appearances of Christ probably took place in the following order :

1) Mary Magdalene sees the Lord first, returning to the grave the second time, after having told Peter and John about the empty grave.

2) The other women in returning from the grave meet the Lord.

3) The Lord appears to Peter the same day.

4) In the evening He appears to two disciples on their way to Emmaus,

5) and after this to the ten apostles in Jerusalem.

6) On the following Sunday He appears to the apostles, Thomas being present.

7) At the lake of Tiberias He appeared to seven disciples.

8) He revealed Himself on a mountain in Galilee to the eleven and to the 500 mentioned in 1 Cor. 15: 7.

9) The special appearance to James.

10) The final appearance on the Mount of Olives at the Ascension.

11) Lastly He revealed Himself to Paul.

When we read these narratives, the conviction grows that they are true, and all objections can be answered to satisfy any reasonable mind. Strauss objects that the appearance at the lake of Tiberias, according to John, was the third, but John only counted the appearances among assembled disciples, and only two such had preceded. Some claim that there is a contradiction between Luke in his Gospel and in the Acts, but Luke explains it more fully in the Acts. In his Gospel he collates the most important of our Lord's last utterances, without regard to time, but besides his more complete statement later we have also the narrative of the other evangelists. Others object that the direction was to go to Galilee to see Him there, but He revealed Himself first in Jerusalem, which is really no contradiction, because the appearances in Galilee were for all the followers and did not preclude appearances before the inner circle of the disciples. First came the short appearances in Jerusalem to re-establish the courage of His disciples, and when they had reached a firm conviction there followed the longer appearances and communications. It is also evident that the evangelists told a true story from their way of telling it, as there is no attempt to picture Him in the manner of legends, but all is naturally described in a historical way. They could not have invented the story of the resurrection, because no human mind would have been able to conceive of anything so unheard of before. Deception was impossible, and would have been exposed immediately. The resurrection was such a real fact, that the enemies of Christ were unable to contradict it. In fact many of them were convinced that He was risen by the testimony of the soldiers. Otherwise they would not have bribed the soldiers to tell a different story. If the soldiers were awake, they could easily have hindered the stealing of the body, and as they were sixty in number, it is unlikely that all slept. The disciples would not have dared to approach the grave for such a purpose, and what would be the gain, when their Lord rested in a tomb of a

rich man? If the body had been stolen the soldiers could easily have found it, and the disciples would have been arrested. But no steps were taken in such a direction, because the Sanhedrin knew that Christ was risen, or at least feared it. And when the resurrection was openly preached in Jerusalem, why did not the Sanhedrin disprove the story? They could not; otherwise they surely would have done it, but there were too many living witnesses to testify to the fact of the resurrection, and there might have been soldiers who on oath would have told the truth. Even when Paul wrote the first epistle to the Corinthians, he calls attention to the fact that many still lived who had seen Christ after His resurrection. The Sanhedrin had ample time to disprove the resurrection, but they never did. It is certain that Paul was sure that the living witnesses were available. Besides he had seen the risen Christ himself.

In the Acts of the Apostles we find a threefold history of Paul's conversion, chap. 9: 1—30, 22: 1—21, 26: 4—23. In the two latter Paul himself relates his own life-story. Critics have called attention to the minor variations in these accounts, but Luke would surely have noticed these variations if they had been contradictions, as he was a very careful writer and an educated man. But what are the differences? The communication which in chapters 9 and 22 is made by the Lord through Ananias, is connected to the words of the Lord Himself in chapter 26, but it only proves the condensation of the narrative, and even the critic Baur finally withdraws his objection. Further, in chapter 9: 7 the companions of Paul are said to hear without seeing; in chapter 22 it is stated that they saw without hearing. This is a formally seeming contradiction, but is easily explained, if we consider that the companions had only a general sensuous impression, without clearly seeing the figure or distinctly distinguishing the words. They heard the voice, but not the articulated words. In the usage of St. Paul, "hear" sometimes means "understand" as in 1 Cor. 14: 2. When critics pick at such easily explained differences, it proves

their animus. If the old classic writings should be treated thus, what would be the result? There is no book which is so unreasonably treated as the Bible. Even Lessing admits that critics are unreasonable in regard to the Bible.

If we compare the utterances of St. Paul in his epistles, it is clear that the appearance of Christ was not a vision, but an actual bodily revelation. It is sufficient to read 1 Cor. 15: 8: "Last of all, He was seen by me also", and 1 Cor. 9: 1: "Am I not an apostle? Have I not seen our Lord Jesus Christ?" In 2 Cor. 12: 1 he relates a vision, and the difference in the relation is apparent to every unbiased reader. It is also clear that this vision did not depend upon his nervous condition, but was a real vision by the power of God.

We have no reason to doubt that Paul saw with his own eyes Christ in His resurrection-body. Paul was so convinced that he based his theology on the great fact of the resurrection of Christ. We are all familiar with his arguments in 1 Cor. 15 and elsewhere. The testimony of St. Paul becomes, therefore, the climax in the arguments for the resurrection.

There is no historical event as well substantiated as the resurrection of Christ. And the effects of this fact have been so mighty that they would be incomprehensible, if the basic cause was not true. The arguments for this historical truth will convince all who weigh proofs impartially. And the historical records cannot be doubted. As we know, even Baur recognized the leading epistles of Paul as genuine. The evidence from them is conclusive.

3. THE ANTI-RESURRECTION THEORIES.

1) *The swoon theory.*

This theory implies that Jesus was not really dead, and that after a temporary loss of consciousness He revived and appeared to His disciples. But the arguments previously stated proved that He was actually dead. The fourth Gospel states that His side was pierced by the unerring spear

of the soldier. Even Strauss proves that the swoon theory is impossible.

2) *The vision theory.*

The appearances were only subjective, due to an excited state of mind. All the appearances were hallucinations. The disciples imagined that they saw Christ. Mary Magdalene first saw such a vision in an excited state of mind. Strauss claims that the appearance to St. Paul was only a vision and that he was disposed to ecstatic conditions. But he says that time was needed to develop the state of visions. The Bible states, however, that the first appearances occurred even within three days after the crucifixion. And if we consider how troubled the disciples were, they were not in a condition suitable for subjective visions. Nor is it likely that so many different persons would have such visions. Furthermore, if we reflect upon the character of St. Paul, he was too practical a man to be influenced by anything which was not real. The appearance on the way to Damascus is wanting in the chief characteristics of a vision. There is neither the physical pre-condition nor the constitution, nor the predisposition, which pertains to the pathologically morbid nature of a visionary. The whole account proves that the appearance was external and real. The sudden transformation of Paul's character and his whole life and labors prove the objective fact, that the risen Christ appeared to him on the way to Damascus.

3) *The spiritual telegram theory.*

This theory is taught by Keim. His idea was that Jesus, living in spirit, produced the manifestations which the disciples took for bona fide appearances; to give them assurance that He still lived, Christ sends a series of spiritual telegrams from heaven to let the disciples know that all is well. But such a telegram, producing the body of Christ in appearance, is as much a miracle as the rising of the dead body. It simply means a disbelief in the resurrection of a

body. If the resurrection be an unreality, why send messages that would be misleading? If Christ was even but an ideal man, why should He induce the apostles, and through them the whole Church, to believe a lie? This is a bastard supernaturalism even more objectionable to unbelievers than the supernaturalism of the Catholic creed.

In rejecting the absurd theory of Keim, we will call attention to a new theory which may be brought forward by students of abnormal psychology, and we should anticipate possible arguments from such a source. The modern revival of the study of Telepathy and Clairvoyance may mislead some students of such studies to believe that the appearances of Christ may be explained by telepathy. Nothing would be gained by denying the substantiated facts of telepathy, although there are scientists who dispute the phenomena of telepathy. But many experiments have been made which prove beyond a doubt that telepathy cannot be ignored. No one would deny the facts of hypnotism and clairvoyance. Books have been published on telepathy, containing verified experiences and experiments. And any one sufficiently interested may experiment himself. The principle is the same as in wireless telegraphy, but in telepathy the instrument, or battery, is the brain and the operator is the mind. In telepathy the success of dispatching and receiving depends on the dynamic power of the brain and the mind. In Apologetics we cannot explain the working of the science, or mention verified experiments, but only call attention to it. Even if a person is not an experimenter, he is apt to receive, not only messages in deep impressions, but he may also see an object or a person. Many trustworthy persons have had such experiences. Thought-messages may be received from long distances, and also sent to any distance. This is the reason, why some may claim that the appearances of Christ were only His thought-waves of such strength as to produce both the words and His figure.

But it can be proved both by the laws of telepathy and the Biblical record that telepathy never can explain the appear-

ances of the risen Saviour. Although we in one of the eschatological sections again will call attention to telepathy over against the alleged appearances of dead persons through mediums, we will say in this connection that appearances through telepathy are only momentary and the messages only mental. The figure of the person appears a moment and then vanishes. But the New Testament records prove that Christ showed Himself for a longer period, walked with His disciples, talked with them, answered questions, ate with them, allowed them to touch Him, and at one occasion He said: "Why are ye troubled? and wherefore do reasonings arise in your heart? See my hands and my feet, that it is I myself: handle me and see: for a spirit hath not flesh and bones, as ye behold me having." Add to this that He appeared to over 500 at one time and talked for a long while. All this is beyond the power of telepathy. We need not discuss this further, as the appearances of Christ were bodily and often repeated.

4) *Martineau's theory.*

According to this the Christophanies had no existence for the first disciples, but the belief arose later. The disciples only believed that Christ still lived and would come again to fulfill His promises. They said that they had seen Jesus only to impress the fact of His continued life.

But this theory does not give a true account of the experience of the disciples, and outrageously misinterprets plain historical narratives. If history can be treated thus, what remains then? And it imputes to the early disciples a pagan conception of the life hereafter. But the faith of the Jew implied more than immortality of the soul. And the true order of causality is converted in saying that the faith in the continued existence of Jesus produced the idea of bodily visions, and not such visions the faith. The character of the disciples forbid us to believe that they would by symbolic words teach a pious fraud.

It is, therefore, evident that all the modern naturalistic

attempts to explain away the resurrection have turned out as the greatest failures.

When, therefore, the resurrection of Christ is a fact, the divinity is also proved, and the facts of Christianity have a substantial foundation.

§ 17. THE WORK OF THE SAVIOUR.

This great work culminated in vicarious atonement, and His work continues in His intercession as High Priest and will be completed in the final redemption.

1. THE GOSPEL OF CHRIST'S DEATH IS THE ONLY SATISFACTORY SCHEME OF SALVATION.

The Anti-Theistic philosophies, which all deny the personality of God and the need of redemption in the true sense, cannot ignore the disharmony in the world. The awful fact of sin presses itself more or less upon every thinking mind. The remedies offered are a testimony to the crying need of salvation. But these philosophies only offer culture in literature, art, science, etc., but the disease has not been cured. Pantheism has failed utterly to cope with sin. This is true in regard to the best forms of German Pantheism and also in reference to the literary Pantheism of a Carlyle. The old Deists and Rationalists tried the moral scheme, but even if this is a higher method, this scheme of self-redemption has also failed to satisfy an awakened conscience.

And if we examine the ethnic religions, we all realize their utter failure to solve the problems of salvation and redemption. The wheels of Juggernaut, all kinds of human sacrifices, self-inflicted tortures, immoral ceremonies, etc., mark the way of the attempts to devise a scheme of self-redemption. But all these schemes prove the deep-felt need of salvation. In comparison with these the way of salvation in the Christian Church stands out as a clear and shining light on the road to heaven. The cross of Calvary proves itself to be God's solution of the great problem. By Christianity

we learn God's justice and love in a way that satisfies the human heart in life and death. Only Christianity teaches the true doctrine of vicarious atonement.

2. THE VICARIOUS ATONEMENT.

The vicarious atonement is one of the fundamental doctrines of true Christianity. A denial of this doctrine undermines the foundation of the Christian faith. Some claim that the theory of the atonement is not the most important, but that we trust the efficacy of Christ's death to save us, when we believe in Him. There may be, of course, persons, who never will be able to understand all the underlying theological arguments in the definition of the doctrine, but it is another thing knowingly to deny the teachings of the Bible. Opponents hold that it depends upon different interpretations, but orthodox Christianity has always held the doctrine of vicarious atonement in some form or another. It does not belong to Apologetics to present the dogmatic discussions, but we cannot wholly pass by or ignore the attacks against the accepted Biblical doctrine. This becomes more evident, when we consider that the rejection of vicarious atonement implies logically the denial of the divinity of Christ. Some do not admit this interrelation of the two leading doctrines, but it is impossible to understand the atonement correctly, if Christ was not divine-human. The Socinians were logical in their deductions, because, having rejected the divinity of Christ, they also rejected the doctrine of vicarious atonement. And yet we find many who reject the vicarious atonement, but believe in the divinity of Christ.

The so-called Moral Theory is held by many. The History of Dogmas relates the development of this theory from the time of Abelard. Its most destructive form appeared in Socinianism and modern Unitarianism. The theological school of Ritschl and others might be noticed. To show how far in irrelevancy some argue, we will quote Martineau: "How is the alleged immorality of letting off the sinner mended by the added crime of penalty crushing the sinless?"

Of what man — of what angel — could such a thing be reported, without raising a cry of indignant shame from the universal human heart? What should we think of a judge who should discharge the felons from the prisons of a city because some generous citizen offered himself to the executioner instead?" But such a question ignores that Christ was divine and not only a noble citizen, and that therefore He could inflict upon Himself the suffering which He otherwise had been compelled to inflict upon us. We meet the same objection in the tenets of Socinianism.

As we in practical life often must contend against the views of Socinians, we will present some arguments against them and related views. According to these views satisfaction is not necessary, as God can forgive sins without vicarious atonement; guilt, punishment and merit cannot be transferred from one party to another; it would be an injustice, if the innocent should suffer for the guilty; Christ could not suffer eternal punishment; if Christ suffered and died for all, no one should suffer and die; Christ was not our representative to appease the wrath of God, but God's representative to take away our sins and prove to us that God is love; God was, therefore, not the object of reconciliation, but mankind was the object of reconciliation; the death of Christ occurred partly to convince us in regard to the love of God that we may become reconciled to Him, and the death of Christ was really a martyr's death.

The standpoint of such opinions proves in the first place a misunderstanding of the attributes of God. God is immutable in all His attributes, immutable in love and holiness, each attribute works immutably according to its essential laws, and one attribute cannot change the other, but we experience them according to the relation in which we stand. We may illustrate from natural laws. The sun is our life-preserver and destroyer according to the manner in which we expose ourselves. If we expose ourselves to the wrath of God, we must suffer the consequences. By nature mankind was in such a relation, but God's love provided a way out of

it by which our relation could be changed. God's Justice had to be satisfied, and man was unable to do it, and God's Love had to be satisfied, and none but God Himself could do both. God does nothing unnecessary. If God could have saved us without the vicarious death of our Saviour, He would have done it, but there was evidently no other way. He had no pleasure in the death of Christ except on the ground that it was the only way to satisfy both His love and justice. It was a sacrifice on His part to send His Son to suffer in our stead. The objection that it was unjust to inflict suffering on the innocent Christ has no meaning, when we consider that Christ was God Himself, as in Him dwelt the whole essence of the Godhead, He being the second hypostatis in the Trinity, and for that reason He was interested in the same way as the Father and the Holy Spirit. The objection would have weight if Christ was only human. But He is God and also man, and, therefore, He is the representative of both parties. No ordinary human illustrations can consequently be adapted to the case. He was both the subject and the object in the act of atonement. The objection that Christ did not suffer eternal punishment is also a misconception, because He is eternal in His being, and eternity is not analogical with time. The sufferings of the condemned will be eternal in duration, not as an atonement, but as a consequence of their state and condition. It is self-evident that they cannot attain reconciliation by eternal sufferings, because then their sufferings would not be eternal in duration, and as they had a beginning, their sufferings would not be eternal, anyway, from the common conception of eternity. But Christ suffered all that was implied in the actual requirements of eternal punishments. The satisfaction did not depend upon the time-duration, but upon the real suffering of hell by the person, who is eternal in His being. Man is unable to fulfill the condition, but man can escape hell by affiliating with Christ in the manner God has provided. And the objection that, if Christ died for all, then no one should die and suffer, ignores the fact of the necessary moral condi-

tion of faith. The objection implies also a mathematical conception, based on illustrations, but we should never build a doctrine on illustrations which only throw light on certain points as a help for the understanding. We cannot in this case apply commercial laws, which sometimes allow substitution even independently of the debtor. Although Christ was a ransom for all, it was not a money-affair, but an act in the moral sphere, where the party concerned must identify himself by the requirements, which here mean faith in Christ as a necessary appropriation of Christ's work. The full explanation of the doctrine belongs to Dogmatics.

But it is clear that Christianity offers the best solution of salvation. No man could have invented such a way. We have the best doctrine of reconciliation, containing satisfaction and expiation, or atonement, and in the active and passive obedience of Christ a sure foundation for the remission of sins and the imputation of the acquired righteousness of Christ. On account of the objective reconciliation we may become personally reconciled to God or justified by faith in Christ.

The moral theory of the atonement as presented by Bushnell and others cannot compare with the evangelical theory of vicarious atonement, and the good points that may be found in the Moral theory are also found in the orthodox theory. According to the Moral theory the event on Calvary becomes like a set stage, where the scenes merely operate upon the emotions of men, to convince men that sin is terrible, and that sin may be removed if the sinner is influenced by the sufferings of Christ, who by His death proves the love of God. The Moral theory only emphasizes the subjective effect of the tragedy on Golgotha. But God would never have sent His Son to suffer in the interest of an emotional effect. When a sinner awakens to the real conception of sin and feels the burden of guilt, the Moral theory will not satisfy. In the hour of earnest desire to be saved, the burning question of salvation is only satisfactorily answered by the import of the vicarious death of Christ. The best proof is the test and experience.

3. CHRISTIANITY IS THE WORK OF A LIVING CHRIST AND IS THE BEST RELIGION AND THE ONLY WORTHY OF THE NAME.

The power of personality in religion has always been considered as a paramount influence. Most religions claim a personal founder, but no religion, except Christianity and Judaism, has a living founder. The founders of the other religions are either mythological or dead, exercising no direct present influence, but the Founder of the Christian religion is a risen Saviour, who is constantly leading and directing.

We will present the following points in mere outline to show the superiority of Christianity :

- a. *Christianity is the work of a living Christ, who is the Light of the world.*

Among the nations of the world Christ is not the only claimant to lordship. The wide prevalence of Buddhism, Mohammedanism and Confucianism seems to go against the idea that Christ is the Light of the world, but the progress of Christianity and its great effects in every department of life are sufficient evidence that Christ is the Light of men, and that Christianity is the best and absolute religion.

We could cite many testimonies as to the esteem of Christ, even among unbelievers, but such testimonies are well known. The above-named false religions recognize also Christ to a certain extent. He cannot be ignored. The fact that Christianity has not yet conquered the world does not disprove the claims of Christianity as the supreme religion, because we must consider the power of evil, and that Christianity respects freedom, not being a religion of determinism. Neither should we become pessimistic, because Christian missions do not cover the world. We must admit the great progress of Missions. If the so-called Christian nations do not always follow the laws of Christ, this does not prove the

failure of Christianity, but only the neglect of Christian principles by individuals as no one can be compelled to be a true Christian. Wherever the religion of Christ is accepted in truth, its fruits follow in morality, philanthropy, joy, peace and good will among men.

b. *Christianity is characterized by openness and simplicity.*

All other religions depend more upon external objects. light but contain esoteric features accessible only to a select class. The Christian religion is plain to everybody in all the things that pertain to salvation and is adapted to every existing state and constitution, and to the capacities of all men.

c. *The spirituality of the worship.*

All other religions depend more upon external objects. Only Christ taught men to worship in spirit and in truth.

If some churches go to the extreme of externalism, it is not the fault of Christianity, but their misconception. But we must recognize that worship in spirit and truth does not preclude external expression. No one should think that liturgical service is against spiritual worship. The other religions make the external ritual essential, but Christianity does not. And still we must admit that public worship must have some ritual. But the ritual does not lessen the spirituality of the Christian service; it rather makes the service more spiritual.

d. *Christianity is superior in the humiliation of man and the exaltation of God.*

False religions debase Deity and exalt man. The Egyptians made monsters of their Deities. The Romans made even their emperors Deities. The most famous philosophers were not even ashamed to rank their Deities below themselves. If we compare the mythologies of the heathen religions and the pure doctrine of God in Christianity, no more proof is necessary for Christianity. No ethnic religion can

show a character like Christ. Other religions would have God bear the image of man, whereas the Christian religion teaches us that man ought to bear the image of God.

e. *Christianity proves by its great effects that it is the only religion worthy of the name.*

It is unnecessary to enumerate all the effects of Christianity. What would the world be without Christ and His work!

The Christian religion contains all the true elements of all religions, and its nature is universal. A religion for all men must be without family customs, tribal institutions or a national polity. The Christian religion transcends the limitations of kinship, caste, language and color. Christianity suits all men in all conditions, and, therefore, it is the religion binding all who embrace it directly to God without human mediation. It combines all men in one organism whose head is Christ, and at the same time it is a personal religion. The Christians live by faith in Christ and as a society constitute the new humanity.

f. *Christianity in comparison with other religions wins more and more by its positive statements tested by experience.*

The positive statements do not prevent the use of reasoning and imply no dictatorial methods. If the distinctive doctrines are mysterious and wonderful, they are not necessarily opposed to reasonableness. But in discussing the Christian doctrines with adherents of other religions, we cannot convert them by arguments in dispute. Missionaries have often failed in discussions with Buddhists and the wise men of the East, when they would have gained by positively stating facts based on tests in experience. Both heathen and nominal Christians may be led on the way to conversion by direct appeals to conscience, and they cannot be converted except by the word of God and the Holy Spirit. When their reason is regenerated it finds nothing uncongenial in the

Christian system. It is the unregenerate reason which is unable to discern the things of the Spirit. Christianity conquers both in the heathen and nominally Christian world by preaching the Gospel. When ministers state the facts according to the word of God and Christian experience, the effect is mighty and the result surpassing all other efforts. In a religious discussion on the foreign field it is not necessary to show the inferiority of the heathen belief, but simply to present the Christian doctrine. We could, of course, contrast Buddha and Jesus Christ, but gain more by picturing Christ only, and the Buddhist will soon see the difference. In the same way present the Christian doctrine of redemption, and the inferiority of the Buddhist view will be apparent. Without discussing the hope of the heathen, picture the heaven of Christianity, and the heathen will see the contrast. Augustine said: "In Cicero and Plato and other such writers I meet with many things acutely said, and things that excite a certain warmth of emotion, but in none of them do I find these words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest!" We must know Christianity from the inside. A heathen or a nominal Christian must learn by actual experience. For instance, if a Buddhist is converted to the Christian faith, he is able to understand the superiority of Christianity.

There is no religion which states its doctrines so positively as Christianity and is able to stand the test. No modern attempts to provide a substitute for the Christian religion have been successful. It is not likely that any new religion will replace Christianity, and we know from the Bible that Christianity will conquer. The Christian Church is yet in some powerful heathen countries like the leaven in the meal, but it will leaven the whole. In our Christian experience we feel positively *Christianity triumphant*.

Paul exclaims triumphantly: "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." Christianity will conquer and triumph.

4. TO REALIZE THE NEW HUMANITY, CHRIST CONTINUES
HIS WORK AS HIGH PRIEST AND KING UNTIL THE
KINGDOM OF GOD IS COMPLETED.

If Christ is the God-man, as has been proved, and if the Bible is the Word of God, then the statements in the Bible in regard to Christ's intercessory work and rule in the universe must also be true. The history of the Christian Church and the experiences of every Christian prove that the Saviour is living and active. And the sayings of Christ have been fulfilled in so many instances that denial thereof is impossible. Therefore, the prophecies of Christ in regard to the future must also be realized. The Christian's hope of the completed redemption is, therefore, reasonable. The reality of the Christian experience becomes consequently also a testimony of the truth of the Christian facts.

IV. Pneumatological Apologetics.

This division of Apologetics treats of the evidence of the Christian experience. If the Christian experience is a reality, then this experience will furnish valid testimony to the facts of the Christian religion as to its truth and supernatural character.

§18. THE NATURAL EXPERIENCE.

1. THE GENERAL EXPERIENCE IN RELATION TO THE WORLD.

If there was no mind, there would be no experience. Suppose the material universe existed, without mind it would be as non-existing. But the law of cause and effect proves that there must have been a mind to create it. According to the idealistic philosophy of Berkeley, to which we have referred in another part, the material universe only exists as a phenomenon and as such it is real to mind by the will of the Supreme Mind. According to this philosophy the only real existence is mind. Our experience of the world would then be only a dream which is real to us. This dream would differ from ordinary dreams by its exact order and constant repetition in the experience of mankind. But our active life and history prove, at least to our feeling, that life is more real than a dream. And our reason is not satisfied with such a philosophy. The world is too tangible and life too concrete for our minds, which makes it impossible to entertain seriously the thought of the world as only a dream-like phenomenon. But it is true that without a mind with its qualities the world would be non-existing to our experience. In this respect Fichte's idealism is correct. The ob-

ject may exist in itself, but not for the subject, if the subject is unable to objectivize. Having this ability the subject at least is conscious of the reality of the object in the mind. And the object may not be known as to the thing in itself, but as Kant teaches, only as the thing for us. As minds we depend on our senses in relation to the material world. We use our optical nerves, our acoustic means and our nerves in touch. Eyesight varies a good deal, but even when it is at its best, we only see the picture of a thing in our optical camera. But by the assistance of touch our apprehension of objects possible to be touched becomes more clear and certain. And yet there are many objects we cannot touch, but only see and perhaps also feel in their effects. We see the sun and feel its heat. And in all these perceptions we depend also upon natural laws as media of transference. But although we recognize the limitations, the rapport between object and subject convinces us of a reality outside of us. We first enter into the world of experience and think it over, by which afterthought it becomes a notion. And by detaching ourselves from the object in reflecting on it, we understand better its reality, and we become sensible of the harmony of our thought-image and the nature of the object. By reflecting we become more certain. But we could not attain to any degree of certainty, if there was no real object. It is not necessary to comprehend fully all relations, media and the formation of these media, but we know that we have access to them, and by using them we realize that there is a real universe around us and also that we belong to it. It is not necessary to understand the interrelations and philosophical questions of dualism and monism in order to have a natural certainty of a world outside of us. Every being, whether he be educated or uneducated, reflects upon nature outside of him and inside of him. Paul even holds that the natural perception leads to a personification of a higher being, or God, and that God manifests Himself in nature. And it is evident that all natural experience of the universe is combined with a notion of a higher being

than man. Although Paul is the exponent of the strictly Christian experience, his words have great weight, independent of inspiration, because of his pre-Christian experiences. We quote the passage in Rom. 1: 19, 20: "Because that which may be known of God is manifest in them; for God manifested it unto them. For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse." Whatever may be the modes of manifestation, the manifestation cannot be denied. In such a way there is not only perceived a world as object, but a higher mind than ours manifesting itself in the universe. When we experience the presence of other minds in actual contact, we know them in the forms of bodies which we see, hear and touch. But although we know other minds in bodies, we also are aware of the fact that there is a personality and that the body does not fully express this personality and yet reveals much. God has not a body in a sense that we have, and really has no form, but the universe may be looked upon as His body as far as nature can reveal Him. The natural experience, therefore, is not limited to external objects. We do not see the actual person of a man, when we see his body, and, in fact, we only see a picture of his body. But the body, anyway, makes the person real. Nature, therefore, has also a power to make God real to us as God works in the universe as we work in our bodies, but this, of course, is not an explanation of the relation of God and the universe. It proves, however, that the natural experience of the world cannot be separated from a spiritual experience of the mind.

2. THE NATURAL EXPERIENCE IN RELATION TO MIND, OR EGO.

Whatever evolution may be able to prove as to the material part of man, although as yet no real proofs for the so-called evolution of man from the animal has been forthcoming, it is evident that the evolution theory cannot ex-

plain the higher nature of man. Man is a personality, a mind, and therefore a self-conscious and self-determining being. It is natural for a person to speak of himself as I, or an Ego. Mind reveals itself in its thinking, feeling and willing. Descartes' dictum "Cogito, ergo sum" cannot be denied. The natural man in his experience is certain as to a thing, if he can be as sure of it as his own existence. He never doubts his own existence. And this knowledge of himself is more immediate than the knowledge of the world. If the material world vanished, the I would remain. We have a certainty that mind must exist, and we cannot dislodge the notion that we are minds as we daily think, feel and will. The natural experience does not trouble itself with different philosophical views as to explanations, but there is a natural assurance of existence. This self-evident experience of actual existence is always accompanied with a feeling of responsibility. Without explaining in this connection what conscience means, it is clear that there is an experience corresponding to the accepted meaning of the term. However conscience may be modified, it is there and no man can free himself from this moral factor experienced both as objective and subjective, and, therefore, the expression *conscientia* is correct. Man becomes sensible of it either with or without the co-operation of his will. It is thrust upon him in his inner world as the physical world enters through the senses, but he feels that whatever he may think of the physical world, he cannot disengage himself from a moral world. A man may doubt many things as to what he sees, hears and feels, but he is always more or less conscious of a moral world. This is an abiding truth in the philosophy of Kant, and Fichte refers to the same in his doctrine of the moral order of the world. The consciousness of the experience may have many gradations under different forms of religious belief, but the moral factor is never excluded. Paul, in Rom. 2: 15, refers to the heathen as possessing conscience in the words: "In that they show the work of the law written in their hearts, their conscience

bearing witness therewith, and their thoughts one with another accusing or else excusing them." Man's natural relation in his experience within himself is consequently moral and also religious. We find, therefore, that all nations are more or less religious. This moral and religious feeling has taken many forms, but this does not invalidate the fact. It does not belong to Apologetics to discuss the history of religion or the philosophy of religion, but Apologetics claims that in the experience of religion, the Christian religion is the best, highest and final. But the Christian experience is somewhat connected with the natural experience, although a higher experience on account of its dependence upon a special revelation of God. Man without the special revelation may have a moral and religious experience through natural revelation of God in nature and conscience. And although the Christian experience is of a higher nature, it transpires in the same thinking subject and formally must depend upon the Ego as a thinking, feeling and willing mind. If man was not a mind, or person, there could neither be natural nor religious experience. The natural experience depends also upon an objective world in nature, just as the Christian experience is related to the objective of a spiritual world and its realities.

§19. THE CHRISTIAN EXPERIENCE.

1. THE CHRISTIAN EXPERIENCE IN RELATION TO SPIRITUAL REALITIES.

There could not be a subjective experience of spiritual things, if such did not exist objectively. It is, therefore, a presupposition to the experience that there is a spiritual world. As we find minds in the physical world and know ourselves as minds, there must be minds in the spiritual world. Otherwise we could not be acted upon. Even in our natural experience we recognize a supreme mind. This mind could not be supreme, if there was a lack of ability to communicate. And we could not be minds, if we could not

receive communications. Now truthful men of old have claimed a special revelation from God, the supreme mind, and this revelation has been recorded in books which we have collected in the Bible. We have already presented the proofs for the inspiration of the Bible. The word of God is recorded in the Bible, and the Bible is the word of God. It proves the wisdom of the supreme mind, or God, that He so to say wrote a book by the instrumentality of holy men whom He inspired. There was a high spiritual experience in the Old Testament times and a Christian experience before the books of the New Testament were written. But the spiritual and Christian experience was more fully comprehended, when the New Testament was completed. Some object to the Christian experience as founded in the Bible, and hold that without the Bible the experience would be different. But no true Christian transfers to himself in imagination the experience expressed in the Bible. It is true that the Bible has an essential relation to a normal and developed Christian experience. And the Bible is the constant interpreter of the experience. If we in ordinary scientific research experience true facts and then find a textbook substantiating and explaining such facts, the truth is not lessened, but confirmed. The same is the case, if we read about the experience first and then realize the experience. We may be like the Samaritans who believed on account of the words of the Samaritan woman who had told them of Christ, but later testified: "Now we believe, not because of thy speaking; for we have heard for ourselves, and know that this is indeed the Saviour of the world." When we have experienced what Christ is to us, then we believe the Bible, not only on grounds of evidence, but also on account of our personal experience. As a consequence we also believe in the facts of the Bible doctrines. These are both objective and subjective factors in the experience of salvation. Philippi holds: "It will always come to this, that not the subjective regeneration, but the objective atonement wrought out by Christ, attested and offered by the word of God, is alike the

starting point and the only rock on which the evangelical Christian bases his assurance of salvation, and by which he ever raises himself again." Frank answers: "But then the question is just this, how an evangelical Christian comes to make those graciously given realities the only rock of his confidence." It is self-evident that the realities must be presupposed, and that justification and regeneration must follow. Otherwise there is only knowledge and no experience. The spiritual realities make their impression upon the individual, and if the necessary conditions exist, the subjective experience follows.

2. SUCH AN EXPERIENCE IS A FACT.

Millions of people have during the centuries of the Christian era testified to such an experience. It is reasonable to infer that the testimonies of such great numbers during different periods and in different lands and countries cannot be falsehood. Among the witnesses are thousands who belong to the learned professions, men who are careful investigators, persons who would not be deceived and millions who, if not scholars, yet possess common sense. The most common things may just as well be denied as the fact of Christian experience.

If there be a God and a spiritual world, it is perfectly reasonable that such an experience is possible. The Father of spirits can surely influence the spirits He has called into being. And as there are natural laws in the material universe, there must be spiritual laws in the spiritual universe. There are certain laws in the working of nature and fixed means in applying these laws. And, therefore, there must exist spiritual means by which we come in contact with God, and revelation points out these spiritual means. If these spiritual laws are obeyed, the Christian experience begins, and we become conscious thereof just as sure as we are conscious of the life in the world of sense.

3. THE BEGINNING AND DEVELOPMENT OF THE EXPERIENCE.

From the preceding it is plain that there could be no Christian experience without the Bible and its objective facts. We also know that there is a Christian Church where the word of God is preached and the holy sacraments administered. Paul states in Rom. 10: 14, 15: "How shall they believe in him whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" and in the 17 verse: "So belief cometh from hearing, and hearing by the word of Christ." When we, who are in Christian lands, become aware of our environment, we find ourselves under the influence of the spiritual realities as mediated through the agency of the Church. Most of us were also baptized in childhood and, therefore, under the influence of the Holy Spirit, given to the Church on the first Christian Pentecost. And whenever the Church extends her missionary activities the injunction of Christ is followed: "Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you."

The Christian experience has two viewpoints, either as beginning by baptism from childhood, or as beginning in adult baptism, when the necessary conditions are present. And within the Christian church there is also the viewpoint from the rebeginning of the experience, when persons, having broken the baptismal covenant, are converted and return to the Father's home. We will briefly delineate the experience as to those who remain in baptismal grace and somewhat more fully explain the experience in relation to those who are converted and regenerated.

Among the Christian denominations there are different views in regard to the contents of baptism. But all agree that baptism stands for discipleship in some meaning or another. The sacrament of baptism is the sacrament of initiation and regeneration. Regeneration is effected when

the necessary condition is present. Many members of the different churches incline more or less to the viewpoint of the Lutheran Church that children by baptism are regenerated, and that adults, who have not been baptized, must be baptized as a condition of discipleship. Adults are regenerated by baptism, if faith is present. In children there is passivity, and the Holy Spirit works faith at baptism. It is not in the beginning a self-conscious faith, but yet a saving faith. But in apologetics we cannot more fully discuss different views of churches, or expound dogmatic views. But we must hold that the Christian experience has a basis in baptism. In adults there is a Christian experience before baptism, but all truly Christian churches recognize baptism as necessary for complete discipleship.

As the majority of church members were baptized in childhood, it becomes an interesting question, why so many fall and must be converted. There are, of course, no statistics, but it seems to be the prevailing belief that most children break their baptismal covenant and, therefore, must be converted. This is probably the case, more or less, but the normal condition should be the reverse. And we should work for the normal condition in the Christian education of the young. But it cannot be denied that there are many persons who have remained true children of God since their baptism in childhood. For that reason we briefly delineate the Christian experience in such cases.

When a Christian child becomes self-conscious and self-determining and by Christian education is led to understand the meaning of baptism, such a child will experience the life of sanctification. The child, of course, will commit sins of ignorance, of weakness and of the impulse of violent passion.

But a Christian child is taught to daily confess such sins and ask God to forgive. And although such a child does not experience in daily repentance what a converted sinner experienced in his conversion, there is a realization of the different steps in conversion, an assimilation of the leading

facts of coming to God and an application of the import of the justifying and regenerating grace. The feeling of sin may not be as intense as in the case of a fallen sinner in repentance, but still deep enough to appreciate the meaning of God's grace toward sinners. And sometimes a lapse may occur by an intentional sin, but an actual fall will not ensue, if the child immediately is taught to confess and mend his ways. Then the feeling of sin will be deeper and the experience of repentance more vivid. The experience of a Christian child may have interruptions as to clearness in understanding and as to certainty, because a child is a child and must be developed by constant nurture. We must also remember the counteracting influences of the spirit of play, associations with other minds and the many temptations of early life.

But by using the means of grace and by prayer the spiritual life of the child may survive and continue to grow in sanctification. The experience of the young, who remain Christians, is as a consequence of the same kind as the experience of a converted sinner in sanctification. The experience of the turning point in justification by faith and regeneration may not be so marked, but there is always a time, when the young Christian realizes the same experience.

But sad to reflect upon, there are many who fall and become prodigals. If these are to be saved, they must return to baptismal grace or become converted. We must, therefore, also describe the genesis and growth of such an experience. The external modes of conversion may be varied, but the way of salvation is only *one*.

The difference of experience is somewhat varied in the case of baptized persons and in relation to the heathen and proselytes in Christian countries. It is self-evident that baptized persons are in a different environment from the heathen, whether in the lands of the heathen or in Christian countries. The baptized are in the atmosphere of the Spirit, but the experience of conversion is mainly the same in every case.

The first step in the experience is the hearing of the call of God through the agency of the Gospel which may lead to awakening. Man does not approach God first, but the Spirit of God is the prime mover. The natural man has no spiritual power to convert himself, but on the contrary he resists and would continue to resist the work of God, if the Holy Spirit did not work upon him. Man has power to read or hear or in some manner to be influenced. If he can read books, he also is able to read the Bible. If he can hear lectures, he is also able to hear sermons. Every well man, who can walk, is able to direct his steps to the church, where the word of God is preached. And the Holy Spirit prompts him to read and hear the word of God. He has a natural understanding, feeling and will, because he is a person. The natural man is also invited to hear the Gospel by Christians. He cannot, therefore, excuse himself in this respect, but is so far responsible. But in all these proffered opportunities, it is God who approaches him. In Dogmatics, therefore, this first offer is called *prevenient grace* as the Holy Spirit is *prevenient* or *preceding*, coming before man's coming. This coming of the Spirit is inevitable, but not irresistible, because experience shows how man resists the repeated calls. No Gospel-reader or hearer can claim that he has not been called. At this Gospel call there is a crisis, and man stands face to face with God. It is a very critical moment as man may reject the proffered grace, or he may become passive and be an object of the operations of the Spirit towards conversion. It has always been a psychological problem, why and how some become passive, while others resist the Spirit. But if man had no power to resist, he would be under the influence of determinism. In the resistance or non-resistance lies also man's responsibility. If God could force men to accept the grace, then man would not be a man or person having thought, feeling and will. Although these powers of the person are corrupted by inherited and actual sins, man has not lost the ability of thinking, feeling and willing. If man could be compelled to be converted, he would be an

automaton, a higher happy animal, but not a man who could experience what salvation means. Then man would lack a self-conscious and self-determined mind. The Spirit of God is impelling, but not compelling. When man is awakened by the call of the Spirit, the same Spirit illumines by the word man's understanding in order that man may not resist, but be still and passive. This illumination is also mediated by hearing the Gospel preached. It is a test which is necessary, whether man will conclude to become passive and thus allow the Spirit to work. The word of God speaks also to the sensibility of man in order to reach the will and make man realize the necessity of a receptive mood. The will of man is not an active factor in conversion. The factors of conversion are only the word of God and the Spirit. The will of man only allows the Spirit to begin and complete the conversion. It is the same activity of will as when a poor man is ready to receive alms, or a sick man allows the physician to treat him. Man has no natural power to save or cure himself. Man must use the means of grace. But the real active work of conversion is by the power of the Spirit in the word of God. Without the approach of the Spirit, man would not come in a position to choose the passive state. But being placed in this position, man is responsible in his resistance or non-resistance. If he is convinced to let the Spirit work, the Spirit illumines the sinner by the law in order that he may feel and experience conviction of sin and guilt. This is an arraignment by the law. The awakened sinner realizes first his so-called bosom sins, but later he feels more and more convicted as to all his sins, and he begins to experience contrition. It often happens in this crisis that the convicted sinner imagines that he has some power to set things right, but he soon realizes his inability. He begins to understand that he cannot fulfill the law. He confesses his sins, feels humiliated, hates and abhors sin. The depth of feeling may vary in intensity, but every sinner must feel conviction. The sinner feels like the publican and cries: "God, be merciful to me a sinner." The repentant sinner is not ignorant as to

the Gospel which he has read and heard, but at this stage he is often confused as to the real meaning of atonement. But when the repenting sinner reads and hears the word of God, the Spirit enlightens him and the great facts of salvation become clearer and clearer. And yet the old mind of resistance may reappear on account of the condition of faith. But the drawing of the Spirit continues. The soul longs to believe, but struggles in his wrong conception of faith. The Spirit guides him to comprehend more fully, and finally there is a state of receptivity and childish trust. The merits of Christ are apprehended by confiding faith. The promises of the Gospel now stand forth as a distinct answer to the soul. The repenting sinner feels his utter unworthiness, but trusts in his Saviour, Jesus Christ. Then the experience of justification and regeneration occurs. He begins to understand personally that justification is an act of God by which the believer receives the forgiveness of his sins and the imputation of the acquired righteousness of Christ. The objective reconciliation by Christ in satisfaction and expiation now stands forth as the only foundation, and the more the believer is instructed correctly, the better he understands in experience the import of the passive and active obedience of Christ. But whatever may be lacking in doctrinal clearness, the believer clings to the Saviour. There is a trust that the sins are forgiven and that the righteousness of Christ covers all guilt.

The believer experiences a new life and is taught by the word of God that regeneration has taken place. A justified sinner is also regenerated. At the same moment as God justifies by forgiving the sins and imputing the acquired righteousness of Christ, the Holy Spirit regenerates.

The justification by God in heaven results in the regeneration of the heart. Whether we define regeneration strictly or in the old dogmatic strictest sense, it is certain that a justified sinner is regenerated, and a regenerated justified, but he is not regenerated on account of his faith, but by faith, the faith in Christ, by which he was justified. The conver-

sion is thereby completed. The sinner is home again with God, or if we look at it from the viewpoint of regeneration, he is again in the state of baptismal grace. And he experiences what it means to be reborn in the land of the living. He sees, hears, speaks and feels differently. There may be a lack of ability in explaining, but he can confess as the blind man cured of his blindness: "This one thing I know, that, whereas I was blind, now I see."

There has been a radical transformation of the intellect, feeling and will. The scales having fallen from the spiritual eyes, a new environment of knowledge and truth has been opened. The feelings enter a new field of peace and joy. The will of the new man is now the will of God, and it is no longer a burden to offer the third petition. The old I may attempt to make itself felt, but the new I is dominating. The justified or regenerated has also entered into the state of the mystical union. At the moment of justification and regeneration, there occurs a *unitio* which as a permanent state is called the *unio mystica*. It is a personal contact with God who is in a peculiar way indwelling. By reading the word of God concerning this union, it becomes more clear, just as a textbook assists a scholar. The work of the indwelling Holy Spirit is recognized. And by the testimony of the Spirit, Christ is more fully known as the object of faith. The person of Christ becomes to the believer a living presence. It is a real presence, in which the believer is bound to God and Christ by the closest of all ties and is made a member of Christ's body. And the Spirit also testifies to God as Father. By the Spirit we are brought to Christ and through Christ we are brought to the Father. The result is the fulfillment of the promise of Christ: "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." John 14: 23. We know, therefore, the Father through Christ. And here it may be well to recollect what Philip asked: "Lord, show us the Father; and it sufficeth us." We read further in John 14: 9: "Jesus saith unto him, Have I been

so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou then, Show us the Father?"

He does not mean that they are the same forms or persons of God, because in the next verse Christ speaks of a distinction as to hypostasis in the words: "I am in the Father, and the Father in me." But having the same essence, it is the same essential character we see in both, although the character hypostaticus differs. Even the real person of a man is not the body, but the essential character of the man. If Philip desired to see the Father in some kind of manifestation, the real viewpoint would anyway be the character. All what was essential appeared in Christ.

Before we proceed we would notice the difference of experience in relation to the knowledge of God as we find it in natural man, nominally a Christian, and the experience in a real Christian. The natural man with Christian knowledge knows God especially as the providential Father, in the second place he knows Christ historically, and the Holy Spirit is not as really a person to him as the Father and Son. But the converted, justified and regenerated man comes first in real contact with the Spirit, and then he becomes aware of Christ as actual and living, and through Him God as Father becomes a real Father.

We have now delineated the main points in the genesis and development of the Christian experience. And as all Christians have in some degree such an experience, it becomes an evidence as to reality. We only wish to add a few remarks in regard to certainty. Where there is faith, certainty will follow. Some look for certainty before faith and thereby hinder faith. But all will have certainty sooner or later. At the new birth some Christians are like children before the self-conscious life. There may be lack of instruction as to the real meaning of Christian certainty. If we use the objective means and have subjective experience, the certainty will come. There cannot be any subjective experience without the objective facts, but the objective facts

would not avail us if we have not subjective experience. We would never know this world if we were not born into it and lived in it. And likewise we would never know the spiritual world if we were not born into it and lived in it. By regeneration we attain the spiritual life and live in the kingdom of God. But we could not be born into it if it did not exist, and if there were no means by which the new birth could take place. The objective and subjective go together. When we are regenerated, the Christian facts of salvation become living realities. They are no longer a story, or narrative, but facts entering into our daily life. We find, therefore, that the certainty must depend upon both factors. The testimony of the Spirit is twofold, internally by the work in the heart, experienced by the spirit of man, and externally in the word of God, which is the basis and means of confirming. It is a cowitnessing according to Rom. 8: 16. The Holy Spirit, working upon our spirit by the word of God, cowitnesses by all His operations, when we use the word of God and find the true marks of the new life. Then we attain to certainty in our spirit. In I John 3: 24 we read: "And hereby we know that he abideth in us, by the Spirit which he gave us." This certainty is strengthened by the continual operations in renovation or sanctification.

4. THE CONTINUATION AND GROWTH OF THE EXPERIENCE.

When man becomes convinced of the new life, he finds that the Christian experience is intensified and continues daily in renovation. It is a clear proof to him that the experience is real and not imaginary, and others observe the change having taken place, which proves that there is no self-deception.

The regenerated soul feels what real blessedness is, and now it is a pleasure to obey the will of God. There is a bond of love, whilst formerly he feared God. And the love extends to all the children of God, and the interest in humanity becomes stronger. The Bible becomes the most interest-

ing book, the daily spiritual food, and the preaching of the Gospel is more attractive than anything else. The Lord's Supper becomes a real feast, a true communion of the body and blood of the Saviour, a confirmation of justification and nourishment for the new life. The doctrinal conception may be more or less clear, depending upon the Confessions in the Church where he is a member, but to all Christians regeneration brings a higher meaning as to what is received in the Sacrament. The mystical union also becomes a more living reality.

The work of the Spirit becomes an experienced fact in the daily concursus of sanctification, because the regenerated co-operate with the new powers given by the Spirit. And the Christian begins to understand the full significance of Rom. 8: 26: "And in like manner the Spirit also helpeth our infirmity; for we know not how to pray as we ought: but the Spirit himself maketh intercession for us with groanings which cannot be uttered." And the words in Gal. 4: 6 also stand forth in a new light: "And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father." Prayer is now a prayer in the name of Jesus Christ. The whole relation to prayer is changed. A true Christian does not discuss what prayer is, because he knows it. He is not perplexed as to his own experience, whether prayer is only a reflex action in the subjective or objective sense, because answers to prayer belong to the facts of his experience, and constant prayer becomes natural to the spiritual life, just as breathing to the bodily life. As natural health depends to a great extent upon deep breathing, the spiritual life is strengthened by deep devotion in prayer.

The knowledge of Christ and the love of Him increase during the Spirit's work of renovation. He becomes more and more personal, and His presence is felt. The Christian understands more fully the work of the Saviour, and his only basis for salvation rests now upon the merits of Christ. Christ is now no longer an ideal and historical, but a very

present Saviour with whom the Christian lives in the closest communication. The love is a personal love, and the Christian longs for the day when Christ shall be manifested in glory at the second Advent.

And the Father, who became a real Father in justification and regeneration, stands nearer than ever. To be at home with the Father, although in the Father's house on earth, implies daily experiences of the Father's love. Christ says: "For the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father." John 16: 27.

The interrelations stand out very plain, and we receive at least a glimpse into the spiritual relationship of the mystical union. The possibility of our sojourn with God and God's sojourn with us may be hard to understand, but Christian experience proves it. We must, however, consider that God has an absolute omnipresence, and there are spiritual laws of induction by which we come in contact. All human beings depend upon the absolute presence of God, but the Christian experiences the contact and indwelling by following the laws of the spiritual world as described in the Bible. There are natural forces whose operation depends upon certain laws. We do not understand these laws, but by experience we learn their use.

The Christian increases in knowledge as to the laws of the mystical union. But although he lives in this higher sphere, he soon finds that there is also a gravitation to earth and to the life of the world. The old I is not dead, and there are temptations entering into the circle of his new being. He soon must confess: "I find then the law, that, to me who would do good, evil is present. For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members." Rom. 7: 21—23. The Christian, therefore, must live the life of daily repentance, and he learns that renovation also is combined with crucifixion of the old I. This implies

suffering, self-denial and constant warfare against the flesh, the world and the devil. But in this warfare, there may be revealed a drowsiness of spirit, indifference in the use of the means of grace and in the use of the means of virtue such as prayer. The former joyful feelings are in the background, and there must be a schooling in believing without sight and feeling. Troubles arise, when there are no visible fruits of faith, although God may see them and other Christians may observe them. But in all these difficulties, a Christian cannot give up his trust in Christ. In all turnings on the way, in tribulations and in all the dangers, he keeps his aim in view, to walk on the road to the heavenly City.

And as he loves God more and more, his interest in the kingdom of God increases. Drawn by the love of Christ, this love also impels him to do good works, not by compulsion of an outside law, or as a slave, but by the love of Christ, guided by the law as also written in the heart, and, therefore, as free, he finds his delight in doing God's will. It gives him great pain to realize his many failures and omissions. More and more he observes his sins, but he holds fast to God's promises. Even if he himself does not see any marked progress in sanctification, it is evident that there is growth into Christian manhood. There may be doubts and vexations, but by the power of the Spirit he overcomes. The new life in the spiritual realm becomes his real world, and the arguments of the opposers have no effect, because he is convinced of the existence of the spiritual life from daily experience. There is a confirmed certainty also, because others have the same experience, and he, therefore, moves in a world of associates with the same faith, love and hope.

We could continue to describe different phases of the Christian experience and its evidence, but what has been said in very plain language is sufficient to prove the facts of the experience. Although the experience as evidence may be scientifically verified, it is not necessary to delineate it in scientific phrases. The Christian experience is complex, but simple. The only way to become certain of its verity and reality, however, is by actual test.

§20. THE SCIENTIFIC VERIFICATION OF THE EVIDENCE OF THE EXPERIENCE.

1. THE POSSIBILITY OF SUCH A VERIFICATION.

Many claim that such verification is impossible, but it depends upon false views in philosophy and heterodox views in theology, and the cause may also be a wrong conception of science, defining science in a very narrow sense as only including the so-called natural sciences. By such a limitation Theology would not be a science. But the individual opinions of scientists do not settle the questions. It cannot be denied that there are physical sciences which impart only relative knowledge. The knowledge attained in Geology and Astronomy has changed several times as to the very foundations of these sciences. But Theology is an absolute science in its basis and main facts. The relative knowledge of matter, space and time may suffice in our present spheres, but it is of the greatest consequence that we have right views of God and of moral requirements. There may be different views of matter, but there cannot be such varying views as to the essentials of righteousness. According to Newton, Leibnitz and other lights in the world of science absoluteness cannot characterize physical sciences, because the subject matter in the circle of these sciences is not a priori and necessary. The knowledge as to material and physical substances is marked by contingency. But when there is a priori necessity cognition becomes absolute. Such a science is Geometry which does not deal with matter and its phenomena, but with ideal points and lines. There are geometrical axioms derived from the mind, while the laws of matter are derived from matter and impressed upon the mind. Ethics and Mathematics deal with ideas and not with substances as Physics deals with physical substances. There cannot be different views of a circle or the essential of right and wrong, but there are many varying views concerning matter, protoplasm and other things. If we believe in God and supernat-

ural revelation and that man was created in the image of God, it is easy to see that Theology is an absolute science. And men who claim unbelief as to supernatural facts, contradict one another constantly as to the real truth in physical science. But how varied certain theological opinions may be, there is a common absolute ground which cannot be shaken. The physical sciences are based upon the senses and deductions from these, but Theology is based on revealed facts. We know that Kant held that all cognition within the province of the natural and sensuous is unaxiomatic and conditional, but within the domain of the moral and spiritual there is an absolutely certain intuition. But it is claimed that such an experience is unintelligible.

This objection does not prove anything, because all experience and science is unintelligible to the uninitiated. If the worldly man will become a Christian, his reason will be enlightened so that he may understand the facts of Christianity in a satisfactory way or sufficiently to guide him right.

Kant, of course, did not believe in a strictly Christian experience and objected to the intrusion of metaphysics in the realm of religion, and, therefore, Kant said that the theoretical reason cannot attain to knowledge respecting the thing itself. We know how he recognizes religion according to the practical reason. The communion with God has no place in Kant's theology. Religion is morality. Ritschlianism is a kind of revival of Kantism, colored by Schleiermacher and Lotze. Ritschl also denies that metaphysics can be a source of religious knowledge. But all knowledge is one. God does not deprive us of our reason when He brings us into a higher relation to Himself. The postulates of the so-called practical reason are not knowledge. We do not get any objective reality through them but only subjective ideas. But religion demands objective realities. And the facts of Christianity cannot be proved if metaphysics is excluded.

But the real fact is that the Christian knowledge is derived from the intellect, will, and feeling. The Christian

certainty rests upon the impressions made upon all our faculties. There could be no Christian experience without illumination of the intellect and change of the will. We know the spiritual facts in the same way as we apprehend the material facts. The feeling is upheld but has a subordinate place. Knowledge enters into the developed faith, and by faith reason rises to a higher exercise. The only antithesis is between faith and sight, but unseen things may be just as real as the visible. There are many material things that are invisible but still exist. Their effects prove it. The spiritual realities effect their work in our higher life and act through our spirit upon our whole being. We become conscious of these effects just as surely as of material effects. And they are, therefore, objects of knowledge.

The submission of the will is, of course, necessary as the will is a source of knowledge.

It is objected that this requirement in the Christian experience may make any belief possible. But no experience is possible without voluntary use of the means that are necessary. Scientific progress is often impeded because men are unwilling to put the facts to the test of experiment. It is evident that facts may be learned through the activity of the will which could not be acquired by intellect alone. This is specially true in the moral and spiritual sphere.

Modern psychology holds that sensibility and will are sources of knowledge, but intellect is the only faculty of knowledge, and still it is, of course, also a source of knowledge.

It is claimed that the Christian experience is limited and that the tests by this exclusiveness are not scientific. But this is the case in all science. There are in every science conditions which must be conformed to if tests are to be made. In ordinary human knowledge there is also limitation and not all know all. The spiritual test is open to all who follow the laws and methods of this experiment.

But the pantheistic school of philosophy holds that the Christian experience is only an imperfect representation of

the true reality which is better explained by philosophy.

According to this view Christianity is true as far as it reveals facts of reason in regard to God's immanence. The world in its history is a continuous unfolding of the Absolute. The religious experience is the immediate impression of the Divine Spirit coming to consciousness in the human spirit. Self-consciousness and God-consciousness are identical. This divine revelation appears in the form of mental representations. These have attained their highest expression in the Christian religion. But philosophy penetrates deeper to the idea itself.

But it is evident that God thus experienced is only impersonal, and the redemption is reduced to deliverance from the finite and ignorance, and not from sin. A Christian knows that his experience is not only symbolical representations, but the experience of real facts. The advocates of the Pantheistic idea prove that they have no Christian experience.

Pantheism is very mystical as a basis of religion. But, any way, there are many who are tainted by pantheistic corruptions and yet hold that the mode of expressing the Christian experience leads to mysticism.

But the true Christian experience repudiates the false mysticism. There is a true mysticism which does not assert an immediate intuition of God. If the Christian experience is a reality, as proved, it is not unreasonable to make it an evidence. We cannot content ourselves with proofs that only give a higher or lower probability. Every Christian has a more direct experience of God's immediate intercourse with the soul. The spirit gives evidence of His presence. The true mysticism realizes the fact of *Unio Mystica*.

And the Scriptures are not undervalued by the evidence of the experience. The Scriptures are always the source and rule. Without the Bible this experience would be impossible.

It is also objected that the evidence makes everything turn upon the subjective states of the Christian. But the human

mind is so constituted that the objective becomes real to us by the examination of the subjective. We have no immediate intuition of the thing in itself. What we see of objects around us is mediated by the effects of the things in consciousness. And likewise, we can not attain to any naked intuition of the divine. Our knowledge is not immediate. There are many steps in perception, but we do not examine all these steps in the act of perception.

There are many, who also hold that the evidence of Christian experience is not evidence of Christianity, because the real evidence is held to be the external proofs, such as the historical or rational.

It is true that the evidences mostly presented are the external, but for the believer the experience is that of the highest validity. The objection implies that the Christian experience has no scientific proof. But what is evidence? According to philosophy evidence is "the ground or reason of knowledge, the light by which the mind apprehends things, whether immediately or mediately." The Christian has all the external proofs, but the Christian consciousness furnishes the light by which the mind apprehends Christianity. The sensations from material objects are not the only contents of consciousness. The spiritual realities vindicate their existence in the same manner as the material, for instance, if the existence of a certain place is to be proved, historical and geographical evidence is strong, but the most convincing is my own experience that I have been in such a place. If then some people would doubt it, the existence of such a place does not depend upon their opinion. The external proofs of Christianity are very strong and the experience of all Christians substantiate the facts, and non-Christians should find it reasonable to accept this testimony, just as we all believe many things in which we ourselves are laymen. But the highest evidence to each one is to see with his own eyes and touch with his own hands. This way is open to all who desire to learn if Christianity is of divine origin.

It is also objected that adherents of other religions have

certainly in regard to their belief. The point is not how strong the convictions are, but what is the evidence for the truth of the convictions. And a study of comparative religions proves plainly that the Christian evidence is stronger than any evidence furnished by ethnic religions. A Christian is no blind devotee, but a believer who investigates the facts and compares the different systems of religion. And the Christian assurance is not on a level with that of the heathen.

2. THE METHOD OF THE VERIFICATION.

The verification of the evidence may be done in a scientific manner, if science is correctly defined, because it is not necessary to confine science to natural knowledge. Science includes any verified and systematized knowledge. In science we discover and verify facts and also systematize the results. There may be knowledge which is simply formal. To such science belong Logic and Mathematics. And there is knowledge of real existence, concerning which Philosophy expresses itself from different points of view. Another kind of knowledge is that of probability. As examples of such knowledge may be mentioned analogy, hypothetical knowledge or mere inference. There may be both scientific and practical knowledge that belongs to this kind. Knowledge which rests upon the testimony of others belongs to this class.

The scientific method in verification implies the change of probable knowledge into real by experiments. The pre-Christian knowledge of Christianity is only probable knowledge, but this has high value. It cannot be denied that the concepts drawn from the experience of others are as valid as a large part of our knowledge. There are many things that make up our daily life for which we have less testimony than the facts of Christianity, and still we never doubt in regard to these things.

It is open to every one to investigate. If we in the ordinary relations of life lack the means and ability, in the spir-

itual domain the test is possible to everybody. Poverty and other conditions do not hinder the experiment.

1) *The change in the Experience of Regeneration is within the Sphere of Consciousness.*

Even agnostics recognize that such a sphere implies absolute certainty. Scientists admit that a feeling present to the mind is surely known to the mind. The Christian knows directly that a change has taken place. In such a knowledge there is no longer probability. No experience is more real to the mind than the consciousness of regeneration in a Christian.

2) *The Knowledge of the Cause.*

A cause must be known through the effect. Subject and object are known in cognition. If I see a thing, my consciousness takes notice of a thing outside of myself. I am certain that the sensation originates from some external object, and the effect proves to me whether it is material. And if the effects produced in my consciousness are intellectual and spiritual, then I know that the cause must be corresponding. The possibility and actuality of spiritual conception cannot be denied. We are conscious of the spiritual environment in the same way as we are conscious of the material environment.

When we experience a new life that cannot be caused by natural life or a physical environment, then we know that the cause must be spiritual. Even in the pre-Christian experience we are not ignorant of God. When we know that we ourselves are not the cause of the new life, and no man can be the cause of it and certainly not the physical nature, then we are convinced that God must be the cause. If the apprehension of God is mediate, such a fact does not lessen the reality, because even natural knowledge is mediated in many instances. It has not been proved that ordinary sense is the only means of knowledge. The theory of knowledge is one of the hardest problems. There may be a spiritual appre-

hension which is just as real as the ordinary experience through the senses. If man is a complex being and, therefore, also spiritual, which cannot be disproved, it is evident that, even if it be mediated, he is capable of spiritual perception. When a person has experienced the new life, although mediated by revelation, he knows the actuality, not only by the testimony of the Bible, but by his own consciousness of the new life within him. The Bible analyzes this experience and makes it more clear, but the reality is not diminished thereby. On the contrary it becomes a life as real as our natural life and even more real. The Christian is as certain of his new life as he is certain of his own existence. He lives and moves in a new world. The outsiders cannot by negations cause him to doubt seriously what is his constant experience. He is in continual contact with the supernatural cause and feels the operations of the spiritual laws.

3) *The Continued Experience of the same kind by a Multitude of Persons is another Scientific Test.*

Ordinary science relies upon such tests. The Christian experience continues and becomes more and more real. If we compare the ordinary knowledge how it is rarely first-hand knowledge, and how it depends upon hypotheses and unverified testimony in the experience of most persons, there is a better basis for the spiritual experience than for the things believed in ordinary life. Add to this the agreement of facts as developed in thousands of persons. One individual may be wrong in his conclusions, but when the test is repeated by a multitude in different ages, then the evidence becomes very strong. The Christian experience and science is, therefore, better attested than any other.

4) *The Simplicity of this method.*

The transformation of probable knowledge into real in other departments may imply special gifts, outlay of money for tools and instruments, and opportunities which are not open to all. If we would verify facts in history which we be-

lieve on the testimony of others, it may not be possible, or it may mean research work which very few could afford. But we accept historical statements without verifying. And we never stop to think that the Christian facts are better substantiated. If we would attain really useful knowledge in the natural or physical sciences, it costs much labor, patience and money. But everybody has an opportunity to utilize the Christian facts. There are many places we never saw and yet we do not doubt their existence, but we may travel to these places and become certain as to their existence.

The queen of Sheba heard of the fame of Solomon, but she journeyed to Jerusalem to find out herself, and she said to Solomon: "Howbeit I believed not the words, until I came, and mine eyes had seen it; and behold, the half was not told me." As to the wisdom of God any one can test the truth himself. No one will be satisfied by first trying to solve Biblical problems. Nothing is gained by haggling about small matters as carpenters do. Every doubter should be reasonable and test the truth by actual experience. We must also consider the spiritual sphere, and that the natural man cannot appreciate spiritual truth if he does not use the spiritual laws. A coarse mind does not care for poetry.

But the means to test are provided. The means of grace are available. Every one can procure a Bible. In the church there are guides to direct the steps. The spiritual light is as free as the light of the sun. No one can reasonably deny that Jesus is among all lights in spiritual wisdom the Light of the world. He said: "My teaching is not mine, but His that sent me. If any man willeth to do His will, he shall know of the teaching, whether it be of God, or whether I speak from myself." John 7: 16, 17. We ordinarily receive the witness of good men. Any one reading John must admit that he was a good, normal and truthful man. He writes in 1 John 5: 9, 10: "If we receive the witness of men, the witness of God is greater: for the witness of God is this, that he hath borne witness concerning his

Son. He that believeth on the Son of God, hath the witness in him." This is, therefore, the method *to believe in Christ*. We do not need to review the delineation of the Christian experience. By simple faith we enter the gate, leading us on the way to the Holy City.

In order to lead souls to make the experiment we should not preach Apologetics. Neither should we make apologies, but preach the Word of God with tongues of fire. The science of Apologetics may be used at suitable times in lectures to strengthen doubting Christians and in the individual care of souls. Positive preaching will convince man to make the test, and doubts will vanish and the sun shine.

§21. THE CHRISTIAN EXPERIMENTAL CERTAINTY AS TO LEADING OBJECTS OF FAITH.

In discussing this important question, it is self-evident, that the Christian certainty, ensuing from the Christian experience, cannot solve all Biblical problems in Biblical Criticism or satisfy the curiosity as to the detailed mode of creation. Such questions may be discussed partly in other departments of Apologetics, where attempts are made to harmonize science and faith. But the Christian experience will teach the Christian to trust the Bible and calmly wait final results in adjustment. These adjustments are not essential to him. Even if he is a natural scientist, he does not base his faith upon geological data, but upon the Rock of Ages. The age of the world, the prehistoric races and the evolutionary theories may be interesting to speculate about, but there will be no absolutely reliable result. The Christian experience brings before our view a new genesis and a higher evolution. The past is behind us, we live in the present and look forward to the realization of the spiritual realities. And if there is any book to guide us, it is the Bible. The Christian experience convinces us that the Bible is the Book of God.

The Reformers appealed to the "testimonium Spiritus

Sancti internum" as the best proof that the Bible was the Word of God. The fuller development of this testimony, in the evidence resulting from the Christian experience, makes its scope wider, and it becomes a proof of Christianity, because the Spirit witnesses to the believer's sonship and to the divinity and truth of the Scriptures. The co-witnessing of the Spirit with the spirit of the regenerate and the constant experience of the Word of God, becomes the most powerful influence and gives to the regenerate a certainty that no modern destructive criticism can shake. All other proofs have their place and value, but this is the supreme. The test of this proof is open to all.

The miracles of the Bible stand forth in new light as parts of the revelation as a whole, and there is no difficulty in believing, because the Christian has experienced the miracle of grace which is the greatest of all. The prophecies of the Bible, which always are strong as an external evidence, stand forth in a clearer light on account of the ever present Spirit. The Spirit was promised, and a child of God is cognizant not only of His special outpouring at Pentecost, but the experience in conversion, regeneration and sanctification is a constant proof of His real existence.

By the activity of the Spirit through illumination by the law, the doctrine of sin is clear. Even in the pre-Christian experience there was a knowledge of sin, but the natural man only feared God, and the ethnic religions prove how natural man tried many schemes to propitiate God. But by the work of the Spirit in applying the doctrines of the Bible, the attributes of God have become more fully known. The Christian understands that God is both love and holiness, and that the attributes are immutable and are experienced according to the relation in which a sinner stands.

Realizing the guilt of sin, a Christian feels the necessity of satisfaction and expiation. And in the knowledge of God's immutable holiness, it becomes clear, why atonement, or, to use the more comprehensive term, reconciliation was necessary. Every Christian has experienced his own inabil-

ity to reconcile God, and, therefore, he comprehends the love of God to a certain extent in sending His Son to be incarnated in order that the divine-human Mediator should offer the required sacrifice. By instruction he understands that God is both subject and object in the satisfaction and atonement. It is true that the Spirit makes this knowledge clear by the Word of God, but this does not lessen the reality of the experience. The Spirit makes Christ and His work acceptable as a living fact. Before the Christian experience the doctrines of Christ were historical and perhaps dogmatically understood, but in the Christian experience Christ becomes a present Saviour and not only Jesus Christ living in the first century. By the Spirit Jesus Christ becomes personally known. And as before stated, God, the Father, becomes real through Christ.

If a Christian cannot comprehend the ontological Trinity as to the *one* essence and *three* hypostases, the economical Trinity is evidenced in the Christian experience. The doctrine of atonement is realized in the application as a contact with God as Triune. There is a trinity in the experience, and there could not be a Christian experience except as implying a knowledge of God as one in three and three in one. The Christian experience makes God known as Father, Son and Spirit. The daily life of a Christian is constant contact with God as a trinity.

The doctrine of God as Father in the experience that He is our reconciled Father in Christ also brings Him nearer as to His fatherhood in providence, and all Bible passages in relation to it stand forth in a clearer light. The personality of the Son, Jesus Christ, becomes more concrete, and no Christian has any doubts as to the doctrine of the divinity of Christ. In the work of the Spirit the doctrines of the application of salvation are more and more understood.

The Christian experience becomes, therefore, an assurance of the truth of the doctrinal objects of faith. We have referred briefly to some of the leading doctrinal objects of faith, but the experimental evidence of the main objects of faith sheds light on all the related.

§22. PROBLEMS OF THE RATIONAL UNDERSTANDING OF OBJECTS OF FAITH, ALTHOUGH SUPPORTED BY THE CHRISTIAN EXPERIENCE.

We cannot discuss all these problems, but select some as illustrations. To the unconverted skeptic the whole thing is a problem. But there are many religiously interested persons, who are speculatively inclined, and there are others, who never bother about it, but simply believe in a historical sense and individually confess: "Credo quia absurdum sit." Souls, suffering from no doubts and believing authorities, are happy. But there are earnestly seeking souls who are ready to believe, but still desire to understand. And there are Christians who are convinced as to the reality and truth of the objects of faith, and yet feel a desire to have rational explanations. Would it be a wise policy to ignore all these desires in every case? We think not, because the Christian religion does not define faith as only trust, although *fiducia* is the climax in the conception. Many persons would turn away if no attempt of explanation was made. But by information, as far as it can be given, persons may be led to test the Christian experience. And regenerated persons may in moments of tempting doubt need the support of Christian knowledge. Although, therefore, the Christian experience gives the best conviction, the other departments of Apologetics may also be of great service.

There could be no rational apprehension if the antithesis was faith and knowledge. The antithesis is faith and unbelief. All knowledge is conditioned by faith. The reason of man was darkened by sin, but his reason was not lost. The reason is renewed by regeneration to its higher capacity. It is the unregenerated reason which is incapacitated to discern the things of the Spirit. The unregenerated man may reason about Christian doctrines, and he may be reasoned with. He may even write a theological system, but if he sets reason above revelation, his deductions will be some form of rationalism. The old rationalism held that

reason could evolve from itself all the facts, and ignored the experience, and, therefore, made quick work of the distinctive Christian doctrines. But this was abuse of reason. When reason is correctly used, we are able to show the reasonableness of the Christian doctrines. And if we have the evidence of the Christian experience, then we feel that we deal not with bare abstractions, but we have the facts. It is not comparing notion with a notion, but it is a verification by comparing the reality as evidenced in the experience. The doctrine which confirms the fact of experience is indeed reasonable. It may be a mystery, but everything is more or less a mystery. Even so-called scientific facts are mysteries.

We will now proceed to illustrate some problems which are not presented in the other parts.

1. THE ONTOLOGICAL DOCTRINE OF THE TRINITY.

We have previously referred to the Christian experience as to the economical side of this doctrine, and how this experience facilitates the belief in the ontological. But the Christian reason will at least apprehend the reasonableness of the ontological. To the popular mind it is confusing that there is one God, or one absolute personality, and that we also speak of three persons. The old distinction is that there is one essence and three hypostases. But names do not make the meaning clear. And yet names are useful. The Bible attributes the same essential divinity to the Father, the Son, and the Holy Spirit, but declares it is one God. When we try to fathom this mystery, we are led astray by thinking of mathematical units. But God is not a mathematical unity or trinity. He is not one as a man is one, and He is not three as three men are three. But it is one essence modified in three subsistences, each modified subsistence having the whole essence. It is hard to understand as we have no perfect analogy. Man, though created in the image of God, does not exist in the same way. Man has thought, will and feeling, and all possess the soul without

division. In that sense man is one in three and three in one, but the trouble is that thought, will and feeling do not exist as objectively as the three hypostates in the Godhead. The Father, the Son and the Holy Spirit are objective to one another and yet one essence, or God. If we personify our three faculties, it may be clearer in the idea, but still we feel that it is not adequate, because our whole manifestation is *one*. In the case that we could think of three human persons existing with one mind and soul, the same as thought, will and feeling have one soul, the unity and trinity would stand out more concretely, because the three persons in the Godhead have their own consciousness, but all one self-consciousness. No three human persons exist thus, but we may imagine it for the sake of better understanding the trinity of God. God is one in essence, but three in His mode of existence. There is thus a distinction. The Son of God on earth said: "I and the Father are one." He did not say: I and the Father am, or is, one. That proves two persons, but the same essence. It is characteristic of the divine essence that it exists wholly and indivisibly in three persons, but the human nature is divisible and does not exist wholly in one, but divided in all men. But the essence of God is not a fourth thing, within which the three exist, and the trinitarian person is not a part of the essence. The one essence is *all* or wholly in the three. The incarnation proves that, although the essence is one, there is a clear distinction in the mode of existence. Otherwise the second person could not have become God-man, because it is clear that the Father and the Holy Spirit did not incarnate themselves. And when the Son of God has a body, He must appear distinct from the Father and the Holy Spirit, and still the three are one God, having the same essence. As this is not Dogmatics, but Apologetics, we cannot continue further, but what has been said may show the way to prove the reasonableness of the ontological Trinity. But how much this doctrine may baffle the human understanding, it is no stumbling block to the believer, because he has the

experience that God deals with him as Father, Son and Holy Spirit.

2. THE PROBLEM OF BELIEF IN ANGELOLOGY.

Men speculate whether other planets or stars are inhabited by beings somewhat like ourselves, and scientists argue differently, some pro and some con. But if they would consult the Bible, they would get assurance that there are other rational beings, called angels, good and evil. These spiritual beings are of various orders, such as archangels, seraphim, cherubim, thrones, dominions, principalities and powers. We also find that the angels constitute an innumerable host. Without entering into the detailed doctrine of angels, we would only state that it is rational that many inhabit the starry worlds. We should not be so narrow-minded as to hold that the starry worlds were created only as fireworks for the people on earth. If angels exist, they must have some abode and not all be crowded in the so-called third heaven. Many of the good angels are servants of men and especially of the children of God, and, therefore, constantly descend and ascend between the throne-heaven of God and earth, and the evil angels have also their abode, and many of them are on earth, and others, as Paul states, dwell in the spaces around us. Compare Eph. 6: 12.

It is rational that angels exist, because it would be preposterous to believe, that only earth in the vast universe is inhabited. A study of the immensity of the universe will be convincing, that God did not create so many worlds to be waste spaces, and then only select the small planet earth to be inhabited. And the Bible proves that angels exist. If we have not seen them, the holy men and women in the Bible give testimony that they have seen them and heard them speak. Others may have seen them also. But in every Christian experience there are many instances of wonderful help in intuitions which could not be explained but by angelic agency. It does not belong to Apologetics to explain the experience of angelic assistance and spiritual warfare.

Many non-Christians are ready to believe that good angels exist, and they have no objection to their help, but they feel inclined to doubt the existence of the devil and demons.

But if God created all angels good, it is rational to hold that in the necessary test of their character, many failed in the probation. A test was necessary, because the angels are rational beings. Their self-determination had to be determined by some probation in order that they as free beings should realize their freedom. If it had been otherwise, they had not been rational and self-determining beings. When God created angels, He had to take the same risk as when He created man. A fall was possible. Some interpose the question: Why did He create those angels whom He foresaw would fall? God could not foresee what will not exist. Some argue that He could have annihilated them. But the fact is that He has not done it for some good reason. We have no knowledge as to God's almighty power as to the annihilation of created spirits. It is possible that spirits once called into existence cannot be annihilated. Otherwise annihilation would be an easy way for God to get rid of them. But instead He has prepared for them the eternal outer darkness and sufferings in Gehenna. God knows what is best and right.

All infidels and wicked unbelievers have a selfinterest in denying the existence of the devil and demons. Like Semler infidel writers have adopted the so-called "accommodation theory." But the character of Christ as truth personified proves that there was no accommodation to popular beliefs. The doctrine of the Bible as a whole teaches plainly the personality of Satan and the existence of devils. And according to the law of cause and effect, there are many evil effects in the world which cannot be explained only by man's depravity, but evidently are caused by the devilish power. There are sinful intuitions and temptations that plainly originate in the evil spirit world. There are human beings which even in our day are possessed by demons, although it may be in a different manner than formerly. And the many

wicked mediums may also prove that men are possessed by lying spirits. It is true that there are many monsters of wickedness among men, but there are many reasons for the belief that these monsters of criminals are influenced by the demons. And some act as direct instruments of the devil. The wicked themselves recognize the evil influence. Their swearing, or calling upon the devil and demons, proves their belief in the existence of these evil powers. Swearing is claimed to be only a bad habit based on traditional belief. But there must be some true origin for the traditional ethnic beliefs in evil powers. Believers in the Bible cannot doubt the existence of the evil spiritual world. The belief in the personality of Satan and the demons is, therefore, rational both according to the Bible and according to manifestations of evil powers in the world. It is perfectly rational to believe in the existence of beings whom we have not seen with our own eyes. When it concerns miracles, the unbelievers desire to see them performed, but we suppose that not even men of the type of Hume would like to see the devil face to face. Still many of these deniers fear Satan whom they deny. But men, who worship and fear God, have no reason to fear in such a way. Christians daily pray the sixth and seventh petitions. If we translate the Greek word *πονηροῦ* in Matt. 6:13 not in the abstract but in the concrete, as the Revised Version has done, then we daily pray to be delivered from the *evil one*. It does not belong here to prove the correctness of this translation, but it seems to be very plain that our Lord meant the personal devil. And if we then compare all the passages, where Christ speaks of Satan, we have the strongest testimony for the existence of the evil one and his great power. It has a tremendous import that the most truthful of men, the God-man, instructs us daily to pray for deliverance from Satan.

In respect to the doctrine of spirits, good and evil, the Christian view is the only rational.

3. THE PROBLEM OF THE BELIEF IN THE CHURCH AS A DIVINE INSTITUTION.

In our creeds we confess that the Church also is an object of faith, but, of course, not in the same sense as faith in God. The third article in the apostolic creed makes the Church an object. The words in Latin are: *sanctam ecclesiam catholicam*, and in the Nicene creed: *unam, sanctam, catholicam et apostolicam ecclesiam*.

Even many Christians look upon the Church only as a society which it is not necessary to belong to. The unbelievers, or infidels, all their cohorts and all indifferentists look upon the Church as a human society. All believers in the Bible ought to know that the Church is an institution of Christ. It is also evident that the Church must have an external manifestation, although the Church essentially is the *congregatio* or *communio sanctorum*. The Word of God must be preached and the Sacraments administered. Therefore, the Church has always been known to the world in her external character. In the apostolic times the Church was known by the congregations in different places. If the Christians had not assembled in worship, the Church would not have become known. The external church, therefore, has significance as containing normally the *congregatio sanctorum*. The externality becomes necessary on account of the preaching of the Word of God and the administration of the Sacraments. As a necessity it becomes Christians to belong to the Church also as external, because in the external church are found the means of grace. To disavow the external church may imply a disavowal of the true Church. If we come to an unknown city or place and desire to find Christian fellow-believers, we do not seek them in worldly societies, theaters or market places, but we know that we find them in congregations, where the Word of God is preached. Not all members of a church may be true Christians, but all normal members of the true Church are found in the assembly, where the Word of God is preached and the

Sacraments administered. Whatever we may think in regard to particular churches, it is rational to hold that the Church as ordinarily known is a divine institution. The different confessional beliefs cannot invalidate the Church in its true character and the necessity of the use of the means of grace. The true, ideal church is best defined in the following way: "The Church is the congregation of saints, in which the Gospel is rightly taught and the Sacraments are rightly administered." But not all particular external churches reach the mark of ideality, because not all teach the Word of God in its purity. And in the external membership it is impossible to have a pure church in the sense that all the members are true children of God. These drawbacks, however, do not invalidate the unity of the true Church. Although there are necessarily a plurality of particular churches on account of different interpretations of the Bible in confessions, and on account of different rites, etc., there is no plurality of churches in the true sense, because the Church is the congregation of believers in all ages and places, and therefore she cannot have any predecessor or successor. No external federation will ever succeed except there will be a Millennium, when Christ, the head of the Church, directly interferes and unites also externally the members of all denominations. The disunion of the external Church becomes a stumbling block to many unbelievers and outsiders, because they do not understand the real unity. We have heard from missionaries in India and elsewhere, that the Hinduists point to the disunion among the Christians as an argument against Christianity, but they do not stop to think that there is also disunity among themselves. And nominal Christians, who have no church-connection, also use a similar argument to defend their unbelief and indifferentism. But the reason is that they never care to study the real question of unity. Another stumbling stone is the failings of church members, but it is only a flimsy excuse for critical attitude. In the case of the heathen it may look as a formidable argument against Christianity, and

they should, therefore, be informed as to the cause of this contradiction. Others are alienated, because Christianity, or the Church, is so slow in its conquest of the world, and they cannot understand why Christ does not hasten the work. But they forget the human factor in the missionary work and man's power to resist. Christ gave His command to make disciples of all nations, and the Christians have been neglectful in many cases, but it would be irrational to expect that Christ in the present economy should directly interfere. There must be no determinism or forcing, if there shall be a real test of faith. Men forced to be Christians will only be nominal Christians. Christ does all what He has promised, and the Holy Spirit is constantly urging. The Church perhaps is spasmodic in her missions, and still she is conquering and seems to wake up more and more to realize her great mission. But the failings of the Church in her human ways does not invalidate the claim that she is an institution of God. It is, therefore, abnormal, if Christians have no church-connection. From every viewpoint it is rational that God instituted the Church as the best means to convey to men the knowledge of salvation.

Some mockers ridicule the Church as to her future and in regard to her hope that Christ will return, and they say according to Peter: "Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of creation." But Peter says that God is longsuffering in the hope that as many as possible may repent. Most of the prophecies have been fulfilled and continue to prove their truth. The Bible is the best defense of faith. In due time the Biblical eschatology will vindicate itself. It is also rational to believe it from past history and present.

We may not understand as we would like all the objects of faith as, according to Paul, "we know in part and prophesy in part." But Paul looks ahead to a glorious future. In the Christian experience many things are made clear. The best use of Apologetics is, therefore, to lead men to Christ

that they may test for themselves the glorious truth of the Gospel. Even then there may remain Biblical problems, but the greatest problem is solved by the evidence of the Christian experience.

V. Eschatological Apologetics.

Christianity holds forth the great facts of the immortality of the soul, the second advent of the Redeemer, the resurrection of the dead and the future glorious kingdom of God. By these great doctrines it is also proved that Christianity is the supreme religion.

§23. THE IMMORTALITY OF THE SOUL.

This doctrine underlies all the religions of the world. It has been held by the deepest thinkers and has been supported by various proofs, but only the Christian religion presents the valid arguments from Revelation.

1. PROOFS FOR IMMORTALITY.

A. *The historical argument.*

From the world's earliest morning the thought of man linked life to a longer chain of time than between the cradle and the grave. The investigations as to the origin of the belief have been many, but it was evidently implanted in man as an original instinct by the Creator. Contrary to all negative opinions by superficial research, the best scientific result inclines strongly to the view that all tribes and nations in some form or another held and hold a belief in a hereafter with different conditions. The Egyptians testify to the fact in their monuments and papyri. On one is written: "His soul is living eternally." Homer taught that there is a future life. Socrates reasons most beautifully concerning the state of the immortal life. Plato in his "Phaedon" demonstrates the doctrine of immortality

with the profoundest arguments. Pindar in his second Ode, Cicero in his Orations, Virgil in his "Aeneid," and other great men in all ages defend the doctrine.

B. *The indestructibility of matter as a proof.*

We can change the form of matter, but we cannot destroy it. Annihilation is absolutely unthinkable and unscientific. What we call destruction and death does not involve extinction but only change. If the soul exists, being superior to matter, it is unreasonable to believe that the soul should cease to exist. The decomposition of the body does not impair essence; the former is only possible where there is a complex. The spirit of man is not complex, but a simple essence. No instrument can divide the spirit. Death can take away the earthly house of the soul, but the soul or personality survives whatever may be the experience. This leads to the following proof.

C. *The metaphysical proof, based on the simplicity and immateriality of the soul.*

The evidence for the existence of mind is clearer than the proofs for the existence of matter. We believe that matter exists because it makes certain impressions upon our senses. But we know the existence of mind by our consciousness of, or reflection on, what passes within us. To know that we are and that we think implies a knowledge of the soul's existence. But the existence of matter we only know by the operation of mind. The indwelling spirit must, therefore, exist more fully than the material body. Our body changes, but the soul is unchanged. The simplicity of the soul and its independence of matter prove its immortality.

D. *The teleological proof from the inadequacy of the present life, which, without immortality, would be a beginning without end or purpose.*

Man's restless spirit is a proof of immortality. Expectation and not satisfaction is all that man finds in the world. Man is God's noblest creation, and still this life would be

misery, if there was no life hereafter. And man has immortal longings, but man never reaches a conclusion here. The philosophy of mind shows that it was made, not for a day, but for eternity. The attributes of the soul do not reach their full development in this life. The end of man's creation would not be realized, if man was not immortal.

There is no such thing as failure in nature. Everything in nature serves some purpose. And as man is a complex being and belongs to two worlds, he must live hereafter.

E. *The moral argument.*

In this life virtues do not receive their full reward and vices the punishment deserved. Therefore, there must be an existence hereafter, where everything will be set right.

F. *The argument of love.*

Our continued love for the dead is a proof of our immortality. Love is indestructible, and we are bound by deathless love to our friends who have crossed the river. We feel instinctively that the dead are not lost, but that they exist in other spheres. No human being follows the body of a loved one to the grave but he believes that the departed still lives somewhere. The departed relative or friend is as to him living, not only in past memories, but also beyond, and our thoughts go constantly to the spiritual abode. The hope is strong to see the loved ones again in the other world.

G. *The individual instinctive proof of immortality.*

We have before considered the universal belief in immortality, but we must also weigh this argument from a more individual viewpoint to make it more convincing. The hope of a continuous existence beyond is one of the most ineradicable of all instincts and the profoundest of all intuitions.

The law of instinct is clearly apparent in the animal world, and the animal uses it, although unconsciously. Man also possesses the instinctive endowment, but educated man rarely takes notice of it and suffers for his neglect. But

we will not discuss our instinctive faculties. In this connection we only call attention to our religious instinct and emphasize our instinct of immortal existence. A clear and continuous instinct never deceives. This instinct is not a result of education, but is implanted in our nature by God. Just as we cannot get rid of the idea of God and the voice of conscience, just as little can we remove the instinct of immortality, which proves that this instinct is true. Besides, we have a self-conscious desire to live for ever. We cannot earnestly and continuously desire or wish for something that does not exist. Man evidently possesses a psychical mind which is the real personality. The physical mind, or brain, may imagine many things, but the psychical mind never errs. Many young students who superficially study natural sciences are influenced by materialistic biologists, physiologists and psychologists to believe the view that the soul cannot be separated from the body or brain. There are many phenomena resulting from accidents, loss of memory and unconscious states which seemingly favor the belief that the brain and soul are identical, but the accidental broken condition of the brain does not necessarily prove that the soul or person is unconscious. If a machine breaks, the operator himself is not affected. The brain is only the machine which the real personality uses. At death the soul temporarily is deprived of the bodily organ, but the psychical mind has then full sway. The modern research of psychical societies may later lead to some tangible results, but it is, any way, certain that the natural instinct of immortality is a proof that cannot be ignored. There are many prominent scientists who hold that modern science cannot offer any decisive arguments against the doctrine of immortality. We call the student's attention to the lecture of Prof. William James, "Human Immortality," in which he discusses the theory of the brain as a transmissive organ. In answering his critics he says in the Preface of the second edition: "The plain truth is that one may conceive the mental world behind the veil in as individualistic a form as one pleases, without

any detriment to the general scheme by which the brain is represented as a transmissive organ. — The reader would be in accord with everything that the text of my lecture intended to say, were he to assert that every memory and affection of his present life is to be preserved, and that he shall never in *sæcula sæculorum* cease to be able to say to himself: I am the same personal being who in old times upon the earth had those experiences.”

H. *The theological proof.*

When we are assured of the existence of God and recognize His attributes, it is self-evident that man must be immortal. God created man in His own image, man was the climax of creation, and the universe was prepared for man. The love of God, therefore, implies that man was not created to live a few years on earth and then cease to exist. Then humanity would be in a worse condition than the irrational animals, because the animals have no self-consciousness and no idea of a future life. The wisdom and justice of God prove the same fact as the love and goodness of God.

I. *The soteriological proof.*

God would never have sent His Son to save fallen man, if man had been created only for an earthly existence. Christ died in order that man by faith in Him should attain a blessed eternal life. It is not necessary to develop this argument.

J. *The eschatological argument.*

The history of the world would have no meaning if man was not immortal. Neither could there be a real history if humanity vanished like the animal world. We cannot entertain the thought that the makers of history have no history beyond. If all the great men and women of the past pass in review before us, we cannot endure the idea that they exist no more. And when we look upon our beloved living, we cannot hold the thought that death ends all and that

there will be no future reunion. The creation of rational beings would have no meaning if there was no immortal life and a consummation setting things right.

K. *The Biblical, absolute proof.*

The absolute proof we find in the Scriptures. If the Bible is not the word of God, then everything is a blank, and life is a mockery. The ethnic religious books furnish no satisfactory hope. It is only a philosophical speculation which they offer sorrowing souls. The ethnic religions picture a heaven of happiness which is questionable, and there is no agreement. But the Bible has been proved to be the sure Word of God. The textbook of the Christian religion is the Bible, and, therefore, Christianity presents the absolute proof of immortality. It is not necessary to quote the passages in the Bible. They are familiar to every Bible reader.

2. THE CHRISTIAN CONCEPTION OF IMMORTALITY IS THE ONLY SATISFACTORY ONE AND CONSTITUTES AN IMPORTANT EVIDENCE FOR THE SUPERIORITY OF CHRISTIANITY AND ITS DIVINE ORIGIN.

The mere continued existence of the soul is not what the heart craves for. To many, Nirvana would be better than an existence without real content and without activity. Hence the non-Christian fancy has adorned the life hereafter with ever new colors of earthly happiness. Mythology pictures a heaven of earthly pleasures. Christianity presents a future life of blessedness and happiness as a consequence. The center of the hope is the vision of God and the fellowship of the blessed. Its ideal is the kingdom of God and its blessed activity. No other religion presents such a doctrine of immortality, and the very conception proves that the doctrine is not of human, but of divine origin.

§24. THE SECOND ADVENT OF THE REDEEMER.

Christianity claims that Jesus Christ will return to complete redemption in a practical sense. The teachings of the Bible are very explicit on this point.

All deniers of the Incarnation of the Logos reject also, of course, the second coming of Christ. Both events are supernatural and belong to the miraculous facts. The arguments pro and con are, therefore, practically the same. But if we believe the fact of the first advent, it is less difficult to accept the doctrine of the second advent.

When we take into consideration all that the second advent implies, it is evident that the Christian religion is the most complete system of redemption. No other religion furnishes such a glorious Eschatology.

And as all other Christian facts have been proved to be true, it is reasonable to infer that the culmination also will be realized. It is also perfectly reasonable that Christ will return. If the Incarnation was possible, the return is also possible. And we may say that the second advent is necessary. When it does occur there is no longer any need of Apology and Apologetics.

§25. THE RESURRECTION OF THE DEAD.

The Resurrection of the dead is a doctrine peculiar to Christianity. Other religions teach some kind of immortality of the soul, but the Christian religion teaches clearly the resurrection of the body. The Jewish religion taught the same, but not as clearly as Christianity. In the New Testament this doctrine stands forth preeminently. Perhaps no article of the Christian religion made a greater impression on the pagan than this doctrine. The philosophers of Athens were greatly surprised when Paul presented the glorious doctrine of Resurrection.

The Egyptians believed in the transmigration of the soul, but that only means that the soul gets into another body than its own. Except the Jews, therefore, no one had any

idea of the resurrection of the body. The plain and clear statement of this doctrine belongs to Christianity.

The early fathers defended the doctrine of the Resurrection of the body with great vigor and unanimity against the objections of the Skeptics, of whom Celsus was the most scoffing and acute in his attacks. It is not necessary to review the objections, whether of the olden times or of the modern periods, as they are all related to the objections against the resurrection of Christ and miracles in general.

1. THE PROBABILITY OF THE RESURRECTION OF THE BODY.

It is not more strange that the human body should exist a second time than that it has existed before. The wonders of embryology are, a priori, as incredible as those of the resurrection. When a full grown human body is developed from a microscopic cell, it is as difficult, upon the face of it, to account for it, as that a spiritual resurrection body should be produced from the earthly body. The difference between the dead body and the raised body is not as great as between the embryonic ovum and the completed human form. If we were not accustomed to the formation of man in this wonderful way it might be denied with as much plausibility as the resurrection.

2. THE POSSIBILITY OF THE RESURRECTION.

Against all objections the words of Paul are appropriate: "Why should it be thought a thing incredible that God should raise the dead?" If God has created man, His almighty power is sufficient to reoriginate him, even if it should imply every identical particle of the former body, because nothing perishes, although the changes are many, and God is able to do what He pleases. But the identity of persons does not necessarily mean the restoration of the very same particles. Constant change occurs during man's growth, but the identity is the same. An identical body is recognized by the person himself and others.

That the spiritual body does not need to consist of the same

particles to prove identity is proved by Paul in 1 Cor. 15: 35—40. The grains of seed are not composed of exactly the same atoms that constituted the seed-kernel, but yet there is the perpetuity. Paul's argument is only an illustration. The point is, that the transformation of the seed-grain does not entirely destroy the old substance. The idea is that while the resurrection of the body is a supernatural act, it does not mean an origination from nothing, because the resurrection body is founded upon and constructed out of the previous body. The connecting link may be very small, just as the cell from which man originates by conception. God in His almighty power is able to preserve what is necessary to produce an identity. This is not unreasonable, if there is an absolute God.

But the connecting link must not be a material cell, because God has other means to preserve the identity of the body, or person. If a material cell was necessary, there may be some plausibility for the objection that many bodies have been burnt to ashes or been devoured by wild beasts and savage men. Although we are not brought to such an extreme argument, we could call attention to the tenets of Chemistry that no particle is annihilated, but only changed to other forms, and that God, therefore, could evolve the new body from those new forms. But we should not forget that behind the visible is the indestructible invisible. In Anthropological Apologetics we called attention to the human ovum as a small speck, hardly visible, and that behind the nucleus or germinal speck is the invisible principle. We are taught in the Bible that all sinned in Adam. The Greek word in Rom. 5: 12 is *ἡμαρτον*, and the word being in active, supports the traducian view. Now if all sinned in Adam, all must have existed in him, because nonentity cannot sin; and merely physical substance cannot sin. But if we all existed in Adam, we could not have existed as so many material atoms, and we did not then exist as self-conscious and self-determining individuals. And yet we actually existed, because we all sinned in Adam. How did

we then exist? We existed as invisible principles, and being in Adam, our *caput naturale et morale*, we sinned with him. To exist as an invisible principle is a real existence. The child to be born in due time exists in the invisible principle, of which the ovum is the external form, when conception takes place. All human beings to be propagated from Adam were foreknown by God, and in that sense, therefore, they existed in the mind of God. In the realization of His ideas God in creation originated an invisible specific nature and provided for its division and propagation into separate individuals. A species, though an invisible principle, is a real entity. When we existed in Adam as invisible principles, although our individual existence depends upon propagation and generation, it seems plausible to hold that there may be an invincible principle, which is the connecting link between the old and new body, preserving the identity. We must also bear in mind that the soul after death in the intermediate state is a real, individual and self-conscious entity which unites with the resurrection-body, evolved from the old body by God's supernatural and transforming power. The substantial identity is there, and the raised ones recognize themselves and are recognized by others. Identity does not require the same particles. A grown up man recognizes his body as the same body that he had in childhood, and yet it is different in appearance.

3. THE BIBLICAL ABSOLUTE PROOF.

Already in the Old Testament the resurrection of the body was taught, and, therefore, it was the common belief of the Jews in the time of Christ. The old saints were careful in regard to the burial of the dead, because they expected a future resurrection. Job has the intuition in the words: "But I know that my Redeemer liveth, and coming after me, He shall stand upon the dust; and after this my skin is destroyed, yet without my flesh I shall see God: Whom I shall see for myself, and my eyes shall behold, and not another." Job 19: 25—27. And to Daniel it was said: "But

go thou thy way till the end be; for thou shalt rest, and shalt stand in thy lot at the end of the days." Dan. 12: 13. In the New Testament we have the most direct and plain evidence. Christ's utterances are absolutely to the point and clear. If we are Christians, we cannot doubt His promises. When He reasons with the Sadducees and says that God "is not the God of the dead, but of the living," He proves then the resurrection and the continued life of man in his entire self and not only as spirit. It is not necessary to quote all passages, but in John 5: 28, 29 we read: "Marvel not at this; for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done ill unto the resurrection of judgment." He Himself is the proof of resurrection. In Soteriological Apologetics we have presented the arguments for the resurrection of Christ. A resurrection has, therefore, actually taken place, and we also know that saints rose with Him, as we read in Matth. 27: 52, 53: "And the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth after his resurrection they entered the holy city and appeared unto many." The writings of the apostles teach the resurrection of the dead, but we will especially call attention to the testimony of St. Paul.

The genuineness of most of the Pauline epistles is being vindicated more and more by the most rigid critics. Paul himself speaks of his gospel as a thing which he did not learn only from the apostles and other witnesses, but received by revelation. He had himself seen Christ and heard His voice. Paul bases his doctrine on historical facts and personal experience. His fundamental basis for the belief in the resurrection of the dead is the resurrection of Christ. In his first epistle to the Corinthians he presents the result, if Christ had not been raised from the dead, and then he shows the opposite as a consequence of the sure fact of His resurrection. Paul's arguments for the resurrection of the dead are so strong that they ought to convince all

reasonable men. His conversion, his writings and his personality would be incomprehensible if his testimonies were not true. If we cannot rely upon such writings as the epistles of Paul, then we could not trust any historical testimony.

He emphasizes not only that Christ rose from the dead, but also that He who was raised was the Son of God, and, therefore, the promises of Christ as to the resurrection of the dead are absolutely reliable. Paul also brings the future resurrection into relation to the present gift of the Holy Spirit, and, therefore, he holds that the future quickening of the mortal body is the result of the present quickening of the indwelling Spirit. In Rom. 8: 11 we read: "If the Spirit of him that raised up Jesus from the dead shall dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." We may be assured that where Christ and the Spirit dwell, there death has no power to hinder the resurrection. The doctrine of the resurrection has, therefore, a life-centre in the mystical union and the Christian experience. It has not only an objective basis, but is rooted in the deep realities of the new life and the spiritual consciousness.

The testimony of the immediate disciples of the Lord confirm the same view, and John among them, who lived longer than the rest, had a special revelation confirming the facts. He was enabled, writing later than the other evangelists and Paul, soberly to weigh all the proofs. His truthful and well-balanced character makes his testimony forceful and convincing. The doctrine of the resurrection is consequently proved as an assured fact.

§26. THE IMMEDIATE CONSEQUENCES.

If man is raised again it is rational to believe the identity of character will also remain, and that the words of Revelation in regard to the wicked and righteous will be realized. "These shall go away into everlasting punishment, but the righteous into life eternal."

1. THE DOCTRINE OF ETERNAL PUNISHMENT.

There have been many attacks against Christianity on account of the doctrine of endless punishment.

The chief objections are not Biblical, but speculative, as the majority of the scholars find the tenet in the Hebrew and Greek Scriptures. Even the learned English rationalistic critic Davidson admits that "if a specific sense be attached to words, never-ending misery is enunciated in the Bible." But the doctrine is rational and defensible on the basis of sound ethics. The cardinal points of Theism imply it: There is a just God; man has self-determination, and sin is a voluntary action. If man was necessitated to sin and there was no redemptive agency, endless punishment would be an impossibility. It is necessary to understand correctly what punishment means. Punishment is neither chastisement nor calamity. Calamity may include punishment, but not always. Chastisement may be felt as a punishment, but is inflicted to develop reformation. Punishment is retribution. It is the vindication of law and satisfaction of justice. Punishment is retrospective and not prospective. It concerns requital and not improvement.

The question then is, if God ever punishes. No one denies that He chastises. The Bible states clearly that He also punishes.

The endlessness of future punishment depends upon the endlessness of guilt and upon the indivisibility of guilt. But it is objected that endlessness of guilt or damnation does not imply eternal suffering. But we cannot illustrate from human judicial procedure, as God is perfect and exact. The only human punishment that approaches the divine is capital punishment, because it is not reformatory and it is endless, as it forever cuts off a man from earthly society.

The rationality of endless punishment appears from the following considerations.

a) The doctrine is supported by human conscience. A guilty conscience expects eternal punishment. The very

knowledge that suffering would cease would at once relieve the apprehension of the sinner. Mankind believes in eternal punishment by reason of the moral sense. Retribution is grounded in the human conscience.

b) Endless punishment is rational, because sin is eternal and the wicked remain in the state of bondage of the sinful will.

Being in an intensified state of impenitence and increased rebellion, the conditions are such that there can be no change. Sin is an infinite evil, committed against the Infinite Being. Man cannot atone for sin by eternal sufferings, but the punishment is eternal on account of the eternal impenitence, as no new probation is possible.

c) The endless punishment is reasonable because the wicked in their state of rebellion would not feel at home among the righteous.

The sweet submission to God is repulsive to the lost. If their mind cannot be changed, heaven would be no heaven to them. If the laws of the moral world would have allowed it, the love of God had provided some means of escape. What is just is beyond all rational attack.

d) Christ, the Saviour and Redeemer, teaches this doctrine most emphatically. He, the absolute truth, would not have taught it if it had not been so.

e) The vicarious atoning death of our Saviour proves it. God would not have sent His Son to suffer death, if the punishment of sin had implied only a sentence of a shorter or longer period in hell. But as eternal punishments were the just consequence of sin and unbelief, He died for all, in order that all who believe in Him should be saved and escape eternal suffering. We do not need to discuss why not all are saved, when He died for all. His vicarious atonement was not a mathematical atonement, but equivalent to satisfy the justice of God, and the subjective condition of acceptance by faith is necessary as a matter of course. The rejection of the merits of Christ justly condemns the unbelieving sinner.

Other arguments could be brought forward, but these may suffice. This tenet of the Christian religion has been the object of the most bitter attack. It could not have maintained itself against all opposition, if it had not had a strong foothold in the human reason. As it is founded on ethics, in law, and taught by the author of Christianity, this tenet remains in the doctrinal code of Christianity.

But this doctrine does not invalidate the claim that Christianity is the best religion and the only true one. It rather proves the claim. If Christianity had been the invention of man, the impostors would have excluded such a tenet.

2. LIFE ETERNAL AND THE KINGDOM OF GOD.

a. *The contrast of some non-Biblical views.*

No ethnic religion and no philosophy teach such a blessed hereafter as the Christian religion. This is evident, if we consider the future-dreams of such religions and philosophies.

The Mythology of the North in its Eschatology contains many traits which point to a true condition, and it gives a hope of a new earth and offers abodes for the good, but like the old Valhalla of the gods and heroes, the halls of Gimle, Sindre and Brimer picture only a heaven where mostly carnal happiness prevails. The true blessedness is unknown. The Greek and Roman Mythologies do not present a heaven which is very attractive, although some of the philosophers rose to some high and ideal conceptions, but happiness was the main import of their future aspirations. We are all familiar with the ideas of the American Indians as to the future happy hunting grounds, but none except the Indians and other savage peoples would enjoy such a future.

And the Paradise of the Moslem is also sensual. The following are some passages from the Koran: "Their reward for their patience shall be paradise and silken robes, reclining therein on bridal couches; naught shall they know of sun or piercing cold; its shades shall close over them, and low shall its fruits hang down; and vessels of silver and goblets

like flagons shall be borne round among them. There are rivers of water which corrupt not, rivers of milk, whose taste changeth not; and rivers of wine, delicious to those who drink it; and rivers of clarified honey; and there are all kinds of fruit for them from their Lord.”

Lastly we must also call attention to the miserable hope of the East Indians; also for the reason that so many adherents are found even in Christian lands. The most horrible doctrine is the teaching of the transmigration of the souls and their reincarnation. This reincarnation may result in again living on earth in some animal or again to be reborn as a human being, depending upon the moral state of the previous existence. Our planet, therefore, becomes a kind of hell and place of purgatory, where we are reborn until we are purified sufficiently to reach better conditions. It is a pessimistic religion and makes the existence a burden and an evil. The only consolation which Buddhism offers is perfect Nirvana, a kind of nothingness, the absence of self-consciousness and sensation. Many hold that this means final extinction, but Max Müller claims that Nirvana is not absolute extinction, but a state of unruffled calm, of happy freedom from worry, desire, pain and sin. It is, any way, a kind of non-existence, but the ordinary Buddhist hopes for a state of not being reborn and the entrance into the heaven of Nirvana as a condition of repose and peace.

Any one familiar with the practical results of pantheistic and pessimistic Buddhism can easily see the superiority of Christianity. Not better is the Theosophy related to Buddhism.

Many minds, being tired of all the schemes of philosophy and ethnic religions, have turned to the modern Spiritualism. Swedenborg also paved the way for the so-called Spiritualism of our day, although his doctrines are of a different type. But to a true Christian his doctrines of heaven and hell are not attractive, but repulsive.

Spiritualism and the societies of Psychological Research may assist Christianity in its fight against Materialism. By these

agencies many have been turned from atheistic beliefs and accepted, at least, the doctrines of immortality and the existence of a spiritual world. But many have also become superstitious and trusted so-called mediums and have rejected the true spiritualism of the Bible. Some have been led into the worship of demons, believing false mediums and not the Word of God. If Psychical research will help doubters to believe in a future state, this does not prove that the explanation of these societies as to the appearance of the dead is correct. There are books by real scientists in the study of abnormal psychology which narrate wonderful facts, vouchsafed for by men of eminent standing in Psychology and natural science. This appeals to many. Although the last word has by no means been spoken, there may be other satisfactory explanations. We do not, of course, deny that God, if He wishes, will allow appearances of the dead. Samuel evidently appeared to Saul, but if that can be otherwise explained, it is absolutely sure that Moses and Elias appeared and talked on the Mount of Transfiguration. But we must also keep in mind that Christ in the narrative or parable of the rich man and Lazarus relates how Dives asked Abraham to send Lazarus to his five brethren on earth, but the answer was: "If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead." In the book of Revelation Christ says to John: "I have the keys of death and Hades." We may feel certain that Christ is not a doorkeeper at the command of mediums and scientists. Then He would sooner hear the prayers of His saints and in such a case no medium would be necessary. Or His angels could be sent as messengers. But we have no promise that He will do such things. And if it would happen for some good reason, it would be by the permission of Christ.

But if we cannot deny the claim of honest scientists that among the many false mediums there appears sometimes a true medium, how shall we explain substantiated facts? According to the Bible the angelic spirits, good and evil, at

least many of them, are all around us, and Christians must fight against the evil spirits in the heavenly places (Eph. 6: 12). It is not impossible that these evil spirits may possess the power to impersonate the dead and imitate their form, speech and manners in order to deceive superstitious people. There may also be people possessed by demons, just as in the time of the Lord and the apostles. They may be called mediums of evil spirits. We recollect also the interesting revelation in 1 Kings 22: 19—23, when the time of Ahab's punishment was at hand. Ahab did not heed the warnings of Micaiah, and, therefore, an evil spirit was sent to lead him astray. We quote verses 21, 22: "And there came forth a spirit and stood before the Lord, and said, I will entice him. And the Lord said to him, Wherewith? And he said, I will go forth, and will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt entice him, and shall prevail also; go forth and do so." This explains many things about the activities in the spiritual world. In the book of Daniel there are many instances related, throwing light upon the work of spiritual agencies. And in 2 Cor. 11: 14 we read: "Even Satan fashioneth himself into an angel of light." Evil spirits may, therefore, possess men, who consequently become mediums to deceive people who are easily influenced. And by the law of attraction, assisted by a strong imagination, men may hear messages which they think are direct information from the dead, especially if they have made an agreement and have a highly strung nervous temperament.

When we, therefore, recognize the power of evil spirits to use men as mediums, it may be asked, if not the good angels may bring messages from the dead. We have no Biblical support for such a belief, and there are no substantiated cases to give the least support for such a view, but we know that the good angels serve men, especially the Christians, in many ways. And the good angels are too busy in the service of God and men to find time to satisfy curious people. Whether there is a celestial telepathy, we know not. All

we know is that love is stronger than death, and that, therefore, the blessed dead think of us and love us still, just as well as the rich man in Hades could think of his brethren on earth. If we can feel at any time their thoughts and they ours, no one knows. If there is a celestial telepathy from the world above, it would explain some experiences that are otherwise hard to understand. But we cannot discuss such a topic here.

In this connection we may state that many purported and seemingly true revelations at spiritualistic sittings, in cases when there is no fraud, can be explained by physical telepathy or by clairvoyance. There was a time when telepathy was ridiculed, and some do not believe in it yet, but all who have done some investigations themselves can easily see how the laws of telepathy, applied by, perhaps, an intensive and magnetic medium, may influence receptive minds. And hypnotism is often used. In case there is no seance, but a person hears the voice of some absent living relative or friend, and even sees him, as has happened when such an absentee was in great danger, or dying, it depends upon the intensive thought of the absent, which thought travels upon the ether-waves to the mind tuned to receive. The principle is the same as in wireless telegraphy, but the battery in telepathy is the human brain, and the operator is the intensive thinker.

We have noticed the false spiritualism of our day, because people who are led astray by it will not accept the true spiritualism of the Bible. They become so interested in mysteries of an abnormal kind that they forget what is more important. But in the defense of the true doctrine we gain nothing if we altogether deny the spiritual, although abnormal, phenomena of spiritualistic beliefs. The wise plan is to trace them to their sources and explain them naturally, when it is possible, and otherwise in the true Biblical light. It is an important question, because false spiritualism may pave the way for demon-worship, concerning which Paul speaks in 1 Tim. 4: 1: "But the Spirit saith expressly, that

in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of devils." And people who get their impressions of the spiritual world from the seances of mediums, will not have a high view of the great hereafter, and they will not realize their sins and the need of regeneration. The atonement of Christ and justification by faith alone will not mean much to them.

Although we could continue to present contrasts to the true view, it is not needed, because even nominal adherents of Christianity will admit the superiority of Christian views concerning the spiritual world and the great and glorious hereafter. And we cannot expect to convince those who hold the ethnic religions and philosophical beliefs if they cannot be prevailed upon to test the Christian doctrines by personal experiment.

b) *The Biblical picture of the future glory.*

The only religion which presents death in its true light is the Christian religion. On account of Christ's vicarious death it would not really be necessary for believers to die, which is also proved by the fact that at the second advent the living saints do not die, and Enoch and Elias escaped death. But in the wisdom of God death was permitted to remain as a discipline, and if believers would escape death during the present economy, the supernatural would be so overwhelming that the test of faith would be lessened. As it has been proved that Christ is divine, He is the authority to inform us what death means to a believer. He says, as we read in John 11: 25, 26: "I am the resurrection and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die." Consequently, if we die, we live, and if we live at His coming, we do not die, but are changed and translated. Death is sleep to the body, but the soul lives and is carried by angels to Paradise. It is only a departure home.

We do not know where Paradise is located, but it is a place and not only a condition. The distance thither should not

disturb us, because in the spiritual realms distance does not count much. We are familiar with the speed of sunlight, and still we do not hold that the heavenly home is so distant as some think. If we consider the vastness of the universe, it is not conceivable that Paradise should be located beyond or outside the created universe. There must be a center in creation. Earth is the only dwelling-place of men in material bodies, and angelic beings live in the other habitable spheres. God must have a special reason in selecting the earth for man to inhabit. And if man was created in the image of God and, therefore, was the climax in creation, it is reasonable to think that the throne of God is nearer earth than the so-called milky way, which probably is the periphery of the created universe. Although it may sound sentimental, and there is no distance to God, it is likely that for our sake God would place His central government nearer the abode of man, as He loved man to such an extent that, when man had fallen, He sent His Son to earth to redeem man.

But wherever the place of the blessed is located, it is a place and state of bliss. It is true that Paul would have preferred, as he calls it, to be clothed upon and translated, but he also states in the connection of expressing such a wish: "We are of good courage, I say, and are willing rather to be absent from the body, and to be (present) at home with the Lord." And he also knew what he was talking about, because he had been in Paradise, although he did not know if he was in the body, or not. And he had other assurances by the Scriptures, by the apostles and by the Spirit. It is difficult for us to understand the life of the soul without a body, but we know that Moses on the Mount of Transfiguration, although not raised from the dead, had as a soul a form, was recognized and could talk. The souls mentioned in Rev. 6: 10 cried with a great voice and petitioned the Lord. The dead have, therefore, consciousness and self-consciousness, and they know one another. They rest from their labors, but they are not sleeping. They can see, hear, talk, play, praise, meditate and enjoy life. They

have memories of the past and expectancy in regard to the future, waiting for the glorious resurrection and the kingdom of God. It is not a complete condition, but a state of comfort, growth in knowledge and blessed companionship.

And at the consummation the blessed souls receive their new spiritual bodies and participate in the glorious scenes of the second advent. They do not need to fear the judgment, because to them it means the perfect glory and all the joys of heaven. They will see the renewed heavenly universe and the new earth, the many mansions in the Father's house and eternally dwell in their glorious abodes. In the book of Revelation there is presented to us a prospectus of the kingdom of God which is so beautiful that we cannot fully realize its import. There we see in the visions the New Jerusalem coming down towards earth. It is evidently the capital of the universal kingdom of God. In this city is the throne of God. There the blessed will enjoy the beatific vision of the triune God, the Father, Son, and Holy Spirit. Although the city is large, even according to the literal dimensions, it is clear that not all the saved will have their homes there, because it is the capital of the King of kings. The citizens of the kingdom will be given homes all over in the new heavens, not to mention the new earth. When we think of the vastness of the renewed constellations, stars and suns, there are indeed many mansions to dwell in. Even now the starry worlds are no empty spheres, but inhabited by the angelic hosts of principalities, dominions and powers. We cannot be so narrowminded as to believe that all the stars are only illuminations for this small planet. The innumerable hosts of heaven must also have homes. And we read in the Bible that the children of God shall have a kingdom. They will be kings and rule for ever and ever. We are told that they shall judge or rule angels. And the gates of the capital, the New Jerusalem, will always be open in order that the rulers, or kings, may enter to see the King of kings, report and receive orders. There will be glorious meetings and blessed companionship with the saints of old,

with Abraham, Isaac, Jacob and all the rest, with apostles and with saved relations and friends. Then we can talk of the past life and of the new, and there will be no death to separate us. And best of all, the life with God in His visible appearance! We could continue to enlarge upon these glorious topics, because the Bible gives more information than the average reader is aware of, but it is not necessary. And it is self-evident that the every thing surpassing new world will be real in all its scenery and in all its conditions. If God has made this present world so beautiful, where sinners dwell, how much more glorious will the world be where He and His children dwell! In the Bible the Spirit uses human figures, but there must be a corresponding reality. God will be true in all His promises, and it will be a glory which no human eye on earth has seen and no human thought could even dream of.

The souls or spirits of the blessed in Paradise will enjoy the perfect heavenly bliss when raised from the dead, and the living saints are changed and with the raised they are translated, being together caught up in the clouds to meet the Lord in the air: "And so shall we ever be with the Lord" (1 Thess. 4: 17). We have already in this section called attention to the great change at the consummation, but we desire to emphasize the reality of the life in the Kingdom of God, when the blessed in their new bodies have perfect organs to live fully the heavenly life. If some Christians cannot understand the ability to see, hear and speak in the intermediate state, they must be convinced as to the concrete and real life after the resurrection. But no religion gives such comfort as Christianity, when questions are propounded in regard to death, the intermediate state and eternal life, or the great and grand hereafter.

The more we fill out the picture within the limits of revelation, we feel the superiority of the Eschatology of the Christian religion. Even non-Christian people and adherents of other religions might be convinced if they would impartially compare the Eschatology of Christianity and the picture of

life to come as presented in the ethnic religions. And if they, for the time being at least, would drop all attempts to solve religious problems and instead learn by experience, they would soon see a better light than the so-called light of Asia and all other lights; and they would walk in the true Light of the world and accept Christ as the only Master. Christianity is God's final word to men. The time to decide is now and not when we meet the Master face to face. As we all must leave this world, it is senseless to postpone the main question: What shall we do to be saved? If the Bible does not answer that question, there is no answer. As students of Apologetics we should ever keep in mind that the best Apology of the Bible is the Bible; and, we repeat it, the best way to find out is by experiment in Christian experience. Then each one can say: Eureka, or, I have found it, or, to use another phrase: Veni, vidi, vici, which means: I came, I saw, I conquered!

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Page 29, §4, 5, read Eschatological.

Page 132, b., 1st line, read after religions: do not show themselves
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