

worldly interests; it has not lost its inherent and fundamental spirituality. It has found room within its precincts for the development of the other creations of the human mind, such as Learning, Science, Art, and Society. After being nursed into full life, these have emerged from control and acquired seemingly independent existence: they have not exhausted that original fund of spiritual life which, in spite of this independent growth, still finds its home and centre in the primitive events and records of the Christian Church. It has been denounced as antiquated and superseded: it has always reasserted itself again.

The contemplating mind stands before it as before a great Reality which can be judged fairly only in its wholeness, but which like all great things threatens to crumble into pieces if we look only at single data, facts, and events, and try laboriously to put them together into the totality of a logical structure. It can, therefore, not be the task of a philosophical tract to describe or analyse in a few sentences the characteristics of this view of the World and Life. It is sufficient to say that intellects of the first order and large masses of unlearned persons have equally found in the Christian dispensation both the simplest expression for the Moral Law and the simplest confirmation of its imposing force as the Will and Command of a Highest Spiritual Power whom we call God. The human mind can only accept or reject it. The task of deciding falls upon every individual for himself whenever desire or doubt enters the soul. Scientific or logical proof is impossible.

A reasoned paraphrase of detailed Christian doctrine