

to create that reverence which is inseparable from matters of Faith, if this is to be an active force, by any new construction, be this scientific, logical, poetical, or artistic.

The consequence of this is that the teacher of any spiritual morality or the student of Religion is forced to go back to the historical record of the birth of Christianity, and that no criticism—be it historical or speculative—has, in spite of its negative effectiveness, been able to point to any other fact or event as the possible centre of a living Faith.

Considering the great importance which the historical beginning of the Christian Religion possesses not only for the student and scholar, but also for all believers, it is imperative to define the attitude which the philosopher must take up in dealing with this side of the problem of morality and religion.

Is the unique character of the Christian Dispensation to be admitted, and if so, is it possible to approach the historical fact by the same methods as are used in historical criticism of other facts and events?

There can clearly be no valid reason for denying the right, or even the duty, to exhaust all means of criticism and investigation in dealing with the history of moral and religious phenomena. But the question arises, Are these methods adequate to grasp the phenomena in question?

Here we may look to the analogy with other regions of scientific and historical research. Let us take, for instance, Biology or the Science of Life.

In recent times a school of Natural Philosophers has arisen which proffers an attempt to limit the research