

**REASONS FOR THE HOPE  
THAT IS IN US:  
BRIEF ESSAYS ON  
CHRISTIAN EVIDENCES**

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Reasons for the Hope That Is in Us: Brief Essays on Christian Evidences by Arthur E. Moule

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“The last step of reason is to know there is an  
infinite of things which surpass it.”

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REASONS  
FOR THE  
HOPE THAT IS IN US.

Brief Essays on Christian Evidences.

BY THE  
VEN. ARTHUR E. MOULE, B.D.

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"Songs of Heaven and Home," "Story of the Chek Kiang Mission," "Chinese  
Stories," "The Glorious Land," "New China and Old," etc.*

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## PREFACE.

I AM aware that there are some persons, even in these restless days of doubt and search and inquiry, who are so contented with their faith that they deprecate any attempt to examine into its evidence.

Christianity, they say, is a religion of mysteries. We render to our religion the homage of blind, unquestioning, humble faith. Mystery is beyond the reach of evidence. Leave us alone, then, to enjoy our calm repose.

Others, residing at the opposite pole as regards religious belief, yet strangely join hands here with those at the antipodes. They, too, exclaim that Christian evidence had better be left alone. What they require is the positive proof of touch, sight, and experience ; and such

evidence cannot, they suppose, be produced with reference to Christian topics.

Now, between these two extremes, I have endeavoured to strike the golden mean. I agree with the first critic that God's revelation to man proclaims doctrines which are mysterious and beyond the power of human reason to solve. Only prove to me that the revelation is from God, and I am ready to render as unquestioning, and I trust as humble a credence to these doctrines as my critic. The difference between us lies here. He is ready to believe and hope; but knows not, and apparently thinks it unnecessary to know, that for which I desire in all reverence and humility to seek, "the reason of the hope that is in us."

Now such reasons may be ascertained; and here I address my second imaginary critic. I cannot prove, indeed, by positive evidence and minute analysis, the doctrines of the Trinity, the Incarnation, the Atonement, or the Resurrection; but it can be shown by proofs which would be completely satisfactory as to

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any other event in near or remote history, that the Bible which teaches us these doctrines is a supernatural book, and that the Resurrection of Jesus Christ, who affirms the truth of the Bible, was an historical event, not a legend. If I have failed to show this, the failure most surely is not due to the poverty or paucity of material, but to the want of skill in the workman.

The considerations which, however imperfectly, I bring forward in the short essays which compose this volume, concern, of course, very closely the special work to which I have devoted thirty years of my life ; namely, the attempt to persuade the Chinese to abandon their ancestral beliefs for the religion of the Lord Jesus Christ.

This stupendous task would be both an impertinence and an impossibility were Christianity after all not what it professes to be ; namely, the one and final plan of salvation for man, God's great revelation of justice and of love. And the Resurrection of Jesus Christ is the crowning proof of its Divine origin and authority.

For if we spoke merely of "one Jesus who

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was dead, and whom Paul affirmed to be alive," without sufficient proof, and simply by the force of imagination, we had better be silent altogether. But if it be an historical fact that Jesus Christ died, and rose, and revived, then it is the turn for doubt and cavil to be dumb. The Son of God is speaking, "Let all the earth be silent before Him."

It is a solemn reflection that where Christianity is rejected nothing in any sense satisfactory is offered as a substitute. "The agnostic doctrines," writes Carlyle, "are in appearance like fine flour, from which you might expect the most excellent bread, but when you come to feed upon it, you find it is powdered glass."

In conclusion, I would earnestly commend to any who find the evidences of religion unconvincing and incomplete, the following remarks by Dr. Salmon of Dublin, a consummate thinker in mathematics, and a great theological authority as well. These words are quoted from a sermon preached before the University of Cambridge on Whit Sunday, 1884. "Let