

**REASONS FOR OUR FAITH. SIX
LECTURES. ON MODERN
MISREPRESENTATIONS OF THE
CHRISTIAN RELIGION AND THE
CHRISTIAN EVIDENCES, WITH
REFERENCES AND NOTES**

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Reasons for Our Faith. Six Lectures. On Modern Misrepresentations of the Christian Religion and the Christian Evidences, with References and Notes by William Anderson

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WILLIAM ANDERSON

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SIX LECTURES

ON MODERN MISREPRESENTATIONS OF THE CHRISTIAN
RELIGION AND THE CHRISTIAN EVIDENCES,
WITH REFERENCES AND NOTES,

BY

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It is incredible to consider how interest outweighs truth. If a thing in itself be doubtful, let it make for interest and it shall be raised at least into a probable ; and if a truth be certain and thwart interest, it will quickly fetch it down to but a probability ; nay, if it does not carry with it an impregnable evidence, it will go near to debase it to a downright falsity.

SOUTH.

PREFACE.

THE following Lectures having been delivered in the Octagon Chapel, are now published at the request of members of the Congregation.

The subjects of which they treat, and the mode of treatment, were suggested by well known publications, denying most of the facts on which Christianity is based, and discrediting the whole system of Christian teaching. The method of defence must be guided by the method of attack. The Christian religion itself is unchangeable; but, its assailants are vigilant to direct their attacks against any part of the Christian system which new discoveries in science or literature may have brought within range of their weapons, or which are regarded with suspicion by its defenders. As the arguments against the truth vary with the times, so, also, must its evidences. We cannot select our own ground, nor rely on the labours of former apologists, but we must be prepared to bring, from the armoury of Scripture and reason, evidences suited for every new emergency.

The Lectures, now published, do not profess to go

over the whole ground of Christian evidences, but those parts only which recent controversies have brought into special prominence. Among other arguments it will be shown, in the following pages, that the records of the life of Christ, and the doctrines of Christianity, are dealt with by these writers in such a way, as if it were applied to any other question would be admitted to be illogical and unjust.

It will also be shown that the most plausible objections have been made, not against the Christianity of the New Testament, but against misrepresentations of Christianity, for which the inspired writers are not responsible, and which would be as earnestly disclaimed by many Christians as they are condemned by unbelievers.

So long as infidel opinions were confined to treatises not accessible to "the many," or were expressed in technical or scientific language, the propriety of making them the subject of public discourses, and publishing these discourses afterwards, might, perhaps, be questioned; but, when such opinions are advocated in well-known books, taken for granted in some of our most widely circulated periodicals, and regarded as unanswerable in some of our most polished circles, it is no longer necessary to apologize for attempting to reply to them orally, or through the Press.

Whatever may be the result of any attempt to satisfy doubts, or to remove difficulties, or to answer objections, the Christian Minister cannot, in the present day, be accused of raising them. It would be more difficult to justify complete silence on this subject than

the humblest and least successful effort, to meet a want so deeply and so widely felt.

These Lectures do not profess to be exhaustive, original, or profound. They are, with some verbal alterations, printed as they were delivered on the Wednesday mornings of the Lent of the present year. I have assumed that Mr. M. Arnold, and Mr. J. W. Greg, are the ablest, the best known, and the most popular exponents of the opinions which I have endeavoured to answer. Since I have devoted one Lecture to examining the opinions of the former gentleman (as explained in the book called "Literature and Dogma"), and have referred elsewhere to the latter gentleman's Essays, called "Enigmas of Life," and "The Creed of Christendom," I have added notes, stating where the passages may be found which I have tried to controvert. These passages I read during the delivery of the Lectures, but as I have no wish to shelter myself behind the pulpit, or to evade any personal responsibility which my words may entail, I am glad to have the opportunity of inviting others—whether differing or agreeing with myself—to judge of the questions which I have ventured to discuss.

It is not only useless (when the Daily, Weekly, Monthly, and Quarterly Press, is engaged in discussing these matters), to keep them from the notice of our congregations; not only damaging to the truth which is left undefended, and which some of those who believe it may, therefore, suppose to be incapable of defence; but it is unfair to the learned persons themselves from whom we differ, especially, since many of their strongest arguments are directed, not against the

truths which we believe, but against misrepresentations of these truths, or against individual opinions for which the Scriptures are not responsible, or against theories which, however ingenious in themselves, or venerable for their author's sake, have been drawn up by men who sought to be wise above that which is written.

I need not apologize, if, in the preparation of a series of popular Lectures, I have, in many places, adopted arguments and occasionally forms of expression from some of our great writers on Christian evidences.

I would desire, especially, to acknowledge my obligations to the writings of Lord Bacon, Archbishop Whately, Dr. Chalmers, W. Archer Butler, and the "Scientific Bases of Faith," by my friend Mr. J. J. Murphy.

48, *Fultoney Street, Lash;*

June, 1874.

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