

**MORALISM AND
CHRISTIANITY; OR MAN'S
EXPERIENCE AND DESTINY.
IN THREE LECTURES**

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Moralism and Christianity; or Man's experience and destiny. In three lectures by Henry James

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HENRY JAMES

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IN THREE LECTURES**

MORALISM AND CHRISTIANITY;

OR

Man's Experience and Destiny.

IN THREE LECTURES,

BY

HENRY JAMES.

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THE first of the three following Lectures, after its delivery in New-York, was put in its present form for publication in the "MASSACHUSETTS QUARTERLY REVIEW," whence it is now re-published with a few verbal emendations. The second Lecture was read Nov. 1, 1849, before the TOWN AND COUNTRY CLUB, Boston, and is here slightly enlarged. The third Lecture was read, and subsequently repeated at the request of several gentlemen, in New-York during the month of December, 1849. It has been greatly enlarged for publication. The topics are perhaps somewhat difficult from their novelty, and if therefore the writer should appear to have treated them inadequately, he doubts not that the generous reader will allow this circumstance its due force in mitigation of judgment.

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A SCIENTIFIC STATEMENT
OF THE
DOCTRINE OF THE LORD.

THE Christian doctrine of the Lord, or Divine Man, rests upon this fundamental axiom, that God alone is being, or life in Himself. Man is not being, but only a subject of being, only a form or image of being. His being is not absolute, but phenomenal, as conditioned in space and time. But God's being is utterly unconditioned either in space or time. It is infinite, not as comprehending all space, but as utterly excluding the bare conception of space; and eternal, not as comprehending all time, but as utterly excluding the bare conception of time. He is not a subject of being, but being itself, and therefore the sole being.

Consistently with this fundamental axiom, we are bound to deny that the creature of God has any being or substance in himself. The substantial being or life of every creature is God, while the creature is but a form or image of God. The crea-