

**REVEALED RELIGION;  
FROM THE "APOLOGIE  
DES CHRISTENTHUMS"**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649692767

Revealed Religion; From the "Apologie des Christenthums" by Franz Hettinger & Henry Sebastian Bowden

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**FRANZ HETTINGER & HENRY SEBASTIAN BOWDEN**

**REVEALED RELIGION;  
FROM THE "APOLOGIE  
DES CHRISTENTHUMS"**



5/-

REVEALED RELIGION

**Nihil obstat :**

GULIELMUS GILDEA, S.T.D.,  
*Censor Deputatus.*

**Imprimatur :**

HERBERTUS CARDINALIS VAUGHAN,  
ARCHIEPISCOPUS WESTMONAST.

*Die 14 Jan. 1895.*

# REVEALED RELIGION

*FROM THE "APOLOGIE DES CHRISTENTHUMS"*

OF

FRANZ HETTINGER, D.D.

PROFESSOR OF THEOLOGY AT THE UNIVERSITY  
OF WURZBURG

EDITED

*WITH AN INTRODUCTION ON THE ASSENT OF FAITH*

BY

HENRY SEBASTIAN BOWDEN

OF THE ORATORY

LONDON: BURNS & OATES, LIMITED

1895

## P R E F A C E

THE claims of Christianity are to be tested, according to the modern scientific method, like those of any human Creed. Its origin must be sought in the ideas, political, philosophical, religious, current at its birth, and their influence on the mind of its Founder. Its moral worth will be determined by its agreement with the conclusions of reason, and its power of satisfying the higher needs of mankind. Thus, religion is treated like a philosophy or a language, as merely the product of human thought, and the notion of Revelation is set aside. Now Reason may indeed reject a creed as worthless, if its doctrines, though professedly revealed, are manifestly absurd or licentious, as are those of Mahomedanism. But where the morality is undoubtedly pure, as is the case with Christianity, the only logical mode of inquiry is to examine, not the nature of the doctrines, in themselves professedly incomprehensible, but the external evidence for the fact that those doctrines are a revelation from God. Such is the method pursued by the earlier Christian apologists, and adopted in the present volume.

Revelation necessarily presupposes the truth of God's



existence. The evidence, therefore, for this fundamental doctrine formed the subject of the first volume of Dr. Hettinger's work, of which the English version, entitled "Natural Religion," was published in 1892, and is now in its second edition. As natural religion is founded on reason, so is revealed religion on faith; and since this term is variously understood, a preliminary introduction on its precise theological sense, the nature and motive of the assent required, has been prefixed by the Editor to the present volume. The treatise itself begins by showing that a revelation is neither impossible in itself, nor incompatible with the attributes of God already established, especially His immutability; and again, that such a communication is naturally desired by man. Though the rationalists assert that the perfectibility of the human race is to be attained by merely natural evolution, unaided by grace, a consideration of the heathen world, and of the failure of its best philosophers to overcome its idolatry and superstition, prove further that a revelation is a moral necessity for fallen man.

A revelation, however, could never claim acceptance unless it showed external signs of its authenticity, and this evidence is found in the visible, supernatural facts of miracle and prophecies. The characteristics of such phenomena have then to be fully considered, and their possibility demonstrated from the existence of an omnipotent Creator. Now comes the turning-point of the whole inquiry. Have these facts ever occurred, or, in other words, are the Gospels credible?

And it is shown that the narrative of the Evangelists, with all its miraculous details of the life of Christ, is an accurate and historical account of facts which really occurred, that it is supported by the contemporary evidence of trustworthy witnesses, both Latin, Greek, and Hebrew; and that the foundation of Christianity is inexplicable if the truth of the Gospels be rejected. As this evidence has been the special object of rationalistic attack, a critique by the Rev. H. Cator, of the Oratory, London, has been added in an Appendix, giving a summary of the theory of the Tübingen School as to the formation of the Christian Gospels, with a brief account of its value, and of the evidence for and against the whole hypothesis.

But, again, as regards miracles, Saints in all times have worked them; what was then peculiar to Christ's? The Saints wrought miracles in the power of God, and to approve themselves His messengers; Christ worked miracles in His own power, and to attest His own Divinity; and the last miracle of His earthly life, His Resurrection, was the crowning proof of His claim to be the Son of God. Hence the miracles of Christ, and especially His Resurrection, require to be examined from this point of view. For the same reason, the proof from prophecy has to be separately considered, for the fulfilment of prophecy in Christ furnishes even stronger evidence than the miracles that He alone was the Messiah, the God-man foretold. And, again, the accomplishment in His Church

of the predictions which He Himself made of His future Kingdom, testifies to His Divinity with increasing force, as each successive age witnesses their fulfilment.

As the rationalists profess to explain the rise and spread of Christianity by merely human causes, the inquiry fitly closes with an examination of these professed origins, and a brief consideration of the two systems, Mahomedan and Buddhist, which are commonly put forward as successful rivals of the religion of Christ.

The leading objections against Christianity have been the same in all time, and Dr. Hettinger, in dealing with them, naturally takes the Fathers and Schoolmen for his guides. These objections fall always under two chief heads. The rationalists, like the Jews, deny the fact of Revelation, the sceptics, like the Gentiles, its possibility. And neither Paulus or the older rationalists, or Strauss, or Renan, or any of the more modern type, have added substantially to the *a priori* arguments of Trypho and Celsus. In fact, the two former explain the Resurrection in the very words of Celsus, as the mere invention of a deluded woman. To a whole class of sceptical explanations of a similar kind the words of Origen fitly apply, "that the incredible character of such assertions palpably betray their falsehood."<sup>1</sup> Yet they pass current. The letters of the Mahatmas find evidence where the Epistles of St. Paul are rejected;

<sup>1</sup> *Celsus* i. 32.