

**THE AGE AND THE GOSPEL: FOUR  
SERMONS PREACHED BEFORE THE  
UNIVERSITY OF CAMBRIDGE  
AT THE HULSEAN LECTURE, 1864. TO  
WHICH IS ADDED A DISCOURSE ON  
FINAL RETRIBUTION**

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The Age and the Gospel: Four Sermons Preached Before the University of Cambridge at the Hulsean Lecture, 1864. To Which is Added a Discourse on Final Retribution by Daniel Moore

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BY

DANIEL MOORE, M.A.

II

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TO  
THE REVEREND THE VICE-CHANCELLOR  
AND  
THE OTHER TRUSTEES OF THE HULSEAN LECTURE,

THE FOLLOWING SERMONS  
\*  
ARE INSCRIBED WITH MUCH RESPECT

BY THEIR OBLIGED SERVANT,

THE AUTHOR.



## PREFACE.

A FEW words of introduction seem necessary to the present volume of Lectures, in order to explain some points of difference in it from the Hulsean publications of former years.

Until within a recent period, the Lectures preached on this foundation were expected to be at least eight in number. By a recent statute, they need not necessarily exceed four. Originally the subjects treated of were almost exclusively those of the polemic or controversial class; and the Lectures, some of them very able and profound, were, in accordance with the will of the Founder, required to be printed. By the later statute, this compulsory condition has been removed;—the design apparently being, that the Preacher, while not entirely overlooking the original purpose of the Lecture, “to shew the evidence for revealed religion,” should be at liberty to give to the Sermons a less formal and scholastic character than had been customary; and perhaps to introduce more freely those practical appeals to the conscience,

which seem needful to give effect to our pulpit teaching, and, as a rule, are found to be most welcome to the hearers themselves.

Such, at least, was the present Lecturer's interpretation of the intention of the statute. And he has acted upon it. Anxious as he was, in the choice of his subject, to have respect to the avowed object of the Founder, yet he confesses to a far deeper anxiety, that he might promote the spiritual benefit of those whom it was his privilege to address.

On the general subject of the Lectures he has little to remark. While not shrinking from the admission, that there does exist, among all classes of the community, a strong tendency to infidel, or, at least, latitudinarian thought, and while not hesitating to repeat some boastful statements in reference to it, resting on adverse authority, the Lecturer holds fast by the persuasion that, as compared with what seemed to be apprehended a few years ago, the faith of the nation is gradually, but surely coming round to a more healthy state. The friends of our Zion have nothing to fear from, even if they do not "love this rocking of the battlements." To any who will "mark well her bulwarks" they will be seen to stand the more firmly when this transient rocking is over. England, in consequence of the attacks of an ill-advised Bishop, adheres more confidently to the truth of the OLD TESTAMENT. France, by the travestie of a recreant or reckless priest, seems likely to discover, that there is more truth than she thought of, in the NEW.

The Lecturer has not thought it needful to make any direct reference to the late Pentateuchal controversy. The

book which gave rise to it has become one of those dead things, which society is glad to bury out of its sight. The two points, therefore, which, in the present state of the infidel argument, seemed to claim attention in a Lecture of this kind, were, first a general survey of the course and method of sceptical procedure, more especially in relation to the Old Testament; and next, a review of the several humanitarian hypotheses, by means of which it has been sought to account for the moral facts of Christianity,—for the problem of a triumphant Gospel, or for the mystery of a still loved and worshipped Christ.

Illustrations of the method and policy of modern unbelief are supplied abundantly in the writings of a class of theologians, who are perhaps fairly represented in the volume called *Essays and Reviews*; the writers of which, as controversialists, are remarkable for nothing so much as this,—that they advance much, in the way of sceptical allegation, which they do not even attempt to prove; and hint at a great deal more, which, in the form of positive disbelief, they have not the honesty or the courage to avow.

With regard to the other chief topic selected for notice,—the several humanitarian theories of the personal Christ,—a prominence is naturally given in the Lectures, to that "patronizing novel," as Dr Pusey has well termed Rénan's *Life of Jesus*, "in which the supercilious insolence of superiority which makes allowance for its GOD, is more sickening even than its hinted blasphemy<sup>1</sup>."

The Lecturer has added a Sermon, preached, in sub-

<sup>1</sup> Dr Pusey: *Preface to the Prophet Daniel*.