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Please read all literature alongside your bible, so that you can see the accuracy and truth of the message for yourself

This Pamphlet reproduces the last of a course of twelve addresses arranged for the first Sunday of each month during 1949, by the

CHRISTADELPHIAN (CENTRAL) ECCLESIA,  
In the  
Midland Institute, Birmingham

To show that it is not only possible but reasonable to believe those foundation truths of Christianity upon which doubt has been cast by some modern writers.

Dare we believe?

## THE EXCLUSIVE ELEMENT IN CHRISTIANITY

THE title of this address may seem at first sight somewhat cold and forbidding in comparison with the modern conception of Christianity which presents a belief in an all-loving God, anxious for the salvation of the whole of the human race, "[not willing that any should perish](#)" (2 Peter 3 v 9 – but not the complete reading of the verse!), combined with the comforting assurance that man possesses within himself that spark of divine life which cannot be extinguished, and which will survive the dissolution of the body. Accepting God's benevolence and man's inherent immortality what place is there for "an exclusive element" in Christianity? Is not this one of those restrictive ideas held by our ancestors who were shackled and confined by what is now regarded as an out-moded creed? Has not modern thought swept away those encumbrances of belief associated with the fate of the wicked, and those doubts concerning personal salvation which bulked so largely in the pulpit theology of our grandparents', and even of our parents', days? Better to believe in the ultimate salvation of all mankind than to hold tenaciously to the old-fashioned belief that the majority of the human race will suffer the tortures of an everlasting hell!

Stated in these terms the choice is not difficult for us to determine but there is one important consideration which alters the whole situation. Both these conflicting beliefs claim to be Christian teaching. It is obvious that both cannot be true; it is possible that neither maybe true; so it is essential that we should examine the modern belief in Universalism in the light of the teaching of Christ and his Apostles—the founders of Christianity—to make sure that if we reject the old-fashioned belief in

favour of the modern point of view, we are not merely exchanging one erroneous conception of Christianity for another equally false.

Bishop Gore has excellent advice to offer in this connection: "**It is my belief that a great deal of scepticism is due, not really to the absence of adequate grounds for conviction but to confusion of mind, to an excessive reference to current intellectual fashions, and to the fact that a man has never thoroughly and systematically faced the problems.... There is a very large number of people who reject traditional religious authority with contempt, and go on naïvely to accept without any serious questioning the oracles of the day. But this is manifestly foolish. If we refuse to be frightened by one kind of authority, we must not be frightened by another. New views have frequently, proved at least as misleading as old traditions. The only satisfactory way for a man to save his own soul is freely to use his own real judgment and accept the responsibility of decision in the fullest light he can come by**". (*Belief in God*, p 12)

It is in the spirit of the concluding words of the above quotation that we propose to discuss together the question of "**the exclusive element in Christianity**". We shall seek the "**fullest light we can come by**" in the pages of the Bible; we shall "**refuse to be frightened**" by any kind of human authority. The standard by which we shall test both old traditions and new views is the Word of God, and that only.

## THE PROBLEM STATED

We cannot do better in stating the problem before us than quote the synopsis of this address given in an explanatory booklet which introduced the course of lectures in Birmingham: "**As with the doctrine of the future life, Dr. Temple again succinctly sums up New Testament teaching "Its prevailing doctrine, as I think, is that God alone is immortal, being in His own Nature eternal; and that He offers immortality to men not universally but conditionally"** (*Nature, Man, and God*, p 463). Many Christians, influenced by sentimentality and Greek philosophy, find this view difficult and demand a view of God's love which will ensure ultimate immortality for all. Such a view finds no support in the Bible Where, even in the Sermon on the Mount, Jesus pronounces the severe view that it is easier to set foot on the broad way to destruction than on the narrow way of life. Moreover, the idea of universal salvation is at variance with the basic conception of responsibility and judgment".

The issue then is between "conditional immortality" and "Universalism". We believe the former to be the true Christian doctrine of immortality, and the latter to be false. It is obvious that the grounds for belief in Universalism differ essentially from those on which the modernist objections discussed in previous addresses have been based. We are not here concerned with any scientific views in favour of Universalism or with "assured results" of higher criticism which prevent belief in conditional immortality. Our synopsis states that those who hold the modern belief in Universalism "**are influenced by sentiment and Greek philosophy, and demand, a view of God's love which will ensure ultimate immortality for all: and that such a view finds no support in the Bible**". This may appear, a somewhat drastic criticism of this view, but we believe that a careful and unbiased examination will justify it. Let us then proceed to such examination.

The dictionaries define "sentimentality" as "*thought occasioned by feeling*" (Chambers), or "*a tendency or view based on or coloured by emotion*" (Oxford). There is no doubt that feeling and emotion play a very large part in the belief in universalism which so many modern Christians accept today. That belief does not spring from any rigid examination of scientific facts, or from an impartial investigation of the scriptural evidence concerning the doctrine of immortality. It is largely based on our desires and feelings as to what we should like to be the case, and what we wish to be true. Doubtless the majority of men and women prefer to believe that they are inherently immortal; that "there is no death what seems so is transition"; that the love of God is so wide as to admit of the salvation of all mankind. It is

a very satisfying human fancy, "broad-minded" in its conception, and tolerant in its outlook, and as such eminently adapted to the modern point of view.

We can well understand its popularity. The Dean of Chester, Dr. F. S. M. Bennett, states (*The Resurrection of the Dead*, p 37): "**We have in our generation, perhaps not openly and confessedly, but tacitly and for working purposes, taken it for granted that (with possibly some desperate monsters excepted) all will come out quite all right for everybody in the end I doubt if it is an exaggeration to say that out of every hundred who look for a world beyond the grave ninety-nine are at heart Universalists**" and again "**It is probably the creed most widely held today among those who believe in any life of any world to come**" (Dean of Chester, op. cit., p. 23)

## UNIVERSALISM —A MODERNIST VIEW OF CHRISTIANITY

That this is a "modernist" view is evident from the fact that the present Bishop of Birmingham, whose book the *Rise of Christianity* has been the subject of frequent examination and comment in this series of addresses, endorses this belief In an address on *The Uniformity of Nature and the Freedom of Man* to a Church Congress the Bishop says: "**It may be asked, can we continue to believe in the existence of human personality after death? I would answer that our belief in the survival of human personality is bound up with our conception of the nature of God. If we accept Christ's view of God, we cannot believe that He will allow any of value in His universe to be destroyed and we can confidently claim that in general the spirit of man is of such value as to be worthy of preservation**" (Quoted by Dean of Chester, op. cit., p. 49)

It is of interest and importance to note, as the Dean of Chester points out, that Dr. Barnes makes this statement "**after marshalling-the biological difficulties which make nearly, if not quite, untenable any doctrine of the natural survival of any part of the human organism**". It is not on scientific grounds, then, that the Bishop bases his confidence in personal survival but in the "**belief**" that in God's view the spirit of man is of such value as to be worthy of preservation Tennyson expresses the same idea in his *In Memoriam*:

That nothing walks with aimless feet,  
That not one life shall be destroyed,  
Or, cast as rubbish to the void,  
When God hath made the pile complete

But even Tennyson realizes that this is trust, not proof he recognizes that the "facts" of evolution are against him Nature, "**so careful of the type, so careless of the single life**" contradicts his theme, making him "**falter where he firmly stood**", and leaving 'him to "**faintly trust the larger hope**". There is no place for personal immortality in the Darwinian paradise depicted in the closing paragraph of the *Origin of Species*.

## DOES THE BIBLE TEACH THE INHERENT IMMORTALITY OF MAN?

The question which arises regarding this modernist view of Universalism is not whether it is popular, or satisfying, or consonant with present day tendencies, *but is it true?* Our synopsis states that such a view finds no support in the Bible Let us proceed to examine it from this standpoint. One of its foundations is the belief in the immortality of the soul. Is this a scriptural teaching? Those of you who have attended Christadelphian addresses realize how frequently and how conclusively it has been shown that this belief is not taught in the Bible: but that it is a Greek philosophical doctrine incorporated into Church teaching after the time of Christ and the Apostles.

This is not just a peculiar opinion held by Christadelphians. It is becoming increasingly recognized that many leaders of the Churches—Anglican and Non-Conformist—have declared in no uncertain terms that this doctrine finds no support in Scripture that it is not an original Christian doctrine, but a product of Greek philosophy, and that it undermines the true doctrine of immortality taught by Jesus and the Apostles.

Space forbids us to quote more than a few authorities to this effect:

Dean of Chester: "It is a philosophical doctrine and cannot claim to be part of revealed truth ". (The Resurrection of the Dead, p. 55)

Bishop Gore: "It was no part of the original Christian message it was rather a speculation of Platonism taking possession of the Church" (Epistle to the Romans, Vol. 2, p. 212)

Dr. Agar Beet: "So prominent in the teaching of Plato, it has no place in the teaching of Christ and his Apostles ". (The Immortality of the Soul – a Protest, p. 36)

Mr. Gladstone: "The natural immortality of the soul is a doctrine wholly, unknown to the Holy Scriptures". (Studies Subsidiary to the Works of Bishop Butler, p.197)

Finally, a very recent pronouncement in the Report of the Commission on Evangelism set up by the Archbishops of Canterbury and York—*Towards the Conversion of England*:

"The idea of the inherent indestructibility of the human, soul (or consciousness) owes its origin to Greek, not to Bible sources "(Report, p. 23)

### **SCRIPTURAL EVIDENCE ON "SOULS" AND "IMMORTALITY"**

But we need not rely solely on the testimony of men, however expert they may be in these matters. Let us examine the Scriptures for ourselves, as God intended that we should do when He caused His word to be written for the salvation of man. Such an examination is not a difficult matter, for the Bible speaks of "souls" and "immortality". Does it teach the doctrine of the immortality of the soul?

There are in our English Authorized Version of the Bible over five hundred occurrences of the word "soul" (See: *A Bible Concordance of the Soul, the Intermediate State and the Resurrection*, by the Rev. G. Waller, M.A.)—a sufficiently wide range of evidence for us to determine the meaning of this term in scriptural usage. But never once in the whole of these five hundred references do we find the word "soul" associated with immortality! This is a remarkable fact; and one that should give us cause to reflect. The Bible is God's revelation to man concerning Himself and His purpose with the earth and the human race. Surely if God intended us to believe in the inherent immortality of the human soul He would have made it clear beyond any shadow of doubt in some at least of those five hundred occurrences that the soul of man is immortal! But not a reference to this effect! On the contrary, on over three hundred occasions the soul of man is stated to be subject to death and under the dominion of death. (See: *A Bible Concordance of the Soul, the Intermediate State and the Resurrection*, by the Rev. G. Waller, M.A.). How emphatically is this declared in God's message through Ezekiel "[Behold, all souls are mine: as the soul of the father, so also the soul of the son is mine the soul that sinneth it shall die](#)" (Ezekiel 18 v 4, 20)

That solemn declaration is repeated later in the same message, and many other Bible testimonies bear witness to the same truth

Some Christians, however, may feel that some of Christ's words suggest a different meaning, from that just expressed: "Fear not them which kill the body, but are not able to kill the soul" (Matthew 10 v 28) Does not this teach the indestructibility of the human soul? This evidently is not Christ's meaning, for he immediately, in the same verse adds : "but rather fear him who is able to destroy both soul and body in hell" (Gehenna); A soul which is capable of being *destroyed* cannot be indestructible.

So far as the meaning of the word "soul" in scriptural usage is concerned, then, we find no support for the popular belief in the immortality of the soul. Nor is there any confirmation for it when we examine the references to "immortal and "immortality" in the Bible:

- (a) The word "-immortal" occurs once only in our Authorized Version and is applied to God—not to man: "Now unto the King eternal, immortal, invisible, the only wise God". (1 Timothy 1 v 17)
- (b) The word "immortality" occurs five times in the following connections:
  - (i) As an attribute of God: "The blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality" (1 Timothy 6 v 16)
  - (ii) As revealed by Christ by his work and through the Gospel: "Christ hath abolished death, and hath brought life and immortality to light through the Gospel". (2 Timothy 1 v 10)
  - (iii) As a reward bestowed by God at the coming of Christ on those who seek it faithfully: "To them who by patient continuance in well doing seek for glory, honour and immortality (God will render) eternal life (Romans 2 v 6, 7, 16) ... in the day when God shall judge the secrets of men by Jesus Christ according to my Gospel"
  - (iv and v) As descriptive of the change in nature to be accomplished *at the Resurrection*: "This mortal must put on immortality" (1 Corinthians 15 v 53-54)

In none of these instances of the Biblical use of the term "immortality" is there any suggestion that immortality is a present possession of mankind. The teaching of Scripture in these references is clear and explicit: God only hath immortality: we are mortal: but God in and through Christ has brought immortality to light, we, have to seek for it by patient continuance in well doing, and God will bestow it upon those who are faithful by a change of nature at the Resurrection when Christ returns.

## UNIVERSALISM AND THE LOVE OF GOD

The believer in Universalism stresses the importance of the love of God: "he demands a view of God's love which will ensure ultimate immortality for all" There is doubtless in this view a rebellion against the former religious tradition of a God who consigned the greater part of humanity to the everlasting torture of hell fire. It is perhaps unnecessary here to point out the unscriptural character of the doctrine of hell torments. That doctrine is bound up with the belief in the immortality of the soul, which, as has been shown above, is a doctrine wholly unknown to the Holy Scriptures. But in the rebound of conscience from this false tradition, current religious opinion has swung to the opposite extreme—it has emphasized the love of God to the exclusion of other important attributes of His character, and has retained the pleasant fiction of man's inherent immortality, whilst refusing to believe in eternal torments As Bishop Gore remarks "**This was an unbalanced protest, and ran to foolish excesses, so that it became fashionable to represent God as if He were a merely good-natured being and the moral law had no severity and no eternal and necessary sanction**" (Belief in God, p. 28)

## CHRISTIANITY AND THE LOVE OF GOD

The Christianity of the New Testament also emphasizes the love of God; it is indeed the foundation on which that Christianity is built; as Christ himself plainly taught: "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life"(John 3 v 16). Paul, the great Apostle to the Gentiles, also testifies "God commendeth his love toward us in that, while we were yet sinners, Christ died for us" (Romans 5 v 18). John, the beloved Apostle, adds his witness; "Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins" (1 John 4 v 10). God's love indeed! Freely and fully given to us whilst we were yet sinners to save us from perishing! Is it because of this quality in God's gift of love that the modernist fights shy of it? Sinners and in danger of perishing! Not a palatable point of view for human nature to accept: men prefer to think of themselves differently—as essentially immortal, and "**worthy of preservation**", as Bishop Barnes has stated it.

But however gratifying this latter view may be it is not Christianity. Christianity deals with mortal men who are sinners, not with immortal souls worthy of preservation. It is related to human needs, not to human pride. Jesus Christ was sent by God into the world specifically for the, purpose of saving sinners. Before his birth it was declared concerning him by the angel of God: "Thou shalt call his name JESUS, for he shall save his people from their sins" (Matthew 1 v 21). And Paul confirms this declaration by asserting; "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world: to save sinners, of whom I am chief " (1 Timothy 1 v 15) There is no suggestion in Paul's statement that his spirit was "worthy of preservation". He recognized fully he was sinful and mortal, and needed salvation; and that salvation could only be obtained by God's grace in Christ.

Christ's birth, death and resurrection are all related to human needs—the necessity of salvation from sin and death. For this cause he was born of the Virgin Mary that he might be both Son of God and Son of Man, a partaker of our nature, tempted in all points like as we are, and yet absolutely sinless. For this cause he suffered crucifixion, a perfect sacrifice, shedding his blood for the remission of sins. For this cause God raised him from the dead to die no more that through him men might obtain the gift of immortality. The whole of Christ's work is centred in God's love expressed to sinful, mortal humanity.

### A BALANCED VIEW OF GOD'S CHARACTER ESSENTIAL

True Christianity recognizes that other aspects of God's character must be considered besides His love. The Scriptures speak also of His holiness, His justice, His judgment and His wrath against persistent wickedness. We reach a very one-sided conception of God if we think only of His love and benevolence, important as these attributes are. The *Report on Evangelism* already quoted, warns us that we must not "**pick and choose particular aspects of the Gospel—emphasizing the love of God to the exclusion of its inevitable reverse, which (in Biblical terms) is 'wrath' not 'neutrality'** " (*Towards the Conversion of England*, p 17). We need a balanced view of God, and this the Christianity of the New Testament provides. Read, for example, the words of the Apostle Paul in the first part of the second chapter to the Romans: there in the course of his argument extending over a few verses, we have reference to God's goodness, justice, judgment and wrath. All are essential attributes of the character of the God revealed to us in the Scriptures.

### IS THE SPIRIT OF MAN WORTHY OF PRESERVATION?

The value of the spirit of man, as worthy of-preservation, is never, suggested in the Scriptures as a reason for man's salvation. On the contrary man, in his natural state, receives little commendation. "What is man, that Thou art mindful of him? or the son of man, that thou visitest him? "(Psalm 8 v 14).

"Every man at his best state is altogether vanity" (Psalm 39 v 5). "Behold, all nations before him are as nothing: they are counted to Him less than nothing, and vanity" (Isaiah 40 v 17). "For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away"(James 4 v 14).

Not on the ground of his intrinsic worth will man be saved not because the spirit of man is worthy of preservation. "All have sinned and come short of the glory of God"(Romans 3 v 23) says Paul, and emphasizes that "the wages of sin is death" (Romans 6 v 23). An unpalatable, unpleasant epitome of human nature but essentially true.

Christianity is the Religion of Redemption. It pricks the bubble of our self-esteem and tells us exactly what we are in God's sight: then it comes to us with God's message of love: and salvation, and tells us how we may obtain His precious gift of immortality through Jesus Christ, His Son.

### **WILL ALL MEN THEN BE SAVED? OR IS THERE AN"EXCLUSIVE ELEMENT" IN CHRISTIANITY?**

Let the Founder of Christianity, the Lord Jesus Christ, answer our questions. Read his message which forms part of "the Sermon on the Mount":

"Enter ye in at the strait gate: for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." (Matthew 7 v 13-14)

With such authoritative evidence before us is there not every, reason to speak of "the exclusive element in Christianity"? This is how Jesus speaks of God's love to man;

"For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." (John 3 v 16)

A universal invitation truly: no "exclusive element" there! But will all men accept the invitation? Jesus continues;

"He that believeth on him is not condemned but he that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God." (John 3 v 18)

Here then is "the exclusive element" not in God's invitation but in man's refusal to accept that invitation. Belief in, Christ is essential to salvation: rejection of Christ brings condemnation. Christ's teaching regarding wilful refusal to accept his message of salvation is clear and unmistakable:

"He that rejecteth me and receiveth not my, words hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." (John 12 v 48)

### **CHRIST'S COMMISSION TO THE "RESURGENT COMMUNITY"**

Read the message of the Risen Christ when he sends out that -" Resurgent Community" of Apostles to proclaim the Gospel(we thank Bishop Barnes for that term, "Resurgent Community"! Nothing could more appropriately express the change which took place in that "scattered group of frightened men" But does not the very term the Bishop uses enshrine the reason for the change?)

"Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be condemned." (Mark 16 v 15)

Again a universal invitation—but governed by conditions.

How marvellously that Resurgent Community, responded to the commission they had received from their Master! Read the record in the Acts of the Apostles they "turned the world upside down", thousands were converted; Paul could, say that the Gospel had been "preached to every creature which is under heaven" (Colossians 1 v 23). And what joy it brought to those who believed it and obeyed it in baptism! They "gladly received the word and were baptized"; the Ethiopian eunuch after believing and being baptized "went on his way rejoicing" (Acts 8 v 4, 8, 12, 39), when the city of Samaria heard the word preached, "there was great joy in that city" (Acts 8 v 4, 8, 12, 39) and on believing, "they were baptized both men and women", (Acts 8 v 4, 8, 12, 39). The Philippian jailer "was baptized and rejoiced, believing in God with all his house" (Acts 16 v 33-34). Why this joy and gladness in the belief and obedience of the Gospel? Because the Gospel of God's peace met their needs it showed them the love of God manifested in the giving of His Son as a Saviour it reconciled them to God by the forgiveness of their sins it united them to Christ as his brethren, and gave them a vitalizing hope of immortality it called them to holiness of life and loving service to their Master and their brethren

### **MORAL EFFECT OF THE "EXCLUSIVE ELEMENT" IN CHRISTIANITY**

The transforming power of true Christianity is not lost. It will change men and women in this twentieth century as it did in the first century, "delivering them from the power of darkness and translating them into the kingdom of his dear Son" (Colossians 1 v 13). But the "exclusive element" is a necessary factor in this transformation. The invitation of the Gospel is still universal "Whosoever will, let him take the water of life freely" (Revelation 22 v 17). But there are conditions Christ's commission to his Apostles still operates; it has never been withdrawn. "Go, ye into all the world and preach the Gospel to every creature He that believeth and is baptized shall be saved but he that believeth not shall be condemned".

The "exclusive element" in Christianity compels us to action; it demands a response on our part to God's love; it calls us to become fellow-workers with God in securing the promise of life which He has offered in Christ it develops the character exemplified in His Son whom we are required to follow.

The comfortable creed of Universalism knows no such compulsion, nor demands such effort. Why bother if all are going the same way? Why exert ourselves if all men will be saved? Comfortable—but dangerous! Of this same Universalism a great living biologist, Professor J. Y. Simpson, has written, with I think, undeniable truth "Nothing so robs life of its tremendous seriousness and meaning, reducing it to the level of a marionette show, and belittling man's fateful capacity to choose life or death, as the amiable outlook of Universalism" (The Resurrection of the Dead, p. 37)

### **CONDITIONAL IMMORTALITY A REASONABLE BELIEF**

It is reasonable that God's offer of salvation should be a conditional offer. To become "a partaker of the Divine Nature"—a sharer in the very nature of God—surely implies the preliminary development of a character worthy of perpetuation. Such a character is not ours inherently it can only be developed in the way God has ordained—by, faith and obedience. Without these man cannot attain the glory, honour and immortality which God offers.

As our synopsis states, "the idea of universal salvation is at variance with the basic conception of responsibility and judgment". God's offer of salvation is truly universal, but it cannot—it must not—be lightly treated by man. If he ignores it he cannot be saved; if he rejects it he must bear the

responsibility of that rejection: but if with humility, gladness and appreciation he accepts it and fulfils its conditions, what joy and satisfaction it brings to him in this life, and what unspeakable blessing will be his in the day of Christ!

The modernist resents the "exclusive element" in the Christianity presented to us in the Scriptures, and demands a view of God's love that will ensure ultimate salvation for all. But Christianity cannot be changed to suit the varying fashions of human thought. Its message is clear, direct, and true for all time. We may accept it, or reject it; but we cannot alter it. Our highest wisdom is to receive it and to obey it, as thousands did in the first century and thousands more have since done.

Christ's sacrifice will not be in vain. God's harvest will not be a scanty one. John in vision saw the company of the redeemed—" a great multitude which no man could number, of all nations, and kindreds, and people and tongues. . . clothed with white robes and with palms of victory in their hands", and he was told: "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb" (Revelation 7 v 9-17)

You and I by God's grace maybe included in that multitude.

### A FINAL QUESTION

This series of addresses opened with the query, "Dare we 'believe?'" During the course of the year the modern objections to the Christianity of Christ and the Apostles have been examined, and we have seen something of the weakness of those objections and of the strength of true Christianity.

In this address we have considered the vital issues involved' in the acceptance or rejection of' God's offer of salvation—personal issues relating to life, death, judgment and immortality.'

Christ places the alternatives clearly before us:

- (a) "This is the work of God, that ye believe on him Whom he hath sent" (John 6 v 29)
- (b) "If ye believe not that I am he ye shall die in your sins.." (John 8 v 24)

Dare we then refuse to believe?

F. W. TURNER.

#### DARE WE BELIEVE?

Twelve addresses designed for those who feel that there is a conflict between modern knowledge and religious belief.

- The Need For Belief
- The Scientific Outlook and the Christian Faith
- Christianity and Evolution
- Miracles
- Biblical Criticism
- Revelation and Reason
- The Meaning of Inspiration
- The Virgin Birth and Divine Sonship
- Sacrifice and the Blood of Christ
- Physical Resurrection
- The Exclusive Element in Christianity