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## **The Finality of Christianity [String-Bound Sermons]**

Earl Clement Davis

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## The Finality of Christianity.

When Strauss published his famous Life of Jesus in 1835, the whole body of Christian theologians was struck to its very depths. To think that a man should dare to think, much less to give utterance to the idea that Christianity is based upon mythology, and that the New Testament stories are nothing more or less than a collection of myths and legends, - this brought forth all the fear, all the indignation, all the wrath, all the vindictive vituperation of which the Christian Church has been capable. Since that time and ever before the Church has been conducting a sullen, defiant and hopeless retreat before the

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movement of modern life. With  
fear and trembling the adherents  
of to a religion of orthodoxy, authority  
have watched the fearless critic  
and scientific historian, dissect  
and analyze, and sift the ~~contents~~  
history of the church, the ~~Old~~ Old  
Testament, the creeds, the doctrines  
one after another. But they held  
fast to the conviction that no  
war within the ~~the~~ church, and  
in the interests of Christianity and  
religion itself would dare to  
assault the citadel of the new  
Testament, and subject the Gospels  
and ~~of~~ to the same keen searching  
analysis that had been applied  
to the books, yet for a hundred  
years this has been going on

This book of Prof. Foster, "The Finality<sup>3</sup>  
of Christianity" is one of the important  
results of this hundred years of work.  
Its significance rests not alone in  
the fact that it stands fairly and  
squarely upon the religious platform  
of the modern world, and modern  
thought, but also that Prof. Foster  
represents the spirit of teaching and  
training of the large and University  
of Chicago, and is identified with  
the one of the largest and most  
conservative of other Protestant  
bodies of Christians.

Realizing full well the importance:  
ness of the situation, and the real  
issue which is at stake in the  
present day controversy in theology,  
he subjects the principles of  
the conflicting tendencies to

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scholarly, and keen analysis, and then  
submits his own position for con-  
sideration, stating as frankly as  
possible that his thesis is "Religion  
without supernaturalism", and  
science without naturalism!"

He examines the system of Christianity  
which bases its claims to absolute-  
ness, and fixity upon the objects  
external objects of faith, such as  
miracles, the deity of Christ, the  
inspiration of the Bible, the authority  
of the creeds, the doctrine of the  
Trinity, the doctrine of the  
atonement, and concludes this  
examination by declaring that  
all these things have passed forever  
from the religious conceptions of  
the modern world. The Bible,  
the creeds, the doctrines of the

Ecclesiasticians are the products of religious faith, and as such cannot be the ~~source~~ ~~of religious~~ ~~in~~ causal sine qua non of the religious life. If Christianity is just this supernatural religion, and nothing more, then Christianity is fading from our life, never to return, and all claims to belong to church Christian body are ~~now~~ excluded from the life of the modern man.

"In this new world there is no room for the theory of Christianity's exclusiveness supernaturalness, over against which is not God's work but man's; for in this new world the opposition of human and divine is overcome, and all is human and all is divine at one and the same time." all this system is based

on the primacy of intellect in war. (5)  
It is the standpoint of view of solvator  
by knowledge, common to orthodoxy,  
and rationalism, to new Platonism  
and Buddhism, to Thomas Aquinas  
and Hegel," but in the new world  
there is nothing good save the  
good will."

Primacy of the intellect in war;  
the ascetic-contemplative life the  
highest life; knowledge the chief  
good; dogma, or sacred doctrine,  
the essence of Christianity and  
the content of revelation, such con-  
tent guaranteed by infallibility  
of pope or book, whose recitations  
are necessarily miraculous; saving  
faith, first of all holding things  
to be true because pope or book says  
so, the finality of the Christian  
religion consisting in the miracu-

6.  
lously authenticated divinity of  
its doctrines. — ~~all this is a piece of~~  
this is all of a piece, and it all  
fits into the old Greek, Roman  
world, and Medieval world with  
its static cosmology, and its static  
empire, and hierarchy over the  
spirit. The primacy of the will  
in man; the practical moral life  
the highest life; character the chief  
good; ideals the essence of the  
Christian religion, and the content  
of revelation, which latter is  
the history of great souls, and  
the soul of history; ideals valued  
teleologically, and not causally;  
faith not assent, but moral action;  
the finality of Christianity in its  
ideals, — this, too, is all of a piece  
and fits into the modern  
dynamic and biological world.



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Superstitionism in religion, and  
Christianity if it is in essence based  
on superstitionism is gone, But  
in the great humanistic movement  
of which this overthrow of authority  
religion is one result, and the  
re-establishment of war in the  
world is another, the prime question  
before the world to-day is whether  
this ~~war~~ re-established war shall  
be merely a war of sense, or shall  
be a war of spiritual power.  
Here we come to face the  
great problem of materialistic  
materialism, wherein the high  
spiritual ~~power~~ developments of  
war are reduced to the level  
of natural causes alone. The  
disintegrating, demoralizing effect  
of the system of thought which

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declares that we are what we are  
as a result of the sole action of  
mechanical laws which have  
produced us, without giving  
place for the spontaneous action of  
a free personality, is as much  
to ~~be~~ feared, as the equally  
dewralizing supernaturalism.

The conflict between supernatural-  
ism religion and science, has  
~~not been one of~~ rather a conflict  
between supernaturalism and science  
and science has been the  
victorious party. But owing  
to the fact that the defenders  
of religion have based their  
staked their whole claim of Christi-  
anity upon the supernatural authority  
of Christianity, the natural  
result is following, viz. that with

the overthrow of Supernaturalism?  
the overthrow of Christianity has  
been taken for granted. So must  
~~the Christian~~ the religious part of the decaying ~~and~~  
structure of Supernaturalism, on the  
and maintain its integrity and  
validity against the dogmatic  
assertions of ~~of~~ materialistic dogmatism  
is our present problem in the interest of  
a richer, freer life for man.  
This takes us back to the <sup>historical</sup> sources of  
of Christianity, ~~now~~ as found in  
the new testament.

The question immediately arises as  
to what the essence of Christianity is.  
Is it that which is common to all the  
various religious Christian groups, or is  
the teaching of any one of these groups? Is  
it the ~~relig~~ teaching of the new testament?  
Is it the teaching of any one, of the  
gospels, or any portion of the gospels?  
Is indeed is there any essence to it

at all.

Difficulties arise as soon as this question presents itself. For when we come to the new Testament, we find there a variety of opinions, a conglomeration of tradition, myth, legend, and superimposed statements worked in the interests of propaganda by men who wrote from 40 to 70 years after the alleged events are said to have occurred. There is not one word in the four Gospels that we can say with certainty was ever uttered by Jesus. These New Testament narratives which are the source of all our historical knowledge about Jesus, are records of opinions about events, at best they represent the second hand translated records of the impressions that the life of a man made upon the people, who and the successors of the people who gathered about him.

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When we come to find our way through  
this mass of material which is clearly  
~~seen~~ the accumulations of followers  
and not the deposit of Jesus himself  
we find it very difficult to find  
a common ~~basis~~ ground upon which  
to stand with Jesus.

If we seek to affiliate himself  
ourselves to him on the basis of  
the acceptance of his teaching, we  
shall find that we have to fact  
conform with him at once. He ~~believed~~  
believed in angels and devils,  
which we do not. He believed in  
a personal Devil which we do not.  
He believed in miracles which we  
do not. He believed in the peculiar  
doctrine of the Kingdom of Heaven,  
such as the Adventists of to-day  
believed in, we do not. He  
in the doctrine of the messiahship  
which we do not. In short he

was the child of his own time 112  
sharing with them the conceptions  
of the world, and the relations  
of man to the world which we  
have outgrown. Here we can  
find no common ground ~~to~~ with  
Jesus. If his ~~top~~ continuance  
of religious supremacy depended  
upon such truths and teachings,  
we should have to leave him  
behind.

Should we seek a common  
world ground with him, it  
would be difficult. The world  
problems of to-day receive no  
treatment at his hands. He  
has nothing to say upon the  
subjects which are among the  
most pressing in modern life

Indeed all these attempts to seek an L13  
intellectual compromise, based upon  
likeness of ideas, & based all the modern  
attempts to find shelter in a Bible  
Christianity, are but survivals of  
the old superstitiousism. The things  
that he said, the thoughts that he  
expressed, the doctrines that he  
preached, these are not the obiding  
but the transient in his life. Not  
in spite of the fact that we do not  
believe as he did, or do not accept  
his specific teachings as true, but  
because of this sincerity of opinion  
we come nearer to the man who  
lived 1900 years ago. and left such  
a tremendous impression upon the  
people. The foundation of Christianity  
is Jesus, but the essence of the  
life of Jesus is not in words or  
deeds, as such, not in alleged

miracles, or claims to messiahship  
but in the personality of the man  
who said the things, and did the  
deeds, and about whom the myths  
and legends collected.

Here he finds, and we find the  
basis of our faith, not in <sup>word</sup> faith  
not in deed, not in doctrine,  
not in any <sup>external</sup> objective ~~proof~~  
of faith but in the melting of  
within us of the spontaneous  
power of personality. In this  
that power which is the culmina-  
tion of our life, that expresses itself  
in the ceaseless activities of man.  
Jesus significance as a religious  
leader is found in this that those  
powers of love, those deep human  
sympathies, those eternal loves, the  
great enfolding power of love  
and human fellowship. there



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inner things of the spiritual <sup>firmly</sup> probably  
he made the ~~object~~ <sup>object</sup> bases of his regulat-  
ing principle of life. When he faced  
the mystery of the world, the mystery  
of life, of growth of self consciousness  
of love, of hope, of aspiration, when he  
faced the eternal mystery which  
we call God, he felt his relation-  
ship to this mystery, felt its all  
penetrating power, felt its defundance  
before it, and said Father. Out  
of this <sup>love</sup> heart of Jesus, this heart <sup>and</sup> soul  
perfected by living in the very  
presence of the unseen, absorbing  
its power absorbing its riches  
and divine, formed forth words  
of love and deeds of tenderness, just  
as the power of life in nature is  
bursting into leaf and flower.  
~~But~~ The leaf and flower fade, but  
the spirit of life is abiding.

The word and deed of Jesus were  
 far away, as the changing seasons  
 of war succeed each other, but the  
 spirit of his life, the power of  
 his personality, the soul shrinking  
 and absorbing the spirit of God  
 the Father, and transforming it  
 into human kindness, and human  
 love, this is eternal, and abiding.

In this rests the firmness of the  
 religion of Jesus, not the quantity  
 of his speculative truth, not indeed  
 the infallibility of his utterance,  
 but strong noble free power of  
 his personality, willing to do  
 the will of God, the Father, ~~this~~

Thus we arrive at the essential  
 power of the son of Joseph and Mary  
 who has left such an imprint  
 upon the history of the world.

Christianity, the religion of which he<sup>17</sup>  
is the founder, becomes not a religion  
of a book, not a religion of a creed,  
not a religion of doctrine, not a  
religion of texts, and sayings of Jesus,  
not a religion of formalities. The  
~~object~~ external objects of faith do not  
exist, the religious faith is inward,  
and expresses its inward force by  
stamping the world with its imprint.  
So Christianity is a religion in which  
we ~~write~~ ~~insp~~ are religious, not  
because we read a bible, but we  
write a bible, because of the inner  
force of our personality. We are  
not the doers of good deeds, and  
the lovers of the noble life, not  
because some book, or clericus  
or what not tells us so, but  
because we are dominated by  
the force of some ideal.

This religion of personality, this religion of Jesus, this true Christianity is replacing the the ~~st~~ crumbling structure of supernaturalism, and supplementing, and giving life to mechanical impersonal system of materialistic ~~supernaturalism~~ naturalism in our modern life.

As we face the problems before us, the problems of good, and evil, the problems of life, and death, the problems of work and social life, our great <sup>hope is not</sup> ~~question is not~~ whether man <sup>that</sup> ~~God~~ is won. he that won Jesus or another, is like God, but ~~whether God~~ much rather that God is like won. Could we know that the great infinite power of the world in which we ~~of~~ live, the source of all our power, our strength our

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love, our aspiration, be like the tender  
loving forgiving Jesus of Nazareth  
our life would be freed from all  
its doubting uncertainties. This  
was the religious faith of Jesus, the  
well spring of his life. This  
is and must be our religious  
faith, the well spring of our life.  
Our fellowship with Jesus, our fellow-  
ship in Christianity is in no way  
determined by our assent or dissent  
of the dogmas of ecclesiasticism,  
nor by our assent to or dissent  
from the teachings of Jesus. Our  
fellowship with Jesus, our fellow-  
ship in Christianity is determined  
by the extent to which the spirit, the  
standpoint of our life is like the  
spirit the standpoint of his life.  
The disposition which Jesus had  
in his world we should have in  
ours, viz. the will to follow as

of the righteous and noble life in 19  
which the rule of love shall be  
supreme. This at least is the religion  
of Jesus, and if Christianity is  
the religion of Jesus, and not a  
religion about Jesus, then Christianity  
must be a religion of fellowship.  
Its finality is not exclusive, indeed  
it is not at all quantitative, but  
it is qualitative. It is the way by  
which men may enter into the  
richest and deepest experiences  
of life, and face the hardest  
problems, the deepest sorrows, the  
worst and direst afflictions with  
the calm and resolution that  
characterized Jesus ~~the life~~ what  
we know of the life, and the  
death of Jesus of Nazareth.  
~~In place of the crumbling~~  
~~mechanism of Preformational~~

The Finality of Christianity [Version 2]<sup>1</sup>

Earl C. Davis

Pittsfield, MA

1906

When Strauss published his famous *Life of Jesus* in 1835, the whole body of Christian Theologians was stirred to its very depths.<sup>2</sup> To think that a man should dare to think, much less to give utterance to the idea that Christianity is based upon mythology, and that the New Testament stories are nothing more-or-less than a collection of myths and legends, this brought forth all the fear, all the indignation, all the wrath, all the vindictive vituperation of which the Christian Church has been capable. Since that time, and even before, the church has been conducting a sullen, defiant and hopeless retreat before the movement of modern life. With fear and trembling the adherents to a religion of authority have watched the fearless critic and scientific historian dissect and analyze, and sift the history of the church, the Old Testament, the creeds, the doctrines, one after another. But they held fast to the conviction that no man within the church, and in the interests of Christianity and religion itself, would dare to approach the citadel of the New Testament, and subject the Gospels to the same keen searching analysis that had been applied to the books. Yet for a hundred years this has been going on.

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<sup>1</sup> Among the manuscripts left by Earl Clement Davis there were two very similar texts, "The Finality of the Christian Religion" and "The Finality of the Christianity." Both were connected to—perhaps prompted by—the book by Professor George Burman Foster, *The Finality of the Christian Religion*. The transcribed text that follows I have somewhat arbitrarily labeled "version 2." As opposed to "version 1," which reads more like a book report or review, this text, "version 2," reads as a more digested set of remarks that are prompted by Foster's book.

<sup>2</sup> David Friedrich Strauss (1808-1874) published *Das Leben Jesu kritisch bearbeitet* in 1835-6, initially translated by George Eliot in 1846 as *The Life of Jesus Critically Examined*, 3 volumes.

This book of Prof. Foster's, *The Finality of Christianity*, is one of the important results of this hundred years of work.<sup>3</sup> Its significance rests not alone in the fact that it stands fairly and squarely upon the religious platform of the modern world, and modern thought, but also that Prof. Foster represents the spirit of teaching and training of the large University of Chicago, and is identified with one of the largest and most conservative of orthodox protestant bodies of Christians.

Realizing full well the momentousness of this situation, and the real issue which is at stake in the present day controversy in theology, he subjects the principles of the conflicting tendencies to scholarly, and keen analysis, and then submits his own position for consideration, starting as frankly as possible that his thesis is "Religion without supernaturalism, and science without naturalism."<sup>4</sup> He examines the system of Christianity which bases its claims to absoluteness and finality upon the external objects of faith, such as miracles, the Deity of Christ, the inspiration of the Bible, the authority of the creeds, the doctrine of the Trinity, the doctrine of the atonement, and concludes this examination by declaring that all these things have passed forever from the religious conceptions of the modern world. The Bible, the creeds, the doctrines of the Ecclesiasticism are the products of religious faith, and as such cannot be the causal *sine qua non* of the religious life. If Christianity is just this supernatural religion, and nothing more, then Christianity is passing from our life, never to return, and all claims to belong to the Christian body are excluded from the life of the modern man.

In this new world there is no room for the theory of Christianity's exclusive supernaturalness, over against which is ... not God's work but man's; for in this new world the opposition of human and

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<sup>3</sup> George Burman Foster, *The Finality of the Christian Religion*, Chicago: University of Chicago Press, 1906.

<sup>4</sup> George Burman Foster, *The Finality of the Christian Religion*, Chicago: University of Chicago Press, 1906, p. 199.



divine is overcome, and all is human and all is divine at one and the same time.<sup>5</sup>

All this system is based on the primacy of intellect in man. "It is the standpoint of view of salvation by knowledge, common to orthodoxy and rationalism, to neo-Platonism and Buddhism, to Thomas Aquinas and Hegel." ... But in the new world "there is nothing good save the good will."<sup>6</sup>

Primacy of the intellect in man; the ascetic-contemplative life the highest life; knowledge the chief good; dogma, or "sound doctrine," the essence of Christianity and the content of revelation, such content guaranteed by infallibility of Pope or Book, whose credentials are necessarily miraculous; saving faith, first of all holding things to be true because Pope or Book says so, the finality of the Christian Religion consisting in the miraculously authenticated divinity of its doctrines—this is all this is of a piece, and it all fits into the old Graeco-Roman and medieval world, with its static cosmology, and its static Empire and hierarchy over the spirit. The primacy of the will in man; the practical-moral life the highest life; character, the chief good; ideals the essence of the Christian religion and the content of revelation, which latter in the history of great souls and the soul of history; ideals valued teleologically and not causally; faith, not assent, but moral action; the finality of the Christian religion in its ideals—this, too, is all of a piece and fits into the modern dynamic and biological world.<sup>7</sup>

Supernaturalism in religion and Christianity, if it is in essence based on supernaturalism, is gone. But in the great humanistic movement of which this overthrow of authority-

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<sup>5</sup> George Burman Foster, *The Finality of the Christian Religion*, Chicago: University of Chicago Press, 1906, p. 147.

<sup>6</sup> George Burman Foster, *The Finality of the Christian Religion*, Chicago: University of Chicago Press, 1906, p. 187.

<sup>7</sup> George Burman Foster, *The Finality of the Christian Religion*, Chicago: University of Chicago Press, 1906, p. 189.

religion is one result, and the re-establishment of man in the world is another, the prime question before the world today is whether this re-established man shall be merely a man of sense or shall he be a man of spiritual power. Here we come to face the great problem of materialistic naturalism, wherein the high spiritual developments of man are reduced to the level of natural causes alone. The disintegrating, demoralizing effect of the system of thought which declares that we are what we are as a result of the sole action of mechanical laws which have produced us, without giving place for the spontaneous action of a free personality, is as much to be feared as the equally demoralizing supernaturalism. The conflict between religion and science has been rather a conflict between supernaturalism and science, and science has been the victorious party. But owing to the fact that the defenders of religion have staked their whole claim of Christianity upon the supernatural authority of Christianity, the natural result is following, viz., that with the overthrow of supernaturalism, the overthrow of Christianity has been taken for granted. To unrest the Christian from the decaying structure of supernaturalism, and maintain its integrity and validity against the dogmatic assertions of materialistic dogmatism is our present problem in the interest of a richer, deeper life for man. This takes us back to the historical sources of Christianity, as found in the New Testament.

The question immediately arises as to what the essence of Christianity is. Is it that which is common to all the various Christian groups? Is it the teaching of any one of these groups? Is it the teaching of the New Testament? Is it the teaching of anyone of the Gospels, or any portion of the Gospels? Or indeed is there any essence to it at all?

Difficulties arise as soon as this question presents itself, for when we come to the New Testament, we find there a variety of opinions, a conglomeration of tradition, myth, legend and superimposed statements, made in the interests of propaganda, by men who wrote from 40 or 70 years after the alleged events are said to have occurred. There is not one word in the four Gospels that we can say with certainty was ever uttered by Jesus. These New Testament narratives which are the sources of all our

historical knowledge about Jesus, are records of opinions about events. At best they represent the second-hand translated records of the impressions that the life of a man made upon the people, and the successors of the people who gathered about him. When we come to find our way through this mass of material, which is clearly the accumulations of followers and not the deposit of Jesus himself, we find it very difficult to find a common ground upon which to stand with Jesus.

If we seek to affiliate ourselves to him on the basis of the acceptance of his teaching, we shall find that we have to part company with him at once. He believed in angels and demons, which we do not. He believed in a personal Divine which we do not. He believed in miracles which we do not. He believed in the peculiar doctrine of the Kingdom of Heaven such as the Adventists of today believe in, we do not. He [believed in] the doctrine of the messiahship which we do not. In short, he was the child of his own time, sharing with them the conceptions of the world, and the relations of man to the world which we have outgrown. Here we can find no common ground with Jesus. If his contrivance of religious supremacy depended upon such truths and teachings we should have to leave him behind.

Should we seek a common moral ground with him, it would be difficult. Many of the moral problems of today receive no treatment at his hands. He has nothing to say upon the subjects which are among the most pressing in modern life. Indeed all these attempts to seek an intellectual companionship, based upon likeness of ideas, all the modern attempts to find shelter in a Bible Christianity, are but survivals of the old supernaturalism. The things that he said, the thoughts that he expressed, the doctrines that he preached, these are not the abiding, but the transient, in his life. Not in spite of the fact that we do not believe as he did, or do not accept his specific teachings as true, but because of this diversity of opinion we come nearer to the man who lived 1900 years ago, and left such a tremendous impression upon the people. The foundation of Christianity is Jesus, but the essence of the life of Jesus is not in words or deeds, as such, not in alleged miracles, or claims to messiahship, but in the personality of the man

who said the things and did the deeds, and about whom the myths and legends collected.

Here he finds, and we find, the basis of our faith. Not in word, not in deed, not in doctrine, not in any external objective of faith, but in the welling up within us of the spontaneous power of personality, that power which is the culmination of our life, that expresses itself in the ceaseless activities of man. Jesus' significance as a religious leader is found in this that those powers of love, those deep human sympathies, those eternal hopes, the great expounding power of love and human fellowship, these inner things of the spiritual personality he made the basis of his regulating principle of life. When he faced the mystery of the world, the mystery of life, of growth, of self-consciousness, of love, of hope, of aspiration, when he faced the eternal mystery which we call God, he felt his relationship to this mystery, felt its all-penetrating power, felt his dependence upon it, and said, "Father." Out of this soul of Jesus, this soul purified by living in the very presence of the unseen, absorbing its power, absorbing its richness and dynamic, poured forth words of love and deeds of tenderness, just as the power of life in nature is bursting into leaf and flower. The leaf and flower fade, but the spirit of life is abiding.

The word and deed of Jesus may pass away, as the changing seasons of man succeed each other, but the spirit of his life, the power of his personality, the soul drinking and absorbing the spirit of God the Father, and transforming it into human kindness, and human love, this is eternal, and abiding. In this rests the finality of the religion of Jesus. Not the quantity of his speculative truth, not indeed the infallibility of his utterance, but strong noble free power of his personality, willing to do the will of God, the Father.

Thus we arrive at the essential power of the son of Joseph and Mary who has left such an imprint upon the history of the world. Christianity, the religion of which he is the founder, becomes not a religion of a book, not a religion of a creed, not a religion of doctrine, not a religion of texts, and sayings of Jesus, but a religion of personality. The external objects of faith do not exist.

The religious faith is inward, and expresses its inward power by stamping the world with its imprint. So Christianity is a religion in which we are religious, not because we read a bible, but we write a bible because of the inner power of our personality. We are not the doers of good deeds, and the lovers of the noble life, not because some book or clericus or whatnot tell us to, but because we are dominated by the power of some ideal.

This religion of personality, this religion of Jesus, this true Christianity, is replacing the crumbling structure of supernaturalism, and supplementing and giving life to [the] mechanical impersonal system of materialistic naturalism in our modern life.

As we face the problems before us, the problems of good and evil, the problems of life and death, the problems of moral and social life, our great hope is not that man, be that man Jesus or another, is like God, but much rather that God is like man. Could we know that the great infinite power of the world in which we live, the source of all our power, our strength, our love, our aspiration, be like the tender loving forgiving Jesus of Nazareth, our life would be freed from all its doubting uncertainties. This was the religious faith of Jesus. The well-spring of his life. This is and must be our religious faith, the well-spring of our life. Through fellowship with Jesus, our fellowship in Christianity is in no way determined by our assent or dissent of the dogmas of ecclesiasticism, nor by our assent to or dissent from the teachings of Jesus. Our fellowship with Jesus, our fellowship in Christianity is determined by the extent to which the spirit, the standpoint of our life is like the spirit the standpoint of his life. The disposition which Jesus had in his world we should have in ours, viz., the will to follow as of the righteous and noble life in which the rule of love shall be supreme. This at least is the religion of Jesus, and if Christianity is the religion of Jesus, and not a religion about Jesus, then Christianity must be a religion of personality. Its finality is not exclusive, indeed it is not at all quantitative, but it is qualitative. It is the way by which men may enter into the richest and deepest experiences of life, and face the hardest problems, the deepest sorrows, the most cruel disappointments with the calm and resolution

that characterized what we know of the life, and the death of Jesus of Nazareth.