### INDEX

**Absoluteness**, characteristic of a true religion, 33-36

Aestheticism, its objection to dogma, 27; its dealing with sin, 169-162

Anselm, St., his argument to prove the existence of God, 51

Aristotle, on belief in God, 52

Atheism, during the French Revolution, 49; not professed by any race, 59; its true source, 71

Atonement, the, 164

Augustine, St., on the Creation, 65; on the witness of nature to God, 67; on the origin of the soul, 100; attacks suicide, 129; his early Manicheanism, 148; on the permission of evil, 158

Bacon, Lord, on the religious tendency of natural science, 54

Body, the, how far necessary to complete identity, 116; influenced by the soul, 118

Cause, a first, necessary, 53; its nature as shown by the universe, 54

Christianity, teaches the value of the individual soul, 125; satisfies the craving for God, 78; its teaching about sin, 153, 84, 164; its harmony with human needs, 236; its difficulties compared with those of natural religion, 237

Cicero, on the etymology of “religio,” 18; on atheism, 50; on belief in God, 52; on sin, 131

Clement, St., of Alexandria, on Paganism, 41, 42; on Creation, 65; on the pre-existence of the soul, 97

Comparative theology, its value to Christianity, 42

Comte, his worship of humanity, 48

Conscience, the extent of its witness to God, 69; not the product of education, 70; limits to its witness to God, 72; how far affected by the Fall, 68; needs a revelation, 73; witnesses to the reality of sin, 144

Cosmological argument to prove the existence of God, 53

Creationism, 102; objections raised against it, 108, 89

Creation, acknowledged by Deism, 57; denied by Pantheism, 84, 89; how taught in Scripture, 65. n.; implies omnipresence, 68

Death, inevitable, 107, 89; its suggestiveness, 110

Definition, characteristic of a true religion, 24-26; objections against it, 24-29; necessary in dealing with sin, 101; protects the perfection of our Lord’s character, 236, 231

Deism, banishes God from the world, 57; insufficient for the needs of man, 58; how recognized in French Revolution, 59

Delitzsch, on the Divine Image in man, 87; on personality, 88; on St. Paul’s use of ἄγνωστος, 91; on the relation between soul and spirit, 93; on the origin of the soul, 101, 102

Descartes, his argument to prove the existence of God, 51; on the functions of the soul, 162

Dualism, maintained by the Parsees, 146; attacked by Isaiah, 147; practically equivalent to Atheism, 148; its moral result, 149; appears in modern forms, 150
"Ecce Homo" on the character of Christ, 221

Epicurean view of suicide, 122

Evidences, Christian, compared with those of natural religion, 236, sq.; not of mathematical exactness, 238; how rightly estimated, 239

Evolution, its place in Theistic belief, 55

Faith, its relation to Christian evidences, 238

Fatalism, its philosophical error, 56

Feeling, not the essence of religion, 9-13; provided for by a true religion, 36

Feuerbach, his view of the origin of religion, 5; his materialism, 48

Fichte, his pantheism, 61

God, the object of religion, Lect. ii.: various arguments to prove his existence, 51-54; different views of his relation to the universe, 56-67; his relation to conscience, 69, sqq.; his dignity not compromised by miracles, 76; or by answering prayer, 195-197; his nature as declared in revelation, 78, sqq.; his relation to moral evil, 148, sqq., 154, sqq.; his answers prayer, 169, 184, 196

Goethe, on the place of religion in history, 7; a representative of the eighteenth century, 124

Gnostics, their conception of religion, 13-16

Heathenism, its elements of truth, 41; how estimated in Scripture, 42; influenced by the Holy Ghost, 73; its sense of sin, 130

Hegel, on the essential element in religion, 13; his pantheism, 61, 62

History, its testimony to the value of religion, 6

Immortality, how taught in Holy Scripture, 112, sq.; necessary for religion, 119, sq.

Internal facts, 88

Jesus Christ, His Divinity the basis of practical Christianity, 240, sq.; his relation to religion, 208, sq.; his mediation, 234, sq.; his pre-existence does not imply the pre-existence of the soul, 97, n.; his place in history, 211; his moral pre-eminence, 215, 229; the completeness of his example, 218; his self-assertion, 222-225; contrasted with Hebrew prophecy, 227; his claims warranted by miracles, 228, sq.; his teaching about immortality, 114; and about the nature and consequences of sin, 162, 163

Justin Martyr, St., on the creation of matter, 65

Kant, identifies morality with religion, 17; on the witness of conscience to God, 68, sqq.

Knowledge, not the essence of religion, 13-16

Lactantius, on the etymology of "religion," 19; on the origin of the soul, 101

Law, Deistic and Christian conceptions compared, 58, 191; how related to miracles, 75, sqq.; not an obstacle to prayer, 189-192. See also Preface to the second edition.

Leibnitz, his argument to prove the existence of God, 53, n.

Mun, his place in the world, 83; his personality, 84, 85; the body essential to his full identity, 117

Materialism, its account of God and man, 45-47; its inadequacy for human needs, 47; its relation to Pantheism, 63; corrects a one-sided spiritualism, 116

Metempsychosis, 95; as taught by Plato, 96; condemned by the Church, 97

Miracles, their place in revelation, 74; their relation to the creative Will of God, 75; guarantee the claims of Jesus Christ, 228

Modern thought, its attitude towards religion, 1-4; its thirst for God, 44

Montaigne, on suicide, 123

Montesquieu, on fatalism, 56

Morality, not the essential element in religion, 17; contrasted with religion, 18; its witness to religion, 73

Müeier, J., on modern cruses for sin, 161; on dualism, 147, 150

Müeier, Max, on the religion of the Pagan, 50

Mystery, characteristic of a true religion, 22-24
Nature, its apotheosis by deism, 58
Negations in religion, their unfruitfulness, 51; their true value, 32
Newman, Cardinal, on the dispensation of Paganism, 41, n.

Omnipresence of God, warranted by Creation, 67
Ontological argument for the existence of God, 58
Original sin, does not imply the pre-existence of the soul, 97; its relation to traducianism, 100, 104
Pantheism, identifies the universe with God, 61; its attraction and its weakness, 62, 63; practically identical with Materialism, 63; denies Creation, 65; its view of sin, 141
Parseeism, its dualism, 146
Paul, St., on religious feeling, 10; on the permission of evil, 158; on prayer, 171
Peel, Sir Robert, his view of religion, 5
Personality, a necessary article of belief about God, 12, 36; of man, 84-86; not possessed by animals, 87; how distinguished from individuality, 88
Plato, on the conception of God, 51, 52; his doctrine of metempsychosis, 96, sq.
Positiveness, characteristic of a true religion, 30
Positivism, a form of Materialism, 45; its worship of humanity, 47, 48; claims moral disinterestedness, 70
Prayer, as described in Holy Scripture, 170, 173, 187; universally practised, 169; its nobility, 174-179; exercises the whole being of man, 173-176, 202; its relation to the human personality, 177; its effects on the worshipper, 180, sq.; answers to prayer, 203; not equivalent to petition, 182; warranted by the nature of God, 187, sq.; objections to prayer, 172, 189, sqq.; its relation to natural law, 189-192; to predestination and freewill, 192-195, 200, sqq.; consistent with the dignity of God, 195, sq.; its relation to the conflicting interests of men, 197, sqq.
See also Preface to the second edition

Pre-existence of the soul, not taught in Holy Scripture, 97; condemned by the Church, 86; not implied in the doctrine of original sin, 86; contradicts the Biblical account of Creation, 98
Providence, denied by deism, 57; consistent with prayer, 184

Religion, its etymology, 19; true conception of it, 19-21; how viewed by modern thought, 23; its importance, 79; does not consist only of feeling, 9-13; or of knowledge, 13-16; or of morality, 16-19; characteristics of a true religion, 21-38; its relation to discussion of the origin of the soul, 105; influences the whole man, 118; implies the immortality of the soul, 119, sq. must recognise sin, 159, sq.; prayer, its characteristic action, 169
Resurrection, the, attested by that of Christ, 113; its necessity, 117; suggested by the relation between soul and body, 98, 117
Robespierre, 60

Schopenhauer, his pessimism, 132, sqq.
Scripture, Holy, its use of the argument from nature, 54, n.; on Creation, 65; its analysis of man, 91; on the origin of the soul, 104; on immortality, 113; on the idea of sin, 140; on dualism, 147; how related to the creeds, 232
Seneca, on suicide, 122; on sin, 131
Sin, a fact in human history, 129; acknowledged by heathens, 130, 131; how described in Scripture, 140; comparison of Pantheistic, Dualistic, and Christian conceptions of it, 142-147, 165; its root is selfishness, 152; not due to limited knowledge, 157; or our sensuous nature, 138; not only failure, 189; contradicts the nature of God, 154, sqq.; its treatment in the Old Testament, 128; its nature and consequences as revealed in the New Testament, 163, 164: measured by the Atonement, 164
Index.

Smith, Goldwin, on the character of Jesus Christ, 218, sqq.
Soul, the its spirituality, 90, its relation to the body and spirit, 92, its origin, 95, sqq., not pre-existent, 97 99, influenced by the body, 118, its value, 125, its complete exercise in prayer, 173, sqq.
Spinoza, his conception of God, 61, his theory of moral evil, 136.
Straus, on the existence of God, 63, acknowledges the fact of the life of Jesus Christ, 211, on His claim to judge the world, 230.
Subjective spirit, the, its effects 5.
Suicide, 120, how regarded by Christians, 121, other views, 122, sqq., the chief periods of its prevalence, 123, its only antidote, 124.
Theological proof of the existence of God, 55.
Tertullian, on the origin of the soul, 100.
Theism, its evidences convergent, 72, an incomplete revelation, 73, corroborated by miracles, 78.
Theology, a necessity, 28.
Traducianism, 100, its difficulties, 101, its supporters, 102, not in harmony with the teaching of the Church, 102.