

**CHRISTIANITY THE  
SCIENCE OF  
MANHOOD, A BOOK  
FOR QUESTIONERS**

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Christianity the science of manhood, a book for questioners by Minot Judson Savage

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**MINOT JUDSON SAVAGE**

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CHRISTIANITY  
THE  
SCIENCE OF MANHOOD

A Book for Questioners

BY  
MINOT JUDSON SAVAGE

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BOSTON  
GEO. H. ELLIS

BOSTON  
GEO. H. ELLIS, PUBLISHER  
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1880

Dedication.



To

THE EARNEST QUESTIONER FOR THE RIGHT WAY,

THIS ATTEMPT AT AN ANSWER

IS INSCRIBED

BY ONE WHO HAS HIMSELF ASKED LONG AND ANXIOUSLY—

*THE AUTHOR.*

NEW YORK:  
PUBLISHED BY  
J. B. LIPPINCOTT & CO.,  
15 N. 2ND ST.  
1877.

NEW YORK  
AT THE  
PUBLISHERS

## NOTE TO THE SECOND EDITION.

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FROM the tone of *some* of the criticisms on the First Edition it seems desirable to make the following explanations, though I supposed the purpose of the book was made clear enough in its own development.

It is *not* to be taken as *all of my creed*. Neither does it claim to set forth the *whole of Christianity*. It *neither affirms nor denies* prophecy, miracles, inspiration, etc., etc. It follows one line of thought clear through, and purposely leaves one side the things that do not properly come within its intended scope.

Briefly, its main purpose is this: *to assume nothing that the most ultra unbeliever would care to question, and on that basis, to build up a valid argument for the practical acceptance of a living Christianity.*



I trusted that the use of such a brief and comprehensive argument would hardly need expounding. Evidences are "adequate" only when they meet the case. A Christianity, proved by miracles, is worthless to those who reject all miracles. The support of prophecy is of no value to those who do not accept the evangelical interpretations of prophecy. Historical evidence loses its effect on those whose faith is weak in the accuracy of all history, and the claim that the Bible history is inspired is an assumption of the whole matter, until the inspiration is satisfactorily proved. For these causes thousands reject any line of proof that *depends upon* or *even includes* these points. It was believed, therefore, that a service would be rendered *honest doubt* if a *reason for practical belief* could be given that *assumed nothing*.

All evidence is "inadequate" to the convincing of those who reject its premises.

## PREFACE.

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THIS small volume has been born of doubt and conflict. The author became a member of the Church at the age of thirteen. Since that time he has fought over the whole ground of modern skepticism, in a hand to hand contest with its shadows and its facts. He has found it impossible to rest in tradition, and has felt compelled to seek a reasonable basis on which to stand.

And there has been a stimulus to this conflict beyond his own personal longing for rest. He has tried to help others. And in so trying, has found the necessity of knowing a way that satisfied himself, along which he might point or pilot other pilgrim feet.

And he has not been content simply to

help those who were intellectually satisfied, and only needed an impulse to action. He has found great numbers who took no steps, for the simple reason that they were in doubt as to which way to go; and he has learned that the ordinary answers to skeptical questions were insufficient to convince skeptics, because they failed to meet them on their own ground.

In the outline of thought that follows, he has set forth what has seemed a solid pathway to his own feet; and he only hopes that it may have the feeling of God's firm earth beneath the tread of those that may choose to follow him.

If there is anything of worth in the argument, its readers may give half the credit to my brother, the Rev. W. H. Savage, who has helped me think it through. The faults of execution may be wholly charged on me.

Hannibal, Mo., *February*, 1873.