

ing from the resurrection of Christ, what is there to prevent us from accepting the various indications of the exercise of supernatural power to which the Gospels bear witness? If Christ had so much control over nature as to rise from the dead, we can conceive of His making the blind to see, and the lame to walk, and the deaf to hear, and the dumb to speak, and of His satisfying the bodily wants of thousands at a time with means altogether inadequate. And if those who were witnesses of these things assure us that He did so, who are we that we should call in question their testimony? These things are indeed difficult to believe, but they rest on such testimony that it is hard to disbelieve them; indeed, when we judge of them by their results there is only one way in which we can deal with them, if we do not believe in them, and that is, to say that the astonishment created by their supposed occurrence was such as to bring about the results of which I have spoken. But though we can conceive that under such circumstances the effects would have been considerable in the area of their supposed occurrence, yet we cannot imagine that this influence was one that would have operated thirty years afterwards far beyond that area, and in centres so distant and so wide apart as Rome and Corinth.

I suggested that the testimony to our Lord's career and character should be of the nature of a continuous and complete arch, resting upon opposite piers of evidence, and united by a continuous span. We have seen that when we approach this subject from the historical side, working *backwards* from the contemplation of known results to the investigation of adequate and apparent causes, we discover sufficiently strong indications of the presence of a superhuman agency at work. This is one pier on which to rest our arch. But there must be likewise an anterior reason tending to confirm our belief in the working of such an agency, for assuredly in the present day we should be slow to trust the evidence of our own senses if any one professed to raise the dead, and we should be justified in so doing for the simple reason that there is no valid antecedent ground why such works should be done, and every ground for