

supernatural teachings, but supernatural facts also ; and the teachings rest on the facts in such a way that both must stand or fall together.

This basis of supernatural facts, then, must be firmly maintained against unbelievers, whose grand aim is to destroy the historic foundation of the Gospel, at least so far as it contains supernatural manifestations of God to men. They would rob it of its divine authenticity and reduce it to a mere system of human doctrines, like the teachings of Socrates or Confucius, which men are at liberty to receive or reject as they think best. Could they accomplish this, they would be very willing to enulge the character of Jesus, and extol the purity and excellence of his precepts. Indeed, it is the fashion of modern unbelievers, after doing what lies in their power to make the Gospel a mass of "cunningly-devised fables" of human origin, to expatiate on the majesty and beauty of the Saviour's character, the excellence of his moral precepts, and the benign influence of his religion. But the transcendent glory of our Lord's character is inseparable from his being what he claimed to be, the Son of God, coming from God to men with supreme authority ; and all the power of his Gospel lies in its being a message from God. To make the Gospel merely human is to annihilate it, and with it the hope of the world.

When the enquiry is concerning a long series of events intimately connected together, so as to constitute one inseparable whole, two methods of investigation are open to us. We may look at the train of events in the order of time from beginning to end ; or we may select some one great event of special prominence and importance, as the central point of inquiry, and from that position look forward and backward. The latter of these two methods has some peculiar advantages, and will be here followed. We begin with the great central fact of revelation already referred to, that the Father sent the Son to be the Saviour of the world. When this is shown to rest upon a foundation that cannot be shaken, the remainder of the work is comparatively easy. From the supernatural appearance and works of the Son of God, as recorded in the four Gospels, the supernatural endowment and works of his Apostles, as recorded in the Acts of the Apostles, and their authoritative teachings as contained in their epistles, follows as a natural and even necessary sequel. Since, moreover, the universal rule of God's government and works is "first the blade, then the ear, after that the full corn in the ear," it is most reasonable to suppose that such a full and perfect revelation as that which God has made to us by his Son, which is certainly "the full corn in the ear," must have been preceded by exactly such preparatory revelations as we find recorded in the Old Testament. Now Jesus of Nazareth appeared among the Jews, the very people that had the Scriptures of the Old Testament, and had been prepared for his advent by the events recorded in them as no other nation was prepared. He came, too, as he and his apostles ever taught, to carry out the plan of redemption begun in them. From the position, then, of Christ's