

world who would not believe them, or who would defend such incredulity.

Instances of spurious miracles, supported by strong apparent testimony, undoubtedly demand examination; Mr Hume has endeavoured to fortify his argument by some examples of this kind. I hope in a proper place to show that none of them, reach the strength or circumstances of the Christian evidence. In these, however, consists the weight of his objection. In the principle itself, I am persuaded, there is none.

PART I.

OF THE DIRECT HISTORICAL EVIDENCE OF CHRISTIANITY, AND WHEREIN IT IS DISTINGUISHED FROM THE EVIDENCE ALLEGED FOR OTHER MIRACLES.

THE two propositions which I shall endeavour to establish are these :

I. That there is satisfactory evidence that many, professing to be original witnesses of the Christian miracles, passed their lives in labours, dangers, and sufferings, voluntarily undergone in attestation of the accounts which they delivered, and solely in consequence of their belief of those accounts; and that they also submitted, from the same motive, to new rules of conduct.

II. That there is *not* satisfactory evidence, that persons professing to be original witnesses of other miracles, in their nature as certain as these are, have ever acted in the same manner, in attestation of the accounts which they delivered, and properly in consequence of their belief of these accounts.

The first of these propositions, as it forms the argument, will stand at the head of the following nine chapters.