

lived. Now Denny distinctly denies that our Lord came back to this world of time and change, and indicates his belief that the story of Christ's eating fish after his death is a myth, but he quibbles over the definition of the word body; indeed his whole idea seems to me nothing but another way of stating Lake's view. On this subject the only quarrel I have with Denny is a want of clearness and directness.

Before leaving the subject of authorities I should like to say a word on the subject of Professor Kirkpatrick's view of Schmiedel. Schmiedel, he says, seems to have made up his mind beforehand what he will believe, and therefore his decision is of no authority. Now when a scientific man like Schmiedel is confronted with a mass of ancient tradition, his first efforts to give an explanation of it must consist in applying to it the ordinary categories of common sense. There may remain a large unexplained residuum; but the only way to get at that residuum is to explain by natural means as much as possible, just as a person of open mind, desiring to see whether there is any truth in ghost stories, must first explain away all that can be explained on the ground of mistake or fraud before he can sort out those which really seem to require another explanation. It may be—it probably is—true that Schmiedel tries to explain too much and to reconstruct history in a fanciful way, but if this is so other critics will be only too delighted to point it out, yet the principle of his method is right. As Darwin said, "A false theory supported by facts does no harm because everyone takes a commendable interest in showing that it is false."

Having reviewed Professor Kirkpatrick's objections, I am still prepared to maintain that essential Christianity for Christ and many of his first disciples meant the belief that the Eternal Spirit shone through him; or, to use the archaic phrase, that he was sent to declare the will of God and was God's representative whose duty it was to establish the ideal Kingdom. That to Paul and others it meant that he was the final fulfilment of the ritual law and had abolished it is of course also clear, and Paulinism is the stock of tradition which gave rise to mediæval Christianity.