

Church, but that the followers of Jesus Christ believed that He rose from the dead. We have in four letters of St. Paul unimpeachable historical evidence of the resurrection of Christ from the dead, and that the very existence of the Church in the world rested upon a belief in this fact as an article of faith. That St. Paul's Epistle to the Romans, and two Epistles to the Corinthians, and one to the Galatians, were written by himself, and that the latest of them cannot have been written later than twenty-eight years after the crucifixion, is, we think, unquestioned.

Now, let us turn our attention for a moment to these four letters, which are admitted on all hands to be the genuine productions of St. Paul. These letters or documents take us up to the earliest days of Christianity. The very latest date which can be assigned them is twenty-eight years after the crucifixion. We see in these letters what Paul thought, what he did, and what he believed. These four letters were written within that interval of time, which the most rigid criticism must admit to be quite within the period of historical recollection. Can we not test by our own experience the value of historical recollections which are only twenty-eight years old? St. Paul was separated from the crucifixion of Christ, when he wrote these letters, by only a very few years. The facts which can be distinctly proved by these letters, afford the strongest possible evidence of the historical truth of the resurrection of Jesus from the dead; and the writers of the New Testament have directly staked the truth of Christianity on the actual occurrence of that single miracle. Not only did St. Paul believe in the resurrection of Jesus as a historical fact, but he considered it the very foundation on which the Church rested. From what he says in the fifteenth chapter of first Corinthians, we infer that if the resurrection of Christ from the dead be not a fact, then Christianity is a delusion.

In the Corinthian Church, party spirit raged fiercely, several parties were more or less opposed to St. Paul. But relative to the fact of the resurrection of Jesus from the dead, St. Paul and his bitterest opponents were agreed.

The Apostle refers to the resurrection of Christ in the most direct terms, as well as incidentally. Nothing in history is more valuable than a series of incidental references to an event. They