

final paroxysm which usually accompanied the deliverance from this strange and awful malady, a herd of swine was in some way affected with such wild terror as to rush headlong in large numbers over a steep hillside into the waters of the lake—and that, in the minds of all who were present, including that of the sufferer himself, this precipitate rushing of the swine was connected with the man's release from his demoniac thralldom—thus much is clear.\* Such attempts to minimize the miracles or reduce them within the compass of possible belief are common in writings of liberal theologians, especially of Germans. In the miracle of the conversion of water into wine at Cana, Olshausen would have us suppose that we have only an accelerated operation of nature; Neander, that the water was magnetized; Lange, that the guests were in a state of supernatural exaltation. With regard to the acceleration hypothesis, a critical physicist has remarked that nature alone, whatever time you give her, will never make thirty imperial gallons of wine without at least ten pounds of carbon.

What is hard to believe in the miracle of Bethesda, the liberal theologian escapes by remarking that there is no indication in the narrative that any one who used the water was at once or miraculously healed: that the repeated use of an intermittent or gaseous spring, a character which more than one of the springs about Jerusalem continue to bear to the present day, was, doubtless, likely to produce most beneficial results. He further suggests that it was as much the man's will that was paralyzed as his limbs. Of the troubling of the water by the angel, apologists are glad to be rid by dismissing it as a popular legend, interpolated into the text of St. John. But so long as anything miraculous is left the difficulty of proof remains; while if nothing miraculous is left there is an end of this discussion. Nor, it must be repeated, can we pick and choose among the miracles, as some are evidently inclined to do. The evidence for the miracle of the demoniac and the swine is just the same as that for any other miracle. All rest upon the same testimony and must stand or fall together.

Jewish belief both in angels and devils is entwined with the history of the first three Gospels; the archangel Gabriel, with a Hebrew name, announces the birth of Christ; angels proclaim it to the shepherds; angels appear again at the tomb of Christ; Satan comes in person to tempt Christ in the wilderness. There are angels in the fourth Gospel, but there is no personal Satan.

From the preface to the third Gospel it appears that many had drawn up narratives concerning the life of Christ. Upon what principle the four were selected by the Church as inspired and authoritative we cannot tell. Irenæus said that as there were four quarters of the world and four chief winds, the Gospels, which were to be coextensive with the world and to be the breath of life to its inhabitants, must be four. Besides, the Gospel was given by him who sits above the fourfold cherubim

\* "The Life of Christ," by Frederic W. Farrar, I., p. 337.

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