

"it is slightly ridiculous to regard the writers of the Gospel narratives as ignorant and credulous men," for that is what, judged by our standards, Mark and Luke undoubtedly were.

But all the other questions connected with the historicity of the accounts of the life of Christ pale into insignificance before the question of the nature of the Resurrection. On this profoundly important subject I adopted the hypothesis of Professor Lake, which in its main outlines is supported by such authorities as Pfeiderer and Wernle. Against these names Professor Kirkpatrick has cited the names of the English scholars, Sanday and Denny. Of these scholars I should like to say a word as to how each of them impresses an enquirer accustomed to scientific reasoning in other fields of research. When such a man reads Professor Lake's book or the works of German scholars such as Harnack, Pfeiderer, or Wernle he feels that he is in a familiar atmosphere, where the facts are clearly presented and dispassionately discussed. He does not always feel that the conclusions are well founded; but no conclusion is put forward dogmatically. For every one reasons are adduced, and an appeal is made to the reader's judgement. Pfeiderer distinctly disclaims religious polemic; he says that the best way to combat a wrong view is to put a right view alongside it.

But when one opens the works of Sanday and Denny one feels one's self in a totally different atmosphere. The author occupies in his own opinion the superior position of a pious person, supernaturally assured of the truth of his own opinions, wrestling with a naughty world and pityingly patronizing blind outsiders. With such an attitude no scientific man can have any sympathy. In Sanday's book, "Twenty Years of Research on the Life of Christ," he speaks as follows: "The German scholars have really done excellent work and one feels again and again that they are on the point of reaching satisfactory conclusions when they are balked by their 'Wirklichkeitssinn,' which seems to me to be merely a begging of the question." Again: "For some time at least we should cease to ask ourselves the question, Is the account of an