

day much complaint is made of the inadequacy of the grounds of belief, it may, after all, be not the grounds that are invalid, but that the attention paid to them and the attitude assumed towards them are insufficient and inadequate. The same persons who now loudly complain of the insufficiency of evidence would, if they were converted, be willing to proclaim it as fully adequate. The sphere of the change must be their own hearts, and not the field of evidence. There is sufficient proof for all—there is not too much for any ; but he who in unbelief finds the evidence too little, would upon belief find it enough, and more than enough. It is not the evidence which needs to be increased, but the attitude of the critic towards the evidence, which changes with his belief. This is a point which is frequently overlooked. Our feelings change towards the same person according to our view of his character and conduct ; and it is not otherwise with our feelings towards Christ. Now when St. Paul was at the height of his activity in proclaiming the name of Christ, it was not long enough after the death of Christ for him to have forgotten the known character and circumstances of His life, nor for that character and these circumstances to have become materially affected by the lapse of time. Thirty years after the fall of Napoleon it was perfectly well known what manner of man he had been ; indeed, the memory of his personality has hardly yet faded from our recollection in more than twice that time. St. Paul was not separated by anything like the period of thirty years from the death of Christ ; in fact, his conversion occurred within ten years of that event. Alford places it in the year 37. He was contemporary with Christ, and probably at the most but a few years younger. How is it possible, then, that any halo of uncertainty can have gathered round the main facts and character of the life of Christ in so short a time as the interval between the death of Christ and that of St. Paul's conversion ? And it was St. Paul's knowledge and conception of Christ that was reproduced in his converts from Rome to Ephesus. The faith of all these Churches, therefore, was no bad test by which to estimate the person and the character