imagine that in the mind of the most impartial witnesses, numerous trains of thought and feeling are going on, of which the individuals themselves were frequently uncon-cious; and when giving an account of any event that may have come under their notice, they mingle and confound their own mental processes with the facts of history. This compound of troth and error, of imagination and fact, is styled a myth, and has a similar re-lation to troth that a rambow has to its reflected image. Now, Dr. Straves asserts, that the specied writers wrote what they believed to be a true history of what they saw and heard; but that inspiration, by which he means the respiration of genus, could not preserve them from those errors, necessary to the free action and development of their mental constitution. The gospel lustory, according to this writer, is, therefore, chiefly fabulous, with a thin historical thread running through it; and, on that principle only, can the variations of the gospels, and the errors in the Acts be accounted for. This system, giving only a mythical Saviour, a mythical salvation, and, it is to be feared, to those who embrace it, a mythical heaven, brought out a host of champions in defence of the truth, among whom were Tholack, Hase, Neander, and Lange. We intend, in this article, to give an epitome of some of the facts adduced by Tholuck, in defence of the Credibility of the Gospel History.

1. He shows, by an induction of particulate, that the secred waters are competent to their task. The sacred writers here testimony, not to opinions, which may be either true or false, but to matters of fact, of which every competent witness could judge. "That which we have seen and heard," says John, "declare we unto you." Mark and Luke, indeed, are not Apostles, neither did they hear Christ preach, and see him work imracles; but they were placed in close connexion with those "who were eye-witnesses and ministers of the word". Luke was probably a native of Antoch—the city where believers were first called Christians—that is, followers of Christ, in the same sense that the disciples of Epicorus were called epicoreans. He was a physician by profession—an employment which was generally filled by educated slaves—and his accompanying the apostle Paul in his travels, together with the purity of his Greek style, may warrant the belief, that he was a freed slave, and admitted to a certain class of civil privileges. His previous education, his birth-place, Antioch, a city where the most correct information could be obtained, and his infimate acquaintance with the aposites, clearly prove that he must have had "perfect understanding of all things, from the very first."have had "perfect understanding of all fluings, from the very hets."— Hence, in reading his gyingle, and especially the Acts of the Aposties, we perceive that he is equally conversant with Jewish and Roman history, and that he minutely describes things just as they then existed. Thus, Josephus, the Jewish historian, when giving an account of the death of Herod, says, "that on the second day of the games at Cestrac, he was clothed in splendid garments, at the rising of the sun "that every eye was fixed upon him, and that flatterers cried out that he was a god. Then an fixed upon him, and that flatterers cried out that he was a god Thou an owl was seen on a branch opposite him, which, when he had formerly seen, it was intimated to him, that the next time he saw it, he must die, and then he was seized with a disease in his bowels, so that he died that day." The same transaction, divested of fable, is recorded by Luke, in Acts xii, 20-23. There are three points in which the sacred historian differs from the profane. Luke says, an angel smote Herod; Josephus, in harmony with Roman superstition, attributes his death to an owl; for the angel was lavisible, and inspiration alone could tell what took place not unon, but behind the scene Josephus informs us that the Phornecian ambassador obtained an audience of the king in the theatre; and this, though not mentioned, is presupposed in Luke's narrative; as we are told by Tacitus, a heathen historian, that the Greeks were accustomed to hold consultations in the theatre. The Jewish historian describes Herod's disease, generally, as a disease of the bowels. Luke, as a physician to whom the nature of diseases were familiar, says, " he was caten up of worms." Thus Luke shows his minute acquaintance with the customs of his age, as much in what he does not say, as in what he does; and surely, it will be admitted to be much more likely that the stroke of an

angel should produce disease and death than the flight of an owt.

Mak is the only other New Textment writer with was not an apostile
of Christ; and the also possessed sufficient opportunities of knowing the
trath of what he related. Papias, a hearer of the Apostic John, who also
derived information from the daughters of Thing the decapon, mentioned
in the Acts, says, of Mark — Mark was the interpreter of Peter, and he
earefully worte what he remembered, yet not in the exact order in which
Christ had spoken or did them. Neither was he the heater or follower
of the Lord, but of Peter, as I said, who delivered his discourse necording
to the necessities of his hearers, and did not contemplate a connected exposition But Mark offended in nothing; for he only write what he
heard Peter relate. He was careful merely for this one thing, not to
omit anything he had heard, and not to insert any thing false in the narrative." There cannot be a doubt but that Papas in this passage, gives
an account of the gospel by Mark; that as Paul superintended Luke's
gospel, so Peter overlooked Mark's; and, therefore, the entire New Testament is supported by apostolic authority.

II. The Gredibility of the New Testantent has been proved from the testinony of cotemporary writers friendly to Christian where are all wintesses for the truth. In their controversal writings, both with Jews and Heattlens, the facts of the gospel history were never called in question; and it is to be regretted that some of their most valuable writings have pensited, with the exception of a few fragments, preserved in the works of later writers. Quadratus, who lived in the beginning of the second century, when speaking of the miracles of Child; asps, "The works of our Saviory were always palpable, for they

were time. I have seen some of them that were healed, some that were travel from the dead, who were tot only seen after they had been healed and raised to hie, but they construity remained with us, not merely at at the time when the Redeemer wern about upon the earth, but they even beed long after his accession into haven, so that many of them have remained even to our time." Now, Quadratus lived in the second century, under the empirer Havitan, and therefore those whom Christ had heiseld, when they were about 20 years of age, would now be nearly 80. This testimony is quite dissourt; and fully proves that the group is not a camonicity devised fable, but the Indden wisdom of Ged, revealed in Christ Lestie.

The mult of the Googel History has been proved from the Anochry-phal New Testament. This is a collection of ficunous goopels and epistics, intended to pass for the genuine works of the apostics; and the various narratives are, therefore, founded on the new Testament. They relate trivial and abund metalents respecting the early life of Climis, pre-tended miracles, and robenius pratides. The oldest apochryphal gospel, slyled the gospel according to the Helrews, was probably written about the end of the first century; while others must have been written before the middle of the second, and while the events which they relate could exercely have received the age of instory. And Hongli many of the machen's which they relate are triling, and some amost verging or blay hency, yet they take for granted all the leading facts of the goopel, and medicatally prove that Christianty then lived in the breast hearts of acco. In the gospel of the Indancy, quoted by Irenacus, who wrote about 175, it is sand, "When the child Jests learned his icterts, and his master began authoritatively to teach him, saying, say Alpha (A). But Jesus and to hum, Tell thou me first what is Beta (B), and I will tell you what is Alpha (A). On this account, his master, enraged, struck Jesus, and when he had stricken him, he dea? "This story is sulficently about and triling, strongly functured with Jewith allegorical interpretation, yet it assumes all the leading facts of the gospel, and amply demonstrates that they had, even at that early age, made a deep impression on the minds of the community.

on the minds of the community.

11. The Credibility of the New Testament is proved most conclusively, from the testimony of its enemies. The early enemies of Christianity are divisible into two classes—Jews and Heathens—and yet they both unm-

tentionally, but truly, confirm the gospel history.

1. The Jeies -There is a remarkable passage in Josephus history respecting Chros, though its authenticity has been doubted, and even denied. It is probably parily interpolated by some over-zealous Christian in his controversies with the Jews; and Gie-ler, an emment critic, has lately end-avored to separate the interpolated from the genuine portion. The genuine part is, as he supposes, as follows - About this time appeared Jesus, a wise man, a worker of remarkable deeds, and he made many Jews and many heathen his adherents. Pilate condemned him to the cross, on the complaint of our cluef men, though it was false what they brought against him, and the race of the Christians which was named after him, has not yet perished." This passage undemably proves that, in the estimation of Josephus, our Saviour was a performer of wonderful works. And while the Jews admitted that Christ wrought miracles, they attributed them to saturic agency, saying, "He casteth out devils by Beelzehub, the prince of devils" During the early ages of Christianity, they affirmed that he wrought miracles by magic, which he learned in Egypt, and they called him in derision, the son of Pandira-falsely asserting that he was a son of Pandira, a Roman soldier. Mauthew and James, the apostles of Christ, are mentioned in the Talmud, an ancient Jewish work, and several nuracles are attributed to them, of which the two following are remarkable instances. In the Jerusalem Talmud it is said :-" When Rabbi Eheazer, the son of Dama, was bitten by a serpent, James, the son of Zeelsarja, came unto him and said, even to him, I will pro-nounce over thee the name of Jesus, the son of Pandira. Wherefore, Rabbi Ishmael, the father of Elicazer, said, son of Dama, this is not suita-

ble. He answered, that he would bring a place to sleev that it was only nounced to him; but the time clapsed, and he hied. Then Rabbi Ishmae pike after his death, Biessel art thou, son of Dant, because thou hast departed from the world in peace, and hast not broken through the hedge of the wise, but hast observed what was written. He that breaketh through a hedge, a serpent shall blue him." A tittle further on, another instance is given, with a slightly different result; a "An uncle of Rabbi Josua, the son of Levi, had swallowed something, which stuck fast in his hitroat. There came one to him, who whispered something in his car, in the name of Jesus, the son of Pandura, upon which he was immediately healed. When he was departing, Rabbi Josua, said, it would have been better that he had died, rather than have heard that name; and that immediately happened to him." These extracts breathe a spirit of implacable hatred against both Christ and Christianity, so bitter, that they would not even pronounce his name. They, however, admit his miracles to have been wrought, though they deny their divino origin; but every impartial judge will admit, that a miracle is the seal of heaven's approbation, and will say to Christ with Nicodemus—"No man can do the miracles to that on does to the produced with him."

aces that thou doest, except Gol be with him."

2 The heathen.—The heathen admitted all the facts of the gospet, and that Christ wrought muscles; but they foolsely maintained that their false gods and distinguished heroes wrought as great miracles as did Christ. Celeus, who lived about fifty years after the death of the Apostle John, carefully read through the Old and New Testament Scriptures, for