

attitude towards his authorities which is distinctly as uncritical as that which he adopts towards his own experiences if these admit of a miraculous interpretation." Luke's account of what happened at Pentecost—when according to him the descent of the Spirit was accompanied by a magical facility in foreign languages—is surely the embroidery of a Greek on the real ecstatic utterances, the speaking with tongues, described by St. Paul in his letter to the Corinthians.

But I most emphatically protest against the assumption that, because a man was well acquainted with the machinery of the Roman Empire in A. D. 70, he is therefore to be trusted when he relates marvelous tales. Shortly after the time that Luke is supposed to have written his work there existed in Asia Minor a wonderful magician called Alexander of Abonotichus, who professed to do miracles and perform marvelous cures. He claimed to be the incarnation of Pythagoras. He was detected and exposed by the philosopher Lucian who, however, nearly lost his life in consequence and utterly failed to destroy the infatuation of Alexander's followers. Amongst these followers we find Rutilian, an Imperial Senator and friend of the Emperor, no doubt far better acquainted with the internal polity of the Empire than even Sir William Ramsay could ever prove Luke to have been, and yet he was thoroughly duped. The whole of ancient society, common people and philosophers alike, were deeply imbued with a belief in the reality of magic and the power of spirits and demons to intervene in the affairs of this world. The sole exceptions to this rule were a few enlightened philosophers of the Epicurean sect, who were the true fore-runners of the new men of science of to-day, so far as their outlook on Nature was concerned.

The Christians it is true opposed Alexander of Abonotichus not on the ground that he was a charlatan, for they believed in his miracles, but on the ground of his low ethical character. On this account they regarded the spirit that inspired and sustained him as Satan.

In view of these facts it is a bold statement, which I think Professor Kirkpatrick will on reconsideration withdraw, that