

peared." He gives no particulars nor anything which can enable us to judge whether the apparition was certainly real, or whether it may have been the product of ecstatic imagination, like the apparition seen by Colonel Gardiner or those which made Coleridge say that he did not believe in ghosts because he had seen too many of them. Three detailed accounts of the vision are given in the Acts, but not one of them can be traced to St. Paul, though two of them are put into his mouth; and they are at variance with each other, one (Acts 9:7) saying that St. Paul's fellow-travellers heard the voice but saw no man; another (Acts 22:9) saying that they saw the light but did not hear the voice; while the utterances of the voice itself differ widely in the three passages (compare Acts 9:4-7, with Acts 22:7, 8, and more especially with Acts 26:14-19), though it would seem that the words ought to have made an indelible impression; not to mention that "it is hard for thee to kick against the goad" is a strange phrase to be used by a voice from heaven.

In the same passage of the first Epistle to the Corinthians St. Paul states "that Christ died for our sins according to the Scriptures; that he was buried; that he had been raised on the third day according to the Scriptures; that he had appeared unto Cephas, then to the twelve; that he had afterwards appeared to about five hundred brethren at once of whom the greater part remained till that time, but some were fallen asleep; then to James; then to all the apostles." It is natural to assume that St. Paul learned this from Peter and James, the two apostles whom he saw on his first visit to Jerusalem after his conversion. But he does not cite their authority, much less does he say that he had taken any measures to sift their evidence. Nor is it likely that he would have taken such measures, being, as he was, an ardent proselyte of three years' standing, and having staked his spiritual life on the resurrection of Christ. Here again he uses the expression "appeared," and leaves us once more to speculate on the effect of enthusiasm in giving birth to visions and on the contagion of excited imagination. He says nothing about the intercourse of the risen Christ with his apostles during the days preceding the Ascension; nor does it seem easy to harmonize his story with that of the Gospels.

Some attestations of miracles given in the Acts are in the first person, implying that an eye-witness is speaking. The eye-witness, however, is anonymous, and we have no means of testing his trustworthiness. The escape of St. Paul at Melita from the sting of the viper which had come out of the burning sticks and fastened on his hand, and his prophetic reliance upon God in the shipwreck, while they are vividly attested, can hardly be called miraculous.

In 1 Corinthians 12:4-11, St. Paul refers in a general way to the existence of miraculous gifts among members of the church:

"Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but

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