

sceptical scholars generally acknowledge that these were written by Paul within thirty years of the crucifixion. As Dr. Schaff has said, "They refer to our Lord's birth from a woman of the royal house of David, His sinless life and perfect example, His atoning death, His triumphant resurrection on the third day, His repeated manifestations to His disciples, His ascension and exaltation to the right hand of God, whence He will return to judge all men in righteousness, the adoration of Christ by His followers, the outpouring of the Holy Spirit, and the establishment of the Church in Jerusalem." Paul narrates in detail the various appearances of Christ after His resurrection. His epistles are the destruction of the mythical theory. The period is too short for the growth of those mythical fancies to which Strauss attributed the miracles. Paul, writing in the midst of the men who knew Christ personally, nearly five hundred of whom were living witnesses of the resurrection, whose names were known, and who could be found and questioned, this apostle, in various literature which cannot be successfully disputed, gives his mighty additional testimony to the truth of the Gospel history. How many events between the battle of Marathon and the death of Cæsar have been recorded by five separate, competent, and apparently trustworthy historians, contemporary with the events described? But here we have five writers, including Paul as a separate evangelist, who have recorded the Gospel history in such a way that it commends itself to the confidence of mankind.

5. Another important evidence of the historic truth of the Gospels is the fact of their early proclamation and reception as true. No one doubts that the early Church believed that Christ rose from the dead. Primitive Christianity cannot be explained without this belief. The New Testament is largely the literature of the resurrection. Without it the primitive Christian theology is unintelligible. Channing says: "A history received by a people as true not only gives us the testimony of the writer, but the testimony of the nation among whom it finds credit." The earliest disciples, in the capital of Judaism, appealed to the enemies of Christ for the truth of Christ's miracles; and this appeal "was not contradicted by the Jews, as it unquestionably would have been had these miracles been an invention of a few followers of Christ." Peter said at Pentecost, within a few weeks of Christ's resurrection: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by Him in the midst of you, *even as ye yourselves know.*" And had it not been for the stumbling-block of the Cross, with its solemn disclosures of human guilt, with its enthronement of meekness, goodness, and mercy, and had Jesus proved the sort of Messiah that the Jewish leaders wanted, and not a flaming rebuke to their spirit of pride, formalism, and national revenge, they would more generally have yielded to His claims. As Edersheim has written: "Not denying His miracles, they regarded Jesus as the constant vehicle of Satanic influence, not because they convicted Him of any sin, but because His Kingdom