

the resurrection from the dead. However, we may explain it, the first disciples believed that they saw their Master after His death, and this appearance of Christ was placed by them on an utterly different footing to the appearance of a ghost or "revenant." At that time ghostly appearances would not have excited general incredulity, nor would they have specially encouraged the disciples. But the appearance of Christ as a conqueror, in spite of His apparent defeat, raised them to such a pitch of exaltation that they were transformed from a pitiful band of dejected men into a militant band of glad, joyous warriors for the faith. I am certain that this belief had a cause external to the disciples. The belief in the resurrection produced the Church.

Another exception must be made in the case of the vision of Paul on the road to Damascus, for the account given in Acts is confirmed, not only by the account in one of Paul's admitted letters, but still more by the whole of Paul's theology.

It appears as if he had known little of Christ when He was alive; for he thinks of the Master always as the Son of God in the next world. His adherence to this point of view was so extreme as to lead him to say in one place: "Yea, though we have known Christ after the flesh, yet now henceforth know we him no more." It is suspected that it was in opposition to this view that the sayings of Christ were collected from the lips of those who had been His actual companions, and that to this opposition we owe the priceless heritage of the Gospels. For the rest, Paul's theology was Jewish Rabbinism, allegorized and spiritualized it is true, but betraying its origin at every turn. Modern science and modern criticism have destroyed the whole basis of this theology, and for men nowadays it is urgent that if we are to keep our faith we should leave Paul's theology and return to Christ.

One last word. I have spoken of the extreme difficulty of reconciling the soul's apparent beginning in time with its everlasting duration. I venture, in closing, to give a last hint as to how this dualism may eventually be resolved. What if the succession of things in time be itself an illusion and things eternally are, and only appear to succeed one another? If, to use the sublime language of Hegel, "The accomplishment of the Eternal