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THE OUR RACE NEWS-LEAFLET



"The King's business requires haste."

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N. B.—These News-Leaflets take the place of such fugitive articles as were formerly given to the General Press by the Author, and constitute a Monthly Letter to such as are interested in the Signs of the Times.

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Then John goes in, sees, and "believes"! Same at Same.

Section 892.

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Section 893.

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Section 895.

A DOZEN OR SO APPEARANCES.

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Section 896.

To wit: Mary loitereth at the tomb, outside. Same at Same.

Section 897.

Mary seeth the two angels. Same at Same.

Section 898.

Jesus himself accosts her—unrecognized! Mistaken for "the Gardener"! Yet who but the Gardener, after all was He? Who shall unlock "Eden" if not the Key-holder of Lost-Eden Found! Same at Same.

Section 899.

Detain me not (an immediate Ascension was in order). Same at Same.

Section 900.

(2) Then he overtakes the rest of the women. March 20th, Sunday (Nisan 17th); En route in different ways!

Section 901.

Some of the guard meantime arrive: and report what they could. March 20th, Sunday (Nisan 17th); A. M., to Pilate; at the Pretorium. Jerusalem.

Section 902.

THE WAVE SHEAF DAY ASCENSION.

"Many" of the dead—all of the Old Testament "Saints"—arise, and are seen by many. March 20th, Sunday (Nisan 17th); But are to be seen no more until their return with Him: They went up; to Enoch and Elijah; but He went on within the Vail of Heaven itself.

Section 903.

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Section 904.

But they doubt Mary's word. Same at Same.

Section 905.

(3) Jesus appears to (Peter) Cephas. March 20th, Sunday (Nisan 17th); (Abroad). Place not specified; probably that after noon, and he the first after his return. This was a significant concession to him, who had denied Him!

Section 906.

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Section 907.

Recapitulation of the names of all. Same at Same.

Section 908.

Nevertheless, the Apostles(save John), disciples, did (could?) not believe. Same at Same.

Section 909.

The Sanhedrim meantime bribe the soldiers, to perjure themselves. Same at Same.

Section 910.

Hence the common report to this day. Narrative. At large.

Section 911.

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Section 912.

Details. He joins and draws them out. Same at Same.

Section 913.

Then he opens up the Scriptures himself as to Himself. Same at Same.

Section 914.

At Emmaus, while, at table he breaks bread with blessing! Same at Same.

Section 915.

Of course, their eyes are opened; and he vanished. Same at Same.

Section 916.

They exchange a few brief thoughts. Same at Same.

Section 917.

And, rising, hasten back to Jerusalem. Still Nisan 17th, March 20th.

Section 918.

On arrival they learn of Cephas' experience. Upper Chamber. Jerusalem: Same date, towards evening.

Section 919.

Then they relate their own (discredited) experience. March 20th, Sunday (Nisan 17th); Upper Chamber: as the day ends.

Section 920.

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Section 921.

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Section 922.

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Section 923.

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Section 924.

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Section 925.

He recalls his teachings (Scriptural, etc.). Same at Same.

Section 926.

And opens their understanding. Same at Same.

Section 927.

Then he terminates the interview: and disappears. Same at Same.

Section 928.

Later on Thomas enters; and still doubts. Same at Same.

Section 929.

(6) He reappears to "The Twelve"; Matthias, an anticipated Apostle, must have been there. Thomas convinced.

March 28th, Sunday (Nisan 26th); Upper Chamber.

Section 930.

Jesus commends the faith of such as accept the evidence. Same at Same.

Section 931.

He performs many other unrecorded signs: during these vacation days. March-April (Nisan-Zif); At large.

Section 932.

The Eleven set out for Galilee: (Matthias probably has gone ahead). April 3rd, Sunday (Zif 1st); En route.

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PART XI.**THE APPEARANCE IN GALILEE.**

COVERING PERIOD XXXV. ONLY: SECTIONS 933 TO 955. FROM ZIF 8TH TO ZIF 17TH, 29 A. D., OR FROM SATURDAY-SUNDAY, APRIL 9TH-10TH, TO TUESDAY-WEDNESDAY, APRIL 19TH-20TH, 29 A. D.

— * * —

Period XXXV. The General and Appointed Appearance Free to All Chosen Disciples.

Section 933.

(7) Jesus again appears at Lake Tiberias: (Genesseret). April 10th, Sunday (Zif 8th); Lake Tiberias.

Section 934.

Details. Peter and six others go a fishing. April 9th (Zif 8th); Lake Tiberias.

Section 935.

They catch nothing; laboring all night. April 10th (Zif 8th); Lake Tiberias.

Section 936.

Jesus appears upon the shore, and directs the casting of the net:—on the right-side! Same at Same.

Section 937.

John recognizes the Lord. Same at Same.

Section 938.

And Peter, too, who jumps overboard; the rest follow by boat. Same at Same.

Section 939.

They find breakfast prepared: Note this peculiar "additional" fish! Same at Same.

Section 940.

They find that they have caught "a net full"; even "153" Great-fishes; and yet "the net tore not! Wonder of numbers! Number of Wonders! Key to things seen at sight; and of all things unseen that are "weighed, measured and numbered" by Palmoni—the Mystical Numberer. Here is a threshold of Awe; let Wisdom now remove its Sandals; and its modern Socks; and wash its feet, if the body hath been bathed in faith, and count the jots and tittles; and then go into retirement and contemplate!

But all this arithmographical knowledge is subsequent to them, and its introduction into "the original text" is previous to us. Here is a mystery; let him who can, count the numbers of this great text: while we return to the mere context of the incidents related on the surface of the testimony.

Section 941.

They breakfast with Jesus: that Fish was quite sufficient for the 7+1!

Section 942.

This is Saint John's third enumeration as a personal witness. Same at Same.

Section 943.

(1) Peter is now catechized; and recommissioned:—consequently "forgiven"! Same at Same.

Section 944.

(2) Peter re-catechized;—for chastening sake—command broadened. Same at Same.

Section 945.

(3) Peter again re-catechized:—to consummate and Seal the acceptance. Command reiterated. Same at Same.

Section 946.

Comment by John. (Compare 2 Pet. i 14.) Narrative.

Section 947.

Jesus calls Peter aside. April 10th (Zlf 8th); Lake Tiberias.

Section 948.

Peter asks about John's fate:—and is told to mind his own business! Same at Same.

Section 949.

Hence there arises an assumed, and so far as man knows, an unfounded rumor. Same at Same.

Section 950.

John himself bears witness that he himself eliminated himself from the premises. Same at Same

Section 951.

THE APPOINTED MEETING IN GALILEE.

(8) Jesus at first appears to his Apostles, by the original appointment! April 16th, Sabbath (Zif 14th); On Mt. Tabor. Preparation Day for the Little Passover! Significantly chosen place and date.

Because, any who had missed the First Passover, were in duty bound to keep the Second or stand condemned, and as most of the Jerusalem contingent had been unable to keep the First one, on March 17th-18th (Nisan 15th), they had by the Law of Moses to keep this one, April 16th-17th (Zif 14th), at Jerusalem. So it was "up to them" as a choice of faith. If Jesus be risen and is the everlasting Passover what have we to do with the crucified Law resurrected in the Messiah? It was a case of Jerusalem and the dead Mosaic Law, or Gallilee, Mount Tabor, and the New Covenant to see the Lamb of God. Here was a test of faith—that put a faithful Jewish-disciple of Jesus, Bar Abba, to the crossing of the ways!—The Faithful gathered in Gallilee!

Section 952.

(9) He is next day seen by over 500 Disciples at once. April 17th, Sunday (Zif 15th); Mt. Tabor.

Section 953.

(10) Then seen by James. April 18th, Monday (Zif 16th); Nazareth?)

Section 954.

(11) Then by all the Apostles. At their commission to a world-wide mission. April 19th, Tuesday (Zif 17th); Gallilee.

Section 955.

But first they were to await Power in Jerusalem. Same at Same. And so instructed, so those thus directed return to Jerusalem forthwith.

* * *

PART XII.

THE ASCENSION AND THE CONCLUSION.

COVERING PERIOD XXXVI. ONLY; SECTIONS 956 TO 967.
THE GOSPELS ENDED, AND THE ACTS OF THE APOSTLES BEGUN. ZIF 27TH-28TH. FRIDAY-SATURDAY, APRIL 29TH-30TH, 29 A. D.

* * *

Period XXXVI. Conclusion. But to close the matter even some equally authentic collaterals must be woven in to finish out the Tale.

Section 956.

(12) Introduction to "The Acts". Retrospective. Narrative.

Section 957.

They are commanded—as above—to remain at Jerusalem awhile. Same at Same. Completing introduction by Luke, in Acts. N. B.—Continuation of his Prologue.

Section 958.

EVENING.

Details as to 40th day, etc. April 29th, Friday (Zif 27th); Upper Chamber.

Section 959.

Jesus announces: His "own" UNLIMITED POWER. Same at Same.

Section 960.

He therefore Commissions them broadly. Same at Same. This is Saint Matthew's Conclusion.

Section 961.

The Ascension. April 29th, but Sabbath (Zif 28th); Olivet.

Section 962.

Two Angels comfort them. Same at Same.

Section 963.

They worship Him and start back. April 29th, Sabbath (Zif 28th); Olivet to Jerusalem.

Section 964.

Re-enter the Upper Chamber: (who lodged there). April 29th, Sabbath (Zif 28th); Upper Chamber.

Section 965.

MORNING.

Their daily occupation. Temple. This is Saint Luke's Conclusion.

Section 966.

They preached the Gospel abroad. Place, Everywhere. This is Saint Mark's Conclusion.

Section 967.

Yet, after all, this is a mere outline of the matter. Ephesus. Saint John's Conclusion.

— * * —

PART XIII.

**THE AFTERMATH. MOSTLY COLLATERAL.
FROM THE ASCENSION, TO THE DESCENSION: YET
FUTURE, OF COURSE!**

COVERING PERIODS XXXVII. TO XL.; SECTIONS 968 TO 987. ZIF 28TH. FRIDAY-SATURDAY, APRIL 28TH-30TH, 29 A. D., TO "SECOND ADVENT". THE LATTER DATE UNKNOWN—BUT, (1906 A. D.), NEARER THAN WHEN THEY BELIEVED.

HE THAT HATH EARS TO HEAR, LET HIM HEAR!

— * * —

Period XXXVII. Subsequent and Collateral Matter Comment to Close Up the Subject "Editorially".

Section 968.

Peter's speech: to suggest a successor to Judas. For Time and Place wide general conclusions in the Studies.

Section 969.

Same continued. Same at Same.

Section 970.

They set forth two; for an election of one. Same at Same.

Section 971.

They invoke Divine Providence to preside over their deliberations.

Section 972.

The lot (Vote) falls upon Matthias. Upper Chamber, Jerusalem.

Period XXXVIII. The Tongues of Fire. The Pentecostal "tongues of fire" substantiate the words and authority of Jesus; and identify Him as the long expected Messiah.

Section 973.

Events of Pentecost. Fiftieth day from Passover Weekly-Sabbath! Sunday, March 17th, 29 A. D., to Sunday, May 8th, 29 A. D.

Section 974.

Sojourners: Men of "Israel" carry the matter everywhere.

Section 975.

The report draws a crowd. Jerusalem. Same.

Section 976.

Controversy renewed. Same at Same.

Section 977.

Peter addresses the multitude. Same at Same.

Section 978.

The effect of Peter's speech. Same at Same.

Section 979.

Peter brings the discourse to an end. Same at Same.

Section 980.

Three thousand baptized. Jerusalem. Same at Same.

Period XXXIX. The Homely life; yet strenuous, of those first, sweet days! All things in common, Christ, the Cause, the Cause of all, and the Solution of everything.

Section 981.

Their daily routine. Same at Same.

Section 982.

A deep impression made. Jerusalem, but spreading everywhere.

Section 983.

They lived in "real" Christian Community. Jerusalem. 29 A. D.

Section 984.

Selling, receiving and the sharing all things. Same at Same.

Section 985.

Further details as to routine. Same at Same.

Section 986.

So, the "Church" grew continually. Same at Same.

Period XL. As to the Second Advent.

Section 987.

The Amen! as to the Second Advent; yet future: for, to what purpose that first? If there is not to be a second? And to what end or reason a Second Advent if there be naught to raise. And suppose there had been no Sin at Eden, were not all the Earth to this day still in Paradise,—this world sufficient for its own denizens; and theirs for those others, if others there be, for such as inhabit them? But Theology is not our forte: we have given the History of the Good-Tidings, its Chronology, its Geography, and its Personnel or Actors. This we have harmonized:—upon this foundation seek Salvation.

Section 988.**POSTSCRIPT.**

(13) And last of all he was seen by Saul! Circa Pentecost. A. D. 30. Vide Study Number 16.



APPENDIX.

Legal Evidence as to the Reliability of the four Gospels Harmonized.

We cannot close our present topic better than with the late Judge Russell's masterly argument on the admissibility and legal weight of the evidence as to the entire truth of the Life and Teachings of Jesus, the Messiah, as set forth in the New Testament. The position taken is strictly from the judicial point of view, and extraneous to all the internal evidence that appears after the admission of the Gospel into court; the latter (internal evidence) comes subsequently. The gist of Judge Russell's position is that the evidence in favor of the truth of the New Testament is more admissible, in testimony or authority and integrity, than that upon which any similar historical matter depends, be such matter earlier contemporaneous, or longly subsequent thereto, and is as follows:

THE PRINCIPLES OF LEGAL EVIDENCE APPLIED TO NEW TESTAMENT RECORDS

By Hon. Alfred Russell, LL. D.

Note.—The appended paper by the late Alfred Russell is pronounced one of the ablest expositions of the subject known to legal literature.

Modern unbelief seeks to overthrow the historical character of the New Testament records, and to treat them as mythological, as Niebuhr treats the traditions concerning Romulus and Remus.

The events recorded occupy a period not longer than the lifetime of a man. The collection consists of twenty-seven independent documents, written by several persons at different dates, as follows: Four biographies of Christ, twenty-one letters written by those engaged in the spread of the new religion, one church history, for a period of about fourteen years after the ascension.

What I desire to show is, that the historical evidence of the life, teachings, miracles, death, resurrection and ascension of the founder of Christianity and of its first propagators, is of an authentic and satisfactory character, according to the principles of legal evidence administered in the courts of common law under our civil government.

The leading lawyers of America have in general been Christian believers, including every one of the chief justices of the United States supreme court. Daniel Webster contemplated a work on the evidences of Christianity from a legal standpoint, and made some preparation for the work not long before his death; and Greenleaf, the standard author on Evidence, to whom I am indebted, composed a short treatise on the subject.

I first mention that the inquiry under our rules of legal evidence in the courts, in trials of fact, is not whether it is possible that the testimony may be false, but whether there is sufficient probability that it is true. The foundation of our religion is a basis of fact. The existence and ministry of its Founder, His doctrines and miracles, His death, resurrection and ascension, are set forth by his biographers as facts, and in a great degree within their personal knowledge. The ancient writings of the New Testament contain the knowledge we have of these facts, and our inquiry divides itself into two parts.

1. Are those ancient writings proved to be genuine, according to the principles of law applied where ancient documents are offered as evidence in our courts of law?

2. Are the authors of these writings (if the writings are received as genuine) entitled to belief as witnesses if we examine their testimony as if it were produced in court?

First, then, as to the genuineness of the documents. This is a proposition of fact; such a proposition is proved when its truth is established by competent and satisfactory evidence. Competent means such as the nature of the thing to be proved requires. Satisfactory means that which will satisfy the mind and conscience of an ordinary man.

The rule of municipal law as to the genuineness of ancient writings is clear, undoubted, familiar, perfectly well established, and often applied in the courts.

It is this: Every document apparently ancient, coming from the proper repository or custody and bearing on its face no marks of forgery, the law presumes to be genuine, and casts upon the opposite party the burden of proving it to be otherwise; and it may be read in evidence unless the opposing party is able successfully to impeach it. (Greenleaf on Evidence, sections 34, 142, 570.) The term "evidence" indeed was first applied to documents, and not to oral testimony. (2 Pollock and Maitland, Hist. Law 625.) This presumption resembles many other legal presumptions. For example: that a man is presumed innocent until he is proven guilty; and that everything has been done fairly and legally until it is proved otherwise.

The writings of the New Testament fall precisely within this rule. These writings are found in the custody of the church; that is, found in the place where they would naturally be looked for, and they are found in familiar use in every Christian community from the days of their composition.

All the ancient manuscripts of the New Testament we now

possess are written on parchment or vellum, and the number and antiquity of these manuscripts are surprisingly great, and far greater than in the case of the manuscripts of any of the celebrated and unquestioned writings of classic antiquity or of any of the universally accepted law books and statutes of Rome or England.

We have about one thousand manuscripts of the New Testament, of which about fifty are more than 1,000 years old and some are more than 1,500 years old. We have manuscripts nearer to the life-time of the apostles than we are to the life-time of the Pilgrim Fathers, and the writers of which could have known those who themselves knew the apostles. An eminent friend of mine, of the Boston bar, Sidney Bartlett, recently deceased, at a great age, in his youth, at his birthplace, Plymouth, Mass., conversed with those who in their youth had conversed with those who had landed in the Mayflower.

We have less than thirty of the MSS. of Plato and Herodotus, and none of them are 1,000 years old. The Emperor Constantine directed fifty copies of the New Testament to be made, and distributed, and there is less controversy in regard to the text of the New Testament than respecting that of Shakespeare. The Alexandrine MS. is of the date of the Council of Nice, in the year 325 of the Christian era.

More than one hundred accepted writers, beginning with the latter part of the first century of the Christian era testify to the New Testament writings and their genuineness. Justin Martyr, one of the most ancient, died at the beginning of the second century. The pagan historian, Tacitus, records that the Christians in Rome during the reign of Nero, in the year 64 of the Christian era, and during the lifetime of the apostles, were already, to quote his own words, "a vast multitude." Pliny, in the year 102 of the Christian era, in the next generation after Tacitus, speaks of their great numbers in the remote province of Bithynia, and the Christian writers from the year 150 to 180, described their brethren as thickly scattered over the whole known world, both civilized and barbarian, and stated the use of the New Testament universally in their churches. Historical writers whose authority is unchallenged, testify to the books of the four evangelists from the beginning of the first century.

Now, what would the judges of our courts say to such nearly co-temporaneous testimony as the foregoing? That is, the testimony of historical writers, whether Pagan or Christian?

There is a well-known principle in respect to legal evidence called "Judicial Notice." Courts take what is termed judicial notice of all matters of public history without the production of evidence; also of modes of travel and transportation; the general course of business; the meaning of current phrases, the geography and history of countries, ancient and modern; their language and principal authors. In other words, they take Judicial Notice of whatever is common knowledge of the world.

Besides, in considering the genuineness of the New Testament documents, our law courts would look not only at the corroborative circumstances to which I have just referred, but also to other circumstances to which I will now allude, namely, the general acceptance of their apparent authority; the character of the age in which they purport to be written; the apparent purpose of their authors; the language in which they wrote; and their confirmation by contemporary writers, as already referred to.

Glance for a moment at these corroborative circumstances a little more fully. As respects the authorship of these writings they have been attributed from the beginning to the writers whose names are attached to them as uniformly as "The Retreat of the Ten Thousand" has been ascribed to Xenophon or "The Lives of the Caesars" to Suetonius. There is a substantial agreement between the contents of the Gospels, the Acts, and the Epistles concerning the life, teachings, miracles, death, resurrection and ascension of Christ; an agreement far greater than we find in the historians of England teaching English history.

The age in which these documents were put forth was not by any means a mythological age. It was an age in which written records were universally kept, and in which historical literature flourished. It was the age of great historians, such as Livy, Plutarch, Valerius Maximus and Tacitus.

But the New Testament writers did not aim to be historical writers. They describe no political conditions. They simply set forth the public life and ministry of Christ and the propagation of His teachings. The Pagan writers themselves, near the time of the New Testament, namely, some of those above mentioned, and also Juvenal, Trajan, Adrian and others, the authenticity of whose works has never been disputed, speak of the existence and teachings of the historic Christ, and confirm the incidental allusions to the civil history of the times contained in the New Testament, and do this in a manner which even the Germans, Strauss and De Wette, and the other German skeptics admit, although they argue the contrary from the silence of other co-temporary writers.

It is true that many of his co-temporaries make no mention of Christ or His disciples. But the historian Thucydides makes no allusion to several great men who lived in his time; the dramatists Aeschylus, Sophocles, Euripides, Aristophanes; the sculptor Phidias; the physician Hippocrates; the philosopher Socrates. Who would argue that those men were myths, and never existed, because they are not referred to by a particular historian?

The court would consider especially the language in which the New Testament was composed. Although Judea was the principal scene of the events described, these documents were prepared chiefly in Greece and Italy, and were written in the Greek language; the literary language of the time, and they addressed themselves far more to the enlightened circles of

Athens, Corinth, Ephesus and Rome than to the rude provincials of Palestine. Respecting the age and language of the establishment of Christianity, it has been said by another: "The car of Roman triumph rolled over the rough ways of the world only that the path might be made smooth for the tender feet of the gospel. The Greek language was polished with such surpassing brilliancy only that the gospel might not speak in an unknown tongue."

The main historical occurrences set out in the New Testament are not only confirmed by the Pagan writers, nearly contemporaneous, already mentioned, but by the early Christian authors of the succeeding age, the genuineness of whose productions has never been doubted or attacked; such writers as Tertullian, Justin, Origen and Clement. These writers are as credible as Tacitus or Suetonius and attest the universal acceptance of the New Testament narratives by the Christians of the second century.

I come now to an additional consideration of great importance. I lay down the broad statement as strictly true, that the divine law of the New Testament rests on precisely the same historical basis of fact on which the Common English law rests, and upon which the Roman or Civil Law also rests.

Let us look first at one of the earliest works on English law, compiled in the year 1245, by Bracton. He was a justice of the king's bench, and also archdeacon of Barnstable. In those days bishops were often judges, and judges bishops. Bracton's book is the crown and flower of English mediæval jurisprudence. Some forty or fifty manuscript copies of Bracton's work are still extant, which are not questioned. Before the time of Bracton, we have a considerable series of laws of the Saxon and English princes, preserved in French and Latin, and closing in the time of William the Conqueror.

The legal and official documents of the Anglo-Norman time, and foremost among them the Domesday Book, or Register of all the Estates in England, are still preserved and are accessible. The Domesday Book consists of two large folio volumes of vellum, of about 400 pages each, closing in the year 1080. From that date it has been preserved in the exchequer court in Westminster. Magna Charta, the great foundation of English and American liberty and law, was written in 1215. Two copies are preserved in the British Museum, and one in Lincoln cathedral. But the number of ancient MSS. of any of the above is vastly less than those of the New Testament.

The oldest English Statute is that of Gloucester, in the year 1278, and the oldest Parliament Roll is of 1290, both very much less ancient than the New Testament MSS.

Let us look at another point. As in the case of the New Testament, most of the MSS. of the statutes and laws of England are not originals, but copies. The German Strauss and others have laid great stress on this fact in regard to the New Testament writings, and have argued against the character of these copies as evidence. The same objection would apply to almost every record of antiquity of Greece and Rome, and would be no objection at all in a court of law.

According to the common law, administered in the courts, such copies are receivable in evidence, whether ancient or recent, where the originals have been lost, or where the copies have been universally received and acted upon. In a late case in the house of lords, which is the highest court of appeal in England, a copy of a lost journal of the house of lords was received without hesitation in a great case litigated concerning a peerage.

In respect to the New Testament, the multiplication of copies was a public fact, in the faithfulness of which the community had an interest, and the rule of the common law, as stated by Greenleaf, is, that in matters of public and general interest all persons are presumed by law, to be conversant, on the principle that individuals are presumed to be conversant with their own affairs. (1 Greenleaf, 128; 2 Greenleaf, 438.) Copies of the whole text of the Roman Law are received in the courts of Continental Europe on this principle. In a recent case in the supreme court of the United States, arising in this state, the question was whether a roll of a Michigan statute in the office of the secretary of state at Lansing, or a copy of the same statute which had been printed and circulated and acted upon for common use, should govern the rights of the particular parties; and it was held that the copy would be preferred to the original. (Pease vs. Peck, 18 Howard, U. S. Reports, 595.)

I come next to take up the subject of the records of the Roman law. That law is the law of Continental Europe, Scotland, the Province of Quebec and the state of Louisiana, and its early MSS. rests upon very much weaker evidence than the writings of the New Testament.

The ancient part of the Roman jurisprudence embraces the period from the foundation of Rome by Romulus, to the enactment of the Twelve Tables. These ancient laws were collected by Papirius, a Roman lawyer, under the name of the Jus Civile Papirianum, and we have a copy of a part of this in the similar work of Pomponius, another lawyer, composed in the second century of the Christian era. In the year 460 before Christ, the Twelve Tables were enacted. This public written law of Rome has been handed down to us by copies, and their authenticity has never been seriously questioned. Cicero says that transcripts of the Twelve Tables were so common in his day that the school children were required to commit them to memory.

In the year 530 of the Christian era the Emperor Justinian consolidated the whole body of the Roman law into the Institutes, Pandects and Code. One of the chapters is the groundwork of the English and American statutes of distribution of the effects of intestates, and a large part of our own law comes from the same source. The irruption of the northern barbarians into the southern provinces of Europe came near utterly destroying the precious manuscripts of the Roman law. But a complete copy was found at Amalfi in Italy, in the year 1135, which reposes today in the library of Lorenzo de Medici,

at Florence. This is the oldest authentic copy, and it has been quite universally accepted, and acted upon in European tribunals; but it is about a thousand years more modern than the Life of Christ by the Evangelists.

2. The second part or division of the subject, as at first above stated, concerns the degree of credit to which the writers of the New Testament are entitled, as witnesses to the life and doctrines of Jesus Christ, upon the principles of the law as applied in our courts, in trials of fact, or jury trials.

When witnesses are examined in court, where there are no circumstances which create suspicion, every witness is presumed worthy of belief, unless the contrary is shown; and the burden of impeaching his credibility rests on the opposing party. (Starkie on Evidence, 16, 480, 521.) The credit due to witnesses depends, first, on their honesty; second, on their ability; third, on the number of witnesses and the consistency of their testimony; fourth, on their opportunities for observation; fifth, on the coincidence of their testimony, with collateral circumstances. (1 Starkie, 480, 545.)

Let us view these particulars in order. It is not necessary to take time to give sketches of the biographies of the writers of the New Testament, because these biographies are commonly known and taught in all Christian communities. And these biographies themselves establish the honesty of the witnesses.

But these witnesses are entitled as respects their honesty, to the benefit of the elementary maxim of the law that men speak the truth when they have no prevailing inducement to the contrary. This presumption is allowed every day in our courts. Now, the testimony of the Christian writers was against all their worldly interests. Their new doctrines were extremely offensive in every community where they were preached. They were held hostile to public order, and led so good a man as the Emperor Marcus Aurelius, the Stoic philosopher, to put Christians to death. And these witnesses looked for nothing but opposition, persecution, imprisonment and violent death. It would be held in court under these circumstances, and a judge in a trial of facts would so charge the jury, that these motives would operate to lead them to state what was true. Moreover, it would be impossible to read their lives or writings and not feel that they were men of integrity.

There is a just principle of the common law, daily acted on in civil courts; that the prospect of immediate death before their eyes, are entitled to especial weight as evidence; and this principle may be correctly applied to the statements of these Christian authors. They lived in continual apprehension of violent death on account of their religion, and many of them, Justin, Irenaeus, Ignatius and Polycarp, were actually martyred. These writers had besides especial means of ascertaining the historical accuracy of the Christian narrative from their nearness to the occurrences related.

Respecting the ability of these witnesses to discern and know the truth of the facts which they relate, it is clear that the op-

porunities which they had, many as eye-witnesses, were such as to attest the truth of what they say. The law, that is, the common law, in our courts, presumes that men are of the average integrity and intelligence. No lawyer is allowed to argue in court against the integrity or intelligence of any witness where there is no testimony against his intelligence or against his integrity.

Concerning the number and consistency of witnesses and of their testimony, it is sufficient, to observe that every day in court a substantial agreement, where there are several witnesses sworn to the same transaction, is considered sufficient. In the New Testament writings, there is enough of discrepancy to show that there could have been no prior concert among the writers, and there is such substantial agreement as we might naturally expect in upright and independent narrators of the same transaction. This general concurrence itself, a judge would instruct a jury in our own courts today, is such as to cause belief of the statements they make. That is to say, what is morally impossible is held to be legally impossible. All legal presumptions arise upon the general course of human action, and the narrators being independent and without concert, there remains no legal inference but the reality of the fact testified to. (Starkie, 487.) I am speaking now of the ordinary tests of truth in our every day tribunals, and of the rules which, in our daily experience, judges instruct juries to apply in weighing and reconciling the testimony of different witnesses. The charge of Lord Chief Justice Cockburn in the Tichborne case is a fine example.

Respecting the conformity of the testimony of the New Testament writers with experience and truth, this is conceded in general by skeptics, except where the facts are such as do not frequently occur in human experience particularly as regards the miracles of Christ.

It is not within the scope of this paper to discuss the arguments pro and con respecting miracles, or to take up the essays of Spinoza, Hume and others—Dr. Campbell, Paley Lord Brougham—and many other writers have exhausted the subject. I may, however, observe that the evidence which supports the miracles of Jesus Christ is exactly the same as that which supports the facts of his existence and teachings. The authority is the same, the title to belief is the same.

If the divinity of Christ be accepted, then it is impossible to deny belief in miracles. In the beginning, it was divine power which united the body and soul, and in the raising of Lazarus, it was divine power which reunited the body and the soul. Reunion is less miraculous than original union.

Hume's argument is the one which is the most frequently used, and the one which has been most thoroughly exploded, and I may here observe that Hume's understanding and logic were frequently at fault. For example, in his plan of a perfect commonwealth, he gave all executive power, including the direction of the army and navy, to one hundred senators—a signal absurdity.

In respect to every miracle which is related in the New Testament, the facts were plain, intelligible, transpiring in public and such as no person of ordinary powers of observation could mistake. The blind and lame who applied to our Saviour were relieved where they were known in the community to have been blind and lame for many years. In every case of health restored, the various conditions of the sufferer were known to all, and all saw immediate restoration; all heard the words of the Saviour.

I repeat that these plain and simple facts were easily seen and comprehended by persons of common capacity; and if such facts were substantially testified to by different witnesses of ordinary intelligence in any of our courts today, the jury would be bound to believe them, and a verdict rendered contrary to the testimony of such witnesses to such facts would be liable to be set aside by the court as a verdict against evidence. In the case of a man born blind, known and shown to be blind from his birth, if his restoration to sight were the fact in question and established by such testimony, according to the rules of evidence in our courts, no lawyer would be permitted to argue against the fact.

As respects the coincidence of the testimony of the New Testament writers with contemporaneous facts, the rule of law is, that after a witness is dead and his narrative is under examination, its truth can be tested only by comparing its details with contemporary acts. This test is an accurate one, because every fact is a part of a complication of circumstances. No false witness, therefore, will of his own accord, multiply circumstances, because he knows there is danger of detection by comparison of what he states with other occurrences of the same time and place; and consequently the law lays down the rule that variety and minuteness of detail are tests of truth. Accordingly the force of evidence rests upon the nature of the particulars which are involved in the statement. The difficulty of fabrication in respect to all the statements, and the facility of detection remove suspicion of contrivance and design. (Starkie on Ev., 426, 499, 523, 585.)

We should treat the evidence of the New Testament writers as we treat the evidence of other men, as to other things; and we should judge these writers as we judge other men when testifying to human affairs in our ordinary tribunals, in regard to ordinary transactions.

The witnesses should be compared with themselves, with each other, and with the surrounding facts and circumstances. That is what is done in our ordinary courts and an examination of the statements of the New Testament writers, according to these rules of law will lead to a conviction of their truthfulness as well as their ability. The contemporary writings which have come down to us have been found (as before stated) to confirm these writers. We can compare their statements with contemporary authors and we can verify the circumstances to which they relate. If time permitted, many examples of such comparison might now be given.

In reference to the writings of the New Testament, a lawyer examining the testimony of these authors as witnesses, by the legal rules of evidence, in order to ascertain whether, if they had thus testified in a court of justice, they would be entitled to credit, and whether their narratives, as we now have them, would be entitled to credit, and whether their narratives, as we now have them, would be received as genuine documents, coming from the proper custody, would find it necessary to receive the testimony.

Of course, in this discussion, we lay aside all considerations as to the antecedent probability of a revelation, and all questions of inspiration, and consider these writings as they would be looked at in a court of law.

I would add, however, in closing, that the Christian believer accepts the New Testament, not in the way it is looked at in this paper, but in view of its adaptedness to the wants and requirements of the human soul—here for a few years in the body and appointed to leave it; and founds his faith far more upon moral grounds than upon historical or legal evidence as to authority or credibility.

The foregoing is sufficient argument as to fact and its credibility through well qualified witnesses to satisfy any candid person—even against his previous prejudices—it would convince ninety-nine juries in one hundred. If, however, any one desires to go into the matter more at detail he is referred to a very recent and readable book by Frederick Davis Storey entitled, "The Higher Criticism Cross-Examined." (Price \$1.25 and postage, .08.)

