

we admit. It is well that, if not very great or sensible confirmations of, they are at least in coincidence with the main narrative. They shed a fainter light on the question, but they show nothing opposite to what is shown by the light of the direct testimonies.

15. After all, they are the direct testimonies, handed down from one to another in the stream of Jewish and Christian Authors, which constitute the main strength and solidity of the historical argument for the historical fact of a Creation. There might be fitter occasions for entering into the detail of this Evidence—but we hold it not out of place to notice even at present the strong points of it. In tracing the course upwards from the present day, we arrive by a firm and continuous series of authors at that period, when not only the truth of the Christian story is guaranteed by thousands of dying martyrs—but when the Old Testament Scriptures, these repositories of the Jewish story, obtained a remarkable accession to their evidence which abundantly compensates for their remoteness from our present age. We allude to the split that took place between two distinct and independent or, stronger still, two bitterly adverse bodies of witnesses at the outset of the Christian economy. The publicity of the New Testament miracles—the manifest sincerity of those who attested them as evinced by their cruel sufferings in the cause, not of opinions which they held to be true, but of facts which they perceived by their senses—the silence of inveterate and impassioned enemies most willing, if they could, to