

was all a blunder. The very point He insists upon, and which He declares was of such weight as to make all their worship vain, was a grave mistake. It was not to be believed, that they were really spoken or given of God at all. The appeal to Esaias was a mistake, and His own judgment equally so.

The appeals of the Lord to the Scripture are, I need not say, incessant. "Did ye never read in the Scriptures, The Stone which the builders rejected," etc. This was a prophecy just going to be fulfilled through their conduct towards Him. Was His appeal just?

When David in Spirit calls the Son of David his Lord, was it inspired or not? When the scribes and Pharisees, evil as they were, sat in Moses' seat, they were to be listened to. Why, if Moses had not authority as a Divine testimony? Their fathers had killed the prophets—but they were no prophets at all, if we are to listen to our new masters. When the Lord appeals to Daniel as speaking of the abomination of desolation, and presses on them to give intelligent attention, all this was a mistake, or a wilful deception. Of all prophets, Daniel, they tell us, was the most false and unreal.

I do not go any farther. I have cited sufficient of this class of texts to shew that the authority of the Old Testament (Moses in particular, but Psalms and Prophets too, is so interwoven with the whole text and substance of the New Testament,