

them, "Hear, O Israel the statutes and commandments which I speak unto you this day." This is followed by a long discourse extending over twenty-two chapters. The third discourse, and also the song and blessing, are prefaced by similar explicit statements that they were spoken by Moses at the close of his life and ministry. It is, however, possible to suppose that the discourses, song, and blessing may have been spoken by Moses, as it is distinctly stated they were, and yet that they were not committed to writing by him. But on this point also we have distinct information. We read in the thirty-first chapter that after he had in his three discourses reiterated and explained the law, "he wrote this law and delivered it unto the priests, the sons of Levi which bare the ark of the covenant of the Lord, and unto all the elders of Israel, and Moses commanded them, saying, at the end of every seven years, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God, in the place which he shall choose, thou shalt read this law before all Israel in their hearing." In the same chapter it is further stated that "when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites which bare the ark of the covenant of the Lord saying—"Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Could any language more distinctly teach us that Moses, the great lawgiver of Israel, was at once the speaker and the writer of the discourses attributed to him in the Book of Deuteronomy? And yet, in spite of these plain statements, we are asked to believe that the book was written, long centuries after the death of Moses, by some writer who put his own words into the mouth of Moses, and who was directed to do this by the same prophetic Spirit who wrought in that Moses to whom God spake in the wilderness.

II. Passing from the Book of Deuteronomy itself, let us next advert to the evidence of its Mosaic authorship found in the other books of the Old Testament. There is one part, at all events, of Deuteronomy which was in existence in the time of Joshua. In the twenty-seventh chapter of Deuteronomy we read that Moses, with the elders of Israel, commanded the people; that after passing over Jordan to the promised land, they were to set up great stones, and plaster them with plaster, and "to write upon them all the words of this law." They were commanded also to set up these stones in Mount Ebal, and to build there an altar to the Lord, on which they were to lift no iron tool. In accordance with this command, we read in the eighth chapter of Joshua, "that Joshua built an altar unto the Lord God of Israel in Mount Ebal as Moses the servant of the Lord commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up any iron." Now, as this command is found in no other book attributed to Moses than the Book of Deuteronomy, it is plain that at least that part of the book which contains the command was in existence in the time of Joshua. There is no escaping from this conclusion, except on the supposition that reliance cannot be placed on the truthfulness of what is recorded in the Book of Joshua—a supposition for which there is no warrant. In the Books of Judges and Ruth we have not only several allusions to the writings of Moses generally, but also special allusions to legislation which is found only in Deuteronomy. Thus the terms of Gideon's proclamation, "Whosoever is fearful and afraid let him return from Mount Gilead," accords with and points to the direction found in the twentieth chapter of Deuteronomy; while the custom of plucking off the shoe referred to in the last chapter of Ruth, in connection with the marriage of Boaz to his kinsman's childless widow, points evidently to a law of marriage found only in the twenty-fifth chapter of the Book of Deuteronomy. The seventy-eighth Psalm bears internal evidence of having been written in the time of David, at all events not later than the time of Asa. This Psalm contains the definite statement that God "established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make them known to their children, that the generation to come might know them, even the children which should be born, who should arise and show them to their children." Now this command is found only in the Book of Deuteronomy, where it occurs in the sixth and ninth chapters. In the former chapter it is written, "These words which I command thee this day shall be in thine heart; and

thou shalt teach them diligently unto thy children," etc. The Book of Deuteronomy was thus evidently in existence in the times of the earlier kings, when the seventy-eighth Psalm was written. I may here remark, in passing, that the passages just referred to, taken in connection with other passages of a similar kind, both in the Old and New Testament, seem to make it evident that the book of Deuteronomy, all through the Jewish history, was the popular text book for religious instruction in the law of God. While the Books of Leviticus and Numbers might claim the special study of the priests, the Book of Deuteronomy was better adapted to the religious instruction of the people generally. There is only one other passage in the Old Testament to which I shall now refer. We read in 2 Kings, fourteenth chapter, that Amaziah, who reigned in the ninth century before Christ, while he slew the murderers of his father, slew not the children of the murderers. "According (as it is said) unto that which is written in the book of the law of Moses, wherein the Lord commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin." Now this law is to be found only in the Book of Deuteronomy, where it occurs only in the twenty-fourth chapter. This book, therefore, was in existence more than two centuries before the times of Josiah and Manasseh, when our modern critics suppose that it was written by some one who personated the great lawgiver of Israel. The passages to which I have referred are, I think, quite sufficient to show that the Mosaic authorship of Deuteronomy is not only clearly taught in the book itself, but clearly implied or taught in other portions of the Old Testament Scriptures, the truthfulness of which, therefore, cannot be maintained by those who are willing to surrender their belief in the Mosaic authorship of Deuteronomy.

III. Let me next ask your attention to the testimony on this subject which is found in the New Testament Scriptures. It is important to notice that, as recorded in the Gospels, three quotations which our Lord makes from the Old Testament Scriptures, in his conflict with Satan, are taken from the books attributed to Moses, and that two of them are found only in the Book of Deuteronomy, the Divine authority of which is thus sanctioned by the Great Teacher Himself. But there is a conversation recorded in the twelfth chapter of Mark which should, I think, of itself settle the whole controversy, so far as believers in the truth of Scripture are concerned. We read in that chapter that the Sadducees, who said that there was no resurrection, said to our Lord, "Master, Moses wrote unto us, if a man's brother die and leave his wife behind him, and leave no children, that his brother should take his wife and raise up seed unto his brother." In connection with this law, written, as they said, by Moses, they asked what they considered a puzzling question respecting the resurrection. Now the law they quoted as written by Moses is found only in the Book of Deuteronomy. Did our Lord correct them if they were wrong in supposing that the law was written by Moses? He did indeed correct them for an unwarrantable inference from the law in Deuteronomy; but so far from finding fault with them for alleging that the law was written by that Moses to whom God spake in the wilderness, he identifies the writer with that Moses. "Have ye not read," said He, "in the Book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob. He is not the God of the dead, but the God of the living. Ye, therefore, do greatly err." He thus virtually taught them that the very Moses whose words, written in Deuteronomy, they quoted as hardly reconcilable with the doctrine of the resurrection was the very same Moses to whom that doctrine was implicitly revealed by God, speaking to him from the burning bush. But this is not all. We are further informed that the Scribe who heard our Lord's conversation with the Sadducees, and who was well pleased with His replies to these sceptics, asked Him, "Which is the first commandment of the law?" and that our Lord replied in these words—"The first of all the commandments is, hear O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Now the law, thus quoted by Christ, is found in the Book of Deuteronomy, and nowhere else in the Old Testament Scriptures. To our Lord's answer the Scribe made no objection, but on the contrary, he ap-

proved it, as he did what our Lord had said to the Sadducees, and thus virtually professed to believe that the law in Deuteronomy was of Divine authority, and that it was written by Moses. If he had had doubts on the latter point, he would not have been pleased with our Lord's reply to the Sadducees; if he had had doubts on the former point, he would not have been satisfied with the answer given to himself. The Mosaic authorship of Deuteronomy was plainly held by Scribe and Sadducee, as well as taught by our Lord Himself. How can all this be explained consistently with modern theories? It may indeed be alleged that the Sadducees and Scribes of our Lord's day did not enjoy the advantages of modern critical scholarship, and that they were simply mistaken, as all Jews and Christians were till the time of Spinoza. But what explanation can be given of the teaching of Christ? Let us hear one attempt at explanation. "It should be observed (says Dr Davidson, in a passage quoted, with approbation, by Bishop Colenso) that historical and critical questions could not belong to the sphere of His (Christ's) human culture—a culture stamped with the characteristics of His age and country. The development of Jesus is distinctly recognized in the New Testament, and is not incompatible with His Divine nature (Luke ii. 52). Considering, therefore, the human limitations to which the Son of God was subjected on earth, we are not irreverent in supposing that He shared the common views of the Jews in His day in regard to points ethically or doctrinally unimportant." In other words, Christ, as well as the Scribes and Sadducees and the people generally, even after He entered upon His public ministry, and although the Holy Spirit was given to Him without measure, was mistaken in regard to some points which modern critics understand, but which they consider unimportant. Such are the desperate shifts to which modern critics are driven by the exigencies of their position.

If the accuracy of our Lord's teaching may be questioned, it seems needless to ask those who question it to consider the testimony of His servants. But as I believing professing Christians generally hold in becoming respect, not only the teaching of Christ, but also that of His servants, I shall add some testimonies from the latter. In the third chapter of the Acts of the Apostles we have the record of a sermon delivered by Peter after the Holy Ghost had been poured out on the Disciples. In this sermon Peter says, "Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him ye shall hear in all things whatsoever he shall say unto you." This promise Peter takes to refer to Christ. He was the prophet like to Moses; but what Moses said that Christ would be like him? Surely not an imaginary Moses, into whose mouth some anonymous writer put his own words, but the real Moses. But where did the real Moses write this about the prophet who was to be like himself? The writing is to be found in the Book of Deuteronomy, and nowhere else in the Old Testament Scriptures. Plainly, therefore, Peter understood this portion of Deuteronomy to have been written by the great Jewish lawgiver. Still more plainly does it appear that Stephen, the first martyr, understood this promise to have been written, not by some anonymous writer in the time of Josiah or Manasseh, but by that Moses that led the Israelites through the wilderness. In his address before the Sanhedrim, which is recorded in the seventh chapter of the Acts of the Apostles, we read that after speaking of Moses as sent by God to deliver the Israelites, and as having wrought wonders and signs in Egypt and the Red Sea, and in the wilderness forty years, Stephen adds, "This is that Moses which said unto the children of Israel—a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear." There can be no doubt from this language that Stephen was thoroughly persuaded of the Mosaic authorship of this part of Deuteronomy, and by implication, of the whole discourse from which the quotation is taken. But then our modern theorists are ready with the explanation that both Peter and Stephen were unskilled in biblical criticism; that they had not acquired that profound scholarship which has been developed in these latter days; that as the Master Himself was mistaken in some points, so it need not be wondered at that His servants, even although filled with the Holy Ghost and with wisdom, should fall into error.

I do not deem it necessary to adduce additional testimonies from the New Testament Scriptures. Enough has already been adduced to show that the