

A fallacy which besets many who seek for a description of the visible Church in the New Testament is that of supposing Christianity to be altogether a new religion; just as some people are persuaded that because great changes were made at the Reformation, the Church of England is a new Church; or at least so far a modern one, that her previous history, literature and ritual are of no account, so multitudes imagine that Christianity, though originating in Judaism, yet, after its birth, owed nothing to it, or was wholly independent of its influence. Accordingly, they fail to see the consequences of what really is the fact, that Christianity and Judaism are substantially one—the same religion in different historical stages. Christianity is Judaism in its perfection, and Judaism was Christianity in its infancy. The great difference between the two periods of the same religion is, that Judaism was prospective, and therefore dimly prophetic; Christianity is retrospective, and therefore brightly historical. The one was ever looking forward to him who was to come “to be the glory of His people, Israel;” the other has been looking back to Him who came “to be a light to lighten the Gentiles.” There ought not, in fact, to be a blank page between the Old and New Testaments. The only separation between them is one of time. But time should no more disconnect the Prophet Malachi and St. Matthew, than it should disconnect Genesis and Exodus.