

refers to the celebration of the Lord's Supper according to the Gospels, and states that these were read in Christian assemblies together with the Old Testament Scriptures. *Irenaeus of Lyons*, repeats the language of Papias in regard to the gospels of Matthew and Mark, and adds that Luke's was that of Paul, while, last of all, John put forth his in Ephesus. *In answer to objections that few writers in the early part of the second century quote the Gospels*, it may be said: 1. Some slight references between Papias and Irenaeus have been passed over. 2. The number of Christian writers in that period was small, and the works of some, such as the Apology of Aristides, and the Didache, or Teaching of the Twelve, which speaks of the Gospels, have only recently come to light. 3. Copies had to be made by hand. 4. Facilities for communication among churches not organized into one body were imperfect. But to say the Gospels were not written till the middle of the second century is quite inconsistent with the fact of their universal recognition in the end of it.

4. *Have important negative evidence.* Sceptics confuse the real Gospels with the apocryphal ones of Thomas, Nicodemus, The Infancy, &c., compiled from tradition, myth, and imagination. Simple comparison show up their pretentious style, silly stories, immoral miracles, contradictions of fact, and non-Christlike character. They are unworthy to compare with the genuine in any feature.

II. THE OLD TESTAMENT. Mr. Holborn regards the strongest evidence for the trustworthiness and divine authority of the O. T. books to be their acceptance by Christ and the writers of the New Testament; yet he glances at their evidence. He allows that the antiquity of the books, the long period which their joint production covers, and the almost total absence of contemporary Jewish records, makes their cases more difficult than that of the N. T. books. But he finds **Internal Evidence** in the comparison of books covering the same ground, and in undesigned coincidences between the Psalms and the Prophets on the one hand, and the historical books on the other. He finds **External Evidence** in eastern traditions and in the widely diffused story of a deluge; in Egyptian testimony to Israel's bondage; in the Assyrian inscriptions of Sennacherib and others who mention kings of Israel and Judah; in the Arch of Titus at Rome commemorating the taking of Jerusalem; in the Septuagint or Greek version of the O. T. made at Alexandria in the third century B. C.; and in the Jewish history of Josephus of the first Christian century which closely follows the O. T. and cites its books by name.

**Testimony of the New Testament to the Old.** 1. Jesus Christ quotes or refers to the contents of the following books, as in the very partial references given: Genesis-Matt. 19: 4, 5. Exodus-Matt. 15: 4. Leviticus-Matt. 22: 39. Deuteronomy-Matt. 4: 4, 7, 10. 1 Samuel-Mark 2: 26. 1 Kings-Luke 4: 25, 26. 2 Kings-Luke 4: 27. 2 Chronicles-Matt. 23: 35. Psalms-Luke 20: 42. Proverbs-Luke 14: 8-10. Isaiah-Luke 4: 17-19. Jeremiah-Matt. 21: 13. Daniel-Mark 13: 14. Hosea-Matt. 12: 7. Jonah-Luke 11: 30-32. Micah-Matt. 10: 35. Zechariah-Matt. 21: 4, 5. Malachi-Matt. 11: 10.

2. The evangelists and apostles add the following books: Numbers-1 Cor. 10: 6-9. Joshua-Heb. 11: 30, 31. Judges-Heb. 11: 32. Ruth-Matt. 1: 5. Job-James 5: 11. Ezekiel-Rev. 22: 2. Haggai-Heb. 12: 26. Habakkuk-Rom. 1: 17. Joel-Acts 2: 16, 17. Amos-Acts 7: 42, 43.

3. Remarks. *a.* Thirty out of thirty-nine O. T. books are referred to as of divine origin and recognized authority. *b.* Christ associates Moses with the Pentateuch, and David with the Psalms, but does not say that either wrote all of the books counted to them popularly. Authors' names are rarely mentioned in quotation, the formula being "It is written," or "The Scripture saith." *c.* Prior to the time of Christ the O. T. books had been collected into a canon, with trifling and doubtful exception such as we have it. Christ's Bible, consisting of the Law, the Prophets, and the Sacred Writings, or Psalms, is our Old Testament.

*d.* Rev. Dr. Stanley Leathes regards the interdependence of the O. T. and the New as a unique phenomenon in the world's literature.

(To be continued.)