

points is the only indication we can have of this future "residuum of fact," and without fear of contradiction we can say that no such indication exists in the case of these subversive German theories. Let us remind ourselves too of the many powerful reasons for believing in inspiration,<sup>1</sup> and how unlikely therefore is the truth of any theories inconsistent with it.

And specially let us rest with quiet hearts on the judgment of our Lord about the Old Testament. He did not believe all the popular beliefs of His day about it, the traditions which were held sacred almost as the Bible itself. Nor did He believe all the popular beliefs of our day about it either. But whatever popular beliefs He rejected, there was one to which He gave the fullest sanction of His authority. No Jew of the first century believed more firmly than Jesus of Nazareth that all the Old Testament of the Jewish Church was to be received as an inspired teaching from God. In those days of doubt and disquiet, when the credit of the Old Testament is so fiercely assailed, it shall be for our peace if we keep in remembrance that our Master accepted it as the Scriptures of God, and continually referred to it as of Divine authority. "Heaven and earth shall pass away, but His words shall not pass away."

<sup>1</sup> Some of these have been given in Book I. Chap. II.