

law of Moses and from the prophets. James and John add their testimony. If Moses was not the author of the Pentateuch the apostles were not inspired. They knew not what they said. They can command no confidence.

It is worse than idle to say, as a sermon published during the year in the *Guardian* said, "A new Old Testament as much more vital and interesting and suggestive than the old as the rose unfolding in dewy fragrance from the bud is different from the rose of wax or marble, has appeared as a result of Higher Criticism." That is poetic gush and hysterical rhapsody. Look at it. Which critic gives us this vital conception? No two of them agree. Is it so beautiful to think that words which we believed came from the majestic and inspired Founder of the Jewish national system, were the fraudulent production of a post-exilic age, or the fragmentary writings of an unknown J. or E. or D. or P., and form a tissue of pious deception and legendary fancies?

All this is buttressed by the *Testimony of the Monuments*.

Prof. Sayce, of Oxford, said recently: "The most uncompromising opponents of the results of the Higher Criticism are to be found in the ranks of the foremost students of Assyrian and Egyptian antiquity. In truth, those of us who have devoted our lives to the archæology of the ancient Oriental world have been forced back into the traditional position. Year by year, almost month by month, fresh discoveries