

called "Early Prophets;" while Isaiah, Jeremiah, Ezekiel, and the twelve minor books, are called "Later Prophets." Daniel, too, is called a prophet by our Saviour. Moses himself, and Joshua, with Samuel and other Judges and King, were prophets, besides their kindly office.

Even the sceptical critics confess that Joshua corroborates the Pentateuch. To silence this witness, therefore, they join his book with the Pentateuch into a "Hexateuch," and impeach all the six, by trying to set the witness of the later books against them, chiefly in this, that the Levitical Laws seem to be neglected or unknown in their time.

Is it not amazing that those critics cannot see that this was the very fate foretold by Moses to rebellious Israel, Lev. 26, Deut. 29-32, &c. ? And the books of Joshua and his successors record how it came to pass: Joshua 24: 31, Judges 2: 6-13; Israel had utterly broken the Mosaic covenant after the death of Joshua and his elders. The service of the tabernacle at Shiloh was dying out into a profane sham, till neither people nor priests knew the Lord, (Judges 2: 10, and 1 Sam. 2: 12). The Levitical system failed, and its priesthood was changed, necessitating a change of Law, (Heb. 7: 11, 12). From that time its ritual is generally in abeyance, and the patriarchal order of Judge returns (Judges 2: 28) with its patriarchal priesthood, "after the order of Melchizedek," the Prophet, Priest and "King of Justice and Peace" (Ps. 110: 4). This at once explains and removes almost all the historical objections. The Ark of God was taken captive, and never returned to the tabernacle at Shiloh, but was privately secluded from Eli's death till David's days; in type of our Saviour's sojourn and rejection. Now to say that the Levitical books are therefore of later origin, is as absurd as to say that the New Testament was invented since the American War, because the Churches tolerated "war," and "lawsuits," as well as "laying up treasure on earth," and having "two coats."

With the above explanation let any man examine the book of Judges verse by verse and chapter after chapter, and he will be surprised to find how perfectly it confirms the books of Moses and Joshua

by continual incidents and allusions. So also do the books of Ruth and Samuel, the Kings and the Prophets, the Psalms and the Annals throughout. They all agree with Isaiah that moral obedience is far better than ritual sacrifice, which becomes vain and disgusting without the former. They all agree with Jeremiah that the Levitical Law, was made in vain for Israel if they use it like a "den of robbers" into which they can escape from duty and justice (Jer. 7 all, and 8: 8). David, Solomon, Hezekiah, and Josiah, tried indeed to restore the Mosaic ritual, in a modified form, with one temple and ark, typifying one Mediator by whom we can come to God. But their efforts were inwardly failures, for Israel's heart was far from God. Then came their captivity as Moses foretold. Afterwards Ezra, Nehemiah, &c., tried to re-establish the entire Mosaic Law among the returned exiles, in all its literality and iron rigidity. But still it seemed a piteous failure; for Israel would not perceive the spirit and end of the Law, but only its letter and veil. Yet spiritually it was not a failure. For thus God's Word was written, "not for themselves but for us," to be the Jasper wall of the New Jerusalem for ever and ever. (1 Peter 1: 12; Rom. 15: 4; 1 Cor. 10: 11; 2 Peter 1: 20, 21; Rev. 21: 12-14, and Eph. 2: 20).

III. THE PSALMS AND LATER ANNALS.

All these unite to confirm this view. The historical Psalms picture Israel in the outward form of a Church, but inwardly not right in heart with God. To keep them from the grossest idolatry, God put the heavy ritual yoke on them which neither they nor their fathers were able to bear. Still they will not look to Him who is the promised Deliverer, bringing eternal rest, which the FIRST JOSHUA had failed to give them. (Ps. 95; Heb. 3)

In the closing annals of Scripture, the books of Chronicles, Ezra, and Nehemiah present a piteous picture of Israel under the legal yoke, striving among themselves within, struggling against the Samaritans and the Gentiles without, fighting against fate, yet dreading to write or speak the glorious name of JAHOVAH in which is all their help and hope, as the God of salvation. !