

the most sublime morality, the other is denounced as not only useless but teaching morality at variance with both the letter and spirit of the New.

But alas is there anything in heresy of which it can be said,—See this is new. Novel as this view may at first sight appear, and novel as it is to our times it is easy to trace it back to Gnosticism and Manicheism which called forth so much controversy in the early church; and the mighty mind of Augustine has anticipated the arguments of the present age on behalf of the genuineness of the Old Testament and its connexion with the New. Still we must fight the battle over again, and be prepared to show that the Theology of Moses and of Jesus cannot be put asunder, and that the later revelation is fully committed to the earlier.

It is impossible for any person to pass from the study of the Old Testament to the New without being sensible at every step of a close connexion between the two. At every stage the writers of the latter not only show their familiarity with the former, but clearly evince that their modes of thought were cast in the same mould. The latter constantly refer to the former as of "Normal authority and inspiration" to use Schleiermacher's phrase. The scriptures—the word—the word of the Lord, are the expressions by which they designate the Old Testament; expressions such as we might employ to express the divine authority of the New. The religion they proclaimed they never represented as different much less as opposed to the former. Nay they proclaimed it as identical with what had gone before. Jesus Christ claimed to be the person foretold by the prophets. All things must be fulfilled which are written in the law and in the prophets and in the Psalms concerning me—and "Moses wrote of me"—Your "scriptures testify of me." His followers constantly did the same, expounding the Institutions of the Old Testament as designed adumbrations of the system introduced by Jesus.—Passages to this effect may be quoted from almost every page of the New Testament. To explain this by representing these writers as using the

language by way of ingenious accommodation is to pronounce them destitute of common honesty. In fact Christianity is so interwoven with the Jewish system that they cannot be separated, the two must stand together and the evidence by which the divine authority of one is established, establishes also the divine authority of the other.

German Neology has brought all its force to bear upon the genuineness of the various books of the Old Testament Canon, so that were we to follow these guides, among them scarce a shred would be left. The grounds however, upon which such conclusions are based have been miserably inadequate.—Many of them are so trivial that we would scarcely deem them worthy of refutation.—In reading the learned refutations by German and English Critics, we cannot help viewing their efforts as a great waste of strength. It seems like giants in armour employed in killing flies. The Christian advocate must be ungrateful however who would not acknowledge the valuable contributions of Hengstenberg, Havernich and their fellow labourers in support of the genuineness of the Old Testament. These labours confirmed by the Hieroglyphics of Egypt, the ruins of Nineveh and the rocks of Sinai, have rendered the Old Testament if we except the New, what Olshausen called the gospel of John, the best attested book in the world.

The objection however, against the authority of the Old Testament does not rest so much upon the ground of the historical genuineness of the books which it contains, as on its theology and morality, which are said to be contrary to those of the New Testament. In particular it is argued that the Jehovah of the Old Testament is represented in awfulness and majesty—as the tyrant and terror of the Universe, not its parent and happiness. "The grim awful king of the world" says Theodore Parker, "a jealous God visiting the iniquities of the fathers upon the children, angry with the wicked every day, and keeping anger for ever, of purer eyes than to behold iniquity—he hates sin though he created it; and man, though he made him to fall, with a perfect hatred