

Christ, and the gift of His Holy Spirit, we have a saving power and a sanctifying agency—mysterious, but omnipotent—filling man with life divine, quickening and strengthening him to labour with new and irresistible energy for the glory of God and the good of his fellow men. The Bible is thus adapted to man's nature; it supplies all his wants; it alone satisfies all his aspirations. Human wisdom is comparatively powerless even in elevating the character, and securing happiness in this life. The purest morality is necessarily connected with an unseen and eternal world. The mind must have before it the image of a holy God, and the example of a sinless Saviour, in order to be drawn onwards and upwards to the highest ideal of regenerate humanity.

THE TESTIMONY OF OUR LORD TO THE DIVINE AUTHORITY OF THE OLD TESTAMENT.

It has been sometimes affirmed of late that "Christianity has not made itself responsible for the genuineness, the authenticity, or the moral and religious teachings of the Old Testament." Now on a question of this kind we must be guided by evidence—by the statements of the documents, and not by any prejudices or theories of our own. Here it is the connexion of two books we are considering. What do the New Testament writers say of the Old Testament? Do they, or do they not, adopt it as authentic history? Does our Lord, or does He not, ascribe the Pentateuch to Moses as its author? Does He, or does He not, quote and refer to it as of Divine authority? These are questions of fact, not of mere opinion or speculation. In settling them we have only to refer to the language of the New Testament, and honestly interpret it.

It must be well known to every careful reader of the New Testament that our Lord and His apostles very frequently quote from the Old Testament, and quote it as an infallible authority; there are, in fact, upwards of six hundred such quotations, direct, or indirect; and there is not a single important event in the history of the Old Testament which is not, in one way or another, authenticated in the New. The religion of the New Testament is woven up with, and based upon, the history of the Old. I quite admit that in proving this point I am not advancing any independent argument for the Divine authority of either the one or the other. My sole object is to show that the two cannot be separated; and that, consequently it is impossible for any man consistently or logically to receive the New Testament—that is, to believe in Christianity—and yet to reject the Old Testament. If Christianity be the religion of God, the whole Bible must be the Word of God.

The full development of this important argument would require much more space than is here at my command; but I may indicate the leading points. After the close of the Old Testament canon, the sacred Scriptures were arranged in three divisions, called *The Law*, *The Prophets*, and *The Psalms*; and these were universally known and used as specific names in the time of our Lord. Now we read in Luke xxiv. 44, that Jesus, after His resurrection, thus addressed His disciples: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which are written in the *Law of Moses*, and in the *Prophets*, and in the *Psalms* concerning me;" and the evangelist adds, "Then opened He their understanding, that they might understand the *Scriptures*."* Here our Lord mentions that threefold division of the Old Testament which was known to all the Jews, and declared the whole to be prophetic, and, therefore, Divine. So again, when Christ said, "Think not that I am come to destroy the *Law*, or the *Prophets*: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the *Law*, till all be fulfilled;"† when He said also, "The *Law* and the *Prophets* were until John

* Compare Luke xviii. 31: xxiii. 37, &c. † Matt. v. 17. 18.