

are found in the same book, though generally in different connections, some of which apply only to one period of Jewish history, and some to another.* Critics have overlooked this most important characteristic, and have represented these variations as proofs of different authorship, and of widely different dates of composition. The Bible must not be judged upon the same principles and by the same standard which we apply to ordinary works. If we follow this plan, whatever may be our professions, we virtually set aside that Divine element which gives the Bible a character and a place altogether apart from and above ordinary books.

Another characteristic of modern criticism I must allude to. Old objections against the Bible are reproduced, as if they had never been reviewed or refuted. The opinions of hostile critics, such as Astruc, Ugen, Hupfeld, Ewald, and others of a kindred spirit, are quoted as if they were the sole authorities, and their decisions final; while those of an opposite school, though no less learned, and far more logical, are quietly ignored. This plan will not, of course, deceive scholars; but it tends to mislead young students, and it is most unfair to the general reader when it is systematically pursued in articles designed for popular use. It cannot fail, besides, to strike one who tries to keep abreast of the theological literature of these days, how the man who makes a vigorous attack upon the Bible is at once elevated, by a certain section of the periodical press, to the rank of an independent thinker and profound critic; while he who ventures, with at least equal scholarship, to review and refute the arguments, and perhaps justly to call in question the morality of some of the principles propounded, is denounced as narrow, or is even stigmatized as fanatical. It would greatly serve the cause of truth if a healthier and a higher tone of feeling were cultivated by critics, and critical reviewers, of all shades of opinion.

In considering the evidences of the Divine authority of the Bible it ought not to be forgotten that the fundamental doctrines are all more or less closely connected with historic facts, and connected in such way that the reality of the facts involves the truth of the doctrines. The doctrine of a Special Providence, for example, is involved in the history of God's dealings with the Jews, and His preservation of the apostles; the doctrine of the Incarnation is embodied in the fact of our Lord's birth; the doctrine of the Atonement in His crucifixion; and the doctrine of the Resurrection in His rising from the dead. Thus the Bible as a revelation of dogma, can be brought to the test of historical proof. It has been brought to that test in every age since the completion of the Canon, but more especially within the past half-century; and though assailed with every weapon which ingenuity could invent, or an exhaustive scholarship rake up, it has come forth triumphant.

Again: the Bible contains a series of prophecies, clear, detailed; in many cases altogether improbable, and in some most startling in their character. The future history and doom of nations, countries, cities, and tribes are sketched. No amount of political sagacity could have foreseen what is predicted; no depth of philosophical speculation could have discovered it, and yet time has converted the strange, and varied, and most minute predictions of Jewish seers into facts of history. Babylon, Egypt, and Palestine are standing testimonies to the Divine origin of the Scriptures: the prophecies of the Bible bear the impress of omniscience in every line.

And, in addition to all, we have in the Bible a moral code, purer, holier, and more comprehensive than was ever developed by the sages of Greece, or could ever have been developed by man. In the grand dogmas of the unity of God, His creative work, and His providential government, and in the revelation of man's origin, state, and final destiny, we have the only real elements of a sublime and ennobling philosophy. While in the atonement of

* See, for example, the enactments regarding the Passover, in Ex. xii. 1-28; xiii. 3-10; Lev. xxiii. 5-14; Deut. xvi. 1, sq. Also the laws relating to the State, in Ex. xx-xxiii; xxx; Deut. xvii.