

also in its degree of the Old, for the Old Testament is the foundation of the New. There can be no Christ in the New Testament if there is not the framework, skeleton, and outline of a Christ in the Old. But if there was no promise to Abraham, and no promise to Moses, and no promise to David, and no vision vouchsafed to Daniel, I am at a loss to know where the framework of a Christ is to be found in the Old Testament, for if we cannot trust the history in these matters, we can trust it nowhere; and if these things are not histories, but illusions and late inventions which the spirit of truth has condescended to "*inspire*," and thereby to call out of the darkness of fiction and myth into the reality of fact, such as it is, then the historical foundations of Christianity are overthrown, and the long scheme of preparation for Christ is taken out of the region of fact into that of idea.

But for the completeness of the work of Christ, it is surely requisite that the foundations should be no less solid than the superstructure. If the person of Christ is not a myth, so neither is the preparation for Christ to be discovered in and rescued from the mass of romance, illusion, misrepresentation, and myth with which the Old Testament abounds. If the person of Christ is historical—and it must be proved to be historical to be of any value—so, depend upon it, the preparation for Christ was likewise historical; and if historical, then supernatural and miraculous, too. And we must be very careful how we deal with the historical character of the records containing our only evidence for the nature of this preparation. By all means examine it critically, but at the same time fairly and honestly, and with no bias *against* the supernatural; for if the evidence of the supernatural is to be found anywhere, it is to be found in the Old Testament.

If criticism is confined to the realms of the linguistic and philological, I, for one, am confident that on such points as the place of the Pentateuch in the Old Testament and the integrity of Isaiah the received belief has little cause or necessity for modification. If from this, which is its legitimate domain, it is removed to the more doubtful region of what is antecedently probable, possible, conceivable, and the like, there is no knowing whither it will or will not lead us.