

mation to the views of those who regard Christ simply as a moral teacher of extraordinary elevation of character, capable of awaking the most intense enthusiasm, and gradually deified by the affection of His followers.

The same thing may be said of the limitation of our Lord's human knowledge, which is fast becoming an article of faith among those who deny the authenticity of the Old Testament. We cannot, it is true, in the face of such passages as Luke ii. 52, and Mark xiii. 32, contend that the omniscience of the Godhead extended in every case to the manhood. But in imposing limits to the human knowledge of Christ, we should at least feel that we are on dangerous ground. We might well distrust theories which force us to postulate a great deal more ignorance in Christ than we are willing to admit in ourselves. If a German critic in the nineteenth century can see so plainly that the Hexateuch was a composite work, full of obvious inaccuracies, and unquestionably written long after the recorded events, it casts, one would think, somewhat of a slur on the authority of the Incarnate Word of God, to be compelled to admit that He, coming among men in the shape of a Jew of Palestine, had not the slightest suspicion of such inconsistencies, absurdities, and dishonesties as excite now the mirth, now the contempt, and not unfrequently the indignation of a Julius Wellhausen. Wellhausen, it is true, is specially severe on the writer of Chronicles. But he represents the Hexateuch as a jumble of the most palpable contradictions and incongruities. Are we to suppose that the Incarnate Wisdom failed to see this, or that in quoting Scripture He wilfully concealed what He saw? Before we commit ourselves to opinions which involve, or may ultimately be found to involve, such vast consequences, it is our duty to consider the important interests which are at stake, and to demand an amount of evidence proportionate to the magnitude of the issue.

A brief account of the history of the theories which are now becoming so popular among us may not be out of place. As far back as the time of Aben Ezra, it was recognized that there were signs of interpolation and editorship in the