

have transmitted the decisive refutation of them to modern times—these compose the main strength of the argument, for our later Scriptures. And then, beside the references in which they abound to the former Scriptures—and by which, in fact, they give the whole weight of their authority to the Old Testament—we have the superadded testimony of an entire nation, now ranged in zealous hostility against the Christian Faith, and bent upon its overthrow. They who are conversant in the practice, or who have reflected most on the Philosophy of Evidence, know well how to estimate the strength which lies in a concurrence of testimonies where collusion is impossible; and still more where one of the parties, inflamed with hatred and rivalry against the other, could almost choose to disgrace themselves for the sake of involving their adversaries in disgrace and discredit along with them. It is this which stamps a character and a credit on the archives of the Jewish history, whereof it were vain to seek another exemplification over again in the whole compass of erudition. These memorials of our race, which they had no interest in preserving—for, mainly, they were but the records of their own perversity and dishonour, had been handed down to them by uncontrolled tradition from former ages; and were now embodied in the universal faith of the people. And when the two great parties diverged however widely asunder in every other article of belief—they held a firm agreement in this, the perfect integrity of at least the historical Scriptures. Had there been a juggle here why did not an enraged priesthood stand forth