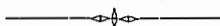


reasoning we find it possible to overstep the barrier between the human and the brute nature. The Creator has put all beasts of the field in subjection under man's feet. Setting his foot upon the most lordly part of the lords of creation, how easy may not the great Adversary find it to subdue to his will the creatures that have been rendered subject to those fallen lords!

As to the objection that belief in demoniacal possession is encountered among all nations, however far sunk in superstition, we have yet to learn that the universality of a tenet's acceptance invalidates that tenet. We have rather leaned towards the persuasion that such elements as all false faiths possess in common may be reasonably regarded as survivals of a primeval revelation, and that accordingly the characteristic of universality in any given belief affords at least some presumption of its truth, rather than any confirmation of its falsity.

ALFRED PEARSON.



ART. II.—GENUINENESS AND AUTHENTICITY
OF THE BOOK OF DANIEL.

(Concluded from page 430.)

HAVING fulfilled the task of tracing the pedigree of the witnesses on both sides of the disputed question, we proceed to examine the minor points of evidence in the same order as before. Those of an external character claim our first notice.

1. The place which the Book of Daniel occupies in the Hebrew canon. It has been shown that the Scriptures of the Old Testament were divided into three classes—the Law, the Prophets, and the Holy Writings; and that Daniel was not reckoned, as we should have supposed, in the second, but in the third class, and that this is a proof of a depreciation of the value of the book. The reasons that have been adduced to account for this arrangement are various. It is urged that Daniel was not officially a prophet; but this would have excluded Amos also, who tells us that he was neither a prophet nor the son of a prophet. Again, it is advanced that Daniel was an interpreter of visions and dreams, and not a prophet in the strict sense of the word; and many modern critics are of opinion that the subjective character of the book is more suited to a place among the "holy writings" than among the

prophets proper ; and, further, its position in this class, midway between the poetical and the historical members of the class, is the most befitting place for it to occupy. All this is very specious and plausible ; but inasmuch as under any circumstances there is abundant proof that the Jews esteemed the "holy writings" as inspired and authoritative, and that whenever this division of the Scriptures was completed there was no doubt or discussion about this book, the decision of the question, if it could be arrived at, would not affect our argument in the main. Still, there are some stubborn facts to be accounted for. It is well known how the early Church defended the faith against the Jews by reference to the prophecies of Daniel : how great must have been the temptation, therefore, in their minds to depreciate the authority of the prophet ! Have we valid proof that the original classification of Daniel was in the third division of the Scriptures, and not in the second ? Is the arrangement of the synagogue a sufficient guarantee that the present order was from the beginning ? It is a fact that the Latin Vulgate places Daniel with the prophets immediately after Ezekiel ; such is the position in the Peshitto Syriac, the three prophets, Jeremiah, Ezekiel, and Daniel, concluding the books of the Old Testament. Josephus reckons Daniel with the great prophets. Our Lord distinctly entitles Daniel as the "prophet," endorsing the same arrangement ; and the LXX. version allots him the same post of honour. Does not such important and consentient evidence outweigh that of the Jewish tradition, that was so likely to be warped by the controversies that were prevalent in the early days of Christianity ? However, under no circumstances, we repeat, is the authority of the book impugned. If it belonged to the third section, it was neither rejected nor disputed by the Jews, but accepted as canonical ; and surely they would not have received a recent forgery inside the sacred canon ? And if, on the other hand, the book originally belonged to the second division, of which there are no mean proofs, then there is no room for doubt or debate about the genuineness and authenticity of the prophecies of Daniel.

2. It was brought forward that the Book of Ecclesiasticus, written somewhat later than 300 B.C., in an enumeration of the famous fathers of Israel, omits all mention of Daniel, hence the inference is drawn that the writer must have flourished at a date posterior to this book. The argument from silence is seldom to be depended upon, and in this case it is worthless, because there are other proofs forthcoming of the existence of the book already. The catalogue itself is not compiled according to any rules of systematic order or exhaustive comprehension, for many mighty men of ancient times are left in

oblivion; and other names of note, even among Daniel's contemporaries, such as Ezra and Mordecai, are omitted. This argument considered *per se* would be as fatal to the books of Ezra and Esther as to Daniel. But though it must be conceded that no direct mention is made of Daniel in this book, some critics have thought that references to the Book of Daniel are traceable in Ecclesiasticus (see chap. x. 13-20, and xvii. 17), and if they are correct, then the Book of Daniel must have existed before the Son of Sirach, and must also have been regarded by him as authoritative and canonical.

3. The testimony of the Targum, like that of Ecclesiasticus, is that of a silent witness, and may for that reason be reckoned of like value. It is quite true that Jonathan has omitted the Book of Daniel in his Targum, but it is equally true that he has also omitted the contemporaneous books of Ezra and Nehemiah. He, however, quotes and applies the prophecies of Daniel when dealing with other prophets, so that it is evident that he recognised his authority. It is not improbable that as so large a portion of Daniel is in the Aramaic dialect, the Targumists did not think it necessary to provide a paraphrase.

4. The theory of the negative school, that this and other books were put forth under the parade of a great name to win them acceptance, is a position which its originators feel they must explain and account for. They state that the Book of Daniel was written by some pious scribe in the time of the Maccabees, when the barbarities of Antiochus Epiphanes were at their height, and the people needed to be braced up and encouraged to bear their trials with patience, and face even death itself for the sake of their religion; hence the writer seized on some traditional and exaggerated accounts of the woes of their fathers under the Babylonish captivity, and clothed these germs of truth with the gilded ornaments of romance and dramatic representation, much in the same way as Shakespeare and Sir Walter Scott have selected some critical incidents in our own history, and adorned them with the colouring of their own imaginative genius that has won the admiration and applause of all after-times. Thus viewed, the Book of Daniel is a drama based upon some floating traditions; and the name of one who was reputed to be a prominent actor on the scene in those days was appropriated to give the composition weight and win it acceptance with the people. But how is it possible that this assumption of a false name can be defended and justified?

It is pressed on our attention that such pseudonyms were not unfrequent in those days, and the examples produced are chiefly such as the second part of Isaiah, which was pinned on the skirts of the great prophet of that name; Zechariah,

whose book has been mutilated in like manner; Ecclesiastes, which professes to be by the pen of Solomon; and "Wisdom," the deutero-canonical book, which claims the same authorship. But will any of these examples bear testing? The question of the dual authorship of Isaiah has been already dealt with in these papers. No proof of any validity has been forthcoming for the severance of Zechariah; Ecclesiastes, whatever may be the value of the tradition about its authorship, does not use the name of Solomon, but prefaces the work with a figurative title—a title of the feminine gender, showing that it is a figurative expression; the proof of authorship does not depend upon the title in any way, or upon any direct assertion of the name. With respect to the Book of "Wisdom," the title is separate from the book itself: the three chief manuscripts of the LXX. ascribe it to Solomon; but in the book itself such a claim is only inferential from a few passages. But even here is it not likely, or at least possible, that we have some relics of Solomon's wise sayings, which served the compiler of this book as a substratum for his work? We learn from Prov. xxv. 1 that the proverbs which follow were copied out by the men of Hezekiah; and as it has been suggested in another paper, these were probably proverbs which were devised by Solomon after his fall, and consequently some doubt might be entertained respecting their inspiration and authority. All such passed under the examination of Isaiah and his disciples, who are presumably identical with the men of Hezekiah. Those proverbs which were approved by this body of revisers were inserted in the canonical book of the Proverbs; but is it not likely that many others—and perhaps some even of those that were doubtful in the estimation of Isaiah and his staff, for reasons of which we are ignorant—were preserved and handed down, whether by oral tradition or writing, though not canonized? And it is far from impossible—at least, there is room for a fair suggestion—that these proverbs fell into the hands of the pious Alexandrian Jew, who was both a scholar and a divine, who rescued these relics from oblivion, and made them the groundwork of his book; so that even if the title were regarded as an integral portion of the book, the name it contains would not altogether be called a pseudonym or a forgery.

Having thus disposed of the objections raised against this book from *external* evidence, we take up those that are gathered from *internal* evidence:

1. The first indictment is on the score of language. It is asserted, as stated above, that the Hebrew and Aramaic are corrupt, and that Persian and Greek words are found, all which facts prove that the book is of a much later date than that which tradition teaches us.

It is well known that the Book of Daniel is written in two languages, Hebrew and Aramaic. The commencement, from chap. i. to ii. 3 inclusive, is in the former tongue, and the portion that follows, from ii. 4 to vii. 28 inclusive, is in the latter. From this point the Hebrew recommences, and is continued to the end of the book. In other words, the portions that refer directly to the Jewish people or their concerns are in Hebrew, and those that relate to matters connected with the world and worldly matters are in Aramaic. Now, inasmuch as the Book of Ezra presents us with the same peculiarity, which is admitted to be a work of the Captivity, this may be claimed as a strong argument that the Book of Daniel is of the same date. The occurrence of an Aramaic passage in the midst of the Hebrew Book of Jeremiah (x. 11) has been accounted for by the paraphrase of the Targum having been substituted for the original text, probably by an accident; but is it not much more likely that, as the people when at Babylon would have adopted the Aramaic dialect, this protest or prophylactic warning against the gods of the heathen was provided for them in the tongue that would then be in general use among the people? Be this as it may, the capability in the author of this book to write in two different languages, and that at the very time that the Jewish nation is known to have been in a state of transition from the one language to the other, is a decisive proof that he must have lived and written when this juncture of circumstances took place; for the Jews must have passed through a bilingual state before they settled down to the adoption of the Aramaic altogether, and it was at that particular time that this bilingual book professes to have been produced.

Further, as to the poverty of style and the weakness of the Hebrew found in Daniel, is not this the very thing we should have anticipated when we reflect that Daniel was taken from his native land in early youth, and was nurtured in the court where Aramaic was spoken? Would not the Hebrew of his childhood and early boyhood naturally become deteriorated, especially as his companions with whom he was engaged in daily conversation were in a like condition? In a similar way, could we expect that one who hitherto had been a stranger to the use of Aramaic, and had acquired it as a foreign tongue, would have the same natural fluency and accuracy as one who spoke it as a vernacular? Surely, the known circumstances of Daniel's time, so far as the philological argument is concerned, exactly coincide with the bilingual use of, and the consequent imperfections of style in, both languages which is traceable in this book. If the facts had been the very opposite of these, there might have been room for an objection; but as they are, there is none. Moreover,

the Aramaic of Daniel is very different from that of the Targum, and also of the Talmud. It does not belong to the age of either; it must have been written long before both of them. Neither, for other reasons, could it have originated in the Maccabæan period, as recent critics maintain; for then no portion could have been in Hebrew, because that language would have been unintelligible to those for whose benefit they plead that it was written, and the Aramaic portions would have presented the form and complexion of a much later age. The theory is altogether untenable.

But the presence of Persian words is advanced as a proof that the book must have been composed after the Persian domination over the Jewish people; and this will post-date the work, and so cancel its predictive character. Of the words that have been confidently asserted as derived from a Persian source, many will not answer to the test; at most, the origin is doubtful, and they are as likely to have sprung from a Semitic as from an Aryan parentage. But granting that some Persian words are certainly discernible in Daniel, surely the position taken by the opponent is strange. It seems to be assumed that because locomotion was not so rapid as in our days, there was no communication kept up between different countries. What was there to hinder trade and traffic between the Babylonians and the Persians? If Persian words are found in Daniel, Persian words are found also in the works of all that lived and wrote at the period of the Captivity. The mixture of such words in this book is not so large as has been suspected; but so far as the argument built upon this goes, instead of being a witness against the genuineness of the book, it is, on the other hand, in its favour. A great fusion of nations, as we may gather from the third chapter, took place at this epoch, and the fusion of their languages was a necessary and natural consequence, as we may also infer from some of the nations being designated "tongues" in chap. iii. 4.

As to the Greek words. In the early days of the rationalistic attack upon the Book of Daniel, the philologists of that date thought they had traced about ten words of Greek use or derivation. Improved scholarship reduced that number to four, and more recent research to three, as the word translated "sackbut" is now admitted to be of Oriental origin; and the Greeks received it from the East, and not the East from them. Still, it was doubtless an instrument in use among the Greeks, and the suggestion may be made from the instruments of Grecian use rendered "harp, sackbut, psaltery, and dulcimer" being grouped together, that this collocation was caused by the fact that that portion of the band was composed of musicians who were either Greeks, or in some way were under Grecian in-

fluence; and it is consistent that instruments that had been invented or adopted to form an integral department of the orchestra should be in close vicinity with each other, and that the performers should be arranged accordingly. And what room is there for the shadow of a doubt that a city such as Babylon was, so noted for the wide extent of her commerce, should have communication with Greece? Tyre, the mart of nations, would provide a point at which their traders might meet, and find a ready channel through which a mutual exchange of merchandise might be effected. Moreover, there seems to be good ground for believing the Babylonians to have been a musical nation; and if this art was a popular study and pastime among them, the curiosity and desire to obtain foreign instruments would be most natural, and the engaging of a special company of skilled artists for the purpose of introducing the novelties at so grand a function as the dedication of the image that was intended to symbolize their kingdom would be exactly what might be expected; and, further, the bringing together of representatives of all countries, with their national music and favourite airs, would be a very popular act on the part of the Babylonish monarch, and one that would commend himself and his rule to all the various nationalities that were assembled together.

2. Another charge was that of *self-praise*. The same objection was raised against the Mosaic authorship of Deuteronomy, and the same reply may be in substance given here. The manners and customs of our age and country and those in vogue in the East two millenniums and a half ago are totally different. The question is not, Who penned these laudatory phrases, but, Are the statements true? This no one will deny; and for a man to speak the truth concerning himself is not regarded, in many characters portrayed in Scripture, as a blemish; neither should it be in this case. Nehemiah, who flourished about the same period, furnishes a familiar example. At the same time, there is reason to believe, as observed above, that this book was edited by the members of the Great Synagogue, of whom, although Daniel was one, yet it may well be that in the process of editing these praises might be retained and inserted by Daniel's co-editors and admirers in exactly the same way that Ezekiel had already sounded forth his excellencies. At all events, from the standpoint of Scripture and the style of ancient Eastern composition, the presence of such a form of self-praise is neither on the one hand a sign of impropriety, nor on the other a proof of alien authorship.

3. The next indictment is a very serious one. The author is denounced as having made a number of historical inaccuracies and mistakes, which either show the weakness of

ignorance or the wickedness of deception. So wide a field is covered by such accusations as these, and many of the questions are so intricate and involved, that in a paper like this it would be impossible to include them; but one or two general and wide-embracing rebuttings of the above charges may be made. The history of those times and places is sparse and fragmentary, and was more especially so until the unearthing of the cuneiform tablets, by which much information has been added to the previous stock of knowledge; but much more remains to be recovered from these sources. The discrepancies both before and since these discoveries have been emphasized; sufficient allowance has not been made for the intricacies of the subject. Moreover, the amount of evidence even now in our possession must not be looked upon as final and conclusive, but rather as an earnest of a future harvest, and as stepping-stones on the pathway of discovery. We may also add that it is very unfair to assume that if there are two narratives, the one sacred and the other secular, seemingly not in accord one with the other, the sacred must be always wrong and the secular must be always right. It should be remembered that each narrator would only record the circumstances that concerned himself and his own nation and people most, and would leave the rest untouched or only briefly adverted to. But it must not be supposed that these remarks are evasive, or a confession of defeat. They are only intended to place the points of evidence upon a fair footing. The defenders of Daniel have no occasion for fear, for the recent light that has been shed upon this subject by the deciphering of inscriptions goes far to clear up several difficulties which had previously, and up to our own day, served as stumbling-blocks. When a little more patience and study have been expended, perhaps all the clouds will disperse and there will be the light of noonday. But the most convincing argument against the late date assigned by some critics to the book is found in these so-called inaccuracies, contradictions, and omissions; for if the composition of this work had been made some hundreds of years after the characters described had lived and passed away, there would have been ample time for research and inquiry. Any errors that might have crept in would have been rectified, obscurities cleared, contradictions removed, and all stumbling-blocks taken out of the way of the reader, whose acceptance of the truth of the narrative was the one thing desired by the author. The fact that he only fastened on the incidents that most concerned the purpose he had in view, the utter disregard he shows for any mechanical adjustment of perplexities, the persons and periods that he passes by without mention or comment, confirm the conviction that he

lived and laboured in the times when all he says and all he omits to say were well known. He never took the pains to remove objections that might be raised in after-ages, but did not exist at the time he committed his record to writing.

4. The miracles and prophecies detailed with so much precision in Daniel form the substance of another charge. Any miracle, it is asserted, if by that we are to understand an interruption in the course of universal law, is contrary to experience, and does not come within the range of the possible. Prophecy is near akin to miracle, for it is utterly incredible, according to the same authorities, that a man should foresee events that will happen in the future. A shrewd guess, a calculation of a result from present active forces, a conclusion that certain lines of conduct will produce certain ends, all this is a matter of daily experience; but the fixing of times and seasons, the mapping out of intricate plots and plans, the foreknowledge of individual men, their names, their designs, and their doings, all this is either a history written after the events or a pure fabrication. In such extravagant pretensions this book abounds, and therefore by the verdict of experience it must be rejected.

Those that raise such objections are in the habit, it is to be inferred, of isolating cases of the supernatural, and not regarding them as component parts of one whole solid system. Miracles are performed at the foundation of some new dispensation, or some special crises in the spiritual scheme, but not at all times. The incarnation was the one central purpose of God. All forces converge to that focus-point. Miracles intervened in the history of the nation from which the Redeemer should take flesh; the preservation of the nation was necessary to that end, and hence supernatural means were employed when called for. The Incarnation itself is the climacteric miracle of all. Grant the truth of that mystery, and all else is credible; deny it, and all Divine interference and revelation fall to the ground. The same may be said of prophecy. If the Redeemer was to come—and it was necessary that He should be acknowledged by those who should partake in the benefits of His salvation—a specification of the times and seasons was necessary also, among other proofs, for His identification. Hence the period of the first Advent was revealed, that no mistake might be made; the date of the second Advent is not revealed, because the knowledge of that day and hour is not necessary to salvation. The first Advent appealed to faith, where a mistake was possible; the second will appeal to sight, where a mistake is impossible. This objection to the miraculous would not only destroy the Book of Daniel, but every book of both the Old and New Testa-

ments; the seal of the former is the Incarnation, the seal of the latter is the Resurrection, and all other miracles are subordinate and ancillary. The objection to definite dates in prophecy would also do an extensive work of demolition: *Genesis* must be discarded, for it says that 120 years should intervene between the prediction and execution of the deluge; *Numbers* would have to follow, for it predicts a wandering in the wilderness for forty years; *Jeremiah* must be set aside, for he foretells that the captivity at Babylon should last for seventy years, and others might be added to these.

It is remarkable how Providence from time to time furnishes us with unexpected proofs which incidentally establish the truth of Scripture. An example may be selected: A main objection against Daniel, among these "preposterous" narratives of his, has always been the gigantic proportions of the golden image set up on the plains of Dura. The reader will find a deeply interesting article in the *Expositor* (third series, vol. i.), where the measurement of a monstrous statue of Rameses II. is given. This wonderful relic has been unearthed, and it is suggested that it might have been seen by Nebuchadnezzar himself, and prompted in his mind the imitation of its bulk and proportions. The height of this colossus when raised upon its pedestal was 115 feet from the ground. This discovery will silence at once all opposition to the narrative of Daniel, on the score of the marvellous in the achievements of the artisans of Babylon.

Neither are the main features of the visions in Daniel peculiar to him alone. It is noteworthy that the vision of Nebuchadnezzar represented the four kingdoms of the world by the four different sections of the symbolic statue. The same fourfold character of the world-kingdoms is set forth by Zechariah, another prophet of the exile period, under the figure of four horns (chap. i. 18), and perhaps by the four chariots (chap. vi. 1). And a like parable appears in Joel (chap. i. 18), under the form of four different kinds of insects, or, rather, four different stages in the growth and development of the locust. The latter interpretation is the most suitable, because though these kingdoms were diverse as kingdoms, they were all one as corporate members of one system—"the kingdom of this world." This identity of fact under a variety of figures shows that one thread of thought ran through and united the minds of these prophets; and if the date of Joel is an early one, according to general opinion this revelation was not one of modern growth; and if Joel prophesied, as some critics teach, nearer the times of the exile, this harmony between him and Daniel will only serve to prove that the latter belonged to the same period, and certainly not to the later age of the Maccabees. It may be noted here

also that in the Maccabæan period there is no mention of miracles. The nation, in its own estimation, was forsaken and forgotten of God; the faith that was left among them rested on the former dealings of God with His people in the days of old, and no claim is made for the existence of miracle or prophecy. It is needless to point out what a contrast there is here between the Book of Daniel and the First Book of the Maccabees, and how distinctly it proves that the state of things was quite different when the two books were written.

5. Lastly, the introduction of angels as guardians or patrons over the nations is said to be a doctrine derived from the Persians, and the use of appellative or personal names to distinguish them is attributable to the same source, whilst the frequency and familiarity with which they appear upon the scene prove that the doctrine was of no recent growth, but must have been in vogue for a considerable period.

It is quite true that the names and the ministry of angels is a prominent feature in this book, but it is not confined to this book alone. We find in the earliest portion of Genesis the Cherubim acting as guards of the Garden of Eden, and their representations both on tapestry and in carved work in the tabernacle and the temple symbolized the same office. The sons of God appear in heavenly places in Job. The Seraphim sing the praises of the Most High in Isaiah, and in Ezekiel the "living creatures" execute the behests of God. Angels find mention in the Psalms, and in Zechariah the office of the angels forms no small part in his visions. Daniel does not therefore stand alone in his doctrine of angels; and as to their names, if Michael and Gabriel had been adopted from a Persian origin, why are the names pure Hebrew, and seemingly taken from well-known passages of the Hebrew Scriptures? In this connection, the close relationship between the Angel of Jehovah, who, according to the universal consent of the Ante-Nicene Fathers, was the pre-incarnate Son of God, and Michael must not be overlooked. In the earlier books he is the revealer of God and of His will to the people of Israel, their prince, their guide and deliverer; and in Daniel Michael is the "great prince that standeth for the children of his people," or, in New Testament language, "the King of the Jews." The parallel between the prophecy of Daniel (chap. xii. 2) and the "voice of the archangel" (1 Thess. iv. 16) has been already referred to. The archangel infers the existence of subordinate angels, and the sovereignty of the Angel of Jehovah in heaven above and earth beneath stands out with the greatest clearness throughout the Old Testament Scriptures. Neither is His mediation between God and man, nor is the service of "the ministers of His that do His pleasure"

any late adaptation of Persian angelology, but a revelation made by God to His ancient people from the beginning.

Sufficient attention does not appear to have been paid to two other features in the Book of Daniel which furnish convincing evidence that it was written in the midst of Babylonian sights and surroundings, and consequently that the date of its composition is fixed during the days of the Captivity. The world-kings in other books are described under the figures of locusts, smiths, horses, and chariots—ordinary objects in natural history or everyday life; but in Daniel they are represented by a colossal statue, or by composite animals which have no existence in nature. The discoveries of buried figures of Assyrian design and execution of gigantic size, and the fantastic combination of diverse creatures, such as the body of an ox with a human head, or the body of a beast with the head of an eagle, exactly correspond with this imagery. In like manner Daniel exhibits a peculiar talent for fixing times and seasons, and mathematical and astronomical researches had their headquarters at Babylon; but in Palestine and among the Jewish people neither symbolic statuary nor arithmetical calculations found much place or favour. The sight of such statuary would be familiar to Daniel in Babylon, and mathematics would form a branch of his education, as the book itself tells us of his training in the “learning of the Chaldeans” (chap. i. 4). Here is, therefore, no small proof of the authorship of the book, and of the time when and the place where it was written.

One word must be added here to give further consideration to the theory of reconstruction that has been suggested by modern critics to account for the *raison d'être* of the work and the beneficial purpose the writer had in mind. The book originated, they say, with a pious Jew in the time of the Maccabees. The sufferings endured under the tyrant Antiochus Epiphanes were such that the people stood in sore need of a tonic to strengthen and revive their drooping and desponding hearts, and with that intent the author drew up this romantic drama, in which Nebuchadnezzar and Belshazzar were impersonations of Antiochus, and Daniel of the afflicted Jews. The people would read the stimulating story and learn how to bear their sorrows, and entertain the hope that they should at length prevail. Such is the theory. Is it really worth the task of examining its claims on our credence?

Could such a romance have been at all competent or likely to achieve the effect said to have been contemplated by the author? What testimony have we that such a design ever entered the mind of any Jewish writer of ancient times? Can any parallel example be produced? and will the theory, if entertained for a moment, satisfy the demands of the occasion?

For, simply, what are the facts of the case? A people are labouring under sore oppression, a whole nation is ready to perish; they have seen thousands of their brethren slain, and they are daily expecting the same fate themselves. They are told to take comfort from a legend, a drama, a tale made up for the occasion. How could these stories, if true—and perhaps they were false—furnish a sufficient impulse to arouse these wretched Jews to action and deeds of daring? Was such a time of “Jacob’s trouble” a likely or fitting time for the nation to take to novel-reading?

Besides, where was the point of similarity between Antiochus Epiphanes and Nebuchadnezzar and Belshazzar, who are supposed by the theory to be life-drawn likenesses of himself? Antiochus cruelly treated the Jews because of their religion; the King of Babylon, on the contrary, fostered their royal youths in his palace, and raised Daniel to the highest honours, and confessed his God. Belshazzar also admitted Daniel to his presence, accepted his interpretation of the mysterious scroll, and advanced him in the kingdom. Antiochus died in remorse and misery, and Nebuchadnezzar was restored from his temporary affliction to health and to his kingdom. Further, the consolatory portions of the book, whatever the time of their utterance, must have had their fulfilment after the death of Antiochus; but the Jews were then in safety, and had no need of encouragement, and how could anyone have announced at that period that directly the tyrant was no more the dead should arise and all people submit to Jewish dominion? Moreover, at the date of the death of Antiochus the canon of Scripture must have been closed: what influence could possibly have been at work to break the seals of the canon and introduce this fabulous and fictitious volume? The proposition is utterly incapable of proof, and can only come to an *ad absurdum* result.

There is one other point of unspeakable solemnity and importance which must be pressed before we close these papers. It is unquestionable that the Jews had, and have, an expectation of a Messiah. Whence did they get this from, except from the Old Testament Scriptures? It is equally clear that some of that nation accepted Jesus of Nazareth as that Messiah, in which they were followed by the Church; and why did they accept and believe in Him? It was because He fulfilled the requirements laid down in the same Old Testament Scriptures, to which He Himself appealed. Now, if the so-called criticism of our days were to succeed in uprooting the Messianic prophecies from the ancient Scriptures, or, what is practically the same thing, hiding them under the veil of a mere ideal, and if the Church is willing to follow these guides, what

stands in the way of a rejection of Christ altogether? How do we know that a Saviour was to come at all if there are no definite promises to that effect? and how do we know that Jesus is the Christ, if the Scriptures which the Church from the beginning has pointed to as proof positive of His claims are evaporated into dramatic romances and idealizations? If this position is granted, the door is open to denying the claims of the Lord Jesus altogether. How do we know that this is He which was to come? Should we not look for another? If the foundation-stone is rejected and dislodged from the corner, the whole superstructure of Christianity must come down with a rush. Let us look to the end to which this logic is leading.

The various points of objection have been stated and met, it is hoped, with fairness to both sides, and the jury of scholars and honest men may be left to find a verdict. The issue can hardly be doubtful when we recall to mind the standpoint of the negative school, the history of the rise, suspension, and revival of the assault; and, on the other hand, remember the unbroken pedigree of the defenders of the fortress, including prophets and Apostles, the synagogue and the Sanhedrim, the Church and the Church's Lord. The upholders of the ancient faith maintain with one mind that the arguments from external and internal evidence should be compared and weighed on both sides, and the demands of criticism be duly examined and their true worth tested, and the proposed plan of reconstruction traced in all its bearings and followed up to the results, and they challenge the adversary to the battle. If this scrutiny is carried into effect, do the besiegers really flatter themselves of success in the warfare? Do they present an unbroken front, or are they dissentient among themselves, and constantly changing their position? Is it true that the exigencies of philological and grammatical laws make it impossible for any skilled Orientalist to controvert the claims of modern criticism, or are the contents of the book so irreconcilable with truth and credibility that they can by no possibility have a place in the canon of the Church of the future? He would be a bold critic and a venturesome scholar who would have the hardihood to maintain these propositions upon their own ground. The several objections that have been raised can be disposed of, but the foregone conclusion is the real and only invincible stumbling-block. The sum of the whole matter is this: Lay down the law like that of the Medes and Persians that *prophecy is impossible*, and Daniel must be surrendered again to the lions; but believe the testimony of Jesus Christ that *Daniel is a prophet*, and he will again come out of the den unhurt, and will "stand in his lot at the end of the days."

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