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I.

THE TESTIMONY OF CHRIST TO THE OLD TESTAMENT.

BOTH Jews and Christians receive the Old Testament as containing a revelation from God, while the latter regard it as standing in close and vital relationship to the New Testament. Everything connected with the Old Testament has, of recent years, been subjected to the closest scrutiny—the authorship of its several books, the time when they were written, their style, their historical value, their religious and ethical teachings. Apart from the veneration with which we regard the Old Testament writings on their own account, the intimate connection which they have with the Christian Scriptures necessarily gives us the deepest interest in the conclusions which may be reached by Old Testament criticism. For as the New Testament dispensation presupposes and grows out of the Mosaic, so the books of the New Testament touch those of the Old at every point: “*In vetere testamento novum latet, et in novo vetus patet.*”

We propose to take a summary view of the testimony of our Lord to the Old Testament, as it is recorded by the evangelists. The New Testament writers themselves largely quote and refer to the Old Testament, and the views which they express regarding the old economy and its writings are in harmony with the statements of their Master ; but, for various reasons, we here confine ourselves to what is related of the Lord Himself.

Let us refer, first, to what is contained or necessarily implied in the Lord's testimony to the Old Testament Scriptures, and, secondly, to the critical value of His testimony.

of passions. It is only when we class all the higher exercises of love under the name of friendship, that we are justified in speaking of the latter as "the master passion." We could not endure to substitute the word "friendship" for "love" as a translation of *agapē*, say, in the thirteenth chapter of 1 Corinthians. Dr. Trumbull, however, in singing the praises of "friendship" has in mind much the same passion which Paul's song of love celebrates. May his exposition and celebration of the most divine of human feelings deepen, broaden and quicken its pulses in the hearts of us all.—*Plantation Life Before Emancipation*. By R. Q. Mallard, D.D., New Orleans, La. 16mo, pp. xi, 237. (Richmond, Va.: Whittet & Shepperson, 1892.) Dr. Mallard's object is to present a picture of the relations of the whites and blacks in the South prior to emancipation, which will do justice to the patriarchal nature of slavery in America, and to the Christian character alike of the master and servant. How the book may strike one who has no personal experience of the scenes it depicts we do not know, but it is certainly delightful reading to one who (like the present reviewer) spent his boyhood on a plantation "before emancipation." Dr. Mallard's vivid descriptions of the intercourse between the masters and slaves, and their mutual trust and love on a well-ordered estate, revive many sweet memories and send the heart back into the past, longing for its old joys. Had Dr. Mallard's object been to show that there was no evil in slavery, he would, of course, have failed; above all there was that evil of evils, slavery itself, which led Paul to counsel those who had the opportunity to become free, "to use it rather." Had he intended to show that all was done for even the religious instruction of the slaves that should have been done, or that could have been done had men been more alive to the welfare of the souls committed to their care, his own pages would have supplied the refutation of his contention (pp. 141, 159). The same causes which led to the suppression of all distinctively intellectual training, operated everywhere powerfully against instruction of all kinds; and it was only those whose fear of God overbore their fear of social revolution who could engage with really warm zeal in even the moderate measure of religious instruction which was secured. But since Dr. Mallard's purpose is only to show "that with its confessed evils and occasional abuses"—alas! that they had been only "occasional!"—"African slavery in America had many redeeming qualities," his book must be accounted eminently successful as well as delightful. The emergence of seven millions of barbarians into civilization and Christianity within so brief a time, and under the disabilities of a servile condition, is itself the unmistakable evidence of the Christian faithfulness of the followers of Christ in the South. Where are there seven other millions of civilized and Christian blacks? The account given in the course of the book of the apostolic work of Dr. C. C. Jones, and the glimpses we get of the personal experiences of Dr. John L. Girardeau (for who will not guess the author of chap. xix?), add to the solid historical value of the book.—*On the Border with Crook*. By John G. Bourke, Captain Third Calvary, U. S. A. Illustrated. 8vo, pp. xiii, 491. (New York: Charles Scribner's Sons, 1891.) The pictures which Capt. Bourke gives us in this attractive volume, of the state of affairs in Arizona before the coming of Crook, of the policy of Crook with the Indians and its results, of the Indian wars on the old frontier, and of the character and present state of the Indians, are not only absorbingly interesting, but also of the greatest importance for every American citizen to contemplate and understand. Capt. Bourke's narrative is always bright and his presentation of facts always lucid. The lesson which his book teaches us of the mismanagement of the Indians and the gross maltreatment of which they have been too often made the victims at the hands of Government officials is a bitter one—not rendered less so by the other lessons which