

none effect by your tradition." This statement contains a recognition of the existence of twā things -- the Word of God, and the Jewish tradition. They are presented as facts upon the existence of which all present would agree. Then He puts His approval on the one, and nullifies the other. It would seem that the ascertainment of the received Canon of that day should be sufficient to determine f or us the extent of the Old Testament/ Canon.

Josephus gives a list of books, 22 in number, and states that these are their only sacred writings. He contradicts the Roman Catholic theory of the extent of the Canon, for he does not include the Apocrypha in his list. His list of 22 books contains the same books as we have in our Old Testaments, for he puts Judges and Ruth together in one book, Jeremiah and Lamentations together, the twelve which we call the Minor Prophets together, and the five books of Moses together. Here are all the books which we have in our Canon today. All our ancient lists include these same books, though in various orders. That surely should settle for us the question of the Canon of the Old Testament.

Questions are raised as to the truth, the historical trustworthi-
ness, the scientific accuracy of the Old Testament. These properly do not fall under a discussion of the extent of the Canon. The y are not reallyy attacks upon the Canon of the Old Testament, but upon our religion itself, for they are denials of ~~that~~ ^{the} truth of that which Christianity holds to be the Word of God.

Take the Book of Daniel, for instance. In some ways thās is one of the most crucial of the Old Testament books. It is one of the most attacked, as to history, miracle, prophecy, and philology. But there is no doubt as to its proper inclusion in the Old Testament Canon. The New Testament quotes it, and refers