

the evidence that Daniel could not have been written in the sixth century B.C., but in the second century; that the Psalms, most of which we commonly ascribe to David are compositions of a very late date; that Esther and Job are not historical writings but religious works of fiction while the narratives of some of the most ancient books are myths."

"I adhere," he adds, "to these propositions in spite of the fact that they are incompatible with the doctrines of the teaching church," and concludes thus, "summing up the more striking anomalies of the position we find that while our church is built on an impregnable rock, we are asked to defend it by means of wretched armor plates of iron and of brass; that while proclaiming our religion to be the solid fabric of eternal truth, we are expected to prop it up with scaffolding of worm eaten timber; that while believing that the conquest of the whole world is as dust in the balance, compared with the loss of our human soul, we are to close our eyes upon the perdition of millions of Catholic souls, and open them with joy on the dusty records of diplomatic triumphs."

This Roman Catholic evidently does not believe in the infallibility of the Bible. We don't doubt but that he will be able to accept the dogma of the infallibility of the Pope. In fact he practically says so for he declares he will only continue to hold these opinions till they are condemned by "our Holy Father the Pope, or some Œcumenical Council." This is where we part company from him.

How absurd to think that if the Pope were to declare that Isaiah wrote all of the book ascribed to him, therefore it must be so. And yet as many absurdities exist in the various Protestant churches. Some question of orthodoxy comes up in some church gathering, a vote is taken, a majority pronounces a verdict of heresy, and at once all examination into that matter ceases. No further progress in knowledge can take place on the line of that decision. The majority vote has once for all settled that question, and at once members of the church hide themselves behind the decisions of the church courts, virtually hand their consciences over into

the keeping of the majority. Should the majority happen to change again, the whole mass of individual opinion at once adopts the pendulum movement and is found on the other side just as solidly.

Theoretically God is the keeper of the conscience, practically it is a case of majority rule. Protestant principle is sacrifice for uniformity. What wonder then that mediocrity is the rule in our churches.

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DIVINE GUIDANCE.

IN ALL the dispensations God has made possible for honest men to know His will. His first method with Adam was to make known that will, as it were, by direct word of mouth. Adam got his directions direct from God and held conversation with God with all the satisfaction of two human beings conversing one with the other.

The record is so life-like that many persons imagine that God took the form of a human being in His walks and talks with Adam in the garden, and that He spoke to Adam's outward or physical ears when He conversed with him. Such, however, cannot be the fact, as God is a Spirit and gave to man, in addition to a human body, his own spirit nature, so that the Spirit-God must have addressed the Spirit-Adam and not the outward or human man. Hence, when Adam heard the voice of God he did not hear what we call sound. There were no sound waves set vibrating to strike the drum of Adam's ear and if any other person had been with him when God was talking, he would not necessarily have heard the voice of God to Adam.

When at the temptation of the devil, Adam partook of the forbidden fruit from "the tree of knowledge of good and evil" he died, that is, as I understand it, this spiritual faculty of hearing God died. His spirit nature became dead or benumbed so that he could not converse with the great Spirit as before. The tempter said "ye shall be as gods knowing good and evil." Hence the temptation was for them to have