

do the work for which He placed them here on earth. Recognising gratefully the high privilege of possessing the entire writings of the Old and New Testaments we yet cannot doubt that since God began to reveal His mercy to our fallen race, the light has been always sufficient to guide the feet of the humble into the path of peace.

(c) We remark, yet further, that the perfection of God's law involves accordingly the idea of its *Inspiration*. For how, otherwise, could it possess the characteristics which we have seen to belong to it? How could this "law" be free from all error, and how could it adequately reveal the mind of God, unless the Spirit of God had surely directed the human pens by which it was traced? Even as an inference from the characteristics which the Scriptures exhibit we should reach the doctrine of their inspiration. But we are not left to infer a truth so important as this. In many places the supernatural origin and character of the sacred writings is expressly declared. "The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." And the same apostle who uses these words represents the prophets as "searching" the things which they themselves had recorded, but which "the Spirit of Christ that was in them did testify." And the Apostle Paul speaking of the Holy Scriptures which Timothy had known from childhood, declares that "all Scripture is given by inspiration of God;" even as he claims for himself to speak "not in the words which man's wisdom teacheth but which the Holy Ghost teacheth," and demands that "if any one think himself to be a prophet or spiritual he should acknowledge that the things which he writes are the Commandments of the Lord."

Assuredly the Bible, as we often hear, is an intensely human book. Not only are the words those which human lips pronounce, and the themes those which have deepest interest for every child of Adam, but the manner of unfolding these themes is precisely adapted to the nature of man, and from beginning to end he finds the book in closest sympathy with him. God speaks to us by men of like passions with ourselves, and while the things which they announce are His message and the word which they speak His words, yet the true impress of the human mind and heart are left upon the communication. The book is human yet divine—steeped in human experiences, redolent of human sympathies and yet an authentic and infallible message regarding "things which eye hath not seen nor ear heard neither have they entered the heart of man."

Blessed be the Lord that He hath given us a book stamped with this perfection—a book which has His own guarantee and imprimatur on every part of it. No jot or tittle of it shall ever fail. "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times."

II. We now advert very briefly to: *That which the Law of God, thus perfect, is qualified to accomplish.*—"The Law of the Lord is perfect, converting the soul." The term rendered "converting" some would prefer to render "restoring," and would regard it as referring to the reviving of the life and spirits exhausted by calamity. By so understanding the term we avoid, it has been thought, bringing the teaching of the passage into conflict with that of the apostle who represents the law as "working death." But the truth is that if we take the Law in its stricter and narrower sense, it is just as unable to restore and revive the believer as to convert the sinner from the error of his way: taking the Law, however, in the sense adopted by us—the Word of God—it is the instrument in accomplishing both the one thing and the other. By the Law, God's people are instructed, admonished and comforted; and by the Law, sinners are turned from darkness to light; and from the power of Satan unto God. In the beginning of a holy life, as in its continuance and development, we see how great service the law of God can render. By it the soul is first awakened from its sleep of death; by it all genuine progress in the divine life is directed and presided over; by it strength is supplied in all conflict with sin and Satan; by it comfort is ministered in the hour of death.