

lieve the Scriptures thus to be inspired, a four-fold answer may be given.

First, without assuming the inspiration of Scripture, we may treat the New Testament books as simply historical documents which give us an account of Jesus Christ and a report of his teaching. From this it can be shown that he accepted the Old Testament as inspired and authoritative (see *e. g.* Matt. 5: 17, 18; Mark 12 12: 35, 36; Luke 24: 44-46; John 5: 37-47,) and that he commissioned his apostles to be also authoritative teachers, promising the Spirit to guide them into all truth (*e. g.*, Luke 24: 48, 49; John 14: 26; 16: 13, 14.) Our Lord, therefore, gave us the Old Testament and apostolic teaching as our divinely authoritative rule. This involves the authority of the whole Bible.

Secondly. When we examine the Scriptures, which Christ thus gave us as authoritative, we find that they teach a doctrine of Holy Scripture which represents it as inspired and infallible, affirming this both of the Old Testament (*e. g.*, Rom. 3: 2; 2 Tim. 3: 15-16; 1 Cor. 10; 11) and of their own writings (*e. g.*, 2 Thess. 2: 15; 1 John 4, 5; Rev. 22: 18, 19.) If, therefore, Christ endowed the apostles as authoritative teachers, we are bound to accept their doctrine of Scripture as well as the rest of their teaching.

But, thirdly, this high claim of Scripture for itself is confirmed by its characteristics. Its unity of teaching, the sublimity of its message, the fulfillment of its predictions, its remarkable reserve on topics where knowledge would not serve religious ends, above all, its representation of the Saviour and of the way of life, abundantly testify not only to the truth of the revelation contained in it, but also to a divine operation by which the Scripture record was itself produced.

Finally, in the experience of believers the Bible evidences itself to be the word of God by its adaptation to instruct, console, educate, and sanctify them; so that none can long use it for spiritual purposes without being convinced that it is different from all other books, and that it accredits itself to the souls of God's children as indeed their Father's word.

Thus our belief in the inspiration of the Scriptures is the result of several converging lines of argument. One man, no doubt, will be chiefly affected by one argument, another by

another. But the convergence of all lines of proof leads to an intelligent and deepening conviction. Hence we may confidently expect that in our day, as in the past, the Bible will maintain in the hearts of God's people its rightful supremacy.

We must expect it to be attacked, for it is the fate of all truth to be assailed in the world. We should expect, also, that more and more light will be cast, by study and research, upon its meaning, for truth is ever becoming clearer as the Church moves forward toward her goal. But, as followers of Christ and his apostles, we are bound ever to hold that the Scriptures have been given us by God's special operation, and no supposed discovery should easily shake our faith in their truthfulness. Our constant effort as Bible students should rather be to acquire every means within our power of understanding the meaning of this inspired volume.—
Westminster Teacher.

MAKING OUR OWN HEAVEN.

Everyone carries in himself the elements of his own happiness or wretchedness. It is the heart that gives color to our skies and tone to the music we hear. Sins in earlier years put thorns in the pillow of age. Conscience violated heaps up sorrows for life's late days; but a well-lived life stores away memories which make celestial music to cheer the decaying years. Norman McLeod said that "nothing makes a man so contented as an experience gathered from a well-watched past." We can insure full happiness only by living no one day whose memory will make us ashamed or give us pain, as we sit in the eventide shadows and recall it. An unholy life yields a harvest of wretchedness and misery in old age. But a life of obedience to God, of faithfulness to duty, of personal purity and uprightness, and of unselfish, Christlike service, will make old age like a garden of fruits and flowers. As a river is broadest and deepest towards its mouth, so a true and well-lived life flows with its fullest stream toward its close. The nearer heaven God's saints get, the more do the heavenly influences fill their lives.—*Sel.*

