

of God. The tempter, in effect, said to Eve: "This fear of death has been your traditional belief for some time, but is based upon an entirely groundless notion. Ye shall not surely die, for God doth know that in the day ye eat thereof ye shall be as gods, knowing good and evil. Consider the nature of the case. Was it to you the prohibition was given? Was it not to Adam, and not to yourself? Nay, more: is it not true that you were uncreated when the command was given not to eat the forbidden fruit? Is there not good reason, therefore, for the supposition that the command in no way applies to you? This is, at least, the more modern view, and it seems to be based on a reasonable foundation."

The result was, that Eve yielded to the force of the temptation, and involved herself and her descendants in unnumbered miseries. How appalling do those miseries appear! They may be recognized in the manifold sufferings of the human race. They may be seen in the prisons and penitentiaries, the hospitals and charitable institutions of our land; in the weaknesses and corruptions of Church and State, in the wars, and famines, and pestilences, which desolate our homes. They may be heard in the sounds of lamentation that everywhere meet the ear. They may be read in every paper that issues from the secular press. All these are the results of that fraudulent assurance, that open denial of the Word of the Lord, "Ye shall not surely die."

The experience of the past, therefore, should make men cautious in attempting to dispute the indisputable claims of the Word of God. Yet, unhappily, there are some who are willing to make the daring attempt. The so called "Higher Critics" of the present day seem to be repeating without compunction the ruinous part which Eve performed long since in the garden of Eden. These men are literally tearing the Bible to pieces with fearless, and—may I not say it?—with sacrilegious hands. They want to persuade us that the writings of Moses, and David, and others, are not the writings of those whose names they bear, and that they are not the products of the ages in which they are said to have been written. The effect of their statements is to undermine the faith of many in the supernatural character, the authority and inspiration of the Word of God. They throw doubts even upon its historical accuracy and truth, and say in many respects precisely what the Tempter said of old—"Yea, hath God said?" God assuredly knows better than that. That is not the Word of God. It is the word of man; nor, even as such, is it reliable."

But this is not all. The Son of Man Himself is accused of having been liable to mistakes, as man. It is said that the emptying process, through which He passed, was such as to leave Him without any solid basis on which to claim infallibility among men. Of what value, therefore, can be His testimony to the truth of the Old Testament Scriptures? In His