

those of any other volume in the world. It is a book equally worthy of God to bestow, and of man to receive. Dictated by infinite benevolence, characterized by supreme intelligence, and perfectly adapted to the needs of human nature, it is worthy of universal reception.

Its plan is superhuman and divine. No one class of men of any one age could have formed such a plan as that of writing the history of one family for four thousand years and of incorporating with that history a scheme of eternal redemption from sin. And yet it is as clear as the sun in a cloudless sky, that Moses, Joshua, Samuel, Ezra, Nehemiah, —with all the Jewish historians, poets and prophets, during a period of fifteen hundred years, were, without conference or voluntary co-operation, prosecuting just such a work, without seeming to comprehend it. And not they only, but all the patriarchs before Moses—all the renowned fathers, were orally transmitting such information to their descendants; and all the scribes of the Jews from Malachi to Matthew, were, in their chronicles of Jewish times, recording such incidents and events as make out the entire history of the family of Jesus Christ from Adam to Joseph, his reputed father, and to Mary, his natural mother. This was done but once in all time, and for a purpose as peculiar and singular as the Bible itself.

A skeptic might as well argue that King Hiram's thirty thousand woodmen and builders, and King Solomon's one hundred and fifty thousand hewers, stone cutters and laborers, with his three thousand three hundred supervisors and directors, severally and each one working after a plan of his own, and that without any pre-arrangement, prepared the materials which fitted into, and constructed the most beautiful building on the earth,—as to say that shepherds, husbandmen, fishermen, artisans, scribes, law-givers, kings, living in different countries, in ages very remote, speaking diverse languages, and of every peculiarity of character, could have got up such a volume as the Bible, marked by such originality of character, such unity of design, and such harmony of teaching; so simple and plain, yet so sublime.

How are we to account for this unity and harmony? Only in one way, and that is: to admit that there is a Supreme Designer. The Architect of the Universe drew the plan of the Bible; for on y the infinite mind could devise and carry out such a stupendous scheme of redemption.

To the devout mind, there is much that calls for gratitude to that being who has supplied our physical wants so bountifully from the material world; but still more there is revealed to us in the Bible that which calls for our deepest love.

It will be freely admitted that there are difficulties in the Bible—things that we do not understand. If there were not, it would, to say the least, look suspicious. For as God's way is higher—much higher—than our way, we must expect Him to know more than we do.

From the foregoing we conclude that, as the plan and design of the Bible is superhuman, as seen in its unity and harmony, therefore the Bible is inspired. Yes, Moses, Samuel, Ezra, were men, but they wrote as they were moved by the Holy Spirit. In this we see the blending of the human and the Divine. When God created man, He made him out of the dust of the earth, then breathed into him, and he became a living soul. The Hebrew word *neshamah* translated "inspiration" in Job 32: 8, is the same word translated "breath" in Genesis 2: 7, etc. In II. Timothy 3: 16, the Greek word *Theopneustos* translated "inspiration" literally means God-breathed. By putting these together we have the following: In the creation of man God used the material at hand, He then inspired it with life. In giving man the Scriptures He did the same. The more we study the Bible, and the plan of salvation it reveals, the more we will feel like exclaiming, "Oh the depth of His wisdom; His ways are past finding out;" and at the same time say: "The way is so plain that none need err therein."

A story is told that Henry Ward Beecher once met Robert Ingersoll. Some friends present were anxious to hear the two engage in conversation. After some time this desire was granted and the Bible was the subject of discussion. After listening to a long speech from Ingersoll, Beecher said to him: "What would you think if you saw a poor old crippled man crossing the street on his crutches, and as he did so, a boy ran out, kicked his crutch away, knocking the old man down in the mud." "I would say," said Ingersoll, "that that boy should be horsewhipped." I am sure you can all see the application. Poor, weak humanity looking to God for support find in the Bible that which comforts the mourner, helps the discouraged, prompts man to do better, inspires him with new hope; and infidelity seeks to take this from him and give him nothing in its place; thus leaving him in a worse condition than ever.

But this article is long enough; if the reader wishes to pursue the subject further, I would refer him to Campbell's "Antecedents of Baptism," Milligan's "Reason and Revelation," "The Inspired Word," by A. T. Pierson, from which I have taken several extracts.

#### SHEMAIAH.

H. MURRAY.

I am not an admirer of Shemaiah. His advice to Nehemiah was no credit to him. Tobiah and Sanballat were bitterly opposed to Nehemiah, and they tried every possible way to destroy his work. After scorn and contempt and opposition in every conceivable form, and all to no purpose, they undertook a stratagem through Shemaiah, an old friend of Nehemiah, one from whom he had received counsel and in whom he had confidence as an adviser. They went to Shemaiah and asked him to advise Nehemiah to give up his work. In course of time Nehemiah went to the old prophet and to his surprise Shemaiah advised him to abandon the work, and go into the temple or the enemies would destroy him and his men. If Nehemiah had acted on this advice that would have been the end of his work. It was a very strange thing that his old friend and adviser should be so perfidious; that for a little secular or mone-

tary interest he would go back on his friend, and on the cause of righteousness. What will not love of money do!! Tobiah and Sanballat were bad enough but they were paragons of goodness compared with Shemaiah, one who would betray the confidence of a true friend and destroy the work of God for paltry gain. This acme of meanness is destructive of all respect and confidence on the part of any who have the love of right and honor within them. But Nehemiah was not the kind to be frightened by foes or to be turned from his purpose by assumed friendship. "Shall such a man as I flee; shall I desert a good work because my friends desert me?"

#### CHRISTIAN UNION—HOW CAN IT BE ACCOMPLISHED?

NEIL M'LEOD.

#### II.

If we have agreed as to what Christian union is, we may begin to consider how it is to be. Two points have been settled; first, that Christian union must be nothing short of union, and second, that it cannot be anything else than Christian. Against these there is no law, no voice; unless the law of sin and the voice of selfishness. Union in Christ is the will of God, the prayer of Jesus, the command of the Spirit, the glory and the power of the church, and the salvation of the world. Who is against these? In the United States it would not be safe for any one to talk against union. It would be treason against the government. In the Church of Christ, he who speaks against Christian union is a traitor to the government of heaven and the authority of Jesus Christ. None dare speak against it. Some are found who try to defend or apologize for sectarianism, but nearly all are sentimentally in favor of Christian union. But how can it be brought about?

Union sentiment is very good as far as it goes, but it doesn't go far enough. It is very well to pray with a few, the prayer of Jesus for all that believe on him, that they all may be one. It is well with the many to say "amen" to that prayer, but praying and saying "amen" will not accomplish Christian union. Something must be done. The way to unite is to unite.

But the religious world is not quite ready for action. We are saying nice things about one another and trying to get acquainted. We are courting. But we don't love each other yet well enough to set the day and get married and become one. That involves a radical change in our relations. It means the breaking up of many old ties, and leaving the old homes and going to housekeeping anew. Many of us are not quite ready for that. We don't like to be disturbed. We say solemnly, "Christian union is a good thing, but I don't think it will be accomplished in our day."

But now if Christian union is a good thing what are you doing to secure it? If we pray for union we must work for it. It is like the one pearl of great price, which, when a man found, he went and sold all that he had and