

himself out of the company of real truth searchers, yes, of truth lovers. Such an one cannot possibly be led of God in his investigations. This our contention is fully endorsed by Jesus, for he declared that he that loveth the truth hears His voice, and it is not straining His words to make them say that no other persons can hear and so be led of God into truth.

What are the proofs which they who take such an ultra position offer? They are in every case assumptions. Not one of them can be traced back to Christ. He did not tell the world that His revelation of God must stand or fall on the accuracy of his historians.

Julius Cæsar in his history of his wars in France (then called Gallia), tells of a species of stag which had no joints in its legs. Its custom was to sleep leaning against a tree. The natives when they found out their sleeping places, cut the trees nearly through so that the weight of the stags would break them off and let the animals fall to the ground. They were then easily captured because of their inability to rise to their feet when once down. Now, who will throw a doubt on the accuracy of Cæsar's history, as a whole, because of this apocryphal part? With just as much reason he would act who affected to doubt the accuracy of Luke's account of the day of Pentecost, if the first chapters of his Gospel were proved to be unreliable.

This absurd postulate is the outcome of trying to establish some cast iron dogma concerning the inspiration of the Bible, and had its origin long after Pentecostal days, when the universal dethronement of the Holy Ghost had been accomplished. No, each individual part of the Scriptures must stand or fall by itself. There is, there can be no necessary connection between their different parts. It is as legitimate a matter, to-day to question the propriety of admitting the canonicity of the first part of Luke's Gospel as it was in the second century to hesitate to accept

the apocrypha as canonical, or the book of Hebrews as the production of St. Paul.

Hence is seen, in all allusions to these, to most Christians, burning questions, how desirable to be settled in our attitude to them all. To the passenger in the vessel at sea, it is a matter of serious consequence how the wind blows and what tempests are abroad, for his foundation of trust—the ship—may be tempest tossed. Not so, however, to the one who has landed and is thus sheltered from the storms on the deep. He can look on with calm indifference, as far as he himself is concerned, although the waves be mountains high and hurricanes sweep the sea. Blessed are they who have reached the land of settled questions.

CHRISTIANITY AS HERO WORSHIP.

THE sentence which we make the heading of this article is the true description of the Christianity of to-day. Buddhism, Confucianism, and Mohammedanism are but the worship of the heroes, after which these respective systems of religion are named. Judaism in the days of Christ had become simply hero worship with Moses as the hero. So, to day, Christianity has largely become another religion after these patterns with Christ the hero.

Examine more closely into the subject and this our contention will be seen to be true to facts. Buddhism on examination is Buddha deified and his precepts made the rule of life. The same may be said of all the others. There may be a difference in the heroes as to the extent of their deification, but as to the acceptance of their precepts as the rule of life, as so many laws to be obeyed after the pattern of the obedience to the laws of Moses exacted by the Pharisees in the days of Christ, they all are similar.

Now, we ask, if we put Christ in the place of Buddha, or Mohammed, or Confucius, or Moses, will there not be a simi-