

The imprecations found in some of the Psalms disappear when considered in this light. In the youthful state of the Hebrew nation, earthly rewards and punishments and God's great love for his saints and his opposition to his enemies, were put before the people. Beyond the grave there was much shadow and darkness but still there was a heaven above Sheol beneath. But after Christ had finished his work, and the apostles and early preachers had gone abroad preaching the gospel; and they and the people saw the truths in the light of Christ's actual crucifixion, resurrection, ascension and intercession, the doctrines that were in a nebulous state in the Old Testament, became distinct and full. The people were called upon to look not up in time alone, but upon eternity as well. The final judgment came upon the heavenly vision. The people saw the sheep separated from the goats; and heard, "Come ye blessed," and "depart ye cursed." God no longer directed His servants to rush in through the fallen walls, overthrown by his own might, and slaughter the incorrigible citizens; nor does he tell them to hamstring the horses and burn the chariots of their enemies.

The Cross is a searchlight in which to read anew the revelation from the Genesis to Malachi. For the hardness of men's hearts, expediencies were permitted. But from the beginning pure, eternal truth was in the heart and mind of God; and in the exercise of his infinite attributes, including love and justice and wisdom. He gave through men, moved by the Holy Spirit, a revelation of his will as it is found first in the Old Testament, and as it is carried to perfection in the New Testament. We may challenge his justice and mercy in smiting with death the first born of man and beast in Egypt, when in many cases the first born were helpless babes and irresponsible children—the same may be said of the general punishments in the camp of Israel for the sins of individuals. But who are we that we should question the great God? We cannot understand why natural forces, ordained by God for the regulating of the earth, should withhold rains in India and strew the country with hundred of thousands of the bleached skeletons of infants and adults; or why other forces should bury whole towns by earthquakes or by overflowing floods. How merciless was Mount Pelee to the parasitical town of Martinique. We look upon difficulties in the book of nature, and in the book of revelation; and with Paul, exclaim, "O, the depth both of the wisdom and knowledge of God. How unsearchable are his judgments and his ways past finding out."

Christ appeared to Joshua with a drawn sword in his hand, but in the flesh his sword is love. Now he tells his servants to put up their swords into their sheaths. Those who use the sword, shall perish by the sword. The rigorous of the law disappear: and mercy mild, and justice, rigidly exacting, find a meeting place at the cross. There righteousness and peace kiss each other. Indeed the victim of Calvary is the light of the world. Love then is exalted to her rightful place.

In such light's severities drop out of the Psalms; there are no Joshuas throwing their raw battalions against the trained armies of Canaan, and scattering them to the winds in the name of the Lord. The glory battles are at an end. The new weapons are not carnal, but spiritual and mighty for the overthrowing of the strongholds of sin. But the advent of Christ did not suddenly end all wrong customs. Slavery passed over to the new dispensation, and with tenacity held its own in Christian countries until our own day. "But whatsoever ye would that men should do to you, do ye also to them," at last, smote this gigantic evil, and it disappeared. The fruits of polygamy, loathsome and foul in the light of the new dispensation, have condemned that iniquitous practice of the patriarchs and kings under the old dispensation. The liquor traffic, one of this trinity of crimes, still survives; but it, too, is doomed.

In these papers on the inspiration of the Bible someone may say, that the writer has been indefinite and confused in his definition of inspiration. At first I said my arguments would be awkward and clumsy. The typeman made me say, "backward and clumsy." No doubt some have thought "backward" a good characterization of much that has been written. Be this as it may, I have purposely refrained from any attempted analysis that would dissect the word, "Inspiration" by discussing illumination of the Holy Spirit in the case of discerning the true nature of sin and holiness—the way of life by the substitution of Christ for a guilty world, the appropriation of truth in individual salvation and the further unfolding of religious truth to the Christian. Nor have I attempted to differentiate between the spirit illumination, and the illumination of men inspired to expound old revelations and declare new ones; nor have I undertaken to show the difference between illumination and inspiration; nor the various senses in which inspiration is understood; nor yet the difference between inspiration, revealing, and revelation. These and an endless number of abstractions, I leave to the schoolman, who delight to befog themselves and the people with hairsplit distinctions, "ever learning and never able to come to a knowledge of the truth."

To all the people God has given, through holy men inspired for the purpose, his word, the Bible—the word of the

Lord, in prophecies, in allegories, in psalms of praise and adoration, in biographies—in a word in all the varieties of forms between the Genesis and the Revelation. The sacred Scriptures, as God's word, imply the inspiration of the writers; and the inspiration of the writers implies the infallibility of their writings. God's word is the infallible word of the infallible God who makes no mistakes—"who cannot lie."

Beginning at the Cross, the believer, be he or she learned or unlearned, goes back through the Old Testament, and forward through the New Testament, and it is found that the contents of the books fit his soul so well in all conditions and circumstances, that they commend themselves as God's word, and not man's; and it would be easier to make the Christian believe that it was chance that adapted the air to the lung, and to the blood system in its circulation than to make him believe the Bible is simply the literature of the Hebrews, Jews and early Christians. The task of convincing the devout Christian mother that the words of the Bible are not the words of her Saviour, would be more difficult than to convince her that the word of filial love poured into her ear are not the words of her loving son. She knows her consciousness is the finality of argument with her.

The Bible, therefore, is the revelation of God's will to the world; and believers know it is, the babble of babblers and the assaults of infidelity and intellectual pride notwithstanding. To use Gladstone's words—"It is the impregnable rock of the Holy Scriptures." It has been attacked for thousands of years; but it has received unhurt all the missiles of the enemy.

It must be borne in mind that all who apply the tests of the higher criticism, do not arrive at the same conclusions. Their differences are wide and varied. Some of the methods of the higher critics examining the Scriptures are used by the best and soundest theologians.

On writing on "Higher Criticism and the verdict of the monuments" Professor Sayce of Oxford, the distinguished archaeologist, speaks of the dogmatism as unwarrantable as it is unscientific; of their baseless assumptions as if they were facts and he charges them with putting forth their own propositions and fancies as if they were the revelation of a new gospel. Professor Sayce tells us these critics are popes who proclaim the doctrine of their own infallibility; and he claims that these assumptions and pre-conceptions, with which the Higher Critics have started, are swept away by the facts which Oriental archeology has brought to light.

The late Sir J. W. Dawson says, "Many of the Higher Critics are not ashamed to attribute fraud or even conspiracy to the early books of the Bible." Sir William continues:—

"The Old Testament constitutes the historical foundation of Christianity, on which Jesus and his disciples built their whole system of belief; and to the genuineness and validity of which they bore the most decided testimony. If this foundation be removed, the teachings of Christ and his apostles may become of as little value as would that of the priests and scribes who were alleged to have palmed a fictitious Deuteronomy on good King Josiah. Advanced evolutionists and advanced critics have long since united their forces and true Christianity and true science are now face to face with both. The observation and study of fifty years have shown me the rise and fall of several systems of philosophy and criticism, and the Word of God still abides and becomes richer in its influence."

These are refreshing words from that distinguished scientist and devout Christian—words which whisper peace to weak minds disturbed by the insidious work of the rationalistic expounders of the Word of God, whose object seems to be to drag the Word of God down to a level with the writings of men; but had they eyes to see, their fore-doom would appear above the horizon.

In my opinion those who ignore these opponents of God's Word, and give themselves to the work of leading souls to Christ and of feeding the flock of God, do more to neutralize and destroy their hostile attacks on the Scriptures than all the apologetic writers can do. The miracles of regeneration and salvation have more power over the public mind than tons of polemical writings.

Would Our Way be Better?

BY REV. J. R. MILLER, D. D.

Would it be better if we had the direction of our own affairs? So, sometimes, we are tempted to think. If this were permitted to us no doubt there would be a great change in the method of what we now call Providence. We would at once eliminate all that is painful and unpleasant in our lot. We would have only prosperity with no adversities, only joys, with no sorrows. We would exclude pain from our life and all trouble. The days would be all sunny with no clouds or storms. The paths would be mossy and strewn with flowers without thorns or rough places.

All this has a very pleasing aspect for us when we think of it lightly and in a superficial way. Would not that be better than as we have it now? Would we not be happier, and would not life mean more to us in blessing and good, if we could direct our own affairs, and leave out whatever is painful, bitter, adverse or sorrowful? So meet

of us probably would say at first before we have thought of the question deeply and looked on to the end. But really the greatest misfortune that could come to us in this world would be to have the direction of the affairs and shaping of the experiences of our lives put into our own hands. We have no wisdom to know what is the best for ourselves. To day is not all of life—there is a long future perhaps many years in this world, and then immortality hereafter. What would give us greatest pleasure to day might work us harm in days to come. Present gratification might cost us untold loss and hurt in the future.

Our wants and our real needs are not always the same. We want pleasure, plenty, prosperity—perhaps we need pain, self-denial, the giving up of things that we greatly prize. We shrink from suffering, from sacrifice, from struggle—perhaps these are the very experiences which will do most for us, which will bring out in us the best possibilities of our natures, which will fit us for the largest service to God and man.

There is something wonderfully inspiring in the thought that God has a plan and a purpose for our lives, for each life. We do not come drifting into this world, and we do not drift through it, like waifs on the ocean. We are sent from God, each one of us with a divine thought for his life—something God wants us to do, some place he wants us to fill. All through our lives we are in the hands of God, who chooses our place and orders our circumstances and is ready to make all things work together for good. Our part in all this is the acceptance of God's will for our lives, as that will is made known to us day by day. If we thus acquiesce in the divine way for us we shall fulfil the divine purpose.

It is the highest honor that could be conferred upon us to occupy such a place in the thought of God. We cannot doubt that his way for us is better than ours, since he is infinitely wiser than we are. It may be painful and hard, but in the pain and hardness there is blessing.

Of course, we do not claim to know all the reasons there are in the divine mind for the pains and sufferings that come into our lives, or what God's design is for us in these trials. Without discovering any reasons at all, we may still trust God who loves us with an infinite love and whose wisdom also is infinite. But we can think of some ways in which it is possible for blessing and good to come out of sick room experience.

The Master has other work for us besides what we do in our common occupations. We have other lessons to learn besides those we get from books and friends and current events, and through life's ordinary experiences. There is a work to be done in us, in our hearts and lives, which is even more important than anything assigned to us in the scheme of the world's activities. There are lessons which we can learn much better in the quiet shaded sick room than outside, in the glare of the streets and amid the clamor of earth's strifes. Our shut-in days need never be lost days. Whatever they may cost us in money or in suffering, we need not be poorer when they are over than if we had been busy all the while at the world's tasks.

We need only to accept God's way and go as he leads, and in the end we shall find that in not the smallest matter have we been unwisely led, but that at every step he has brought us to some good.—New York Observer.

A Song of Trust.

"I cannot always see the way that leads
To heights above;
I sometimes quite forget He leads me on
With hand of love;
But yet I know the path must lead me to Immanuel's land,
And when I reach life's summit, I shall know and understand.

I cannot always trace the onward course my ship must take
But looking backward I behold afar its shining wake
Illumined with God's light of love, and so I onward go;
In perfect trust that He who holds the helm
The course must know.

I cannot always see the plan on which He builds my life;
For oft, the sound of hammers, blow on blow,
The noise of strife
Confuse, till I quite forget he knows and oversees
And that in all its details with His good plan.

My life agrees.
I cannot always know and understand
The master's rule;
I cannot always do the tasks, He gives in life's hard school,
But I am learning with His help to solve
Them one by one,
And when I cannot understand to say
Thy will be done."

I may be angry with a man who might carve statues and paint pictures, if he spent his life in making mock flowers out of wax and paper; but when a man who might have God for company shuts up and disowns those very doors of his nature through which God can enter and lives the emptied life which every man lives who lives without God, his loss is too dreadful to be angry with.—Phillips Brooks.

Write your name in kindness and love, and mercy on the hearts of those who come in contact with you, and you will never be forgotten.—Chalmers.