

to the authority of God. So deferential are they to the men of knowledge that the sacrifice of truth costs them not a thought. By what authority does Dr. Workman and others speak for the scholars of the Old Testament? Has Dr. Green given up the historical for the allegorical in Genuses? Has the Presbyterian church in America or the British Isles, or the Reformed church of France, the Christians of Switzerland, the Waldensean or the churches in Australia, or anywhere given up the historical account of the creation or the fall? An occasional comet may flash out among the fixed stars, but his flight has been so rapid and his career so brief that his phosphoascense is soon buried in the oblivion, and his name forgotten whilst the few that were dazzled by his sudden appearance and collapse, soon recover themselves, and the church continues in her wonted orbit without an eclipse. When the sacred writers allegorise or parabolise they let you know, but Moses gives you not a hint of either, and Moses proves himself too honest a man to plagerise, or merely edit, collect or redact the writings of predecessors without a sign of credit given them or a mention of their names or works. He gives the words of Balaam Balack, and many others more honorable, but you cannot discover from him any author except, "The Lord spake unto Moses." If he begins his history of the creation without first proving the Being of God, he does not fail to multiply the proofs as he proceeds. Creation proves a Creator. The orderly government of the universe, with all the apurtinances thereof, amply prove a providence that before determined the times and the seasons and set the bounds of all our habitations. The invisible things of Him, His Eternal Power and Godhead are clearly seen from the creation of the world. They are understood by the things that are made, inferred from them, so that sceptics are without excuse. Jesus Christ gave not the least encouragement to doubting, chided the disciples for it. Wherefore didst thou doubt. When the passage of the Red Sea is opened and the way to the Jordan and the very heart of Canaan laid open, is it not sinful to doubt, and in our hearts go back into Egypt? If a professed scholar sets at defiance the external and internal evidences at his disposal, and publishes his doubts to the world and aids in multiplying sceptics and infidels, he is surely not for but against Christ, places himself outside the Gibraltar of Christianity and joins his forces, be they ever so few and feeble, to the armies that assail the church of Christ. It is the manifest duty of every scholar to cultivate faith and give his doubts to the winds. Everyone calling himself a Christian should turn away his ears and eyes from these wandering stars, of whatever magnitude they may be, lest they involve him in the blackness of darkness for ever, and apply the words of the disciples to the Jewish rulers in this case; whether it be right to hearken unto these honest doubters more than unto God, judge ye. If there be anything in the Scriptures not the Word of God, it is necessary to complete the narrative, consequently it comes under the rule of Scripture, the engrafted word which is able to save the soul. If words saved the people at the meeting in the house of Cornelius, then every word of God is good and inspired, and essential to the nourishment of the soul in every feature of its spiritual life. Every creature of God is good and nothing to be refused if it be received with thanks given, for it is sanctified by the word of God and prayer. Is it hatred of God a preconceived dislike to his word that arms so many who would like to be thought honest scholars and fair minded men to raise objections, invent and contrive difficulties when they know how hard it is for the many to overcome themselves and keep the faith when the roaring lion seeks their overthrow? Why not seek the hidden wisdom ordained before the world to the glory of believers? True, men may not agree in the interpretation, but