

The divine inspiration and authority of the sacred writers are so asserting themselves in the best thought and feeling of our times, that the Bible has fewer enemies to-day than it ever had. Men who are merely worldly, realize that without its ethics and salutary influence the fabric of society and national government must collapse. It is no longer treated with contempt by scholars, but with the greatest respect. Hear what Matthew Arnold says, one of the severest and perhaps most haughty critics: "As well imagine a man with a sense for sculpture, not cultivating it by the help of the remains of Greek art; or a man with a sense for poetry, not cultivating it by the help of Homer and Shakespeare, as a man with a sense for conduct, not cultivating it by the help of the Bible." Professor Huxley, the *bête noire* of orthodoxy, is candid enough to say: "I have been perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up without the use of the Bible." Among the ignorant and vulgar it is still treated with blasphemy, but in the ruling thought of the age it meets with nothing but respectful consideration. This Book stands before us as divine in its form, in its contents, and in its effects, and not because so pronounced by a Council at Carthage in 397, for Romanist and sceptic alike may understand that the Church has not made the Bible, but the Bible the Church. This Book is the inspiration of the only-abiding civilization, and the source of the highest forms of science, philosophy, art and literature, and this because God in Christ is here revealed. It is the god of books, because it is the Book of God. Its practical effects are its grandest credentials.

---

AN *Andover* editorial on "The Preservation of Spiritual Christianity" classifies "the successive types of preaching as historical (primitive), doctrinal (mediæval), and spiritual (the present)." The editor thinks that the pulpit is the great preservative force, and that the combination of the three classes will produce the best results, especially keeping before the mind the historical Christ. "It explains and illuminates the freedom of faith, the peace of personal trust, the consciousness of sonship, the newness, that is, the perennial freshness, of the life in the Spirit, the law of service, the Spiritual renovation of society."