

"For thee must help, then we can float,
As light as any feather.
We both can lift, now don't thee see,
If thee lift me while I lift thee,
We shall go up together!"

An autumn evening, early dusk,
A few stars faintly twinkled,
The cricket chirped, the chores were done,
'Twas just the time to have some fun
Before the tea-bell tinkled.

They spat upon their hands, and clinched
From under hold and upper,
"Don't lift too hard, or lift too far,"
Says Mat, "Or we may hit a star,
And not get back for supper."

"O I no!" says John, "We'll only lift
A few rods up, that's all,
To see the river and the town.
Now, don't let go, till we come down,
Or we shall catch a fall."

"Hold fast to me; now—one! two! three!
And up we go!" They jerk;
They pull and strain, but all in vain.
A bright idea and, yet 'twas plain,
It somehow would not work.

John gave it up. Ah I many a John
Has tried and failed as he did.
'Twas a shrewd notion, none the less,
And still, in spite of ill-success,
It somehow has succeeded.

Kind nature smiled on that wise child,
Nor could her love deny him
The large fulfilment of his plan,
Since he who lifts his brother man,
In turn, is lifted by him.

He reached the starry heights of peace,
Before his head was hoary;
And now, at three-score years and ten,
The blessings of his fellow men
Waft him a crown of glory.

PROFESSOR CAMPBELL'S DEFENCE.

(Continued from last number.)

If our Father hates, curses, maims, diseases, attempts to sin, kills and performs similar actions plainly attributed to Him in the Old Testament Scriptures, I do not see how He can possibly be our moral example. His own law, called the transcript of His holy nature says, 'Thou shalt not steal, kill, bear false witness, covet, but thou shalt love God and thy fellowmen.' Christ said that the old law, 'Thou shalt not kill,' forbids even a harsh word, and 'Thou shalt not com-

mit adultery,' every mental action towards impurity. It is thus He fulfilled and is fulfilling the law. Christ's own life was that of fulfilment. In that life there was no hatred, but love; no curse, but blessing; no wounding, but healing; no deceit, but truth; no tempting, but deliverance from the tempter; no killing, but life-giving. This Jesus who went about doing good said:—"I and the Father are one. He that hath seen me hath seen the Father. The Son can do nothing of Himself, but what he seeth the Father do; for whatsoever things, He doeth, He also doeth, the son likewise; the works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me." We know what these works were, works of mercy, every one. We are expressly told that, 'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.' The same Son is called 'God manifest in the flesh,' and 'the brightness of His glory and the express image of His person.'

"In His admirable treatise, 'What is inspiration?' Dr. De Witt sums up his answer in these words:—"No proposed definition of God's inspiring grace can be accepted as complete, unless it has been formulated (1) in the light of the grand central truth, in which inspiration and revelation alike culminate, that Jesus Christ as a person, the only begotten of the Father, is the first perfect, and that only perfect revelation of God to men, and with due regard to the radical difference between the words of Christ, who was in Himself the truth, and those of all unpaid teachers as between the primary and every secondary source of divine knowledge and authority; (2) all his toric, prophetic and dialectic revelation of God in the inspired books of the Old and New Testaments is unfair to the revelation of personal truth and grace in the Christ of the historic Gospels; and (3) whatsoever the former