

similar language to-day. 'It is a miracle that that man escaped death.' 'It is a miracle that the train did not run into the rocks the other day.' 'It was a miracle that a man was not killed.' "

"Thus Saith the Lord."

Professor Matthews in his 15th lecture says:—

"What, then is the significance of 'thus saith Jehovah through Moses'? A cold, logical people making a statement would be a very different from an imaginative people making it who revelled in the gorgeous. We have to study the man who makes the statement. 'Thus saith Jehovah' or 'thus say the gods' is common phraseology of all Semitic literature. The Assyrians, the Babylonians, the Arabians, they all use it. Thus in the code of Khammu-rabi you have 'The gods spoke to me, told me to do this, to fashion this.' . . . The phrase 'thus saith Jehovah' in itself will prove nothing more than 'thus Merodach saith.' "

Origin of Hebrew Institutions.

Prof. Matthews in his 15th lecture says:

"The Hebrew people took their institutions, their sacrifices, their Passover, their ark, their temple—they took all these from the older Semitic sources."

The "older Semitic sources" were *heathen* sources. What then becomes of the Divine Revelation of Israel's religion?

Gentle Reader, was it not high time some one objected?

"THE RELIGIOUS MESSAGE."

The suggestion that "The Religious Message" alone is infallible is open to grave objection. If a large part of the Bible may be rejected as saturated with error, the unbeliever will probably