

our, by not purloining and not answering again. He can serve the Lord Christ, in the most commonplace duties of domestic life, just as effectually as the man who is called to address thousands on the grand realities of eternity.—C. H. M.

GOD'S WORD.

Whenever the apostles spoke by inspiration, they uttered in revelation what was absolutely right from God, but this did not make *them* infallible. God is, because in His nature He never *can* say anything but what is right. When God spoke by them, as every true Christian believes He did, they were absolutely right: but God remained the alone infallible, who never could of Himself say anything wrong. This was not communicated to an apostle, since if he did not speak by inspiration, he was as another man—more experience perhaps, but a man. Inspiration comes from the infallible One, but does not render the inspired one infallible, but only perfectly right and divine in what he utters as inspired.

The Word of God PROVES ITSELF to the conscience, and puts man by itself under the responsibility of crediting it, because God cannot speak without man's being bound to know and hear Him, for none speaks like Him. He may in grace use proofs and confirmations and witnesses, but man is bound to hear HIM. God will prove that in the day of judgment. Nay, the very heathen are without excuse on much lower ground. The reason is plain, too, practically. The word of God judges, and is not judged—"he is convinced of all, he

is judged of all; and the secrets of his heart being revealed, he falls down and confesses that God is in you of a truth." That is not authority, but it is the only saving thing. A man does not want authority to know that a two-edged sword is sharp. The church has the Spirit and the Word, and the spiritual man judges all things.

We are in times when the enemy tries to surprise us; the Word is the great thing for us, and our strength. Walk humbly with God, close to Him, and He will not fail you. "Hold that fast which thou hast . . . I come quickly."—J. N. D.

Objective truth is of little use. The important matter is that we should see truth with our eyes and handle it with our hands and give expression to it in walk and conversation.—When M. d'Aubigne was a student at Geneva, his teacher Robert Haldane said to him, "You tell me you accept this doctrine: there it is in the Scriptures; but have you received it into your inmost heart?" He was moved by that enquiry to self-examination. The iron entered into his soul, and, whereas he had previously been an enthusiastic student of theology, he became a living epistle of Christ.

There can be no "before" or "after" with God. Yesterday, to-day, and to-morrow are alike with him. He whose goings forth are from eternity cannot be supposed to adjust His movements to the vibrations of a pendulum or to keep step with our procession of days.