

century, B. C., and to be written to two of his contemporaries, was for a time generally accepted as genuine. But Richard Bentley applied to these epistles the modern methods of historical criticism, and they were soon conclusively proved to be base forgeries of at least eight centuries later. Cicero calls Phalaris the "most cruel of all tyrants;" but he nevertheless was fond of literature and philosophy, and was a patron of learned men. Imitations of books of the Bible have been attempted, but in every case the forgeries were easily detected. Were the books of the New Testament forgeries, they would long have betrayed themselves. They abound in allusions to current events, to popular customs, and to public characters, and if these references were inaccurate that fact would have been discovered speedily. Copying these ancient manuscripts was an honored and even sacred employment, and many copyists wrought out of love for the Word of God. Princes and nobles as well as high ecclesiastics and lowly believers, earnestly engaged in this work. We know that the manuscripts of the first five centuries are parchments, made from the skin of sheep and goats. When we discover a manuscript on this material, we are able, approximately at least, to determine the date of the writing. We know also that manuscripts of a few centuries later were of paper prepared from the Egyptian papyrus, and then from the tenth century to the introduction of printing on paper manufactured from cotton. In the fifteenth century the printing-press began its work. Then a new era dawned for the dissemination of the Word of God; then manuscripts were eagerly sought, and printing multiplied books with the utmost rapidity.

We know also, as we have already partially seen, that the early versions are another means of testing the genuineness of these books. The Septuagint was widely read in the synagogues of the Jews. It is referred to by different heathen authors. The Jerome Version, called the Vulgate, executed from about 385 to 405 and other versions of later date; all these testify to the ancientness, genuineness, and authority of the sacred Scriptures. They show that in the first century of the Christian era, and in the case of the Old Testament two centuries earlier, there existed books which were widely known as the sacred Scriptures. There were opposing parties in the church at almost all the eras of its history; had any one of these a spurious copy of the sacred oracles, that fact would soon have been discovered, and would have been immediately denounced. But all parties referred to these Scriptures as their rule of faith and practice. A similar remark will apply to the relation between the Jews and the Samaritans regarding the portions of the Old Testament which they respectively held. We know also that the books of the Bible are referred to and quoted from by writers contemporaneous with and subsequent to the Evangelists. Heathen writers before the time of Christ, referred to the esteem with which the Jews regarded the Old Testament. Josephus and Philo frequently allude to it in their writings. In the New Testament, Christ and his apostles refer in one form or another to the Old Testament, it is said, about 850 times. Tacitus and Suetonius, in their histories, refer to the facts of Christianity as recorded in the gospels. Celsus, one of the earliest critics, writing in the second century, Porphyry, one of the most brilliant opposers of Christianity the church has ever encountered, writing in the third century, and the Emperor Julian surnamed the Apostate, in the fourth century, in violently opposing Christianity, speak of the gospels as written by the disciples of Christ.

Here, then, stands the word of God. It bears the stamp of heavenly thought and inspired expression. No power on earth or in Hades can successfully oppose the inspired word of the living God. The Bible will go on in its mission of mercy, telling the story of God's wondrous love to the sinful sons and daughters of men, after all its critics sleep in forgotten graves.

(To be Continued.)

### Here and Now.

Here in the heart of this world,  
Here in the noise and the din,  
Here where our spirits are hurled  
To battle with sorrow and sin—  
This is the place and the spot  
For knowledge of infinite things;  
This is the kingdom where thought  
Can conquer the prowess of king.

Wait for no heavenly life,  
Seek for no temple alone;  
Here in the midst of the strife  
Know what the sages have known;  
See what the Perfect One saw—  
God in the depths of each soul,  
God as the light and the law,  
God as beginning and goal.

Earth is one chamber of heaven,  
Death is no grander than birth;  
Joy in the life that is given,  
Strive for perfection on earth.  
Here in the turmoil and roar,  
Show how the spirit can soar  
And bring back its healing and balm.

Stand not aloof or apart—  
Plunge in the thick of the fight;  
There in the street and the mart,  
That is the place to do right.  
Not in some cloister or cave,  
Not in some kingdom above;  
Here on this side of the grave,  
Here should we labor and love.

—Ella W. Wilson, in *Youth's Companion*.

### Our Denominational Outlook in New Brunswick.

PUBLISHED BY REQUEST OF THE PASTORS' CONFERENCE AT HILLSDALE.

Our denominational outlook in New Brunswick is encouraging. Though there are some departures which are keenly to be regretted, yet our pastorate keeps up its average ability, and the interest of our people in the welfare of their denomination is well maintained. These churches, independent of assistance, are almost to an unit holding their own and those to whom the helping hand of the Home Mission Board is extended are not going backward.

But there are whole sections of country lying waste for want of money. It is more than the funds at the disposal of the Board can do to extend the cause as it ought to be extended. What is the reason? Is it the will of God that some portions of our fair Province should lie in darkness with never the sound of the Gospel? Surely not, for they have learned that the will of the Father is supreme. If, then, it is the will of God and His people that the light of His sacred word should spread into every part of the Province, what can be keeping it back? Oh lack of money, say you. But there is money enough and whose is it? Who has the best claim to it? It really seems as if some portions of the earth, the earth which is the Lord's, and the fulness thereof, are suffering from lack of spiritual nourishment because they cannot receive their share of the money that belongeth unto the Lord. The great bulk of the wealth of this world is in the hands of the children of this world and it is not to be expected that much of it will be devoted to the extending of His ministry. But is the professor of religion altogether blameless? Is it not the fact that in many churches there is no help for home missions? Is it not the fact that so far as many of our churches are concerned there is no feeling of pity for those who are so far removed from the gracious influences of the Gospel? Do not many of our members rejoice in the Christ that has pardoned their sins, that has been with them ever since they swore fealty to Him, without ever thinking of His commands upon them to go into all the world and preach the gospel to every creature, without once taking into their consideration what they shall say when the Son of Man shall come in His glory and when the sole

question will be, "have you done it unto one of the least of these my brethren?"

I wish that I could point out a brighter outlook for our denomination along this line but the truth must be told, however disagreeable it may be. All we can do is to pray that the eyes of our people may be opened, that there may be a general awakening among them to the stern necessity of the hour, and that the time will soon come when there shall be no settlement or village in this fair Province where the Bible is not read and where the people live in utter ignorance of the Christ who died for them.

Meanwhile let us thank God and take courage, that the case is as well with us as it is. Ever, as in the past, God is with us, and far beyond the distance beacons, "Forward, forward let us range." Kicking that there is a God, that He is with us always, even to the end of the world, that He will rule whose right it is, let us go forward in His strength, not forgetting His divine prophecy, "As I live, saith the Lord, every knee shall bow to Me and every tongue confess that Jesus is the Christ of God, to the glory of God, the Father." Oh for some share in that glorious fulfillment! Oh for a part in that splendid scene! This is the real outlook for our denomination. And it is true. Kingdoms may fall and empires may pass away; republics may wither in a night, but His word shall never fail. This is our heritage, our birthright conferred on us by the omnipotent God. We shall all be there, witnesses of the glory and partakers of the joy. And when the hosts of the redeemed shall come up to that review, with their garments washed and made white in the blood of the Lamb, what a psalm of praise shall go up to God for His wonderful love to the children of men! Ah! who would not work with such an outlook before him. Away with sorrow and temptation, away with the transitory tribulations of this world. Let us look beyond it all to where we shall see the King in His beauty, and where we shall look upon the head that was crowned with thorns, and where we shall know even as also we are known.

R. BARRY SMITH.

### Built For All Time.

REV. FREDERICK T. SNELL.

Not far from the City of Brussels is an old churchyard whose heavy iron gates have not been opened for many a year to receive any new tenant to their lasting place.

One massive stone tomb, bound at its corners with iron clamps, and an inscription upon it in which the moss has for a long time grown, stands out noticeable among all the rest.

For many years in that neighbourhood lived a very wealthy lady who during the last year of her life imbibed infidel notions and sought to teach them to others. She utterly repudiated the doctrine of the Resurrection and said the body laid in the grave was there for ever, and moreover left instructions in her will that when she should die her tomb was to be so constructed as to defy the ravages of time or the hands of men who might for any purpose be tempted to open it, and hence the tomb to which we have referred at the commencement of this article.

But there came a year in the course of time, when, carried on the wings of an autumn breeze, a tiny seed from a flower hard by lodged in a crevice of the tomb, and, striking root inward, began to grow. The winter's cold and the summers heat nourished and strengthened it, and so it continued to thrive, until at last it burst asunder the masonry, iron clamps and all, and now from out the iron-bound tomb a large majestic tree proudly waves its head, while as if in solemn mockery, upon its sides can still be traced the inscription; "This tomb built for all time, never to be opened."

So with your hearts, my unconverted readers sealed and bound against God, and at the present time may be cold and absolutely dead yet in answer to your fathers', mothers', friends', or pastors' prayers have conveyed to it by the breath of the Holy Spirit, the Gospel Seed, the Word of God; and as the Sun of Righteousness shall shine upon it, shall it in like manner grow, watered by

The difference between Jesus' cross and man's. His was heavy that man's might be light. His was freighted with the curse that man's might be fraught with blessing.