

has been given him. We are ambassadors, and the mission of the ambassador is to deliver the message of the King. An expositor is simply one who exposes the meaning of the Word. We hold forth the Word of Life. Not light-makers, but light-revealers are we. The burning of the gas is a process by which the light, which was stored up in the forest tree during the carboniferous era, is liberated. The miner does not make the gold; he finds it and reveals it to the world. John Robinson told the Pilgrim Fathers that they might expect light to break out from the Word of God. Some of their descendants have made the mistake of trying to make their light break into the Word of God. They would throw light upon the Bible, rather than let the Bible throw light upon them. As well try to throw light upon the sun by holding up your little candle in the glare of its noontide glory. We are told that the monuments have thrown much light upon the Bible. The fact is, the Bible has thrown more light upon the monuments than the monuments have upon the Bible. "In the light," said the psalmist, "shall we see light." When I read a book, or hear a sermon, I bring both into the light of God's Word; I never think of bringing God's Word into their light, making the book of the day the standard by which to try the Eternal Word; the speech of the hour the standard by which to test the truth of all ages.

There are two Scriptures in the Book of Books which gives the key for obtaining information and inspiration. The first is John 5:39: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." The second is 2 Tim. 3:16: "All Scripture is God-breathed, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be complete, thoroughly furnished unto every good work."

The phrase, "the Scriptures," carries with it a definition of the Bible. There were other writings, but these are the writings; and every Jew to whom Jesus spoke knew the writings to which he referred. They had them in the Hebrew tongue, and also a translation into the Greek known as the Septuagint, made nearly three hundred years before Christ's time. But it takes a second text to complete this definition of the Bible—"Every Scripture is God-breathed." Dr. Nathaniel West has taken the pains to collate every verse in the New Testament where this Greek idiom occurs, and he proves, beyond the shadow of a doubt, that the King James version, and not the Revised, is the correct translation. To translate the same idiom, as it is translated in the Revision, makes nonsense. "All Scripture is God-breathed," is evidently what the Holy Spirit meant to write through Paul. Of course the writers were inspired. Men spoke as they were moved along by the Holy Spirit. "The Holy Spirit spoke by the mouth of David." The Word of the Lord came expressly to Ezekiel. "Thus saith the Lord" rings with clarion note all through the Bible. "Search the Scriptures," gives us the synthetic view. Do not neglect any of them. View every one in relation to the other. "All Scripture is God-breathed," gives us the analytic view. Prize every book, chapter, paragraph, verse, word. God who "breathed into man the breath of life and he became a living soul," has also breathed into this book the breath of life, and it became the Word which liveth and abideth forever.

There are many writers, but one Author. These writers are not automatons; each one shows style and personality, but that fact does not exclude God from the authorship of his book.

The Biblical use of the Bible is fourfold: "profitable for doctrine, for reproof, for correction, for instruction in righteousness." Doctrine is not popular with some; creeds are decried; and yet the creedless creed may be the narrowest creed in the world. There are some so broad in their views that they cannot tolerate one narrower than themselves. Their breadth has widened the stream of truth till it has become a marsh; rather than a river. It lacks current and power. A creedless man is after all one who believes that he should have no creed. His creed is the doctrine of no creed. His belief is that we should not believe. And there is just the possibility that one may believe nothing till he becomes nothing, for "As a man thinketh so is he." In a meeting of liberal thinkers it was asserted by one of the speakers that he worshipped the "everlasting it." I could not but retort that there is a universal principle that one becomes like the object of his worship and in all love sought to warn the worshippers of the "everlasting it," that if they are not careful they will become a lot of "Its," their personality, and the power that goes with it, will be lost.

The word translated "doctrine" here is the highest, strongest word for teaching in the New Testament; its meaning borders on official teaching. It is the teaching not of the man as he may express his opinion in social converse, but of the ambassador who carries with him the weight of his government's authority; and in the Bible we find God's official proclamation of love, pardon, cleansing, righteousness and peace.

The word "Reproof" comes after doctrine, because it has to do with doctrine and the character which doctrine makes. The Bible is profitable not only for the doctrine

which we get out of it, but it is the standard by which we try other doctrine. It proves and reproves. It is the plumb-line that we drop by the wall to see if it is straight; it is the yard stick by which we measure every creed and terminate its exact length.

The word "Correction" means restoration, and is a thought in advance of doctor and reproof. It has in it the thought of making right what we have found to be wrong. The plumb-line may show that the wall leans but it cannot straighten it. The yard-stick may reveal that the cloth is short, but it cannot lengthen it. The Bible, however, not only shows us wherein we are wrong but it can right us. When Canova saw the piece of marble which, at great expense, had been secured for a celebrated statue, his practiced eye discovered a little piece of black running through it, and he rejected it. He could discover the black, but he could not make the black white. The Bible discovers the black and makes it white. Like Michael Angelo, it criticizes by creation.

The fourth word, "Instruction," has in its doctrine, reproof and restoration. It means literally "child culture," and is translated "nurture" in Eph. 6:4, where we are exhorted to bring up our children "in the nurture and admonition of the Lord." In Heb. 12:5 it is rendered "chastening," and we are exhorted not to despise the "chastening of the Lord." . . . It is all that the parent needs for the growth, development and maturing of the child, and the Bible in its teaching of reproof and restoration has in view the growth and nurture of God's children until they shall attain unto the full stature in Christ, and it is a training in righteousness. The goal to be reached is instruction in righteousness until we shall become like him in spotless character. Other books may give training in music, rhetoric, oratory, but the specialty of the Bible is training in righteousness.

The Biblical method of Bible study is all expressed by the two words "search" and "profitable." Whatever is profitable is apt to cost labor; the worthless we can get without effort. Hence the strength of the phrase, "Search the Scriptures." This word "search" means "to look through and through." It is the word used in the Scripture, "The Spirit searcheth all things, yea the deep things of God." As God searches our hearts, let us search the Bible. This search implies sight and light. There is need of spiritual discernment. The natural man discerneth not the things of God.

And so we read the Bible in the light of the Bible, and as more light comes, better light is imparted, more light is imparted; while on the other hand, as better sight is imparted, more light is revealed.

And thus one can afford to search independently of all but God. Commentaries are good, but not good as substitutes for independent search. When Alexander the Great stood before Diogenes, as he sat by his tub, the general asked the philosopher what he could do for him, and the rather grim reply was, "Simply get out of my light"; and any searcher has a right to say, "Get out of my light" to every one whose shadow comes between him and the Truth. What trivial things sometimes cause us to neglect the study of the Bible—the morning prayer, the social engagement, a thousand and one things that may be worthy and well in their own way, but when they keep us from searching the Scriptures they become positive evils. As Philip and Mary were leading the procession on their coronation day, they saw on a conduit a picture in which was Henry VIII. with a book in his hand, and on the book was written the words *Verbum Dei*. The archbishop called the artist before him and reproved him, saying that it was contrary to Mary's most Catholic proceedings. The artist protested that he meant no harm, and a few days afterwards, in place of the Bible in the hands of Henry, there was simply a pair of gloves. The gloves had pushed out the Bible; and things more insignificant than a pair of gloves we allow to push the Bible out of our hands.—Ex.

Old Paths, or New?

Our paths are not necessarily the safer; neither are new paths, necessarily, the more dangerous. Short cuts are sometimes allowable. Time is sometimes wasted by continuing in well-traveled roads. How, then, are we to know, in these days of so many new paths, which paths to leave, which to shun, which to follow?

Reason alone is by no means a safe guide. It would almost appear as though many were forgetting (if they do not deny) the ever manifested and declared fact of the fall from primeval innocence. When man sinned "reason" partook of the effects just as much as did the moral nature. The Buddhist's reason convinces him that it is right to accept Buddha and to reject Christ. The Moslem's reason convinces him that Mohammed is the chief of God's prophets and that Christ is inferior. The Christian's reason convinces him that Christ is Lord of lords and King of kings.

Conscience alone is not a safe guide. Conscience is no more safe than reason. Conscience was defiled when man fell into sin. Every additional sin more completely defiles conscience even as every additional sin weakens reason. The Hindu mother's conscience teaches her

that the murder of girl babies is not a sin. The African's conscience accepts fetich worship. Tens of thousands of professed Christians believe it not wrong to attend the theatre, to play cards, to vote for the liquor parties.

Reason and conscience together are no safer than is either standing alone. Both are imperfect, weak, sin-defiled, prone to yield to the inducements of the flesh, likely to mislead, likely to err. Reason and conscience together combine their individual errors and weaknesses. Conscience and reason together are not safe guides to follow.

Are we, then left in darkness? By no means. God has given us two infallible moral and spiritual guides; the Word of God and the Holy Spirit. In all reverence this is added: neither is sufficient alone, for the reason that God has joined them together. A man who takes the Word of God as interpreted by mere human reason is as likely to go wrong as he is to go right. The man who does not compare the supposed teachings of the Spirit of God with the God-breathed Word (given us by the same Spirit) is well-nigh certain to imagine what are his own notions to be the teaching of the Spirit.

We may add, to these two all-important teachers, a third: Christian experience. However some may dissent it will stand the test of all ages of church history that what is well-nigh unanimously sanctioned by Christian experience is true.

Under the guidance of reason and conscience, alone, we are more likely to go astray than to go right. Under the guidance of God's Word, the Holy Spirit and Christian experience (the product of the Holy Spirit) we shall know what paths to shun and in which to keep ourselves by the grace of God.—Sel.

Christ on the Heart's Throne.

BY THEODORE L. CUVLER, D. D.

Two rival kings cannot reign together in the same place. Self and Saviour cannot control the same heart. The essence of regeneration is a change of heart-rulers; no one is a genuine Christian, until stubborn, sinful self has yielded and opened the heart to Jesus and seated him on the throne. If this process could be performed once for all, then a Christian life would be a simple and easy matter; but self is cunning and persistent in stealing back again—often in subtle guise and under smooth pretences. So the door must be guarded continually. Keep thy heart's throne with all diligence; no man can serve two masters.

At certain rocky cliffs on the ocean-side curious mollusks may be seen sticking closely to the rocks. Each mollusk clings so tenaciously that the dash of the waves cannot tear it away. The secret of its hold is that the mollusk is empty; if it were filled either with flesh or air, it would be swept off immediately. This illustrates the spiritual condition of every sincere, conscientious Christian who has been emptied of self, and clings to the Rock of Ages by the law of adhesion. If the Christian allows pride or self-conceit to steal in, or if he begins to gorge himself with the sins of the flesh, he will soon yield to the waves of temptation and be swept away. Just as long as he is weak in himself he may become immovable through Jesus Christ dwelling in him. "When I am weak, then am I strong," said the great apostle; that is, when Paul got emptied of self, Jesus flowed in and endowed him with power unto all long-suffering and joyfulness.

This is the battle which our people have to fight every day in the week—the endless conflict between self in some form and the claims of Jesus to the heart's throne. In the simplest things this rivalry comes up. When the bell for the prayer-meeting rings, self has its ready excuse of fatigue or bad weather, or attractions elsewhere; and unless the impulse of self-indulgence are silenced, and Christ's voice is heard in the conscience, that church-member's seat is vacant, and his heart is the worse for it. What is true of his devotional duties is equally true as to his duty of contributing to the Lord's treasury. Self mutters the stereotyped pleas: "The times are hard," and "I can't afford it," and "There is no one to these calls of charity." No; there will never be an end to such call as long as human misery and suffering and ignorance remain. The real trouble is that selfishness has got hold of the purse strings, and the servant of Christ is trying to rob his Master. If Jesus has the heart's throne, he will hold the purse also; and giving will be a solid satisfaction even if it costs the surrender of many creature comforts. In great things and in small things a Christian's crowns are made out of crosses borne for Jesus' sake.—Sel.

Preach Christ Crucified

A young man just starting upon his work in the ministry was one day talking to an aged minister in London, who had spent a lifetime in the service. The young man said:

"You have had a great deal of experience; you know many things that I ought to learn. Can't you give me advice to carry with me in my new duties?"
 "Yes, I can," was the response. "I will give you a piece of advice. You know that in every town in England, no matter how small, in every village or hamlet, though it be hidden in the folds of the mountains or wrapped round by the far-off sea, in every clump of farm-houses, you can find a road which, if you follow it, will take you to London. Just so every text you shall choose to preach from in the Bible, will have a road that leads to Jesus. Be sure you find that road and follow it; be careful not to miss it once. This is my advice to you."—J. Cowper Gray.