

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWSDIVINE OR HUMAN.  
(The Examiner.)

There are two questions, and only two of vital concern, with regard to the collection of books which we call the Bible: Is it a book from God, or merely the product of the human mind? On our answer to these questions depends our attitude toward it in its relation to our spiritual life. If, in our view, its teachings have only the sanction of human wisdom, like the sayings of Socrates or Confucius, we are at liberty to accept or reject them as our own wisdom may choose. If, on the other hand, it is God's voice that speaks to us through the Book, who are we that we should refuse to hear and obey?

This, of course, is reducing the question to very simple terms. It may be pleaded that there is much more to be said, and that on both sides. We do not deny it. There are endless possibilities for discussion, as the whole libraries of books that have been written, and that are every year pouring from the press, for or against these two propositions, attest. But, reduced to the last analysis, the naked question is as we have stated it. Is the Bible divine or human?

If we assume its divine authorship, the assumption does not necessarily bind us to any particular theory as to the mode of that authorship. A reverent study of the Bible may, perhaps, make it plain to us that God spoke to holy men of old not only at various times, but in various ways. Are we compelled in order to maintain the divine origin of the Bible, to shut its divine Author up to one sole manner of revealing himself? The Bible itself does not justify any such narrow inference. On the contrary, God sometimes speaks in its pages directly, as through the prophets, putting thought into their hearts which they could not possibly have conceived of themselves; sometimes through human experiences, as in the record of events in the history of individuals and nations; sometimes through the outpouring of the emotions of the soul in its longings after God, as in many of the Psalms and in the songs of the prophets. The variety of mode is wonderful, although prompted by one Spirit, moving upon human hearts and minds to effect its purposes of grace. God uses the differing circumstances, the individual traits, even the idiosyncrasies of the several writers to convey his thought, without, as may readily be seen, recasting them into a single rigid mold. Moses is not like Isaiah, nor David like Jeremiah. God took the men as they were, and made their individual styles, so to speak, his own, that each, while retaining his individuality, expressed in his own way the thoughts God breathed into him. He even took the dusty and often terrible records of the Judges and Kings of Israel, and made them to record the greater story of his providential leadership in the affairs of men and nations. Thus it is possible to believe that God is the Author of the Bible, while at the same time making every reasonable allowance for the differences of style and spirit which so evidently mark its several portions.

It is another and far different thing to try to shut God out of his Book and ascribe to it a purely human origin. Its inspiration and the inspiration of ordinary—or, for that matter, extraordinary—human writers are not in the same class. There is a quality in these ancient Scriptures which it is not easy to define, but which the soul that is possessed by the same divine Spirit that produced them feels and realizes as divine. It is, however, useless to talk of this to

the unawakened soul; nor is it begging the question to say so. The blind man cannot appreciate the beauty of the flower, or the deaf the song of the bird. But he who has come, through the illumination of the Holy Spirit, into intimate relationship with the mind of God, is able to discern the truths revealed in his Word by a sure intuition.

We must not, therefore, expect unspiritual men, though they may be great and learned scholars, to concede the divine authorship of the Bible. Why should we? They do not possess the "faculty divine" essential to an understanding of the truth, and it would be simply asking them to assent to a proposition whose soundness they have not the power, while they continue as they are, to test. But because the unspiritual are not able to discern the things of the Spirit, we who are spiritual are under no obligation to follow them in their blind gropings after truth. Christian men may reasonably differ as to how the "holy men of old" were inspired to speak or write as they did, or as to the kind or degree of inspiration which attaches to different portions of the Book; but they are not at liberty to deny that it is a God-inspired book, different in substance and spirit from every other literature, for to deny that is to overturn the very foundations of the faith once for all delivered to the saints, and in which our souls rest.

And if the Bible is such a book as that, a book authenticated as divine by the image and superscription of God himself, then it is an authoritative book, whose teachings we are bound to revere and obey as loyal subjects of him from whose hand it came.

## A PRACTICAL QUESTION.

W. W. Morrison in Presbyterian Standard.

I am a strong believer in sprinkling as the Scriptural mode of baptism. As much as has been written on the subject there is one point on which very little has been said. In fact the only thing I have seen on that point is a sentence or so in that capital little tract by Rev. James Stacy. It is a point that it seems to me must appeal to the practical common sense of every one. Take the different cases named in the New Testament and we find this true, that baptism was administered just wherever they happened to be. Lydia by the river, Cornelius and the jailor and Paul in the house. Where were the three thousand baptized? The account makes it almost certain they were baptized in the house where the apostles were preaching. At any rate they were at once baptized and admitted to the church. We are told that daily there was added to the church such as should be saved.

I wish to call attention to this fact, which I am sure none will deny. Take a case of this sort, no one is converted when he expected to be. How often is it true, especially in times of revival, a person goes to church utterly unconcerned but is, under the preaching of the Gospel, led to accept then and there. I have had cases of that sort in my own experience. There are circumstances when such persons wish to be received into full communion of the church, as was the case with Lydia, Cornelius and the jailor and Paul. If sprinkling is the mode, there is no difficulty. How about immersion? The question I wish to ask, is the plain, common sense one. Where are the dry clothes. There was no sort of preparation for them on the day of Pentecost; where did the three thousand find a change of raiment? What about the apostles who did the baptizing? If they went down into the water they were certainly wet. What did Philip

do after baptizing the Eunuch? Did he go on his way dripping wet? or did the eunuch have a change of raiment for himself and Philip? Were the apostles provided with water proof suits as is often the case now days?

The Gospel is to be preached to every creature throughout the world. The frozen regions of the North, the dry regions of the desert. I believe the ordinance is such as can be administered at all times and in all places, in all conditions of health; to the sick in bed, as well as to any other. Unless sprinkling is the mode, this is an utter impossibility.

## THE GRAND TRUNK IN LONDON.

The crowning importance of the Grand Trunk Railway System, the expansion and extension of business, has necessitated the building of a new Grand Trunk building in London, Eng. The need of more room has been made all the more apparent since the Grand Trunk Pacific was projected. The Company has been fortunate enough to secure a site at No. 19 Cockspur street, S.W., from the London County Council. Upon this site they have erected a splendid building. The Canadian Government Emigration offices are at Charing Cross, but a stone's throw from the Grand Trunk building. It is at the very hub of London. It is within five minutes of half a dozen leading hotels and near the intake to the tube at Trafalgar Square Station. Motor buses pass the door every few seconds to all parts of London, North, South, East and West.

The inside furnishings of the new building are luxuriously complete; mail is picked up every hour of the day.

A noticeable feature of the building is the range of circular fronted balconies on the fifth floor in front of deeply recessed windows, which are surmounted by a very effective heavy moulded and medallioned main cornice.

The carving on the front wall, which includes the Coat of Arms of the Canadian provinces traversed by the Grand Trunk System, was executed by Mr. W. S. Frith. The graceful figures over the principal entrance, emblematic of travel by land and sea, are the work of Mr. Albert Drury, A.R.A.

The public offices entered from Cockspur street, through the great central doorway, is a fine room forty feet long and eighteen feet high. The floor is marble, the walls are panelled in teak, with inlays of ebony and holly. In this room there is a magnificent frieze, by Mr. Frank Brangwyn, A.R.A., which pictures Canada in the wild, hunting scenes: Indian life; the meeting of the Pathfinder—the engineer—with the Indian chief, and finally the civilizing influence of the railway and the white man upon the red man's country.

The new offices were opened on Dominion Day, and hereafter the European Traffic Department of the Grand Trunk Railway System and the Grand Trunk Pacific Railway will occupy these new premises, which have already become one of the sights to be seen in London.

No man can make God a present of his heart and pawn a mortgage on his mind and might.

A weak Christian who lives a somewhat inconsistent life the world calls a hypocrite. A strong Christian who lives an upright and consistent life the world calls a Pharisee. It is a comfort to know that the opinion of the world is of little or no value in Christian ethics.