

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSSOME MISTAKES ABOUT THE
BIBLE.

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If the Bible is our only "rule of faith and practice"—as Christians profess—then mistakes in that quarter are dangerous. And there are many such mistakes current in these days.

First, it is a mistake to speak of the Bible as a mere "book among books."

It is "literature," but more. The fact which differentiates it from all other books is its inspiration. It is the only Book in the world that justly claims to have been composed by "holy men who wrote as they were moved by the Spirit of God."

Second, it is a mistake to think of it as "full of errors."

That there are errors in each and all of the hundreds of current versions and translations of the Scriptures goes without saying; but (1) they are few; not by any means so numerous as represented by anti-Biblical critics who delight to make a mountain out of a molehill; (2) they are relatively unimportant, not affecting in the slightest degree any of the moral or religious teachings of the Book; and (3) they are of such a character as to indicate clearly that they came by translation and transcription and were not in the original autograph as it left the hands of those "holy men who wrote as they were moved by the Spirit of God."

Third, it is a mistake to think that the Book is for scholars exclusively, or that "Biblical experts" know more about it than anybody else.

This was the mistake made by the Church before the Reformation, when the Bible was chained to the high altar and reserved for the use of men "in holy orders." It was to everybody that Christ spoke when he said "Search the Scriptures; for in them ye think ye have eternal life, and these are they which testify of me."

Fourth, it is a mistake to think or affirm that the Bible has been or is "losing ground" in these last days.

On the contrary more copies of the Scriptures are being sold and read and studied and loved and revered and lived by than ever before in the history of the world. Christians believe in the Bible now as always. Infidels, loose livers, false teachers and destructive critics do not, never did and never will believe in it.

Fifth, it is a mistake to suppose that one can keep his Bible without believing it.

When a man like Jehudi with his penknife, (see Jeremiah 36, 20, 23 begins to cut and slash, he might as well commit all to the flames. For if the Book be proven untrustworthy in parts, it is unworthy of trust at all. Falsus in uno, falsus in omnibus. No Alpine tourist would engage a guide who was known to be imperfectly acquainted with the way or untruthful in his statements about it.

Sixth, it is a mistake to assume that one can be a Christian without believing the Bible.

What is a Christian? One who accepts Christ; as a Priest to atone for his sins, as a Prophet to instruct him and as a King to rule over him.

When a Christian wants to know what to believe about a thing he simply asks "What does Christ teach about it?" The teaching of Christ as to the Scriptures

is perfectly clear. He spoke of them as "the Truth" and "the Word of God." He preached and practiced them and instructed his disciples to do likewise. If the Scriptures were full of errors and therefore untrustworthy, as alleged, he probably knew it; but never once, by word, syllable or sign, did he indicate that he did not believe them from beginning to end. The Book that was good enough for him ought to be good enough for those who profess to follow him.

The keynote of a true Christian profession is in that word "follow." Sincere Christians are in no danger of being led away into dangerous error by false teachers; since Christ said, "My sheep hear My voice, and I know them, and they follow Me."—N. Y. Christian Intelligencer.

GLIMPSES OF HEAVEN.

By Rev. Joseph Hamilton, author of
"Our Own and Other Worlds,"
"The Spirit World," Etc.

A heavy, leaden cloud may overspread the whole heaven on a winter day; and for a time we do not see and do not think of the glory above the cloud. But sometimes we have seen a little rent made in the dark cloud, and through that little rent we have a glimpse of the light and glory beyond. So our life, very often, is overspread by a heavy cloud of unbelief; we are hemmed round; we are shut in; our visions are all of the earth; that dark cloud shuts off all sights of heaven. But there are times when a little rent is made in this heavy cloud of our unbelief. When, for instance, one whom we have known and loved takes his flight to a better world, he cleaves this cloud of unbelief as he passes upward, and through that little rent in the cloud we catch a glimpse of the heavenly glory.

In that wonderful book written by Mrs. Stowe, Uncle Tom is represented as lying through the night on the floor just outside the room where Eva lay dying. Being questioned as to why he lay there, Uncle Tom said, "The Bridegroom may come at midnight, and I want to be ready, for when Miss Evens goes, the pearly gates will be opened so wide that we shall all see into the glory." Not bad theology, poor Uncle Tom. At such times we do see into the glory, and our faith is confirmed in the reality of the world unseen.

Lindsay, Ont.

"NOT TRUTH, BUT ERROR."

Sir,—I find this among "Daily Truths" in the New Zealand Outlook:
God giveth. Not his best at first;

He who set forth the feast of old
Began with wine that was the worst,
After the crimson comes the gold.

Now, this strikes me as not truth, but error. God does give us His best at the moment of our new birth. But we fail to realize its fulness, because of our limited capacity. As we grow in the Divine life we do not get anything better from God—but we receive a larger measure in proportion to our development.

Again, it was not Jesus who set forth "the worse" wine at the beginning of the feast at Cana, but the bridegroom—and he set forth the best he had.

ULSTER PAT.

PARENTAL HONESTY.

By Sylvanus Stall, D.D.

If you want your children to be honest with you, why should you not be honest with them? If you would not have them deceive you, why should you attempt to deceive them? If you would teach them by precept, why should you not teach them also by example? Is it any wonder that your child should shut you out of its confidence in similar matters and in the same manner in which you have taught it to deceive? Why should you strike and slay the very confidence which the Creator has so wisely placed in the heart of every child in the integrity and honesty of its parents?

Rest assured that the deceptions you attempt to practice upon your children do not deceive, but they do destroy their confidence and sometimes even their faith in their own parents. Let me name a single illustration.

One bright May morning, a little boy, about four years old, with no companion, was playing ring-around-a-rosy by himself around a young apple tree that grew near the garden wall. While he was playing a very young "baby bunny" came out of a rabbit-hole nearby. The little rabbit was too young to escape the child's grasp. Delighted with his new-found treasure he naturally ran to his mother in the house. His happiness during the day with the baby rabbit was complete. When evening came his father suggested that he should take the rabbit back to the hole and leave it with its parents for the night, and then when he would go again early the next morning the little rabbit would come out of the hole, and he could bring it again into the house and play with it another day.

To the smiling little child this seemed reasonable enough. But imagine the disappointment of the child the next morning after he had waited an hour or more and the idea began to dawn upon his mind that he had been wickedly deceived by his own father! He is now a grown man and when relating this incident to me a few days ago, he said that the bitterness he felt in that moment against his father could never be described, and he resolved then and there in his infancy never again to accept his father's word or to trust him in anything.

It would have been just as easy for the father and equally influential with the child, as well as far more satisfactory in its result, if he had pictured to the mind of the child the sorrow of the parents of the little rabbit as they went all day up and down the field hunting for their baby bunny, and how that they would not be able to sleep at night unless their little baby was returned to them, as the bunny was too young to sleep anywhere else except right by its mamma, and that it ought on that account to be returned to its own little home. Such a course as this would have taught the child tenderness and thoughtfulness for all forms of animal life, and would have been truthful, and would have inspired in the mind of the child love and confidence in his father. Parents may ask how early they ought to teach their children upon the subjects of life and being, and the proper care of their bodies. Whenever the sacred questions are asked they ought always to be answered honestly, but with the greatest intelligence and wisdom. It matters not how young the child might be. Children always know more than their parents ever imagine they do.