

contained in the Scriptures, but hesitate to take the Scriptures as the Revelation of God. They would divide and sub-divide, and alter and subtract, showing what is human, what divine, what is inspired, what not, what is more, and what is most inspired. They are such metaphysicians, such hair splitters, such judges of what revelation ought to be and ought not to be. They have not yet ventured to drop out the parts not inspired, as they think, nor divided the human parts from the divine. They are only hinting such things, yet hoping for some bold editor to spring up that will do what they are feeling the way to and wish accomplished. Paul writing to Timothy speaks of the writings held by the Jews as the Law, the Prophets, and Psalms, as the "Holy Scriptures," and that "all Scripture" referring to these "is given by Inspiration of God" (Theopneustos). Now one would suppose that to be sufficient; but Peter tells that the 'Prophecy came not of old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit." Paul also certifies us that he taught "In the words which the Holy Spirit teacheth," as in contrast "with the words which man's wisdom teacheth." Men have labored to make Christianity rational and scientific, but then they find it useless, resembling that remarkable creature among insects that when it looses its sting dies. It may be mortifying to human pride to admit that the foolishness of God is wiser than their wisdom, and the weakness of God far above their strength, but such is the case. It pleases God by orthodox doctrines to impart to men faith, and by the "foolishness of preaching to save them that believe." Scientific Christianity has made no converts and it is not to be expected that it ever will. Who will dare to say how far God's inspiration goes and where it ends? All Scripture (Pasa Graphē) and (Ta Grammata) the words of the original, Hebrew and Greek are inspired, breathed into the writers from God, not merely the thoughts, or as we say, the sentiments and ideas, but the words. He shall tell thee words whereby thou and thy house shall be saved. Words may be called the clothing of our thoughts; but more so, as we cannot think without language, the act is the embodiment of the intention. God has given a commission to the true preacher, not to the wise nor speculate, but "Preach My Word." Obedience is here in demand and will be found more successful than the noblest oratory, the most eloquent delivery, the most ethereal speculations of philosophy, the most refined human ingenuity. The church, the whole church, should set its face against the employment of such speculative professors whose rarified imaginations carry them away from the sound doctrines of Scripture, to indulge in fable and fancy. It may seem harsh to dismiss a professor; but the injury to the church by leading its young men into the atmosphere of speculation, which, however pleasing to them for a time, must end in ruin to themselves, and greater destruction to the church; for whilst promising apparent liberty is only bringing her children into bondage. These unstable souls carried about by every wind of doctrine, soon produce much instability in others and under the notion of originality produce "original nothings." These men make difficulties in religion where none exist, call on question the best established facts, throw their lightweight into the scale of men of corrupt minds, who handle the Word of God deceitfully and make merchandise of their hearers. Many men of wealth dabble in science and make it the rage, when most of their lucubrations are only science falsely so called. Then it has become very meritorious to push out large volumes of endeavors to reconcile science and scripture since the days of Dr. Chalmers, Hugh Millar and Professor Hitchcock. The established facts of science are not, cannot be in conflict with Scripture, and need no reconciliation; whilst most people will admit the impossibility of harmonizing what are not facts with scriptural truths.