

fore, their testimony is true, and the New Testament is, what it claims to be, the inspired Word of God.

It is an acknowledged fact that at the time of Christ the Old Testament was the same as it is now, and, while He and His Apostles condemned all Jewish innovations, they received and quoted it without correction or any qualifying comment. The Jews held it to be the Word of God, Christ received it as such, and so must we, else we shall set aside His authority after we have proved it to be supreme.

We see then that, "ALL Scripture is given by inspiration of God," and from end to end of the wondrous book we can stop, when or where we please, as we read and with knowledge exclaim "Thus saith the Lord."

CONVERSELY.

God our Father—as He sealed with many mighty miracles* the Will and Testament which He made for the benefit of His needy children—proved Himself, to be, a being intelligent and personal; for, as He turns back the shadow on the dial of Ahaz, alternates the dewy wonder on Gideon's fleece, walks on the waters of the lake, or bids defiance to the incandescent tortures of Babylon's King, yea! from the angel at Eden's gate to the last Apostolic mystery. He shows that He can work with or without means, and that nature and nature's laws are governed by a will and led by intention to subserve a purpose, and they proclaim their origin, thus, to "all who have ears to hear."

"A God! a God! the wide earth shouts!
A God! the heav'n's reply;
He moulded in his palm the world,
And hung it in the sky."

* "A miracle is unusual, natural law is habitual, Divine action."—
Dr. Joseph Cook.