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GOD SPAKE ALL THESE WORDS

A Statement and Defence of
THE SUPERNATURAL ORIGIN AND INERRANT
INSPIRATION OF GOD'S HOLY WORD.

BY

DR. JAMES H. BROOKES,

Author of *I am Coming*, *The Mystery of Suffering*, *Did Jesus Rise?*
The Way made Plain &c., &c.



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Preface.

THIS Volume contains the essence of not a few addresses delivered by the author near the close of his devoted life spent in the declaration of the truths of the glorious Gospel, the denunciation of error, and the confirmation of the people of God in "the faith once for all delivered to the saints."

Many desired to have the addresses issued in permanent form, and an edition of 4000 copies was subscribed for before the first edition was published.

At the request of the publishers, Dr. Brookes spent a portion of his closing days on earth in carefully revising the Volume, with a view to the more extensive circulation of such a noble defence of inspiration throughout all English-speaking lands.

In the words of the departed author, this new edition is "committed to the favour of God, with the prayer that He will be pleased to own it, however unworthy, as an attempt to defend the supernatural origin and inerrant inspiration of His Holy Word."

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GOD SPAKE ALL THESE WORDS.

Ex. xx. 1.

CHAPTER I.

HUMAN TESTIMONY.

SIR WALTER SCOTT, shattered in fortune and health, said to his son-in-law, "Bring me the Book." "What book?" asked Mr. Lockhart. "There is but one Book," was the answer. The famous author was correct, if it is true that "God spake all these words"; and that it is true may be fairly presumed from the character of the witness, from the nature and extent of his influence, and from the "words" themselves.

Moses lived a thousand years before Herodotus, "the Father of History," and, according to the historian, at least five hundred years before Homer, "the Father of Poetry," although Mr. Gladstone places the date of the poet a little earlier. "These words," in four brief propositions, sum up our duty to God, and in six still briefer propositions, sum up our duty to men; and although written so long ago, they constitute the basis of the jurisprudence of the civilised world.

Cardinal Gibbons has truly remarked in a recent sermon :

The Decalogue is 700 years older than the Jurisprudence of Lycurgus ; it is 2000 years older than that of Justinian : it is 2700 years older than that of the Magna Charta ; it is 3300 years older than the Code of Napoleon, and almost as many years older than the American Constitution—and yet the Decalogue is better known to-day and more universally inculcated than any laws framed by the hand of man. It is an historical monument that has remained impregnable for thousands of years, and has successfully withstood the violent shocks of the most formidable assailants. There is not a single arch, or column, or key-stone in the sacred edifice that does not show some marks of foreign or domestic assault. But there it stands, as firm as the pyramids, unshaken and unruined by the upheavals and revolutions of centuries.

It is said that Earl Cairns, one of the ablest and most successful lawyers of recent days, told a father who consulted him about the books his son needed to study as a preparation for the practice of the law, "Let him begin with the Bible, for there he will find the foundation of all law, as well as of all morality." The same sentiment has been expressed again and again by eminent lawyers.

Sir Matthew Hale, for example, records his opinion : "I have been acquainted somewhat with men and books, and have had long experience in the world : there is no book like the Bible for excellent learning, wisdom, and use ; and it is want of understanding in them that think or speak otherwise."

This opinion has been approved in writing by such lawyers and statesmen as Bacon, Black-

stone, Sir William Jones, Lord Lyttleton, Lord Erskine, Selden, who was called "the glory of the English nation," Edmund Burke, Wilberforce, Gladstone, Bismarck, Chief-Justice Marshall, John Jay, LL.D., Chancellor Kent, Judge Story, Chief-Justice Parsons, Justice M'Lean, Greenleaf, and Daniel Webster, whose confession of faith in the Scriptures is engraved upon his tomb at Marshfield.

It has been endorsed by such Scientists as Sir Isaac Newton, Leibnitz, Sir John Herschell, Sir Humphrey Davy, Faraday, Sir David Brewster, the Duke of Argyll, Prof. Dana, Prof. Hitchcock, Prof. Mitchell, Prof. Maury, Sir J. William Dawson, and six hundred and seventeen members of the British Scientific Association, whose paper expressing their belief in the Bible is now in the Bodleian Library of Oxford, England.

It has been accepted by such soldiers as Cromwell, Washington, Wellington, Von Moltke, Sir Henry Havelock, General Gordon (who fell at Khartoum), General Andrew Jackson (who became an earnest Christian), General Grant at the last (according to the testimony of Bishop Newman), General M'Clelland, General Howard, General Lee, and General Stonewall Jackson, none of whom were cowardly or superstitious.

Sir Isaac Newton declared: "We account the Scriptures of God to be the most sublime philosophy."

Dr. Samuel Johnson, as his biographer Boswell tells us, said:—"Young man, attend to the voice of one who has possessed a certain degree of fame in the world, and who is about to appear

before his Maker, read the Bible every day of your life."

Locke, the acutest thinker and reasoner of the past two centuries, spent the last fourteen years of his life in the constant study of the Bible, and then gave his decision: "It has God for its author, salvation for its end, and truth without any mixture of error for its matter."

Alexander Hamilton informs us that he spent an evening with some friends, and indulged in remarks derogatory to the Scriptures. While standing on the steps of his residence late at night waiting for a servant to open the door, the thought suddenly flashed upon him, what, after all, if the Book is true. He was conscious that he had never examined it, "not even with that attention which a small retaining fee requires in civil cases." The next morning he began to read the Bible, and other books bearing on the Evidences of Christianity, and the result is, he says: "I believe the religion of Christians to be the truth; that Jesus Christ is the Son of God; that He made an atonement for our sins by His death; and that He rose for our justification."

John Quincy Adams wrote to his son: "I have for many years made it a practice to read the Bible once a year."

John Randolph, of Ronoake, in early life an infidel, announces the conclusion of his maturer years:—"The Bible is true. It would have been as easy for a mole to have written Sir Isaac Newton's treatise on Optics, as for uninspired men to have written the Bible."

Dr. Adolph Saphir, in "The Divine Unity of Scripture," once an enthusiastic follower of Hegel, tells us that "the pantheistic metaphysician Hegel, on his death-bed, would have no book read to him but the Bible."

He also tells us that Kant wrote to a friend:—"You do well in that you base your peace and piety on the Gospels, for in the Gospels, and in the Gospels alone, is the source of deep spiritual truths, after reason has measured out its whole territory in vain."

He further quotes Goethe as saying:—"Let the world progress as much as it likes: let all branches of human research develop to the very utmost, nothing will take the place of the Bible."

Even Carlyle, a short time before his death, sent a farewell letter to the students of the University of Edinburgh, delivering this message:—"Tell them to consult the Eternal Oracles (not yet inaudible, nor ever to become so, when worthily inquired of), and to disregard nearly altogether, in comparison, the temporary noises, menacings, and deliriums."

Let us briefly examine the Book which has commanded the confidence and respect of such distinguished men and intelligent minds, and which unquestionably has blessed and elevated countless millions of the best people who have lived for eighteen centuries. Let us see whether arguments may not be presented which ought to be sufficient, and are sufficient, to persuade any reasonable and unprejudiced person of its supernatural origin.

CHAPTER II.

ITS CONCEPTION OF GOD.

IN the first verse of the Bible we read: "In the beginning God [plural] created [singular] the heaven and the earth" (Gen. i. 1). Here we have unity of action with plurality of persons; and the number of persons is afterwards exhibited by Moses in the announcement: "Hear, O Israel: the Lord our God is one Lord" (Deut. vi. 4). On this passage the Jews lay great stress; and it is one of the four texts which they write on their phylacteries. On the word Elohim [God], Simeon Ben Joachi, one of their greatest expositors, says: "Come and see the mystery of the word Elohim: there are three degrees, and each degree is by itself alone, and yet they are all one, and joined together in one, and are not divided from each other."

As Dr. Bullinger has shown, this definition "is equally opposed to all forms of *Theism* and *Deism*, which are the creations of man's ideas, as well as to *Polytheism* on the one hand and national or local deities on the other." In the Hebrew there are two words in use for the number "one," *Echad* and *Yacheed*. The latter *Yacheed* means absolute unity, or uniqueness, an *only one*, and it occurs twelve times in the Old Testament. The former *Echad* does not mean absolute unity, but a compound unity, and it occurs more than eight

hundred and fifty times, in every instance implying *one* united with *more than one*. It is one of others, and this is the word used in the passage taken from Deuteronomy: Jehovah [the Father], Elohim [the Son], and Jehovah [the Spirit], is *Echad*—One Triune God.

Then notice how God is revealed: "Glorious in holiness, fearful in praises, doing wonders" (Ex. xv. 11). "Yea, the heavens are not clean in His sight" (Job xv. 15). "Thou art not a God that hath pleasure in wickedness; neither shall evil dwell with Thee" (Ps. v. 4). "Holy, holy, holy is the Lord of Hosts; His glory is the fulness of the whole earth" (Isa. vi. 3). "It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers" (Isa. xl. 22). "The Lord is the God of Truth, He is the Living God; the King of Eternity. . . He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion" (Jer. x. 10-12). "Thou art of purer eyes than to behold evil, and canst not look upon iniquity. . . His brightness was as the light; He had rays coming forth from His hand; and there was the hiding of His power. . . The sun and moon stood still in their habitation; at the light of Thine arrows as they went, at the shining of Thy glittering spear" (Hab. i. 13; iii. 4-11).

"O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath

first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things: to whom be glory forever. Amen" (Rom. xi. 33-36). The four living creatures in heaven "rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Then "the four-and-twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, Worthy art Thou, our Lord and our God, to receive the glory and honour and the power: for Thou didst create all things, and because of Thy will they were, and were created" (Rev. iv. 8-11, R.V.).

Such testimonies might be multiplied indefinitely; and how comes it that in the Bible, and in the Bible alone, we have such magnificent conceptions of the being and nature of God, His unity, holiness, purity, justice, goodness, and truth? When Paul preached in Athens, he "found an altar with this inscription, 'To THE UNKNOWN GOD'" (Acts xvii. 23); and the cultivated Greeks had 30,000 gods whom they adored. In India there are 330,000,000 gods; and in view of this universal and inveterate tendency to idolatry in ancient and modern times, a tendency to which the Jews, too, yielded through nearly the whole of their national history, how did the Bible form an exception, and denounce idolatry with unsparing severity?

Look at this definition of God, drawn wholly from the Scriptures, by the Westminster Assem-

bly of Divines, a body of godly and scholarly men who studied the Bible for years :

There is but one only living and true God, who is infinite in being and perfection, a most pure Spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of His own immutable and most righteous will, for His own glory ; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin ; the rewarder of them that diligently seek Him ; and withal most just and terrible in His judgments ; hating all sin, and who will by no means clear the guilty (Con. of Faith, Chap. II.).

Contrast this definition with the views of the most advanced and philosophical people of antiquity, and with the faith of heathen nations in modern times, inventing gods innumerable, and attributing to them the passions and vices of human nature, and let the honest sceptic account for the difference between the Bible and every other religious belief on this fundamental subject. "For though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many), but to us there is but one God, the Father, of whom are all things, and we in Him ; and one Lord, Jesus Christ, by whom are all things, and we by Him" (1 Cor. vii. 5, 6).

CHAPTER III.

DEPRAVITY OF MAN.

LET us consider the account which the Bible everywhere gives of Man, from the time that sin entered into the garden of Eden. The first recorded act after the Fall is the atrocious murder by the first-born of the race committed upon his younger brother (Gen. iv. 8): and soon we are told that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. vi. 5). "How much more abominable and filthy is man, which drinketh iniquity like water" (Job xv. 16); "they are corrupt; they have done abominable works; there is none that doeth good. The Lord looked down from heaven upon the children of men to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one" (Ps. xiv. 1-3).

But bad as this is, there is something still worse, for the very nature is declared to be corrupt: "Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Ps. li. 5). To religious Israel, a body of people coming with their imposing forms of worship and outward ceremonies, God said: "The whole head is sick, and the whole heart is faint. From the sole of

the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment" (Isa. i. 5, 6). "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we do all fade as a leaf, and our iniquities, like the wind, have taken us away" (Isa. lxiv. 6).

Thus it is all the way through the Old Testament, and the men employed to write the Bible bore tremendously hard not only upon the great leaders of the favoured nation, but upon the nation itself. Abraham told a lie twice about his wife, at the risk of her honour (Gen. xii. 13); xx. 2); Isaac was a feeble and foolish father, who "loved Esau because he did eat of his venison" (Gen. xxv. 28); Jacob was false and cunning and treacherous (Gen. xxvii.); Job opened his mouth and cursed his day (Job iii. 1); David was guilty of adultery and murder (2 Sam. xi.); Solomon was led to ruin by "outlandish women" (Neh. xiii. 26); Isaiah cried, "Woe is me! for I am undone; because I am a man of unclean lips" (Isa. vi. 5); Jeremiah wished that the man who told his father of his birth might be as Sodom and Gomorrah (Jer. xx. 14-18); Elijah fled from the threat of the angry Jezebel (1 Kings xix. 1-4).

Idolatry commenced with the people of God, even while Moses was on the Mount receiving the law (Ex. xxxii.); and, with rare intervals, it continued, both among the kings and their subjects, until the utter overthrow of the ten tribes called Israel, about the year 721 B.C., after the

kingdom had existed 254 years. The kingdom of Judah lasted for 135 years longer, and at last was entirely crushed in the year 587, or 6 B.C. The history is an almost unbroken record of unbelief, disobedience, and deliberate rebellion up to the blasting stroke of God's righteous wrath. Now the question is, Did the Jews write such a history of their heroes and nation? Every fair man will answer this question in the negative, and admit that it is easier to believe in inspiration than to accept a statement so absurd as the assertion that they were like the historians of any other people.

But the difficulty is not removed by glancing at the New Testament: "Out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness" (Mark vii. 21-23). "We have before proved both Jews and Gentiles, that they are all under sin—as it is written, there is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no, not one." This is followed by the astounding accusation that the throat, tongue, lips, mouth, feet, ways, eyes, all the parts of man are sold to evil, so that every mouth is stopped, literally fenced up, and all the world is subject to the judgment of God (Rom. iii. 9-19).

To saints it was written: "You hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the

course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and the mind, and were by nature children of wrath even as others" (Eph. ii. 1-3).

It is a nature in which "dwelleth no good thing" (Rom. vii. 18), a nature which "is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. viii. 7). The Apostle includes himself when he says: "We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another" (Tit. iii. 3). Nay, in a time yet future, "all that dwell upon the earth shall worship him [the Antichrist], whose names are not written in the Book of Life of the Lamb slain from the foundation of the world" (Rev. xiii. 8); and, after the Millennium, the desperate depravity of the race will break forth again in open revolt against God (Rev. xx. 8, 9).

Without attempting to prove the accuracy of the description, which is found from Genesis to Revelation, of human nature, let an honest sceptic ponder whether man wrote such an account of himself and his fellow-men. The very unpopularity of the testimony, like the unpopularity of the Bible's conception of God, shows that he did not, and that we are compelled to see a supernatural power controlling and guiding the pens that placed man in the awful darkness surrounding him in the portrayal of the Scriptures.

Contrary to the innate belief of nearly all that there is an inherent tendency in nations and individuals to advance in all that is good, leading Evolutionists to speak boastfully of the "Ascent of Man," the Bible gives us a humiliating story of the "Descent of Man," as seen in the history of the Jews, the moral degradation of the ancient heathen world (Rom. i. 18-32), and in the deeper ruin that shall close the present age (2 Tim. iii. 1-7). Well may we say, as we turn the pages of the witnesses, "Is this the manner of man, O Lord God"? (2 Sam. vii. 19).

CHAPTER IV.

UNIFORMITY OF ITS TESTIMONY.

WHEN the Bible is studied carefully, a very remarkable fact is presented to the reader. He finds a Book of sixty-six separate books or treatises, one of which contains one hundred and fifty Psalms, and these books were prepared by about forty writers, appearing at various periods through some sixteen hundred years. The first, as already seen, lived a thousand years before Herodotus, and the last died nearly a hundred years after the birth of Christ. They embrace every class of society, every condition of life, every degree of culture, kings, legislators, priests, scholars, shepherds, fishermen, tax-gatherers, and treat of every conceivable subject in heaven, earth, and hell.

The remarkable fact is, that, from beginning to end, they bear the most uniform testimony upon every doctrine and duty they discuss. The gentleman who presided over the Convention which nominated Mr. Lincoln for the second term of his Presidency, was formerly a prominent lawyer and politician. He published an article, advocating the supernatural origin of the Bible, in which he refers to its many writers as follows :

Yet all these men, through all these centuries, treating of all these subjects, so wrote, that although they have

been subjected to the fiercest scrutiny during more than seventeen centuries since the last of them died, it has been found impossible to detect the smallest solecism in the entire productions of all of them put together, or the smallest discrepancy of fact, of principle, or even of opinion of any one of them from any other throughout their voluminous writings. Every one agrees in all things with all the rest.

Many illustrations of this statement might be given, if time permitted, but one will answer the purpose for the present. Let us take the method of approaching God acceptably, or the way of salvation. Surely no more important point can be raised to test the question of uniformity in the teachings of the Bible.

In the chapter immediately following the story of the Fall, we are told of two brothers, the first-born of the race, presenting their offerings to the Lord. The one brought the fruit of the sin-cursed ground; the other "the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering" (Gen iv. 4). So the blood of slain victims is seen in the first recorded act of worship which received the favour of the Lord, as afterward "Noah built an altar unto the Lord, and took of every clean beast and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour" (Gen. viii. 20, 21).

It is clearly affirmed, again and again, that the patriarchs, Abraham, Isaac, and Jacob, drew near to God on the ground of sacrifices laid upon the altar, and thus it continued until the time of Moses, when the same mode of worship was required in the sacrifice of the burnt-offering, the

peace offering, the sin offering, and the trespass offering (Lev. i. 5). On the day of atonement, also, the high priest went with blood into the most holy place within the tabernacle, and was commanded to "sprinkle it upon the mercy seat, and before the mercy seat." It was upon the merit and value of this blood the sins of the people were put away (Lev. xvi. 25). It is distinctly stated, "For it is the blood that maketh atonement for the soul" (Lev. xvii. 11).

But God could not be satisfied with outward forms of worship. Unless they were the expression of the inward offering of the soul, they were of no value. "Thou desirest not sacrifice, else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise. . . . THEN shalt Thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering; then shall they offer bullocks upon thine altar" (Ps. li. 16-19). "To what purpose is the multitude of your sacrifices unto me? saith the Lord; I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting" (Isa. i. 11-13).

In view of the utter failure of Israel, as shown in their heartless ceremonies, God is represented

in an attitude of earnest beseeching, immediately following this stern denunciation: "Come, now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. i. 18). The only hope is in the substitutionary sacrifice of Christ. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Isa. liii. 5, 6).

Precisely the same doctrine is found everywhere in the New Testament. The Lord Jesus Christ said at the Last Supper: "This is my blood of the new covenant, which is shed for many, for the remission of sins" (Matt. xxvi. 28). So Paul writes: "Being now justified by His blood" (Rom. v. 9): "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. iii. 13); "In whom we have redemption through His blood. . . . Now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ" (Eph. i. 7; ii. 13): "Without shedding of blood is no remission" (Heb. ix. 22). Peter writes: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your foolish conduct received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. i. 18, 19). John tells us: "God is light"

(1 Jno. i. 5), "God is love" (1 Jno. iv. 8); and says, "The blood of Jesus Christ His Son cleanseth us from all sin" (1 Jno. i. 7). At the opening of the last book of the Bible, we have an ascription of praise "unto Him that loveth us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and his Father; to Him be glory and dominion for ever and ever. Amen" (Rev. i. 5, 6).

That this doctrine of the blood, which pervades the entire Bible, is not natural, nor agreeable to men, is shown by the fact that it is utterly rejected by vast numbers of professing Christians. There is no desire now to defend the doctrine, but only to refer to the multitudes, claiming to believe the Bible, who scoff at one of its most plainly revealed truths, as a proof that the Bible is not of or from men. The corruptions of Christianity have always been along the line of natural inclinations, demonstrating that the requirements of the Bible are opposed to these natural inclinations. Look at the savage persecutions of dissenting Christians by the Church itself, the bitterness and envy and rivalry of ecclesiastical factions, the refusal to recognise the rights of conscience, the demand for union between the Church and State, the persistent prying into unseen things, all so natural, and all so contrary to the teachings of the Bible, and then let the impartial sceptic decide, if he can, that the Bible had not a supernatural origin.

CHAPTER V.

ITS UNNATURAL MORALITY.

It is quite the fashion with unbelievers to praise the Sermon on the Mount. Perhaps their admiration is sincere, but if so, it shows how ignorant they are of themselves. There is no part of Scripture that is more directly opposed to all the instincts of human nature, or that presents a standard of morality more unattainable by man's unaided resources.

"Blessed are the poor in spirit;" "Blessed are the meek;" "Blessed are they which do hunger and thirst after righteousness;" "Blessed are the pure in heart;" "Blessed are they which are persecuted for righteousness' sake;" "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake." Let even earnest Christians tell how difficult it is to regard such persons as happy, and how easy it is to recoil from any such promised blessedness.

"Whosoever shall say, Thou fool, shall be in danger of hell fire." "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." "I say unto you, Swear not at all." "I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at law, and take

away thy coat, let him take thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn thou not away. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy." God never said, "Hate thine enemy," but it proves how natural it is, since the Jewish authorities had added the clause. "But I say unto, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. v.).

Who lives up to these rules? Who practically approves them? Threaten to strike a man, or address to him some opprobrious epithet, and see how quickly he will resent the insult. Count Tolstoi, who insists upon accepting these regulations as the real guide of life, is universally regarded as an impracticable visionary, and there is probably not one man in a million fairly and consistently attempting to conform to this strange standard of unnatural morality. You are not to strike back, you are to invite another blow; you are not to resist the man who sues you, you are to give him more than he demands; you are to yield to him that asketh, you are not to refuse the borrower; you are to love your enemies, and to bless them that curse you.

It may be said that such morality can be of no possible value; that it is like the being of God, "as high as heaven" (Job xi. 8); that it is like the knowledge of God, "too wonderful for me: it is high, I cannot attain unto it" (Ps. cxxxix. 6).

Granted; but what man ever conceived of such morality? Not the ancients, for those who have the least acquaintance with their mythology at once recognise the immense difference. Not existing modern religions, for Prof. Max Muller dared not translate the Hindoo books literally, lest he should be arrested for circulating obscene literature; and Marion Crawford in *The Century Magazine* says of India, which he thoroughly knows, "the land is given over to the grosser worship of Vishnu and Siva." But here is a morality that forbids a contemptuous remark under penalty of hell-fire, that judges the unacted, unuttered look of lust to be adultery. Did man invent such morality?

"Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on" (Matt. vi. 25). "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. xviii. 3). "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven" (Luke vi. 22, 23).

"Sell that ye have, and give alms" (Luke xii. 33); "For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God" (Luke xviii. 25). Pronounce this unreasonable, if you wish, but the more unreasonable it is, the more certainly you

pronounce that man never devised such a rule of life.

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate," or as it is in the margin, "Be contented with mean things. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves; but rather give place unto wrath" (Rom. xii. 9-19).

Such is the relation of Christians to one another and to all men which the Bible requires; and their relation to civil government is set forth in the words, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves judgment" (Rom. xiii. 1, 2); "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them

that are sent by him for the punishment of evil-doers, and for the praise of them that do well" (1 Peter ii. 13, 14).

There is no such thing as patriotism enjoined in the New Testament. With the exception of love for his "kinsmen according to the flesh," expressed by the apostle Paul, there is nothing said of the special love which Christians are to cherish for their own country, nor is there any rule to direct them how they are to discharge the duties of political office, nor how to vote. Submission to rulers is all that is required. "Honour all men. Love the brotherhood. Fear God. Honour the king" (1 Pet. ii. 17). How utterly opposed this is to the instincts of human nature is shown by the constant struggle for liberty and for the overthrow of governments. There is no desire at present to defend the teachings of the Bible, but only to show that man could not have written the Bible.

Then in the family relation it is written: "As the Church is subject to Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ loved the Church, and gave Himself for her" (Eph. v. 24, 25); "Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children, lest they be discouraged. Slaves, obey in all things your masters according to the flesh; not with eye service, as men pleasers; but in singleness of heart, fearing God. . . Masters, give unto your slaves that which is just and equal; knowing that ye also have a Master in heaven" (Col.

iii. 20-22 ; iv. 1). The Scriptures never assail social order, nor natural relationships, while uplifting all by a divine principle.

Thousands have become infidels, because the Bible demands the subordination of women, and the obedience of slaves, and the duty of submission to government and contentment with our lot, indicating that these and other doctrines are thoroughly distasteful to mankind. Infidels are sharp enough to see that the attempt to explain away such statements, and force them to conform to the desires of human nature, is the merest evasion, and hence they throw overboard the entire Book. It is not the purpose to discuss whether these tenets are or are not right. It may be admitted for the present that they are not right ; but surely an intelligent sceptic, who has any manliness, will concede that a morality so unnatural did not originate with man.

CHAPTER VI.

ITS PROPHECIES.

IF it can be shown that the Bible contains numerous predictions, that have been literally and precisely fulfilled, there is no doubt that "God spake all these words." A man may have a legal mind, or a mathematical mind, or a scientific mind, or a philosophical mind, or a political mind, but no man ever had a prophetic mind. It belongs to God alone to foresee and foretell future events.

Hence, infidels and higher critics, who are determined to reject the Bible, are in the habit of saying that its prophecies were written after the occurrence of the predicted events. But the assertion is a transparent falsehood, as all know who have carefully read the Scriptures, and who have the slightest acquaintance with history. The Old Testament has come down to us with the books, and chapters, and verses which the Jews had for so many centuries; the Septuagint or Greek version was commenced about 280 years B.C., and was certainly extant 200 B.C.; and the Jews and Christians have watched each other with so jealous an eye that changes and interpolations could not possibly have been introduced into the Scriptures without instant detection.

1. We find more than three hundred prophecies concerning the Messiah, His race (Gen. xii. 3); His tribe (Gen. xlix. 10); His lineage (1 Chron. xvii. 11, 14); His birth of a virgin

(Isa. vii. 14); His birth-place (Mic. v. 2); His Name as Son of God (Ps. ii. 7); His Name as Son of Man (Dan. vii. 13); His prophetic office (Deut. xviii. 15-19); His priestly office (Ps. cx. 4); His kingly office (Jer. xxiii. 5); His anointing by the Spirit (Isa. xi. 2); His ministry (Isa. lxi. 1-3); His sufferings (Isa. liii. 3, 4); His vicarious endurance (Isa. liii. 5, 6); the time, to the week, of His cutting off (Dan. ix. 26); His manner of death (Ps. xxii. 16); His burial (Isa. liii. 9); His resurrection (Ps. xvi. 9-11); His ascension (Ps. lxxviii. 18); His intercession (Isa. liii. 12); these and many other predictions were minutely fulfilled in the Lord Jesus Christ, and could have been fulfilled in Him alone, and they were unquestionably written long before His appearance.

2. In two of the earliest books of Scripture we find prophecies with regard to the Jews. "I will make your cities waste and bring your sanctuaries into desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished. And I will scatter you among the heathen, and will draw out a sword after you: and your lands shall be desolate, and your cities waste" (Lev. xxvi. 31-33); "And the Lord shall scatter thee among all people, from one end of the earth even unto the other" (Deut. xxviii. 64); "And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day" (Deut. xxix. 28).

This last verse the nations and men, at a time then future, are represented as saying. The same predictions were often uttered by other prophets, and they have been strictly fulfilled, beyond all doubt long after they were written.

The Higher Critics inform us that Leviticus and Deuteronomy were forgeries, written in the days of King Josiah and Ezra, six or eight hundred years after Moses, who is everywhere in both books represented as the author. Granted for the present, although it is utterly untrue; but they themselves admit that the books long preceded the time when the Lord scattered Israel "*among all people, from the one end of the earth even unto the other.*" Even the particulars are mentioned. "The Lord shall bring a nation against thee from far, from the end of the earth, as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young," plainly referring to the Romans (Deut. xxviii. 49, 50). "Thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters," which was literally fulfilled during the siege by Titus, according to Josephus (Deut. xxviii. 53); "And ye shall be left few in number," as it has most certainly been, for they are scattered over the earth, and yet not numerous (Deut. xxviii. 62). "And the Lord shall bring thee into Egypt again with ships," alluding to the vast numbers taken to Egypt to labour as slaves in the mines after the destruction of Jerusalem in the year 70 A.D. (Deut. xxviii. 68).

3. Nineveh was one of the mightiest cities of antiquity, boasting of walls 100 feet high, with 1500 towers, and broad enough for three chariots abreast. In the Bible its overthrow is predicted: "The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings. . . . The gates of the rivers shall be opened, and the palace shall be dissolved." Diodorus says that the immediate cause of its capture was the city wall's destruction by a sudden rise in the river: "But Nineveh is of old like a pool of water; yet shall they flee away. . . . Behold, I am against thee, saith the Lord of Hosts, and I will burn her chariots in the smoke, and the sword shall devour her young lions; and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard" (Na. ii.).

In another place it is said: "He will stretch out His hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds: for He shall uncover the cedar work. This is the rejoicing city that dwelt carelessly; that said in her heart, I am, and there is none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, and wag his hand" (Zeph. ii. 15). Nineveh then

totally disappeared from history, and never rose again, a later prophet referring to it, only to illustrate the truth of God's Word, and the terrible power of His wrath (Ezek. xxxi.).

4. Babylon was a mightier city than Nineveh, making her name known and dreaded to the end of the earth. "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah" (Isa. xiii. 19). The very persons are mentioned who are to accomplish its overthrow: "Go up, O Elam; besiege, O Media. . . . And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods He hath broken unto the ground" (Isa. xxi. 2-9). The Higher Critics insist that the last twenty-seven chapters of Isaiah were written by a "Deutero-Isaiah," because Cyrus is mentioned by name nearly 150 years before his birth; but what will they do with the fact that the Medes and Persians are mentioned as conquerors of the city in Proto-Isaiah?

The appearance of Babylon in its ruins is accurately described. "They shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the Lord" (Jer. li. 26). The stones are always burned for lime by the Arabs. The suddenness of the assault and capture is noticed: "One post shall run to meet another, and one messenger to meet another, to show that his city is taken at one end" (Jer. li. 31). The strange mounds

scattered all over the surface of the desolate and buried city, observed by all travellers, are mentioned: "Cast her up as heaps, and destroy her utterly; let nothing of her be left" (Jer. l. 36); "Babylon shall become heaps, a dwelling-place for dragons, an astonishment and a hissing without an inhabitant" (Jer. li. 37). The drunken revelry of Belshazzar, when the city was taken, is depicted: "In their heat I will make their feasts, and I will make them drunken" (Jer. li. 39). Centuries passed before the prophecies about Babylon were fully accomplished, but they were precisely fulfilled at last.

5. Tyre, famous for its commerce and wealth, situated on a beautiful island not far from the shore, comes in for its doom: "They shall destroy the walls of Tyre, and break down her towers; I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea; for I have spoken it, saith the Lord God. . . . With the hoofs of his horses shall he tread down all thy streets; he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground. And they shall make a spoil of thy riches, and make a prey of thy merchandise; and they shall break down thy walls, and destroy thy pleasant houses; and they shall lay thy stones, and thy timber, and thy dust, in the midst of the water" (Ezek. xxvi. 4, 5, 11, 12). Notice the difference between "he" and "they" in verses 11 and 12; for what Nebuchadnezzar began, Alexander literally finished, slaying 8000 of the city's defenders,

crucifying 2000 more, selling into slavery 30,000 of its inhabitants, and doing exactly as the prophecy said, taking the stones, timber, dust, and making a causeway to the mainland. "I will make thee like the top of a rock; that shall be as a place to spread nets upon; thou shalt be built no more; for I the Lord have spoken it, saith the Lord God"; and accordingly it has been "built no more" (Ezek. xxvi. 14).

6. Sidon, a neighbouring town and flourishing city, does not escape: "The word of the Lord came unto me, saying, Son of man, set thy face toward Sidon, and prophesy against it, and say, Thus saith the Lord God: Behold, I am against thee, O Sidon. . . . For I will send unto her pestilence, and blood in her streets; and the wounded shall fall in the midst of her with the sword on every side" (Ezek. xxviii. 20-23). Observe, no doom of extinction is pronounced against Sidon. If the Bible had said that Tyre was to live, and Sidon to be utterly destroyed and to be "built no more," a case might be made against the accuracy of prophecy. But Sidon is to continue, and to suffer; and as late as 1840 she was bombarded by the combined fleets of England, Austria, and Turkey, until blood was in her streets, and the wounded fell in the midst of her with the sword on every side.

7. Thebes, known in Scripture as No, and No-Amon, the portion or abode of the god Amon, was so magnificent a city that its very ruins overwhelm the beholder with amazement. The great temple of Carnac, says Wilkinson, "is the largest and most splendid ruin of which,

perhaps, either ancient or modern times can boast," extending a mile and three-quarters in circumference, surrounded by walls twenty-four feet in thickness and forty-five cubits high. Its columns are so enormous that six men standing with outstretched arms, finger tip to finger tip, could barely span around them, while its lofty capital glows with undying colours—"colours that are still fresh, though laid on with hands that have been dust these three thousand years and more." "I will execute judgments in No . . . I will cut off the multitude of No . . . No shall be rent asunder" (Ezek. xxx. 14-16). "Behold, I will punish the multitude of No" (Jer. xlv. 25). To proud Nineveh it was said, "Art thou better than populous No that was situate among the rivers, that had waters round about it, whose rampart was the sea, and her wall was from the sea? Ethiopia and Egypt were her strength, and it was infinite" (Na. iii. 8, 9): yet about 85 years B.C. it was destroyed, "broken up," its "multitude was cut off," and has never returned.

8. Memphis, or the Noph of Scripture, falls under the denunciation of prophecy. "Thus saith the Lord God, I will also destroy the idols, and I will cause their images to cease out of Noph. . . . And Noph shall have distresses daily" (Ezek. xxx. 13, 16). "Noph shall be waste and desolate, without an inhabitant" (Jer. xlv. 19). The judgment, it will be observed, is more severe than that upon Thebes, as the city was the special seat of idolatry. Strabo, the distinguished geographer and historian, found it

"large and populous, next to Alexandria in size," and speaks of its gods and temples and statues. This was about the beginning of the Christian era, but so completely has the predicted woe been executed that a century ago the very site of Memphis was in dispute.

9. Egypt is so prominent in the Bible it is impossible to cite the passages mentioned. At the time the prophets wrote she was in many respects the mistress of the world. In civilisation and refinement she was far in advance of all other people. She was recognised as the mother of art and science. From her was carried the fire that lighted the lamp of knowledge in Greece and the nations of Europe. Her works of architecture have never been surpassed. She revelled in the luxury and magnificence which wealth and conquest could bring, and was so mighty in military resources that the fierce and fanatical Mohammedan hordes hardly dare attack her six hundred years after Christ was born.

"It shall be the basest of kingdoms; neither shall it exalt itself any more above the nations; for I will diminish them, that they no more shall rule over the nations" (Ezek. xxix. 15); "Her foundations shall be broken down. . . . The pride of her power shall come down. . . . There shall be no more a prince out of the land of Egypt" (Ezek. xxx. 4, 6, 13). A great many similar passages could be quoted, pointing steadily with the calm assurance of truth to her inevitable decline, decay, and deep degradation. If any one will read what the Bible says about the government, the river, the streams or canals,

the fisheries, the various industries of Egypt, the character of its masters, and the oppression of the people (Isa. xix. 1-16; Ezek. xxx. 12), and compare it with any of the numerous books on the land, he will have a profound conviction of the accuracy exhibited by the Old Testament prophets. If he is a sincere inquirer desiring to know only the truth, he will also acknowledge the proved fact that "God spake all these words."

10. Edom, Idumea, or Mount Seir as it is sometimes designated in Scripture, was a powerful kingdom in Old Testament times, and continued so many hundred years after the prophets had disappeared. "Thus will I make Mount Seir most desolate, and cut off from it him that passeth out, and him that returneth. And I will fill his mountains with his slain; in thy hills, and in thy valleys, and in thy rivers, shall they fall that are slain with the sword. I will make thee perpetual desolations, and thy cities shall not return. . . . Thou shalt be desolate, O Mount Seir, and all Idumea, even all of it" (Ezek. xxxv. 7-9, 15). "Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: Though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. Also Edom shall be a desolation: every one that goeth by it shall be astonished" (Jer. xlix. 16, 17).

Isaiah and Obadiah uttered the same predictions, and Volney and other travellers tell us

how thoroughly they have been fulfilled. "The desolation is appalling. Its commerce has utterly passed away. We do not know the story, but the great market has long ceased to exist." Since the Mohammedan invasion and conquest in 636 A.D. the Edomites or Idumeans cannot be found. The nation is extinct, and there is "none remaining of the house of Esau; for the Lord hath spoken it" (Obad. xviii.). Precisely the same thing is true of the great kingdoms of Moab and Ammon; for in the time of their power and prosperity their doom was pronounced, and the doom was executed to the very letter.

II. Daniel it is the fashion of Higher Critics just now to declare a forgery, perpetrated by some unknown writer in the second century before Christ. One of the first Higher Critics, an infidel named Porphyry, in the third century A.D. assailed the book as a forgery written in the time of the Maccabees, 164-170 B.C., as does Archdeacon Farrar. But what completely disproves the charge is that Daniel is mentioned as an accredited and well-known book in the books of the Maccabees, as well as in various books of the Apocrypha; and it was placed in the Septuagint as a part of Scripture before the time of the Maccabees. Even Tom Paine admits its authenticity, which is now discredited by learned professors and preachers.

But even if the silly supposition is granted, how did it happen that a wretched forgery confidently predicted there should be only four world-empires until the second coming of Christ? The

course of the Babylonian, Medo-Persian, Grecian, and Roman empires is traced, Gibbon confesses, with the accuracy of a historian; and all attempts to build up any other universal kingdom of undisputed supremacy have signally failed. Charlemagne, Charles V., and Napoleon Bonaparte, with ambition and military genius sufficient to accomplish any purpose, were baffled in their efforts; and the truth of the book is fully proved before the eyes of the world.

12. There are some prophecies, however, that deserve a passing glance before closing. The Lord Jesus Christ said to His disciples, when they spoke of the temple: "The days will come, in the which there shall not be left one stone upon another, that shall not be thrown down" (Luke xxi. 6). Many of these stones were seventy feet in length, ten wide, eight high, looking as if they would stand forever, like the Great Pyramid; and yet one stone was not left upon another. To Jerusalem He said: "The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground" (Luke xix. 43, 44). Out of 27 sieges this was the only one in which Jerusalem was surrounded by a wall. But were these predictions spoken after the events had occurred? How, then, about the following?

"They shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be

fulfilled" (Luke xxi. 24). That is, during the present dispensation of Gentile dominion, and until the restoration of Israel at the second coming of Christ, Jerusalem shall be trodden down of the Gentiles. Every one is familiar with the determined effort of the Emperor Julian to defeat this prophesy by summoning the Jews to the task of rebuilding the temple. It makes no difference whether balls of fire leaped from the foundations and frightened the workmen away, as Gibbon tells us upon the evidence of respectable contemporaneous historians. It is enough to know that the work ceased, and in the language of Gibbon: "The joint efforts of power and enthusiasm were unsuccessful, and the ground of the Jewish temple still continued to exhibit the same edifying spectacle of ruin and desolation."

Everyone knows of the repeated and fanatical attempts of the seven principal Crusades to conquer Jerusalem and to rescue the Holy Sepulchre. All distinctions of race and religion were forgotten. English, French, Portuguese, Spaniards, Italians, Germans, every nationality, women, little children, all rallied under the banner of the Cross, determined to do or die. But they were utterly baffled, and Jerusalem remained in the hands of its unchristian masters. Meanwhile the Jews were still "led away captive into all nations," hated, shunned, oppressed, robbed, murdered, driven into exile, so that for more than eighteen hundred years their dispersions and sufferings, together with the desolate condition of their city and temple, witness to the

strict accuracy of our Lord's predictions. Well might the late Lord Chancellor Erskine say: "The universal dispersion of the Jews throughout the world, their unexampled sufferings, and their wondrous preservation, would be sufficient to establish the truth of the Scriptures if all other testimony were sunk to the bottom of the sea."

Our Lord, in answering the question concerning the sign of His coming, and of the end of the age, says to His followers: "Ye shall hear of wars, and rumours of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of travailing pangs." He also foretells the appearance of many false prophets, who shall deceive many; and because iniquity shall abound, the love of many shall wax cold (Matt. xxiv. 3-13).

Now, let any fair-minded man answer the question, Have not these things come to pass precisely as predicted? If so, how can he, or any other honest and intelligent person, really refuse to recognize the supernatural origin of the Bible?

Other prophecies as striking as these could be mentioned, but lack of space forbids any further discussion. If those who are in doubt will read George Rawlinson's "Historical Evidences," or the discoveries of Sir Henry Rawlinson, Botta, or Layard, or the books of Prof. Sayce, they will find that light from

ancient monuments, tablets, cuneiform inscriptions, confirms the thorough veracity of the Old Testament prophets. Abundant evidence has been unearthed of the precise truthfulness of narratives in Exodus and elsewhere. Every upheaval of the spade, every new research into the history of the past, has given fresh proof of the accuracy manifested by these early writers, in many cases correcting the erroneous impressions of Christian expositors. Sir H. A. Layard's explorations at Nineveh brought to light the library of that ruined city, and these were followed by the discoveries of Mr. George Smith and others, until "the amount of Assyrian literature at the disposal of the student is already greater than that contained in the whole of the New Testament." The more investigation is made, the more is the truth of God's Word confirmed. For example: "The name of Arioch is actually found on the cuneiform monuments" (Gen. xiv. 9); the "treasure-cities," built by the enslaved Israelites and their strawless bricks have been found (Ex. i. 11; v. 7); and the achievements of Shalmaneser, Tiglath-Pileser, and Sargon have been rescued from oblivion, and made to attest the strict accuracy of Bible history. It is as certain as human testimony can make it, that "God spake all these words."

CHAPTER VII.

ITS STORY OF CHRIST.

ONE of the most remarkable features in the Bible is the prominence which it gives to a Person. From first to last His name, His influence, and His work form the foundation, the superstructure, the capstone of the Book. He is the Sun of the system, the centre around which circle the doctrines, duties, histories, narratives, prophecies, and poems of all the sacred writings. The men who have handed down these writings, with all their differences of talent, culture, and social station, have united, during the many centuries in which they lived, to render homage and honour to the Christ.

He is the seed of the woman (Gen. iii. 15). He is of the race of Shem (Gen. ix. 27). He springs from Abraham (Gen. xii. 3). He comes of the tribe of Judah (Gen. xlix. 10). He is the Angel of the Lord (Ex. iii. 2; xxiii. 20, 21). He is the Substance to which the shadowy fingers of the offerings pointed (Lev. i. v). He is the Star out of Jacob, the Sceptre out of Israel (Num. xxiv. 17). He is the Prophet whom God will raise up (Deut. xviii. 18). He is Captain of the host of the Lord (Josh. v. 14). He is the Lord who appeared to Gideon (Jud. vi. 14, 21). He is the Root and Offspring of David, who is seen as the type of the Man who is on high

(1 Chron. xvii. 17) : and Job could say in his sore afflictions, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and after I shall awake, though worms destroy this body, yet from my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; and my reins within me are consumed with earnest desire for that day" (Job xix. 25-27).

God declares Him to be His King and His Son (Ps. ii. 6, 7); His Priest whom He seats at His right hand (Ps. cx. 1, 4); whose manner of death is minutely described (Ps. xxii. 1-18); and His resurrection (Ps. xvi. 9-11); and His ascension (Ps. lxviii. 18). He is to be born of a virgin (Isa. vii. 14); and His name shall be called Wonderful, Counsellor, the Mighty God, the Father of Eternity, the Prince of Peace (Isa. ix. 6). The Spirit of the Lord shall rest upon Him (Isa. xi. 2); and He is to be wounded for our transgressions, and bruised for our iniquities, finding His grave with the wicked, and making intercession for the transgressors (Isa. liii. 5, 9, 12). The character of His ministry is portrayed (Isa. lxi. 1-4); His reign in righteousness is predicted (Jer. xxiii. 5); His everlasting dominion is described (Dan. vii. 13, 14); the place of His birth is distinctly mentioned (Mic. v. 2); "And He shall bear the glory, and shall sit and rule upon His throne" (Zech. vi. 13).

Turning to the New Testament, He is introduced as Jesus, Jehovah the Saviour, who Himself shall save His people from their sins, and as Immanuel, God with us (Matt. i. 21-23).

To the virgin it was said: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also, that Holy Thing which shall be born of thee shall be called the Son of God" (Luke i. 35). "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made" (John i. 1-3). It is not surprising, therefore, that at His baptism the silence of heaven was broken to announce the Father's delight in His beloved Son (Matt. iii. 16, 17); as it was afterwards on the Mount of Transfiguration (Matt. xvii. 5); and once more on His way to Jerusalem (John xii. 28).

He went about doing good, healing all manner of sickness, and all manner of disease (Matt. iv. 23, 24); He walked on the sea (Matt. xiv. 25); He muzzled the raging storm (Mark iv. 39); He raised the dead (Mark v. 41; Luke vii. 14; John xi. 43); He told of God's love (John iii. 16); He forgave sins (Luke v. 20); He saved sinners (Luke vii. 50; xxiii. 43). As Son of God, He imparted life to souls that heard His voice; as Son of Man, all that are in the graves shall hear His voice, and come forth (John v. 25-28); and He declares that the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son, even as they honour the Father (John v. 22, 23). He exclaims, "I am the Living Bread" (John vi. 51); "I am the Light of the world" (John viii. 12); "I am the Door" (John x. 9); "I am the Good Shepherd"

(John x. 11); "I am the Resurrection and the Life" (John xi. 25); "I am the True Vine" (John xv. 1); "I am the Way, and the Truth, and the Life" (John xiv. 6); "I give unto them eternal life" (John x. 28); and in His last prayer could say, "And now, O Father, glorify Thou Me with Thine Own Self, with the glory which I had with Thee before the world was" (John xvii. 5). Well might Henry Ward Beecher emphatically say, "Jesus Christ was divine, or He was insane."

He proclaimed His absolute sinlessness (John viii. 29); His existence before Abraham was born (John viii. 58); His omniscience (Luke vi. 22); His omnipresence (Matt. xviii. 20); His omnipotence (Matt. xxviii. 18); His immutability (John xiii. 1); His advent into the world, and leaving the world to go unto the Father (John xvi. 28); His ability to hear and answer prayer (John xiv. 13, 14); and His coming again to judge the nations (Matt. xxv. 31, 32). He repeatedly predicted His death and resurrection (Matt. xvi. 21; xvii. 22, 23; xx. 18, 19); and His reappearance to reward every man according to His works (Matt. xvi. 27).

He is beyond question altogether peerless in His character, claims, and conduct, even according to the confession of such infidels and unbelievers as Spinoza, Strauss, Renan, John Stuart Mill, Lecky, M. M. Noah, and Rabbi Raphael. If the 330 predictions concerning Him in the Old Testament, and the simple but sublime record of His words and acts in the New, are separately considered, they may make no suitable impression of His grandeur. They

are like Bartholdi's gigantic statue, "Liberty Enlightening the World," which was sent across the ocean in detached pieces. But when put together, it towers up in New York harbour, and sends its light far out into the sea to direct the storm-tossed mariner. So, bring these marvellous prophecies, and marvellous sayings, and marvellous works of Christ into one complete whole, and He rises above all human conception of goodness and greatness, the true "Light of the World." In comparison with Him the heart of the most saintly man or woman on earth sinks in shame, and would sink into despair but for His tender grace.

He rose from the dead (Matt. xxviii. 1-7), and was seen by fourteen different witnesses, and classes of witnesses, who handled Him, and talked and ate with Him, and heard him speak on many occasions when there was no possibility of hallucination, and when it is obvious that they deliberately lied without any conceivable motive, if their evidence is not credible, for they gave up country, friends, religion, liberty, life itself, in the persistent testimony that He actually came forth from the grave. But, observe, good men could not have told such a mocking falsehood, and bad men could not have written such a book as the New Testament. What conclusion, then, shall we reach?

Greenleaf, a lawyer of distinction, subjected the testimony of the witnesses of Christ's resurrection to the severest cross-examination, and published a book in which he announced that the evidence cannot be overthrown. On

the other hand he proves to the satisfaction of any unprejudiced jury the absolute truthfulness of their story.

Lord Lyttleton and Mr. Gilbert West, two infidel courtiers in the reign of George III., determined to destroy Christianity with a stroke of the pen. With this purpose one selected the Conversion of St. Paul, and the other the Resurrection of Christ, as the points of assault. The result was that both became sincere believers, and wrote two treatises in favour of Christianity, which Dr. Samuel Johnson declared, especially the former, can never be answered by infidelity.

Dr. John Brown, of Scotland, in his discourse on the Resurrection, speaks of a chemist who possessed an old and battered silver cup, a precious heirloom, which a careless servant let fall into a vessel of aqua-fortis. It instantly disappeared and was utterly lost, until the scientist came upon the scene, and, casting in a solution of salt, the dissolved and scattered silver came together, and a far more beautiful cup was made out of the reconstructed parts. "Why should it be thought a thing incredible with you that God should raise the dead" (Acts xxvi. 8).

Arnold of Rugby, the philosophical historian of England, writes of the Resurrection of Christ as follows, and his words are entitled to special weight, because he held loose views of inspiration :

Thousands and tens of thousands of persons have gone through it piece by piece as carefully as ever judge summed up a most important case. I have myself done

it many times over, not to persuade others, but to satisfy myself. I have been used for many years to study the history of other times, and to examine and weigh the evidence of those who have written about them, and I know of no one fact in the history of mankind which is proved by better and fuller evidence of every sort, to the understanding of a fair inquirer, than the great sign which God hath given us, that Christ died and rose again from the dead.

But apart from the question of His resurrection, what explanation can the sceptic give of the life and character of Jesus Christ as delineated in the Bible?

Theodore Parker, although far from a Christian, says: "Measure Jesus by the shadow He has cast into the world; no, by the light He has shed upon it. Shall we be told such a man never lived? the whole story is a lie? Suppose that Plato and Newton never lived. But who did their works, and thought their thought? It takes a Newton to forge a Newton. What man could have fabricated a Jesus? None but a Jesus."

Rousseau, an avowed and dissolute infidel, says: "It is more inconceivable that a number of persons should agree to write such a history, than that one should furnish the subject of it. The Jewish authors were incapable of the diction, and strangers to the morality, contained in the Gospel; the marks of its truth are so striking and inimitable, that the inventor would be a more astonishing character than the hero."

Napoleon exclaimed, "I know men, and I tell you that Jesus Christ is not a mere man. Superficial minds see a resemblance between Him and the founders of empires, and the gods of other

religions. That resemblance does not exist. . . . Everything in Him astonishes me. His Spirit overawes me, and His will confounds me. Between Him and whoever else in the world, there is no possible term of comparison. He is truly a Being by Himself."

Well, therefore, may the doubting and hesitating soul ask the question, which was asked by Pilate of old, "What then shall I do with Jesus which is called Christ?" (Matt. xxvii. 22). Nay, he must ask it, and he must answer it. He is compelled to settle in one way or another his relation to that unique Being. Intelligent sceptics, no doubt, will agree with the high estimate placed upon Him by Jean Paul Richter: "The Holiest among the mighty, and the Mightiest among the holy, lifted with His pierced hand empires off their hinges, turned the stream of civilization out of its channel, and still governs the ages." But how will they account for it, that the Bible alone presents this unapproachable character? Surely they ought to be able to see from the Life of Jesus, apart from any other consideration, that "God spake all these words."

CHAPTER VIII.

ITS PRACTICAL EFFECTS.

INFIDELITY has made much of the fact that the Church has engaged in bitter persecutions, that it has excited wars and massacres, that it is broken up into discordant and disputing factions, that it despises the poor, and that it contains vast numbers of hypocrites and rascals. It is strange that infidelity does not see the tribute of praise it offers to the Bible in these accusations, because the Bible condemns the very things of which they complain. It is true that under the Law God used His people, as He might have used famine or flood to punish vile nations; but under Grace He forbids His children to resist violence. It is a little difficult to see why infidels find fault with the Bible for denouncing the evils they themselves denounce.

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another" (John xiii. 34); "Resist not evil" (Matt. v. 39); "Recompense to no man evil for evil" (Rom. xii. 17); "Love suffereth long, and is kind" (1 Cor. xiii. 4); "Forbearing one another, and forgiving one another, if any man have a complaint against any: even as Christ forgave you, so also do ye" (Col. iii. 13); "Let brotherly love continue" (Heb. xiii. 1); "That they all may be one; as Thou, Father, art in Me, and I in Thee, that

they also may be in us: that the world may believe that Thou hast sent Me" (John xvii. 21); "Endeavouring to keep the unity of the Spirit in the bond of peace. There is one Body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all" (Eph. iv. 3-6).

As to the personal character and conduct of believers the Bible is equally plain. "Providing for honest things, not only in the sight of the Lord, but also in the sight of men" (2 Cor. viii. 21). "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. iv. 8). "Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may give to him that needeth" (Eph. iv. 28). "That we should remember the poor" (Gal. ii. 10). "Lie not one to another, seeing that ye have put off the old man with his deeds" (Col. iii. 9).

Those who are despicable according to the Bible are fully described: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (1 Cor. vi. 9, 10). "But fornication and all uncleanness, or covetousness, let it not once be named among

you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God" (Eph. v. 3-5).

"God spake all these words," saying, "Thou shalt have no other gods before Me;" "Thou shalt not make unto thee any graven image;" "Thou shalt not take the name of the Lord thy God in vain;" "Remember the Sabbath day, to keep it holy;" "Honour thy father and thy mother;" "Thou shalt not kill;" "Thou shalt not commit adultery;" "Thou shalt not steal;" "Thou shalt not bear false witness;" "Thou shalt not covet." The same God said: "Wine is a mocker, strong drink is raging" (Prov. xx. 1); "Woe unto him that giveth his neighbour drink, that addest thy venom thereto, and makest him drunken also" (Hab. ii. 15); "Swear not, neither by heaven, neither by the earth, neither by any other oath" (James v. 12); "Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James i. 27).

It is certain that none can object to these precepts, except those of vicious habits and vile tastes, who object simply upon the ground that the Bible makes no allowance for the sins they are determined to indulge. But this only shows how supernatural are the requirements of the Book, and how unnatural it is to yield them a

prompt obedience. Every one admits that if its injunctions were faithfully carried out all houses of prostitution, all gambling hells, all drinking saloons, all prisons would close their doors, all criminal courts would be abolished, peace would prevail in every family, good order in every community, and the whole country would rejoice in the truth of the Word: "Righteousness exhalteth a nation: but sin is a reproach to any people" (Prov. xiv. 34).

The Bible does more for man than to enable him through grace to lead an upright life, and to secure the salvation of his soul. It assures him of protection under the watchful providence of God" (Matt. x. 29, 30); it pledges the unfailing companionship of the Lord Jesus Christ (Heb. xiii. 5, 6); it promises the abiding presence of the Holy Spirit to help his infirmities (Rom. viii. 26). It does more for him still, for sincere believers can say: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. iv. 17). Already they can raise the song of triumph: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 55-57).

"Try it," says Coleridge. "It has been in existence eighteen hundred years; and has one individual left a record like the following? Both outwardly and in the discipline of my inward acts and affections, I have performed the duties which it enjoins, and I have used the means

which it prescribes. Yet my assurance of its truth has received no increase. Its promises have not been fulfilled ; and I repent me of my delusions."

Dr. Adolph Saphir, in the book previously quoted, tells of General Schmidt, a battle-scarred veteran, one of the bravest officers in the Prussian army. Dining in the Palace with Frederick the Great, he was asked by the king why he believed the Bible? "Because," he replied, "it reveals to me a Father who numbers the very hairs of my head ; because it reveals to me a Saviour who expiates every one of my sins ; because it reveals to me a heaven where I am to spend an everlasting and blessed eternity."

Contrast this with the confession of a peripatetic peddler of stale blasphemy. Standing over the coffin of a brother, touched no doubt to the heart once at least, he exclaimed : "Life is the narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry." Poor Ingersoll !

Strauss, the famous German infidel, says in one of his latest books : "The misery caused by the consciousness of our faults and the reproaches of conscience is relieved by Christianity. Through its doctrine of an expiatory atonement, the desolate feeling that we are the blind victims of chance vanishes before the sheltering arms of Providence, and the darkness of the gloomy night of our earthly life is illuminated by the prospect of an immortal and heavenly blessedness."

Prof. Hegard, of the University of Copenhagen, once a leader of Atheism, says in the Preface to the last edition of his works : " The experiences of life, its sufferings and griefs, have shaken my soul and broken the foundation upon which I formerly thought I could build. Full of faith in the sufficiency of science, I thought to have found in it a sure refuge from all the contingencies of life. The illusion is vanished ; when the tempest came which plunged me in sorrow, the moorings, the cable of science broke like thread. Then I seized upon that help which many before me have laid hold of. I sought and found peace in God. Since then I have certainly not abandoned science, but I have assigned to it another place in my life."

When we reflect upon the purity of heart, the integrity of character, the uprightness of conduct, the holy abstinence from even an improper desire or thought required by the Bible, and its power to comfort, to cheer in a dying hour, as seen in the heroic martyrdom of millions of Christians, and in the triumphant departure of millions more, it is difficult for a just man to resist the conclusion that " God spake all these words."

CHAPTER IX.

THE PENTATEUCH.

IF Moses told the truth when he wrote, "God spake all these words," the question of verbal inspiration is settled, so far as the Ten Commandments are concerned. If God has revealed His being at all, it is also settled. Admit for a moment His personality, and two results logically and necessarily follow: First, He comes to us in His Son, the living Word, and second, He addresses us in the Bible, the written Word. Both must be perfect, because they proceed from Him. He could not be what He is without manifesting Himself in a way that meets our need as sinful and ignorant.

Hence the thoughtful man expects to find it written, "God spake all these words." But if Moses told the truth, God spake more than these words, for we read, "God SAID" (Gen. i. 3); "The Lord God called unto Adam and SAID unto him" (Gen. iii. 9); "The Lord God SAID unto the woman" (Gen. iii. 13); "The Lord SAID, My Spirit shall not always strive with man" (Gen. vi. 3); "The Lord SAID unto Noah" (Gen. vii. 1); "The Lord SAID unto Abraham" (Gen. xii. 1); "The Lord appeared unto Isaac and SAID" (Gen. xxvi. 2); "The Lord SAID unto Jacob" (Gen. xxxi. 3); "God SPAKE unto Israel" (Gen. xlv. 2). It is not for

foolish men to deny these plain statements, and he will not, if he is led by the Spirit to accept the supernatural origin of the Bible.

Moses also informs us that when he was directed to go unto Pharaoh, King of Egypt, with a message, he replied, "O my Lord, I am not eloquent, neither heretofore, nor since Thou hast spoken unto Thy servant; but I am slow of speech, and of a slow tongue. And the Lord SAID unto him, Who hath made man's mouth?" Observe, the Lord says nothing about man's mind. "Now, therefore go, and I will be with thy MOUTH, and teach thee what thou shalt SAY" (Ex. iv. 10-12). The Lord did not promise to be with his head and teach him what he should think, but to be with his mouth and teach him what to say.

"And Moses came and told all the people all the WORDS OF THE LORD, and all the judgments; and all the people answered with one voice, and said, All the WORDS WHICH THE LORD HATH SAID will we do. And Moses wrote all the WORDS OF THE LORD" (Ex. xxiv. 3, 4). Of the two tables of stone, which he brake at the foot of the mountain, in his righteous indignation against the idolatry of Israel, he says, "The tables were the work of God, and the writing was the WRITING OF GOD, graven upon the tables" (Ex. xxxii. 16). This is repeated seven times in the Bible, and unless Moses was a common liar, God wrote, and wrote in words: "The Lord *said* unto Moses, Hew thee two tables of stone like unto the first; and I will WRITE upon these tables the words that were in

the first tables which thou brakest" (Ex. xxxiv. 1). "Moses gathered all the congregation of the children of Israel together, and said unto them, These are the WORDS WHICH THE LORD HATH COMMANDED" (Ex. xxxv. 1).

"The Lord called unto Moses, and SPAKE unto him out of the tabernacle of the congregation, SAYING, Speak unto the children of Israel, and say unto them" (Lev. i. 1, 2; iv. 1, 2; vi. 1, 8, 9, 19, 24; vii. 22, 28, 36, 38; viii. 1, 4, 5, 9, 13, 17, 21, 29, 34, 35, 36; ix. 5, 6, 7, 10, 21; x. 1, 3, 8, 11, 13, 15, 18; xi. 1; xii. 1; xiv. 1; xv. 1; xvi. 1; xvii. 1, 2; xviii. 1; xix. 1; xx. 1; xxi. 1; xxii. 1, 17, 26; xxiii. 1, 9, 23, 26, 33; xxiv. 1, 13, 23; xxv. 1; xxvii. 1). These references are given to show how utterly groundless is the assertion of Higher Criticism, that Moses is not the human author of the book, on whose every page his name is stamped. "The Lord SPAKE unto Moses in the wilderness . . . saying" (Num. i. 1). Similar expressions occur in this book 172 times.

It is not surprising, therefore, to find that forty years after the Law was given, this message was sent unto Israel, "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you . . . The Lord said unto me, Gather me the people together, and I will make them hear my words. . . . And the Lord SPAKE unto you out of the midst of the fire: ye heard the VOICE of the WORDS, but saw no similitude; only ye heard a VOICE. . . . Did ever people hear the VOICE of God SPEAKING

out of the midst of the fire, as thou hast heard, and live? . . . Out of heaven he made thee to hear His voice, that He might instruct thee: and upon earth He showed thee His great fire; and thou heardest His words out of the midst of the fire" (Deut. iv. 2, 10, 12, 33, 36).

"The Lord TALKED with you face to face in the mount, out of the midst of the fire. . . . These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more: and He WROTE them in two tables of stone, and delivered them unto me" (Deut. v. 4-22). Afterwards he added more; and for their preservation, "it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the Ark of the Covenant of the Lord your God, that it may be there for a witness against thee" (Deut. xxxi. 24-26).

Such expressions as "God said," "the Lord spake, saying," "the Lord commanded," "the Word of the Lord," occur 680 times in the Pentateuch; and what is the man who professes to believe the Bible going to do about it? Either receive the testimony, or throw the Bible into the fire, and boldly proclaim that we have no revelation from God, that after all the Bible has done for the world, we are still left groping in the darkness of heathenism.

It is a convenient dodge of those who are not

willing to accept the words of Scripture as true, to say that they believe in the inspiration of the "concept" or thought; and it is enough to answer in the language of the late Dean Burgon, one of the most scholarly men in the Church of England, "As for thoughts being inspired, apart from the words which give them expression, you might as well talk of a tune without notes or a sum without figures. No such dream can abide the daylight for a moment. No such theory of inspiration is even intelligible. It is as illogical as it is worthless, and cannot be too sternly put down."

As to the integrity of the Pentateuch, it has been preserved in remarkable ways. The belief of the Jews in the inspiration of their Scripture was so fixed that they would endure any persecution, even unto death, before they would change a single letter; and a law was enacted proclaiming a man who should make the slightest alteration in the Book guilty of unpardonable sin. Hence, while there are now more than 1,100 manuscripts of the Old Testament in the original tongue, it has been shown by competent Hebrew scholarship that they agree with each other in every important point.

Besides, the most intense prejudice and hatred existed between the Samaritans and Jews long previous to the coming of Christ, and at the coming of Christ. Nearly 300 years before He came, a translation from the original Hebrew into Greek was begun. On comparing this with the Samaritan Pentateuch, it is found that they agree with each other, and with our Bible. Any serious interference, therefore, with the text was simply impossible, and he who reads the Pentateuch can be assured that "God spake all these words."

CHAPTER X.

THE HISTORICAL BOOKS.

"AFTER the death of Moses, the servant of the Lord, it came to pass that the Lord SPAKE unto Joshua the Son of Nun, Moses' minister, SAYING," (Joshua i.). "After the death of Joshua it came to pass that the children of Israel asked the Lord, saying, Who shall go up for us against the Canaanites first, to fight against them? And the Lord SAID, Judah shall go up" (Judges i. 1, 2); "The word of the Lord was precious in those days; there was no open vision. . . . And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, speak; for thy servant heareth. And the Lord SAID to Samuel . . . for the Lord revealed Himself to Samuel in Shiloh by the word of the Lord" (1 Sam. iii. 1, 10, 11, 21).

"It came to pass after this, that David inquired of the Lord, saying, Shall I go up into any of the cities of Judah? And the Lord SAID unto him, Go up. And David said, Whither shall I go up? And He SAID, Unto Hebron" (2 Sam. ii. 1). No wonder we read, "These be the last words of David," the poet king and the sweet psalmist of Israel; "the Spirit of the Lord SPAKE by me, and His word was in my TONGUE. The God of Israel SAID, The Rock of Israel SPAKE to me" (2 Sam. xxiii. 2, 3). It is not, that the Spirit of the Lord thought by him, but spake by

him; it was not, that the divine concept was in his mind, but His word was in his tongue.

"The word of the Lord came to Solomon, SAYING, concerning this house which thou art in building, if thou wilt walk in My statutes, and execute My judgments, and keep all My commandments to walk in them; then will I perform My word with thee, which I spake unto David thy father" (1 Kings vi. 11, 12); "The Lord appeared to Solomon the second time, as He had appeared unto him at Gibeon. And the Lord said unto Him, I have heard thy prayer and supplication that thou hast made before Me. . . . Then will I establish the throne of thy kingdom forever, as I promised to David thy father, SAYING, there shall not fail thee a man upon the throne of Israel" (1 Kings ix. 2-5).

"They served idols, whereof the Lord had said unto them, Ye shall not do this thing. Yet the Lord TESTIFIED against Israel, and against Judah, by the hand of all the prophets, and by all the seers, SAYING, Turn ye from your evil ways, and keep My commandments and My statutes, according to all the law which I commanded your fathers, and which I sent to you by My servants the prophets. . . . They rejected His statutes, and His covenant that He made with their fathers, and His testimonies which He testified against them . . . ; until the Lord removed Israel out of His sight, as He had said by all His servants the prophets" (2 Kings xvii. 12-23). "Thus SAITH the Lord God of Israel, Tell the man that sent you to Me, thus saith the Lord" (2 Kings xxii. 15, 16).

"Thou hast also SPOKEN of Thy servant's house for a great while to come, and hast regarded me as a type of the Man who is on high, O Lord God" (1 Chron. xvii. 17); "The Lord spake unto Gad, David's seer, SAYING" (1 Chron. xxi. 9). "Micaiah said, As the Lord liveth, even what my God SAITH, that will I speak" (2 Chron. xviii. 13). For weary centuries God bore with the persistent rebellion, unbelief, and idolatry of Israel, rising up betimes and sending His entreaties and warnings; "but they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy" (2 Chron. xxxvi. 16). "Thou camest down also upon Mount Sinai, and SPAKEST with them from heaven" (Neh. ix. 13).

The same phrases, "God said," "The Lord spake, saying," "The word of the Lord" which occur 680 times in the Pentateuch, are found 418 times in the Historical Books; and again is the question asked, What is the man who professes to believe the Bible going to do with the testimony? If he is prepared to declare that he does not accept the evidence of the witnesses, "God said" or "spoke," obviously consistency and common sense would require him to set aside the entire record as incredible. If you cannot believe witnesses in 418 particulars, neither can you receive their testimony in any particular. It is all or none.

It is often suggested by light and thoughtless minds that there was no need of inspiration to record historical events. It is supposed that

man's unaided powers were sufficient to discover and narrate accurately the occurrences that took place in the career of nations, families, and individuals. But the suggestion shows a strange forgetfulness of the innate tendency of human nature to lie, or its inability to tell the precise truth owing to ignorance, prejudice, conflicting testimony, and to misconception and misunderstanding of the facts. Any one familiar with some incident reported in the newspapers, or with trials of cases in courts, will know how difficult it is to arrive at a real knowledge of a plain and simple transaction, even when there was no possible motive to misrepresent.

The famous historian, Von Ranke, having received from credible witnesses different accounts of a disaster—the fall of a bridge in his own neighbourhood—gloomily said: “If it is impossible to learn the truth about an accident which happened in broad daylight only twenty-four hours ago, how can I declare a fact to be certain which is shrouded in the darkness of ten centuries?” Sir Robert Walpole, when asked what he would have read to him, replied: “Not history, for I know that to be false.” Napoleon termed history “a fable;” and Charles Kingsley gave up his Chair of Modern History in Oxford because he considered history “largely a lie.”

But the Historical Books of the Bible, confirmed as they are in every minute particular by monumental evidence as far as it goes, are proved to be so near the truth, to say the least, that Higher Criticism, with its keen desire to find fault with the Bible, is con-

strained to confess that it discovers only the most petty discrepancies in the most unimportant incidents. It will be shown that even these do not exist; for let us not forget the testimony of Archdeacon Farrar, who has developed into a Higher Critic of the lowest school, an irrational Rationalist, when he defends the writers of the Bible against the charge of error, saying: "That they did so err, I am not so irreverent as to assert, NOR HAS THE WIDEST LEARNING and ACUTEST INGENUITY OF SCEPTICISM EVER POINTED TO ONE COMPLETE AND DEMONSTRABLE ERROR OF FACT OR DOCTRINE IN THE OLD OR NEW TESTAMENT." He who is acquainted with other histories turns to the Inspired History with a strengthened conviction that "God spake all these words."

CHAPTER XI.

THE POETICAL BOOKS.

"THE LORD SAID unto Satan" (Job i. 7, 8, 12; ii. 2, 3, 6); "I have not concealed the WORDS of the Holy One" (Job vi. 10); "I would know the WORDS which He would answer me" (Job xxiii. 5); "I have esteemed the WORDS of His mouth more than my necessary food" (Job xxiii. 12). Unto man He SAID, "Behold the fear of the Lord, that is wisdom" (Job xxviii. 28); "Moreover, the Lord answered Job, and SAID. . . . Then answered the Lord unto Job out of the whirlwind, and SAID" (Job xl. 1, 6); "After the Lord had SPOKEN these WORDS unto Job, the Lord SAID to Eliphaz the Temanite" (Job xlii. 7).

Let the reader compare this book, or any of the five books here classified, with the Apocryphal writings, and he will instantly detect a flavour about the former which is totally lacking in the latter. Or let him contrast them with the literature of any other religions, and even if he is an unbeliever he will see that the Poetical Books of the Bible tower above all the rest as high as heaven is above the earth. Carlyle, for example, who pronounced the Koran unmeaning and unreadable jargon, was never weary of reading the Book of Job as the sublimest poem of the ages. Any one who has descended into the dreary bathos of Buddhism and Confucianism, when he

turns back to the Bible, will feel like a man emerging from a tangled wilderness of swamps and malarial poisons into a lovely park with its sunlight and fragrant flowers and smooth walks.

“Concerning the works of men, by the word of Thy lips I have kept me from the paths of the destroyer” (Ps. xvii. 4); “The LAW of the Lord is perfect, converting the soul: the TESTIMONY of the Lord is sure, making wise the simple: the STATUTES of the Lord are right, rejoicing the heart: the COMMANDMENT of the Lord is pure, enlightening the eyes: the FEAR of the Lord is clean, enduring forever: the JUDGMENTS of the Lord are truth and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey-comb” (Ps. xix. 7-10).

Of the 23rd Psalm Mr. Beecher has said, not in extravagant language, what he might have said of the Psalms in general:

It has charmed more griefs to rest than all the philosophy of the world. It has remanded to their dungeon more felon thoughts, more black doubts, more thieving sorrows than there are sands upon the seashore. It has comforted the noble host of the poor. It has sung courage to the army of the disappointed. It has poured balm and consolation into the heart of the sick, of captives in their dungeons, of widows in their pinching griefs, of orphans in their loneliness. Dying soldiers have died easier as it was read to them; ghastly hospitals have been illuminated. . . . Nor is its work done. . . . No other such Hymns ever went sounding on through three thousand years of the world's history, developing power and sweetness as they went. They sang, and taught the world to sing!

Mr. Gladstone, in his address before the

University of Edinburgh, uttered this true testimony:

There is one history, and that the most touching and profound of all, for which we should search in vain through all the pages of the Classics—I mean the history of the human soul in its relations with its Maker; the history of its sin, and grief, and death, and of the way of its recovery to hope and life, and to enduring joy. . . . All the wonders of Greek civilisation, heaped together, are less wonderful than is the single Book of Psalms.

“Wherewith shall a young man cleanse his way? By taking heed thereto according to Thy word” (Ps. cxix. 9); “Thy word have I hid in mine heart, that I might not sin against Thee” (Ps. cxix. 11); “This is my comfort in my affliction: for Thy word hath quickened me” (Ps. cxix. 50); “For ever, O Lord, Thy word is settled in heaven” (Ps. cxix. 89); “Thy word is a lamp unto my feet, and a light unto my path” (Ps. cxix. 105); “The entrance of Thy words giveth light; it giveth understanding unto the simple” (Ps. cxix. 130); “Thy word is very pure; therefore Thy servant loveth it” (Ps. cxix. 140); “Thou art near, O Lord; and all Thy commandments are truth” (Ps. cxix. 151); “Thy word is true from the beginning,” or, “From the first word” (Ps. cxix. 160).

Here is a Psalm containing 176 verses, every one of which is written in praise of God’s Word except one, and that praises Jesus Christ as our “Surety.” This marvellous Word is mentioned as the word, 42 times; as the law, 25 times; as testimonies, 23 times; as statutes, 22 times; as commandments, 22 times; as judgments, 21

times ; as PRECEPTS, 21 times. Because it is an alphabetical Psalm, it has in the German version the striking inscription : " The Christian's golden A B C of the praise, love, power, and use of God's Word."

John Ruskin says : " It is strange that of all the pieces of the Bible which my mother taught me, that which cost me most to learn, and which was to my childish mind most repulsive—the 119th Psalm—has now become of all the most precious to me in its overflowing and glorious passion of love for the law of God." William Wilberforce records in his diary : " Walked from Hyde Park Corner, repeating the 119th Psalm in great comfort." Carlyle had the good sense to write, as suggested by the confession in the last verse of this Psalm, " I have gone astray " :

David, the Hebrew king, had fallen into sins enough—blackest crimes—there was no want of sin. And, therefore, unbelievers sneer and ask, " Is this your man after God's own heart ? " The sneer, it seems to me, is but a shallow one. What are faults, what are the outward details of a life, if the inner secret of it, the remorse, the temptations, the often-baffled, never-ended struggle of it, be forgotten ? . . . David's life and history, as written for us in those Psalms of his, I consider to be the truest emblem ever given us of a man's moral progress and warfare here below. All earnest souls will ever discover in it the faithful struggle of an earnest human soul towards what is good and best. Struggle often baffled—sore baffled—driven as into entire wreck ; yet struggle never ended, ever with tears, repentance, true, unconquerable purpose begun anew.—*Heroes and Hero-Worship*.

It is only as we follow this Word we are guarded on every side. " When thou goest, it shall lead thee ; when thou sleepest, it shall keep thee ; and

when thou awakest, it shall talk with thee. For the *COMMANDMENT* is a lamp, and the law is light" (Prov. vi. 22, 23); "For every *WORD* of God is pure: He is a shield unto them that put their trust in Him. Add thou not unto His *WORDS*, lest He reprove thee, and thou be found a liar" (Prov. xxx. 5, 6). Without exhausting the various names by which the Word of God is called in these poetical books, it is mentioned 196 times; and he who reads them with a heart touched by the Holy Spirit will have no hesitation in believing that "God spake all these words."

CHAPTER XII.

THE GREATER PROPHETS.

IF Isaiah told the truth, "God spake all these words" that are contained in his prophecy: "Hear the WORD of the Lord" (Isa. i. 10); "Therefore SAITH the Lord" (Isa. ii. 24); "Moreover the Lord SAITH" (Isa. iii. 16); "Also I heard the voice of the Lord, SAYING" (Isa. vi. 8); "The Lord SPAKE also unto me again, SAYING" (Isa. viii. 5); "Therefore thus SAITH the Lord God of hosts" (Isa. x. 24); "This is the word that the Lord hath SPOKEN" (Isa. xvi. 13); "At the same time SPAKE the Lord by the hand of Isaiah" (Isa. xx. 2); "It was REVEALED IN MINE EARS by the Lord of hosts" (Isa. xxii. 14); "Comfort ye, comfort ye, my people, SAITH your God. . . . The WORD of our God shall stand forever" (Isa. xl. 1, 8); "And now, SAITH the Lord. . . . And He said . . . Thus SAITH the Lord. Thus SAITH the Lord. . . . As I live, SAITH the Lord. . . . Thus SAITH the Lord God. . . . But thus SAITH the Lord" (Isa. xlix. 5, 7, 8, 18, 22, 25); "So shall My WORD be that goeth forth out of My MOUTH" (Isa. lv. 11).

We find the same declaration 150 times, and one who accepts the credibility of the witness is obliged to believe his testimony. The same testimony pervades the entire prophecy, although

Higher Criticism affirms that the last twenty-seven chapters are a wretched forgery tacked on to Isaiah. This it does chiefly because in the last part Cyrus is mentioned by name long before his birth (Isa. xlv. 28; xlv. 1); and because it claims that these chapters were written from the standpoint of one who lived in the Captivity. But this would make Cyrus a fool, if he could be gulled by a man who wrote in his own reign, pretending to cite ancient prophecy as Divine authority for the rebuilding of the temple and the restoration of the Jews (2 Chron. xxxvi. 23; Ezek. i. 1-3). If this shallow infidelity, borrowed wholly from Tom Paine, asserts that in the latter part of Isaiah Jerusalem is viewed as ruined, and Judah as fallen, so it is in the first part: "Jerusalem is ruined, and Judah is fallen" (Isa. iii. 8). The foolish theory is rejected by all the best and most devout Biblical scholars.

"Then the word of the Lord came unto me, SAYING, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee; and I ordained thee a prophet unto the nations. Then said I, Ah! Lord God! Behold, I cannot speak; for I am a child. But the Lord SAID unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I COMMAND thee thou shalt speak. Then the Lord put forth His hand, and touched my MOUTH. And the Lord SAID unto me, Behold, I have PUT MY WORDS IN THY MOUTH. . . . Moreover, the word of the Lord came unto me SAYING . . . Then SAID the Lord unto me . . . The word of the

LORD came unto me the second time, SAYING . . . Then the Lord SAID unto me . . . Speak unto them all that I COMMAND thee . . . I am with thee, SAITH the Lord, to deliver thee" (Jer. i. 4-9, 11-14, 17, 19).

The same testimony is borne by the prophet 522 times; and not only is it true that "God spake all these words," but provision is made that they should be written. "The word that came to Jeremiah from the Lord, SAYING, Thus SPEAKETH the Lord God of Israel, SAYING, Write thee all the words that I have SPOKEN unto thee in a book" (Jer. xxx. 1, 2). This word came unto Jeremiah from the Lord, SAYING, Take thee a roll of a book, and write therein all the words that I have SPOKEN against Israel, and against Judah, and against all the nations, from the day I SPAKE unto thee. . . . Then Jeremiah called Baruch, the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words OF THE LORD, which He had SPOKEN unto him, upon a roll of a book" (Jer. xxxvi. 1-4).

This roll the princes sent Jehudi to read in the presence of Jehoiakim, the infidel king of Judah, and "when Jehudi had read three or four leaves, he cut it with a pen-knife and cast it into the fire that was on the hearth. . . . Then the word of the Lord came to Jeremiah after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, SAYING, Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned. And thou shalt say to Jehoiakim, king of Judah,

Thus SAITH THE LORD" (Jer. xxxvi. 23, 27, 29). According to the evidence of the witness we have the word of the Lord spoken, and the word of the Lord written. You may cut it with a pen-knife, as Higher Criticism does, and cast it into the fire, but you cannot destroy it, for "the word of the Lord endureth forever" (1 Peter i. 25).

"The WORD OF THE LORD came expressly unto Ezekiel the priest" (Ezek. i. 3). "He SAID unto me, Son of man, stand upon thy feet, and I will SPEAK unto thee. And the Spirit entered into me when He SPAKE unto me, and set me upon my feet, that I heard Him that SPAKE unto me. . . . I do send thee unto them; and thou shalt say unto them, Thus SAITH the Lord God. . . . And thou shalt SPEAK My WORDS unto them, whether they will hear, or whether they will forbear" (Ezek. ii. 1, 2, 4, 7); "Moreover, He SAID unto me, Son of man, all My WORDS that I shall SPEAK unto thee, receive in thine heart, and hear with thine ears. . . . When I SPEAK with thee, I will open thy mouth, and thou shalt say unto them, Thus SAITH the Lord God" (Ezek. iii. 10, 27); "Moreover, the WORD OF THE LORD came unto me, SAYING, Also, thou son of man, thus SAITH the Lord God" (Ezek. vii. 1, 2).

The same testimony is found 348 times in the book; and it is obvious that we must believe the prophets when they say "God spake all these words," or we must believe that they were incorrigible liars, or crazy fanatics. As their writings, the minute fulfilment of their predictions, their sublime descriptions of God's charac-

ter, their stern denunciations of falsehood and hypocrisy and all manner of sin, show that they were not liars nor fanatics, the only logical and sensible conclusion to reach is that "holy men of God spake as they were moved by the Holy Ghost" (2 Peter i. 21). Bad men could not, and good men would not, have composed their wonderful writings.

Daniel evidently studied the older prophets and believed them, for he "understood by books the number of the years, whereof the WORD OF THE LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem" (Daniel ix. 2). Afterwards he tells us that he saw a vision of a glorious Being; "and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the VOICE OF HIS WORDS, and when I heard the voice of His words, then was I in a deep sleep on my face, and my face toward the ground. . . . And He SAID unto me, O Daniel, a man greatly beloved, understand the WORDS that I SPEAK unto thee. . . . And when He had SPOKEN unto me, I was strengthened, and said, Let my Lord SPEAK; for Thou hast strengthened me. Then SAID He, I will show thee that which is noted in the SCRIPTURE OF TRUTH" (Dan. x. 5-21).

Higher Criticism denies that Daniel wrote his prophecy, and ascribes it to some shameless liar who forged it about 400 years later; but he who will take the pains to read Hengstenberg on "The Genuineness of Daniel," or Auberlen, and especially the masterly treatise of Tregelles in

his "Defence of the Authenticity of the Book of Daniel," must soon see the stupendous folly of the denial. Ezekiel, who succeeded Daniel by a brief interval, speaks of him as a man eminent for his piety and wisdom: "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls, by their righteousness, SAITH THE LORD GOD" (Ezek. xiv. 14); "Behold thou art wiser than Daniel" (Ezek. xxviii. 3). The Lord Jesus Christ settles the authenticity and genuineness of the book: "When ye, therefore, shall see the abomination of desolation, spoken of through Daniel the prophet" (Matt. xxiv. 15); and He was charged with blasphemy for an application of a prophecy of Daniel to Himself, saying, "Hereafter ye shall see THE SON OF MAN sitting on the right hand of power, and COMING IN THE CLOUDS OF HEAVEN" (Matt. xxvi. 64), taken from Dan. vii. 13. The professed Christian, be he the most pompous professor or popular preacher of the day, who disputes the divine authority or unerring truthfulness of the Lord Jesus Christ, "hath denied the faith, and is worse than an infidel" (1 Tim. v. 8).

CHAPTER XIII.

THE MINOR PROPHETS.

"THE WORD OF THE LORD that came unto Hosea . . . The beginning of the word of the LORD by Hosea . . . And the LORD SAID unto him, Call his name Jezreel" (Hosea i. 1, 2, 4). Similar expressions occur 21 times.

"The word of the LORD that came to Joel . . . Therefore also now, SAITH the Lord . . . The Lord will answer and say unto His people . . . For the Lord hath spoken it." This same testimony is found four times in the short prophecy (Joel i. 1; ii. 12, 19; iii. 8).

"Thus SAITH the Lord . . . Thus SAITH the Lord . . . Thus SAITH the Lord . . . Thus SAITH the Lord. (Amos i. 3, 6, 9, 11, 13); "The Lord took me as I followed the flock, and the Lord SAID unto me, Go, prophecy unto my people Israel. Now therefore hear thou the word of the Lord" (Amos vii. 15, 16). These or the like words occur 64 times.

"Thus SAITH the Lord God concerning Edom . . . Thence will I bring thee down, SAITH the Lord . . . Shall I not in that day, SAITH the Lord, destroy the wise men out of Edom? . . . There shall not be any remaining of the house of Esau, for the Lord hath

SPOKEN it" (Obad. i, 4, 8, 18). In a little prophecy of one chapter four times it is declared to be the spoken Word of the Lord.

"The word of the Lord came unto Jonah . . . The Lord spake unto the fish . . . The word of the Lord came unto Jonah the second time, saying. . . . Then said the Lord, Doest thou well to be angry? . . . And God said to Jonah" (Jonah i. 1; ii. 10; iv. 4, 9). In this brief prophecy God is represented eight times as sending His word, or speaking.

"The word of the Lord that came to Micah . . . The mouth of the Lord hath spoken it. . . . In that day, saith the Lord, will I assemble her that halteth. . . . Hear ye now what the Lord saith" (Micah i. 1; iv. 4, 6; vi. 1). In this prophecy seven times does the Lord say or speak.

"Thus saith the Lord . . . The Lord hath given commandment concerning thee. . . . Behold, I am against thee, saith the Lord of Hosts" (Nahum i. 12, 14; ii. 13). Three chapters tell us five times that the Lord spoke its words.

"The burden which Habakkuk the prophet did see . . . And will watch to see what He will say unto me . . . And the Lord answered me, and said . . . O Lord, I have heard Thy speech" (Hab. i. 1; ii. 1, 2; iii. 2). Here we read four times of the Lord's direct communications.

"The word of the Lord came unto Zephaniah . . . I will cut off man from off the land saith the Lord. . . . Therefore, as I live,

SAITH the Lord of Hosts, the God of Israel . . . When I turn back your captivity before your eyes, SAITH the Lord" (Zeph. i. 1, 3; ii. 9; iii. 20). This prophet informs us nine times that his words were the words of the Lord.

"In the first day of the month came the WORD of the Lord by the hand of Haggai the prophet. . . . Thus SPEAKETH the Lord of Hosts . . . Then spake Haggai, the Lord's messenger, in the Lord's message unto the people, SAYING, I am with you, SAITH the Lord" (Hag. i. 1, 2, 13). In three chapters, "the Word of the Lord," "thus SAITH the Lord," can be counted twenty-six times.

"Came the WORD of the Lord unto Zechariah . . . Therefore say thou unto them, thus SAITH the Lord . . . The Lord answered the angel that talked with me good WORDS and comfortable WORDS" (Zech. i. 1, 3, 13). The Higher Critics imagine a three-fold authorship of the book, but whoever wrote it asserts 89 times that it was spoken by the Lord.

"I have loved you, SAITH the Lord From the rising of the sun even unto the going down of the same, My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and a pure offering: for My Name shall be great among the heathen, SAITH the Lord of hosts" (Mal. i. 2-11); "Thus saith the Lord," or His "commandment," is repeated 28 times in four brief chapters.

It cannot be disputed that the writers of the Bible sought to make the impression that their messages and communications were the imme-

date revelations of God; for 1,307 times in the Prophets, and at least 2,600 times in the whole of the Old Testament, we have the direct testimony that what they spoke is what God at first spoke. What is to be done with such testimony? Every thoughtful man is forced to conclude that the witnesses were liars, or fanatics, on the one hand, or that they told the truth on the other; and if they told the truth, he must also acknowledge that "God spake all these words."

It is not surprising, therefore, to find that the ablest, most scholarly, and most devoted expositors and professors earnestly defend and uphold the verbal inspiration of the Bible. It is not a theory, but a fact, we are called to consider, and there is no more *theory* about the inspiration of the sacred Scripture than there is about the incarnation or the resurrection of the Lord Jesus Christ.

Prof. Gaussen says: "This theory of a divine revelation, in which you would have the inspiration of the thoughts, without the inspiration of the language, is so inevitably irrational that it cannot be sincere, and proves false even to those who hold it. . . . Though the words are those of man, say they, the thoughts are those of God. And how will they prove this to you? Alas! by attributing to this Scripture from God, contradictions, mistakes, proofs of ignorance! Is it then the words alone they attack? And are not these alleged errors much more in the ideas than in the words? So true is it that we cannot separate the one from the other, and that a

revelation of God's thoughts ever demands a revelation of God's words also."

Prof. Lindsay, author of one of the soundest and most learned of the commentaries on Hebrews, says: "The words of the prophet are God's words; the words of Christ are God's words, and the words of the men sent forth by Christ are God's words."

Robert Haldane, who wrote one of the best expositions of Romans, says: "Nothing can be more clearly, more expressly, or more precisely taught in the Word of God. And while other important doctrines may be met with in passages of seeming opposition, there is not in the language of the Scriptures one expression that even appears to contradict their plenary and verbal inspiration."

Bishop Ryle, of Liverpool, says: "I feel no hesitation in avowing that I believe in the plenary inspiration of every word of the original text of Holy Scripture. . . . I believe that the inspired writers were infallibly guided by the Holy Ghost, both in their selection of matter and their choice of words."

Dr. Carson, "the Jonathan Edwards of Ireland," says: "How can we know the thoughts of an author except by the words of the author? Had the inspired writers been left to themselves as to the choice of words in any part of their writings, they might have made a bad choice, and inadequately or erroneously represented the mind of the Spirit."

Bengel, the learned and able divine, says: "Therefore even the words of Scripture are

inspired by God, *theopneusta* . . . The Spirit does not speak without words."

Dr. Charles Hodge, the first of American theologians, says, the italics being his own: "*The inspiration of the Scriptures extends to the words.*"

Prof. Henry B. Smith says: "Inspiration gives us a book properly called 'The Word of God,' inspired in all its parts. . . . This inspiration is plenary in the sense of extending to all its parts, and of extending also to the words."

Prof. Shedd says: "Scripture itself asserts verbal inspiration."

Dean Burgon says: "The Bible is none other than the voice of Him that sitteth on the throne. Every book of it, every chapter of it, every verse of it, every syllable of it, every letter of it, is the direct utterance of the Most High."

The list of such witnesses, high in scholarship and profound in their knowledge of God's Word, might be extended indefinitely and almost interminably; but nothing more is needed than the testimony of Archdeacon Farrar, a man who has gone very far astray from the truth, a Higher Critic of the rabid school. Writing of the men through whom the Bible has come to us, and of their liability to error, he says in italicised words:

"That they *did* so err I am not so irreverent as to assert, *nor has the widest learning and acutest ingenuity of scepticism ever pointed to one complete and demonstrable error of fact or doctrine in the Old or New Testament.*"

CHAPTER XIV.

ENFORCED TESTIMONY.

BALAK, king of Moab, was afraid of the Israelites, and sought to put them under the spell of a curse pronounced by Balaam, a famous prophet. The monarch, therefore, sent messengers to entreat the prophet to come to his assistance, with the promise of riches and honours for his incantations. Balaam, "who loved the wages of unrighteousness," wished to accept the invitation, but "God said unto Balaam, Thou shalt not go with them." Finding his heart set upon the enterprise, and determining to glorify Himself, to vindicate His word, and to bless His people, the Lord at length permitted him to depart, but with a strange mark of His sore displeasure.

The ass upon which Balaam rode saw the Angel of the Lord standing in the way, and recoiled; but the prophet, more stupid than the irrational beast, could not see, because blinded by his greed. Then Balaam's anger was kindled, and he smote the poor creature, forcing her to obey. "And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?" Even the Higher Critics must admit that here we have a clear case of verbal inspiration, and it will not do for them to dodge the truth of the narrative by claiming that it is a

"legend" or "myth," since the Holy Ghost by an apostle mentions it as an undoubted fact: "The dumb ass, speaking with man's voice, forbade the madness of the prophet" (2 Peter ii. 16). After all, it was no stranger than when an infidel, professing to be a Christian, opens his mouth and speaks like an ass.

Balaam went on his way to Balak, but said unto him immediately, "Lo, I am come unto thee: have I now any power at all to say anything? THE WORD THAT GOD PUTTETH IN MY MOUTH, that shall I speak." Accordingly "the Lord put a word in Balaam's mouth, and SAID, Return unto Balak, and thus thou shalt SPEAK." The result was a blessing instead of a curse, and he explained to Balak: "Must I not take heed to SPEAK that which THE LORD HATH PUT IN MY MOUTH?" A second time "the Lord met Balaam, and PUT A WORD IN HIS MOUTH, and SAID, Go again unto Balak, and say thus." A still richer blessing was pronounced, and when Balak complained Balaam answered, "Told not I thee, saying, All that the Lord SPEAKETH, that I must do?" Then the king begged the prophet neither to bless nor curse, but Balaam replied: "If Balak would give me his house full of silver and gold, I cannot go beyond the COMMANDMENT of the Lord, to do either good or bad of mine own mind; but what THE LORD SAITH, that will I SPEAK."

Here is a man who did not wish to utter the words that fell from his lips, but was constrained by a supernatural and irresistible power to proclaim truths directly contrary to his own desire

and will. Nay, he was compelled to announce his personal doom at a time then far distant : "I shall see Him, but not now ; I shall behold Him, but not nigh : there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite through the princes, and destroy all the sons of tumult. . . . Alas ! who shall live when God doeth this ? " (Num. xxii.-xxiv.).

Saul, chosen a king not after God's heart, but after Israel's heart, disobedient, unruly, wilful from the beginning, when he turned his back to go from Samuel, "Behold, a company of prophets met him ; and the Spirit of God came upon him, and he prophesied among them " (1 Sam. x. 10). Whether he was a prophet in the wider sense of speaking for God, or in the narrower sense of predicting future events, is of little moment, because in either case he was subject to a control beyond his ability of resistance. At a later date he sent messengers to seize David, and "the Spirit of God was upon the messengers, and they also prophesied." He sent other messengers, "and they prophesied likewise. And Saul sent messengers the third time, and they prophesied also." Then he himself went, and "the Spirit of God was upon him also, and he went on, and prophesied" (1 Sam. xix. 20 - 24). There is no way of accounting for this except by the fact that supernatural power ruled these men and their utterances against their wishes.

A still more remarkable illustration, were it possible, of the entire subjection of men to the authority of God, causing them to utter His own words, is found when idol worship was formally

established in Israel by royal enactment. Jeroboam, the first king of the ten tribes, had set up an altar in Bethel in contemptuous disregard of the Divine command. A prophet had been sent forth from Judah to denounce the wrath of Jehovah against the shameful idolatry. He cried, "Behold the altar shall be rent, and the ashes that are upon it shall be poured out." The king attempted to seize him, but his hand was dried up, and restored only in answer to the intercession of the prophet.

Jeroboam, deeply humbled, entreated the man of God to go home with him and be refreshed: but "the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: for it was so charged me by the WORD OF THE LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest." But an old prophet lived in Bethel whose sons told him of the scene witnessed at the altar, and going after the man of God he invited him home to eat with him. To the old prophet the same reply was given that had been made to the king; and "He said unto him, I am a prophet also as thou art: and an angel spake unto me by the word of the Lord, Bring him back with thee into thine house, that they may eat bread and drink water. But he lied unto him."

While sitting at the table the host suddenly exclaimed, "Thus SAITH the Lord, forasmuch as thou hast disobeyed the MOUTH of the Lord, and hast not kept the COMMANDMENT which the Lord

thy God COMMANDED thee, but camest back and hast eaten bread, and drunk water in the place of the which the LORD did SAY to thee, Eat no bread, and drink no water: thy carcase shall not come unto the sepulchre of thy fathers." The condemned and saddened man started on his journey; and "a lion met him by the way, and slew him; and his carcase was cast in the way, and the ass stood by it; the lion also stood by the carcase." Well might the old prophet mourn over him, saying: "Alas, my brother" (1 Kings xiii).

Most impressive is the lesson which the narrative teaches of the absolute necessity and infinite importance of giving heed to the Word of God, reminding us of the apostle's testimony, "Though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. i. 8, 9). Eloquence and learning, although they are equal to an angel's gifts, amount to nothing unless they are in thorough subjection to the authority of the sacred Scriptures; and the only safety for a Christian in reading these inspired writings is to be fully persuaded in his own mind and heart that "God spake all these words."

CHAPTER XV.

ALLEGED ERRORS.

HIGHER Criticism claims to be handmaid of the Bible. But small value can be attached to the services of a handmaid whose principal business is to find fault with the mistress, and to pick her character to pieces until the lowest scullion retails the gossip. Ingersoll's latest assault upon the Bible, apart from its vile and vulgar blasphemy, and its trifling manner of dealing with so grave a subject, is made with weapons borrowed wholly from the Higher Critics. It may be well, therefore, to examine the mistakes and contradictions which these learned gentlemen fancy they have discovered in the sacred Scriptures. The very strongest of their objections will be considered.

1. Prof. Briggs starts out by saying: "In Matt. xxvii. 9, the following citation is made: 'Then was fulfilled that which was spoken by Jeremiah the prophet, saying: And they took the thirty pieces of silver, the price of Him that was priced, whom certain of the children of Israel did price.' But this passage is not found in Jeremiah. It is really from Zechariah xi. 12, 13." But it is really not there: "I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the

Lord SAID unto me, Cast it unto the potter : a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord " (Zech. xi. 12, 13). But there is more than this.

Observe (1) that Matthew does not say, that which was *written*, but "that which was *spoken* by Jeremiah the prophet." Can Prof. Briggs prove that Jeremiah did not speak these words? (2) Zechariah says, "Should ye not hear the words which the Lord hath cried by the former prophets" (Zech. vii. 7)? Can Prof. Briggs prove that the words which Matthew quotes were not among the words Jeremiah cried? (3) The purpose of Matthew is evidently not to make the thirty pieces of silver, for which Judas betrayed the Lord, the principal thing, but to state the confession, "I have sinned, in that I have betrayed the innocent blood," and the use to which the thirty pieces of silver were put; "And gave them for the potter's field, as the Lord appointed me" (Mat. xxvii. 3, 10). It turns out that Jeremiah was the prophet who spoke about the potter's house and the marred vessel, and "the blood of innocents" (Jer. xviii. 1-4; xix. 1-4). So then it is not Matthew who is in error, but Prof. Briggs, for Jeremiah certainly spoke the original and fundamental passage.

2. The Professor says: "In Mark i. 2, we find these words, 'Even as it is written in Isaiah the prophet, Behold, I send my messenger before Thy face, who shall prepare Thy way. The voice of one crying in the wilderness, Make ye ready the way of the Lord, make His paths

straight.' The evangelist seems to have overlooked the fact that one of these passages is from Malachi iii. 1. Here are two slips of memory on the part of the evangelists, such as any writer is liable to make." If so, they were not fit to be evangelists nor historians, for a school-boy would know the names of the authors quoted.

But Prof. Briggs is well aware that the Authorised Version gives, "It is written in the prophets," and that the Revised Version, which says, "It is written in Isaiah the prophet," adds in the margin, "Some ancient authorities read *in the prophets*." Why could not the Professor assume that the Authorised Version and the marginal reading are correct in this instance, or that the later prophet repeated an earlier prophet, as is often the case? There was an old Roman writer who said, "I will find a discrepancy, or make one." The Professor is obviously acting on this principle in dealing with the Word of God.

3. The next alleged error he borrows from Prof. L. J. Evans, of Lane Theological Seminary: he supposes that one of Stephen's hearers replied to him, "You have said that Abraham left Haran after the death of his father Terah; whereas if you study the figures in Genesis you will find that Terah must have lived fifty years or more in Haran after Abraham left" (Acts vii. 4). Even if Stephen was mistaken, no one pretends that he was inspired, and inspiration does not express God's approval of everything written in the Bible, although it gives us an unerring record of what was done and said. But Stephen was not mistaken. There is no proof whatever that Abraham

was Terah's eldest son, though mentioned first on account of his prominence, as Moses is mentioned before Aaron, who was the elder, and as is common in all languages and nations. Abraham may have been the youngest son, which Jewish writers concede, so far as we know, born when Terah was 130 years old. It would follow, then, that Abraham left Haran at the age of 75, his father having previously died at the age of 205 years (Gen. xi. 27, 32).

4. He borrows still from Prof. Evans: "You were mistaken, also, in saying that Abraham bought the sepulchre of the sons of Hamor in Shechem. If you look into the matter a little more closely you will find that that was Jacob, and that Abraham bought his purchase at Hebron of Ephron the Hittite" (Acts vii. 16). Shechem, or Sychem in the Septuagint form of the word, was the first place Abraham reached in Canaan, and "there builded he an altar unto the Lord, who appeared unto him" (Gen. xii. 6, 7). When he returned from Egypt he went "unto the place of the altar, which he had made there at first" (Gen. xiii. 4). He clearly had a proprietary right in it; and the man who would not receive at the hands of the king of Sodom "from a thread even to a shoe-latchet" (Gen. xiv. 23), the man who was so scrupulous in buying ground that was offered to him for nothing (Gen. xxiii. 5-13), would certainly purchase the land at Shechem.

In the course of one hundred and eighty-five years that elapsed, it may have fallen again into the possession of the Shechemites, for Jacob bought a parcel of a field at Shechem (Gen.

xxxiii. 18, 19), besides the portion which, he tells us, "I took out of the hand of the Amorite with my sword and my bow" (Gen. xviii. 22). The Vulgate and other versions supply *son* instead of *father*, and make it read, "of the sons of Emmor the son of Sychem," the words "father of," in the Authorised Version being in italics, and therefore not belonging to the text. This would carry us back to a Shechem and Emmor or Hamor antecedent to Abraham, and quite different from those of whose sons Jacob made the purchase. There is no evidence whatever that Abraham did not buy the land at Shechem, or that he did not buy it for a sepulchre, and as he was a stranger and pilgrim, wandering about, and had three hundred and eighteen servants born in his house (Gen. xiv. 14), it is altogether probable that he had more than one burial-place, so that the objection to Stephen's accuracy amounts to nothing.

5. Another objection the Professor borrows from Prof. Preserved Smith of Lane Seminary: "The high places were not taken away: nevertheless the heart of Asa was perfect with Jahveh all his days" (1 Kings xv. 14). "And Asa did that which was good and right in the eyes of Jahveh his God: for he took away the strange altars, and the high places, and brake down the pillars and hewed down the Asherim" (2 Chron. xiv. 1, 2). Here the Professors are sure that we have a flat contradiction; but if they were as familiar with the Bible as they are with Higher Criticism, they would know that there were "high places" devoted to the worship of Jehovah,

as well as "high places" given up to the worship of idols (1 Kings iii. 2-4; xxii. 43; 2 Kings xii. 2, 3; xiv. 3, 4; xv. 3, 4; 1 Chron. xvi. 39, 40, &c.). There is a marked distinction between the two kinds of "high places;" and Asa did not remove the high places where Jehovah was recognised, and he did remove the high places where idolatry was established. It is unaccountable that Professors who have the least regard for their own reputation can imagine a contradiction in such passages.

6. Prof. Preserved Smith brings forward a Biblical mistake as his own discovery, although it is old, and brings it forward confidently and frequently. David is represented as giving Araunah, or Ornan, the Jebusite, a certain amount of money for a purchase. "So David bought the threshing floor and oxen for fifty shekels of silver" (2 Sam. xxiv. 24). In another place it is written, "David said to Ornan, Grant me THE PLACE of this threshing floor, that I may build an altar therein unto the Lord. . . . So David gave to Ornan for THE PLACE six hundred shekels of gold by weight" (1 Chron. xxi. 22-25). The Professor imagines that fifty shekels of silver seemed too mean a sum in the eyes of "the chronicler" for a prince like David to give, and hence he kindly lied, increasing the amount to six hundred shekels of gold.

Perhaps the Professor does not know that this was the spot where the temple was built. "Then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the LORD appeared unto David his father, in the place that

David had prepared in the threshing floor of Ornan the Jebusite" (2 Chron. iii. 1). At all events, he fails to distinguish between the threshing floor and THE PLACE of which David said, "I will verily buy it for the full price" (1 Chron. xxi. 24). A man is riding through the country and sees a threshing machine in a field, which he fancies, and buys for fifty dollars in silver. He also wishes to purchase the entire field for some purpose, and pays for it six hundred dollars in gold. A child can see there is no contradiction.

7. The Higher Critics invent a contradiction in the number of David's soldiers given in the same two chapters. "There were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men" (2 Sam. xxiv. 9); "All they of Israel were a thousand and an hundred thousand men that drew sword: and Judah was four hundred three score and ten thousand men that drew sword" (1 Chron. xxi. 5). In Samuel there were 800,000 VALIANT men that drew the sword, veterans as we say, proved soldiers, but in Chronicles nothing is said about "valiant men." In Samuel the men of Judah were in all 500,000; in Chronicles there were 470,000 "THAT DREW SWORD." Instead of a contradiction there is the most perfect accuracy.

8. An attempt has been made to find a contradiction between Stephen's account of the number that accompanied Jacob when he left Canaan for Egypt, and the statement in Genesis. "Then sent Joseph, and called his father Jacob to him, and

all his kindred, three score and fifteen souls" (Acts vii. 14); "All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were three score and six. And the sons of Joseph, which were born him in Egypt, were two souls; all the souls of the house of Jacob, which came into Egypt, were three score and ten" (Gen. xlv. 26, 27). The number that *came out of Jacob's loins*, besides, excepting his sons' wives, we find to be 66, as in verse 26. If to these we add Jacob, Joseph, and Joseph's two sons, we have 70, as in verse 27. If to the 66 we add the nine wives of Jacob's sons, Judah and Simeon having lost their wives, as elsewhere recorded, we have 75 mentioned by Stephen.

9. The Higher Critics ridicule the story as unbelievable, which tells us that David was Saul's harpist, and that afterwards the king inquired after his name (1 Sam. xvi., xvii.). But the king did no such thing. When David killed Goliath, Saul said to Abner, "Whose son is this? . . . Inquire thou whose son the stripling is . . . And Saul said to him, Whose son art thou, young man?" (1 Sam. xvii. 55-58). He did not ask about David, but David's father. He had promised to enrich the man who slew the giant, to give him his daughter in marriage, and to "make his father's house free in Israel." It does not appear that Saul had ever seen David's father; and when we remember that the harpist had quit the service of the king, and gone back to his sheep in the wilderness, that an evil spirit from the Lord troubled the un-

happy monarch, it is likely enough in his periodical fits of madness that he had forgotten the name of David's father, if he had ever given it the slightest attention.

10. The Apostle Paul, referring to a plague that smote ancient Israel, says: "Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand" (1 Cor. x. 8). Moses, recording the event, says: "Those that died in the plague were twenty and four thousand" (Num. xxv. 9). The Higher Critics inform us that this shows "a slip of memory" on the part of the apostle, although a mere boy could have remembered such simple figures as twenty-four thousand. They do not see that Paul says, there fell *in one day* three and twenty thousand, and Moses tells us that those who died in the plague were twenty-four thousand. Suppose that two armies are about to engage in battle. They have a skirmish in which 1,000 are killed, and in the more serious encounter 23,000 fell in one day. Where is the contradiction?

11. The same learned gentlemen, alluding to numerous laws in the Pentateuch concerning burnt offerings and sacrifices, add: "Yet Jehovah Himself, speaking through His prophet Jeremiah, declares most emphatically that He *never gave any directions whatever* about burnt offerings and sacrifices" (Jer. vii. 22). He never made any such declaration. "I spake not unto your fathers, nor commanded them *in the day that I brought them out of the land of Egypt*, concerning burnt offerings or sacrifices" (Jer.

vii. 22). Look at the italicised words, and ask if such criticism is honest or respectable? God said nothing about burnt offerings and sacrifices *in the day He brought them out of the land of Egypt*; but does it follow that He said nothing about them afterwards? This is the way real infidels, in the guise of professing Christians, gull so many shallow minds.

12. They also assure us that the regulation with regard to peace offerings required that "it shall be eaten on the same day ye offer it, *and on the morrow*" (Lev. xix. 5, 6). And in another passage in the same book (Lev. xxii. 30) we find this clear injunction regarding the very same peace offerings: "On the same day it shall be eaten up; *ye shall leave none of it until the morrow*: I am the Lord." What must be thought of the integrity of a man who will make a statement like this? When we examine the last passage quoted, it does not even refer to peace offerings. "When ye will offer *a sacrifice of thanksgiving* unto the Lord, offer it at your own will. On the same day it shall be eaten up; ye shall leave none of it until the morrow: I am the Lord" (Lev. xxii. 29, 30). Peace offerings were one thing, a sacrifice of thanksgiving was quite another; but what shall we think of those who rely upon the ignorance of their readers, or upon the indolence of so many to investigate for themselves, in order to poison their minds against the truth of the Bible? May God forgive them, since He has mercy in store for the meanest of sinners.

Want of space forbids any further examination

of the alleged errors of the Bible. Nor is it necessary to continue the review, for the twelve already considered are a fair sample of the others, and are indeed most frequently urged as the best, or the worst, that can be advanced. It is amazing that men who ought to possess the intelligence of the Higher Critics should urge objections to the credibility of the Scriptures that are so trifling, and should allow themselves to heap together such worthless trash. Many of them are like ghouls that rob the dead, and the infidel dead as Voltaire and Tom Paine, to find tools with which to undermine the foundation of our faith and hope. They spend their time in trying to show that Moses did not write the Pentateuch, that Job was written in the Captivity, that David did not write the Psalms attributed to him, that Solomon did not write Proverbs, nor Ecclesiastes, nor the Song of Songs, that Isaiah did not write Isaiah, that Daniel did not write Daniel, that Zechariah did not write Zechariah; but, so far as known, they never speak of man's sin and need of redemption through the blood of Christ, nor of any comfort for the sad and fainting heart.

Prof. Briggs says: "But what do these errors amount to after all? They are only in minor matters, in things which lie entirely beyond the range of faith and practice" (*The Bible, the Church, and the Reason*, p. 115). But why does he, and why do all other Higher Critics seem so anxious to show these errors in "minor matters"? If there are errors at all, how does he know that they are only in "minor matters"? If God by His Spirit kept the sacred writers from errors in

major matters, could He not have preserved them from errors in *minor* matters? How can the Professor say that these alleged errors are "in things which lie entirely beyond the range of faith and practice"? Surely the distinction between the truth and only a slight falsehood is a thing of faith and practice even in minor matters.

There is a Bible still in existence once belonging to Washington's mother which records that he was born "ye 11th day of February, 173 $\frac{1}{2}$." He was really born the 22nd day of February, 1732 (new style); but this would constitute, in the judgment of Higher Criticism, an unreconcilable discrepancy, if it did not prove that Washington was never born at all. Dr. Moses Stuart confessed that when he was a young man he was sorely perplexed by the difficulties that confronted him in the Bible, but that time, patience, and the study of forty years had scattered them to the winds. It is certain that he who most thoroughly knows the Bible most thoroughly believes it, and that after carefully reading it scores of times, he will rise from the perusal with the conviction firmly established that "God spake all these words."

CHAPTER XVI.

OLD TESTAMENT IN THE NEW.

THE Old and New Testaments, or Covenants, constitute Vols. I. and II. of God's Book. The manner in which the writers of Vol. II. use Vol. I. shows their high estimate of its importance and truthfulness. They quote from it 320 times, besides alluding to it hundreds of times. If there are mistakes in the Old Testament that need correction, as the Higher Critics tell us, it is certain that in some of these 320 quotations the mistakes would have been clearly indicated. If, on the other hand, the words they quote are the very words of God, this also will be abundantly manifested in the unhesitating acceptance and unquestioning submission with which they receive Old Testament statements.

Genesis is quoted 19 times, and the quotations appear in 9 New Testament books; Exodus is quoted 24 times, and the quotations appear in 12 New Testament books; Leviticus is quoted 12 times, and the quotations appear in 9 New Testament books; Numbers is quoted twice, besides many plain allusions to its incidents as historically true, for example, 1 Cor. x. 6-10, and these appear in 9 New Testament books; Deuteronomy is quoted 26 times, and these appear in 13 New Testament books; the Psalms are quoted 59 times in 12 New Testament books;

Isaiah is quoted 50 times in 11 New Testament books; Proverbs, 6 times in 6 New Testament books; Zechariah, 6 times in 4 New Testament books; and other books of the Old Testament are quoted as from God.

Nor is this all. Our Lord Jesus Christ deliberately places the seal and sanction of His approval and authority upon Old Testament narratives, which Higher Criticism in its developed form rejects as "legends," "myths," "unbelievable," "unthinkable," on account of their supernatural and miraculous character. Thus he speaks "of the creation which God created" (Mark xiii. 19); He tells us that when the law was given, "God COMMANDED, SAYING" (Matt. xv. 4); that "as touching the resurrection of the dead, have ye not read that which was SPOKEN unto you by God, SAYING?" (Matt. xxii. 31); that the story of the flood is true (Matt. xxiv. 37-39); that the stories of Elijah and Elisha are true (Luke iv. 25-27); that the stories of Noah and Lot, and the destruction of Sodom and Gomorrah, and Lot's wife, are true (Luke xvii. 26-32; Matt. xi. 21-24). If any professing Christian is prepared to say that the Divine Redeemer was mistaken, or that He connived at lies, there is nothing to do but "to deliver such an one unto Satan for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus" (1 Cor. v. 5). There is no other hope for him.

Nor is this all. "Now, all this was done, that it might be fulfilled which was SPOKEN BY the Lord THROUGH the prophet, SAYING" (Matt.

i. 22); "Thus it is written THROUGH the prophet . . . That it might be fulfilled which was SPOKEN BY the Lord THROUGH the prophet, SAYING . . . Then was fulfilled that which was spoken THROUGH Jeremiah the prophet . . . That it might be fulfilled which was spoken THROUGH the prophets" (Matt. ii. 5, 15, 17, 23); "That it might be fulfilled which was spoken THROUGH Isaiah the prophet" (Matt. viii. 17); "That it might be fulfilled which was spoken THROUGH Isaiah the prophet" (Matt. xii. 17); "That it might be fulfilled which was spoken THROUGH the prophet" (Matt. xiii. 35); "That it might be fulfilled which was spoken THROUGH the prophet" (Matt. xxi. 4); "When ye therefore shall see the abomination of desolation spoken of THROUGH Daniel the prophet" (Matt. xxiv. 15); "Then was fulfilled that which was spoken of THROUGH Jeremiah the prophet" (Matt. xxvii. 9).

In these passages a preposition is used which Bagster's *Analytical Lexicon* defines as meaning, "*through*, of immediate agency, causation, instrumentality, *by means of*." Parkhurst says: "A preposition, perhaps from the Hebrew, *dah-ghah*, to drive, impel." Winer says: "The primary signification is *through*, *throughout*. . . There is an easy transition from this primary signification (as in all languages) to that of the (animate or inanimate) instrument, as something *through* which the effect as it were proceeds." . . . In a few instances it "might appear as synonymous with *hupo* or *para*, but even in this case it does not denote the author as such, *i.e.*, as the one

from whom something proceeds, but rather the person through whose exertion or benevolence, &c., something is given to another." It is evident, therefore, that behind the prophets is another person, and this person is God.

Observe, also, how everywhere in the New Testament Isaiah is represented as writing the prophecy called by his name, and that there is no dream of a Deutero-Isaiah (Matt. iii. 3; iv. 14; viii. 17; xii. 17; xiii. 14; xv. 7; Mark vii. 6; Luke iii. 4; iv. 17; John i. 23; xii. 38, 39, 41; Acts viii. 28, 30; xxviii. 25; Romans ix. 27, 29; x. 16, 20; xv. 12).

Observe, further, how our Lord and the Evangelists and the Jews all unite in saying that Moses wrote the Pentateuch, contrary to the opinion of the Higher Critics (Matt. viii. 4; xvii. 3, 4; xix. 7, 8; xxii. 24; Mark i. 44; vii. 10; x. 3, 4; xii. 19; Luke v. 14; ix. 30; xx. 28, 37; John i. 45; iii. 14; v. 45, 46; vi. 32; vii. 19, 22; viii. 5; ix. 29); and more than 30 times in other places in the New Testament. Observe once more how our Lord explicitly says that Daniel wrote his prophecy, directly in the face of the Higher Critics like Archdeacon Farrar, who assigns the date of the book to 164 B.C., thus making it a vile forgery, or as he politely calls it "a romance" (Matt. xxiv. 15).

"Blessed be the Lord God of Israel: for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David; as HE SPAKE by the mouth of His holy prophets, which have been since the world began" (Luke i. 68-70). Who spake?

God. "Men, brethren, this Scripture must needs have been fulfilled, which the HOLY GHOST by the mouth of David SPAKE" (Acts i. 16). Who spake? The Holy Ghost. How did He speak? *Through* the mouth of David. "Lord, Thou art God, which hast made heaven, and earth, and the sea, and all that in them is; who by the mouth of Thy servant David hast SAID" (Acts iv. 24, 25). Who said? God. How did He say? *Through* the mouth of His servant David. "The God of glory appeared unto our father Abraham . . . and SAID unto him" (Acts vii. 2, 3). "Well SPAKE the Holy Ghost *through* Isaiah the prophet" (Acts xxviii. 25).

The same remarkable fact is clearly brought out in the Epistles. "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God, which He had promised afore through His prophets in the Holy Scriptures" (Romans i. 1, 2). Who promised? God. How did He promise? Through His prophets. Where did He promise? In the Holy Scriptures; but if the Old Testament Scriptures are full of "errors," "mistakes," "contradictions," "legends," "myths," it is certain that Paul would not have spoken of them as "holy." "What SAITH the Scripture?" (Romans iv. 3). "This is the end of discussion and dispute. God SAID unto her. . . . He SAITH to Moses. . . . The Scripture SAITH unto Pharaoh. . . . As He SAITH also in Hosea" (Romans ix. 12, 15, 17, 25). The little phrase, "It is written," occurs 18 times in Romans as authoritative and final.

"God hath SAID, I will dwell in them, and

walk in them; and I will be their God, and they will be my people. Wherefore come out from among them, and be ye separate, SAITH the Lord, and touch not the unclean thing; and I will receive you and be a Father unto you, and ye shall be my sons and daughters, SAITH the Lord Almighty" (2 Cor. vi. 16-18); "The Scripture, foreseeing that God would justify the heathen through faith" (Gal. iii. 8). How can the Scripture foresee? Only because its words are divinely inspired, and therefore may be said to possess the attributes of God. "Now to Abraham and his seed were the promises made. He SAITH not, and to seeds, as of many; but as of one, and to thy seed which is Christ" (Gal. iii. 16). Here the apostle bases a most important doctrine upon the difference between *seeds* and *seed*, making the argument turn upon the letter "s." "The Scripture hath concluded all under sin" (Gal. iii. 22). How can the Scripture shut up together all under sin, unless it is armed with the power of God?

"For it is written, that Abraham had two sons; the one by a bondmaid, the other by a free-woman. . . . Nevertheless, what SAITH the Scripture? Cast out the bondwoman and her son: for the son of the bondwomen shall not be heir with the son of the freewoman" (Gal. iv. 22-30). Prof. Briggs says in *The Bible, the Church, and the Reason*, p. 112: "To us this seems invalid and without force." No doubt; but some of "us" would rather agree with the Apostle Paul than with the Professor, especially as there are men of far greater learning, of far sounder

judgment, and far more reverent spirit, to whom this does *not* seem invalid and without force.

“Wherefore as the Holy Ghost *SAITH*” (Heb. iii. 7); “For we which have believed do enter into rest; as He *SAID*” (Heb. iv. 3); “The Holy Ghost also is a witness to us: for after that He had *SAID* before” (Heb. x. 15); “See that ye refuse not Him that *SPEAKETH*. For if they escaped not who refused Him that spake on earth, much more shall not we escape if we turn away from Him that speaketh from heaven: whose voice then shook the earth; but now He hath promised, *SAYING*, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken” (Heb. xii. 25-27). Hence a most solemn truth is built upon one little expression taken from the prophecy through Haggai.

No matter, then, who were the writers of the Old Testament Scriptures, the Lord stood behind them and spoke through their lips, and wrote through their pens. If this is so, say some very thoughtless persons, how can we account for the differences of style? This is a most childish objection. Sir Walter Scott as a lawyer and deputy-sheriff had one kind of style, as a novelist he had another kind of style, as a poet he had another kind of style, and as a writer of history he had another kind of style; but it was the same mind that dictated all these styles. Is the Infinite God more limited than a poor mortal? His Book is one as the sea, many as the waves. It is like a grand organ with its

hundreds of pipes, emitting every variety of sound, but all supplied by the air or wind from one chest, and all controlled by one master hand.

For many centuries it has gone on, sending forth its deep and thrilling warnings, its gentle entreaties, its plaintive notes of sorrow; and while millions and millions of books have perished, "the Word of the Lord endureth for ever" (1 Peter i. 25). There is a medal still existing, ordered by the Emperor Diocletian to celebrate the extinction of the name of Christian; but a sufficient reply to the empty taunt is the fact that the British Bible Society has published more than 312,000,000 copies of the Scriptures, and translated them into 350 languages, 70 of these less than a hundred years ago possessing no alphabet, nor the slightest vestige of a literature. Besides these, many millions more have been printed by other Bible Societies and various publishing houses. Human productions soon perish, like the names of their authors; yet there is one Book that can sing

"Men may come, and men may go,
But I flow on for ever."

Well might Heine, the German poet, write: "What a Book! great and wide as the world, rooted in the depths of creation, and mounting into the mysterious azure of the heavens. Indeed it is God's Word, while all other books evince only human skill."

CHAPTER XVII.

OLD TESTAMENT AND CHRIST.

IF the manner in which the writers of the New Testament speak of the Old is a proof of its supernatural origin and inerrant inspiration, the evidence is greatly strengthened by the reverence our Lord Jesus Christ paid to the Book known as the Scriptures. He never gave a hint that they contain "errors," "mistakes," "myths," "legends," "contradictions," "forgeries," and He never discovered that some of the books were not written by the men whose names they bear. To Him it is evident that "God spake all these words."

At the very beginning of His public ministry He was tempted by the devil, and He repelled the first assault by saying: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Notice that the defence is, "It is written," and the declaration is, the word proceeds out of the mouth of God." The devils attacks Him in another way, and is repulsed by "It is written." Once more the devil approaches Him, and is met by "It is written" (Matt. iv. 1-10). It is a striking fact that the writings from which our Lord quotes as His sufficient panoply are taken from the book of Deuteronomy, as if He would shield it from the infamous accusation

of Higher Criticism, which pronounces it a forgery. "Then the devil leaveth Him, and, behold, angels came and ministered unto Him." He had honoured the Word, and angels honoured Him.

"Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. v. 17, 18). The jot is the smallest Hebrew letter, like a little comma, and the tittle is a mere turn or twist of a letter. Yet so sacred is every word, every letter, every shape and stroke of every letter, that it would be easier for heaven and earth to pass away than to disregard one of them. On another occasion our Lord repeats the testimony: "It is easier for heaven and earth to pass than one tittle of the law to fail" (Luke xvi. 17); and He raises the very letters of the law to the high plane of His own everlasting words when He says: "Heaven and earth shall pass away, but My words shall not pass away" (Matt. xxiv. 35).

He charges the Pharisees and Scribes with "laying aside the COMMANDMENT of God. . . . And He said unto them, Full well ye reject the COMMANDMENT of God. . . . Making THE WORD of God of none effect through your tradition" (Mark vii. 8, 9, 13). Here, quoting from the law, He does not hesitate to speak of it as "the commandment of God," and "the Word of God," adding His authority to its divine origin and infallible inspiration. "Have ye not read

that which was SPOKEN unto you BY GOD, SAYING" (Matt. xxii. 31). So He tells us that "David himself said BY THE HOLY GHOST, The LORD SAID to my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool" (Mark xii. 36). Observe, our Lord positively states that David wrote the 110th Psalm, notwithstanding the audacious denial of Higher Criticism; that he spoke by the Holy Ghost, and that the LORD SAID. When we have His Word for our faith, what does a believer care for the foolish guesses of conceited and self-constituted critics?

To one healed of leprosy our Lord said: "See thou tell no man, but go thy way; show thyself to the priest, and offer the gift that Moses commanded for a testimony unto them" (Matt. viii. 4). The gift is required in Leviticus xiv., a book which Higher Criticism tells us Moses never saw, but the Son of God says, "Moses commanded"; and if our Lord knew what He was talking about, and uttered the truth, Moses was the author of Leviticus. The Pharisees inquired of Him, "Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so" (Matt. xix. 7, 8). Both the Pharisees and our Lord refer to Deuteronomy xxiv., a book which Higher Criticism tells us Moses never saw, but which He who announced the law assures us was written by Moses. "Did not Moses give you the law? . . . Moses therefore gave unto you circumcision" (John vii. 19, 22); for it was re-

enacted and re-enforced by MOSES in Leviticus xii.

From our Lord's respectful and reverential treatment of the Old Testament, we are not surprised to hear Him say, "The Scripture cannot be broken," or "loosed" or "untied" (John x. 35); not in a chapter, or word, or verse, or syllable, or letter of it, for it is immutable and invulnerable like God Himself. Well may Bishop Ryle say: "Few passages appear to me to prove so incontrovertibly the plenary inspiration and divine authority of every word in the original text of the Bible. . . . There is no other standing ground, I believe, about inspiration excepting the principle that it is plenary, and reaches every syllable." Hengstenberg also, as far superior in scholarship to the ordinary class of Higher Critics as light is to darkness, reminds us: "It cannot be doubted that the Scripture is broken by those who assert that the Psalms breathe a spirit of revenge—that Solomon's Song is a common Oriental love song—that there are in the Prophets predictions never to be fulfilled—or by those who deny the Mosaic authorship of the Pentateuch."

Our Lord would not set aside a letter of Scripture even to save His own life. He said to Peter: "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be? . . . But all this was done, that the Scriptures of the prophets might be fulfilled" (Matt. xxvi. 53-56). He had only to lift His

finger, to cast a glance upward for help, and thousands of angels standing on the battlements of heaven would have hurled themselves like thunderbolts upon His tormentors and murderers, to strike them dumb or to strike them dead. But He would not cry nor entreat, that the Scriptures might be fulfilled.

When hanging on the cross, the soldiers gambled for His seamless robe. They said, therefore, among themselves, "Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled. They parted My raiment among them, and for My vesture they did cast lots. These things, THEREFORE, the soldiers did." It was a small prophecy, but it was strictly fulfilled. "After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst." He would not consent to give up His life, over which He had complete control (John x. 17, 18), until the least Scripture, one little word in the original, was literally fulfilled. The soldiers broke the legs of the crucified robbers, but they did not break His legs, "that the Scripture should be fulfilled: a bone of Him shall not be broken" (John xix. 24, 28, 36). If we go back to the fundamental passage, we find it in an obscure verse of an Old Testament chapter, which tells us of redemption through the blood of the Pass-over lamb (Ex. xii. 46).

Among the last words that fell from the lips of our ascended Lord was the solemn warning: "I testify unto every man that heareth the words of the prophecy of this Book, If any man shall add

unto these things, God shall add unto him the plagues that are written in this Book: and if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this Book" (Rev. xxii. 18, 19). While this startling admonition refers principally to the closing book of Revelation, it is a fearful sin to add to any part of Scripture, or to take away from it, in the least degree. Surely the immense number of professing Christians, now enrolled among the Higher Critics, do not understand their presumption and danger, and once more may the prayer of the wounded Saviour ascend in their behalf, "Father, forgive them; for they know not what they do" (Luke xxiii. 34).

Suppose that a man had left a will, disposing of a large estate. But also suppose that after his death experts discover a number of erasures and interpolations, so mixed up with the genuine document it is impossible to distinguish them. Here Prof. Briggs' words fitly apply; it would make that will "invalid and without force." This is precisely what he and others of his school are trying to accomplish for the entire Bible. They do not pretend to give us any rule to separate the false from the true, but leave the whole Book in inextricable confusion. The Professor in his *Biblical Study*, page 243, has calmly and deliberately written: "Higher Criticism comes into conflict with the authority of Scripture, when it finds that its statements are not authoritative and its revelations are not credible."

But according to this, it is obvious that we have no Bible at all, for each man must determine for himself what is authoritative and what is credible? The Higher Critics, with all their boast of learning and enormous egotism, will hardly dare to proclaim that they are competent to decide what all the rest of the world must believe; and apart from their ill-matured and irreverent opinion, there is no rule whatever of faith and practice. If one may reject a part of the Bible as not authoritative and credible, another may reject some other portion on the same ground, and soon there will be no Bible of the slightest value to anybody. The plain old man was right, who had heard his pastor preaching Higher Criticism and telling his people what *not* to believe, and went to him at last holding in his hands the lids of the Bible, from which the pages had been cut, saying: "This is all you have left me." It is ten thousand times, and millions of times, better to receive the benediction which our Lord Jesus Christ pronounced, "Blessed are they that hear THE WORD OF GOD, and keep it" (Luke xi. 28); and to do as the Son of God did, "I speak to the world those things which I have heard of HIM" (John viii. 26).

CHAPTER XVIII.

INSPIRATION OF APOSTLES.

OUR Lord said to His apostles, when they should be called to appear in His behalf, "Take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which SPEAKETH in you" (Matt. x. 19, 20). On another occasion He said: "Take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever SHALL BE GIVEN YOU IN THAT HOUR, that speak ye: for it is not ye that speak, but the Holy Ghost" (Mark xiii. 11). On still another occasion He said: "Take ye no thought how or what thing ye shall answer, or what ye shall say, for the HOLY GHOST SHALL TEACH you in the same hour what ye ought to SAY" (Luke xii. 11, 12). Can a promise be more explicit and unmistakable in its meaning?

Observe that they were not to think beforehand, nor to premeditate. They were not to arrange their arguments, nor to plan their defence, nor to give themselves any more concern about the issue than if they were helpless infants brought into Court. It would be very foolish for men now to dismiss all preparation to appear in public as witnesses for Christ; but the original apostles

were positively forbidden to consider for a moment what thoughts or words it would be proper to utter. The reason is, "It is not ye that speak, but the Spirit of your Father speaketh in you"; "Whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak but the Holy Ghost"; "The Holy Ghost shall teach you in the same hour what ye ought to say." If this is not the assurance of plenary, verbal, inerrant inspiration, it is nothing.

Still later, when the gathering storm was soon to burst on Jerusalem, He said: "Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a MOUTH and wisdom, which all your adversaries shall not be able to gainsay nor resist" (Luke xxi. 15). It was not only wisdom, but a mouth, or speech, He was to give them, which would leave them unbeaten and undaunted in the conflicts and controversies that lay before them. They were unlearned and ignorant men, entirely unacquainted with Higher Criticism, but in after years their enemies "took knowledge of them, that they had been with Jesus" (Acts iv. 13).

They had something, however, better than learning, for their Lord had said: "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John xiv. 26). "When He, the Spirit of Truth, shall come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will

show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you " (John xvi. 13, 14). With the promise of the Spirit to teach them all things, to recall to remembrance the Saviour's words, to guide them into all truth, they were thoroughly equipped for their ministry.

Accordingly on the day of Pentecost they were all with one accord in one place, and " suddenly a voice, as of a mighty breathing borne along, was heard," and the appearance as of fire was seen: " and they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance " (Acts ii. 1-4). Then follows the statement that people from fifteen or sixteen different countries and provinces " were confounded, because that every man heard them speak in his own language "; and said in amazement to one another, " Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? . . . We do hear them speak in our tongues the wonderful works of God " (Acts ii. 7-11). It is obvious that the words of the apostles were inspired, for they knew nothing whatever one hour before of the various languages in which they addressed the crowd.

The Apostle Paul writes: " Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth " (1 Cor. ii. 12, 13). That is, the Holy Ghost

taught him the words he used in communicating the divine revelation. Dr. Charles Hodge truly remarks: "This is verbal inspiration, or the doctrine that the writers of the Scriptures were controlled by the Spirit of God in the choice of the words which they employed in communicating divine truth. This has been stigmatised as 'the mechanical theory of inspiration,' degrading the sacred penmen into mere machines. It is objected to this doctrine that it leaves the diversity of style which marks the different portions of the Bible unaccounted for. But, if God can control the thoughts of a man without making him a machine, why cannot He control his language?"

The Apostle had so low an opinion of his worthiness that he speaks of himself as "the least of the apostles" (1 Cor. xv. 9); and five or six years later as "the least of all saints" (Eph. iii. 8); and two years later, shortly before his death, in alluding to saved sinners, he adds, "Of whom I am chief" (1 Tim. i. 15). But when it comes to his apostolic office he puts himself on an equality with Jesus Christ. There were certain questions about marriage which the Lord had settled (1 Cor. vii. 10). There were other questions which he himself authoritatively settled (1 Cor. vii. 12); and with sharp sarcasm he rebuked those who claimed that they had acted under the direction of the Holy Spirit, "I think that I also have the Spirit of God" (1 Cor. vii. 40). Hence he could positively direct: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write

unto you are the commandments of the Lord" (1 Cor. xiv. 37).

There was revealed to him truth not made known to Old Testament prophets (Eph. iii. 4-6); and about all his teachings he could say: "When ye received the Word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, THE WORD OF GOD, which effectually worketh also in you that believe" (1 Thess. ii. 13). Hence "he that rejecteth, rejecteth not man, but God, who hath also given unto us His Holy Spirit" (1 Thess. iv. 8). There can be no doubt, therefore, concerning the Apostle Paul's distinct assertion that, when he made known the doctrines contained in his writings, he and his words were directly under the control of the Spirit of God.

So it is with the other apostles. Peter writes to his brethren: "That ye may be mindful of the words which were spoken before by the holy prophets, and of the COMMANDMENT of us the apostles of the Lord and Saviour" (2 Pet. iii. 2). He tells us in the first chapter that "holy men of God spake as they were moved by the Holy Ghost"; and here he places the commandment of the apostles side by side with these Spirit-spoken words, on the same high level of divine authority. He also mentions the epistles of "our beloved brother Paul; . . . In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do the other Scriptures, unto their own destruction" (2 Pet. iii. 15, 16). Peter does not hesitate to put the epistles of Paul along

with "the other Scriptures," thus fully recognising their supernatural origin and inerrant inspiration.

James says: "Do ye think that the Scripture saith in vain, the Spirit that He placed in us jealously desireth us?" (James iv. 5). He represents the Scripture as SAYING, arming it with the attributes of personality. John says: "We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error" (1 John iv. 6). It was a mark of truth, then, to hear the apostle, as if it was the voice of God speaking. Jude says: "Judas, a servant of Jesus Christ, and brother of James, to them that are called, beloved in God the Father, and kept for Jesus Christ: Mercy unto you and peace be multiplied. Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you, exhorting you to contend earnestly for the faith which was once for all delivered unto the saints" (Jude 1, 2).

It is a faith at once for all time, for all lands, for all people, delivered unto the saints, and hence the manner of its delivery must have been inerrant, or else it could have been of no value. The same apostle adds: "Beloved, remember the WORDS which were spoken before by the apostles of our Lord Jesus Christ" (Jude 17). He does not bid us remember the "concept" or the thoughts of the apostles, but the WORDS, because it is only through the words we can get at the concept.

There are hundreds of expressions in the Bible that, at first glance, seem almost alike, and yet the difference is as wide as heaven is from hell in their meaning. "Dead *to* sin" and "dead *in* sin," may be hastily read without noticing the prepositions; yet what a mighty distinction! Bishop Westcott, among the first of living scholars, has recently said in a lecture: "The whole force of the revelation in the Bible is contained just in two letters—the Greek preposition for 'in.'" No number of writers, if left to themselves, could have used that little word *en*, which occurs more than 2,700 times, with such unanimous and unfailing precision. Suppose the sacred writers had been left to their own choice in the selection of words, how easy it would have been, through carelessness, or ignorance, or a "slip of memory," as the Higher Critics delight to say, for any or all of them to have blundered, and to wreck souls by their mistakes. But they never once use the wrong word; and if any one imagines that he can write more accurately, or in better style, let him select any verse he is pleased to choose, and try his hand.

There are two little Greek particles, each consisting of two letters, and both of which are translated *not*. One is called the objective negative, and simply implies a denial, without expressing a purpose or will, as when one says on a cloudless day, "It is *not* raining." The other always expresses purpose or will, as when one says, "I will not do it," "I shall not go." The objective negative is found more than 1,500 times, the subjective more than 650 times, and

often together in the compass of a single verse; and yet in not a single instance are they used carelessly or is one unintentionally employed for the other. For example, "He that believeth on Him is *not* [objective negative] condemned: but he that believeth *not* [subjective negative] is condemned already, because he hath *not* [subjective negative] believed in the name of the only begotten Son of God" (John iii. 18). That is, he hath not believed, because he *would* not believe.

How did it happen that these uneducated fishermen employed words with far greater precision than the most accomplished literary men, never making a single mistake, never expressing themselves at haphazard? If they had blundered even in the use of one letter, the result might have been as disastrous as in the case reported some years ago in the newspapers. It is said that a business firm telegraphed to a customer in a distant State, inquiring about the standing of a man who wished to purchase of them a large bill of goods. The friend replied by wire, "*Not* good for any amount." The telegraph operator made a mistake, and sent the message, "*Note*, good for any amount." The firm brought suit against the Telegraph Company, and recovered damages.

But notice the accuracy of the apostles in other particulars. Clement, who is mentioned by the Apostle Paul in terms of commendation (Phil. iv. 4), wrote an epistle to the Corinthians, which is generally considered genuine, and in that epistle he discusses the doctrine of the resurrection. He

rebukes their doubts by telling them of the phoenix, a bird of Spain which lives to be six hundred years old, flies over to Egypt when the time comes to die, builds a nest, sets fire to it, and perishes in the flame of its own kindling, while another young phoenix emerges from the ashes, and thus the species is perpetuated. This, at least, is something like the story, for it has been years since the epistle was read, and it is not at hand just now.

Dr. Halsey, Emeritus Professor in M'Cormick Theological Seminary, was present once when the statement about Clement was made. He looked it up in the literature of the so-called Fathers, who wrote in the early centuries of the Christian era, and afterwards said that many of the first writers use the same illustration to prove the reasonableness of the doctrine that the dead must rise. How comes it that Paul did not use the same illustration in the sublime chapter of 1 Cor. xv., that is read hundreds of times every day at funerals? He and the other apostles lived at a time when the most learned men were ignorant of a thousand facts which modern research has brought to light, and although every topic is touched by the New Testament in all the relations of life here, and hereafter, science is challenged in vain to lay its finger upon one verse or word that is known to be untrue.

Let the sceptic or Higher Critic account for the fact that in geography, geology, astronomy, history, biography, in the mention of dates, names, and places, the keenest scrutiny for

eighteen centuries has not detected a single mistake in either of the four Gospels, the Acts of the Apostles, or one of the remaining Epistles.

A few years ago a reward was publicly offered from the pulpit in the presence of a well-known infidel "Society man," who had a high conception of his intellect and literary attainments, for the discovery of any contradiction or scientific blunder in the New Testament. At length the gentleman sent up to the pulpit a card on which he had written: "Matthew says, 'He that is not with me, is against me'; Luke says, 'He that is not against us, is for us.'" The preacher read it to the congregation, with the remark, "Such a discovery is not entitled to the promised reward of £100."

A large book called *The Harmony of the Bible with Science* was recently published by Samuel Kinns, Ph.D., F.R.A.S., Member of the Biblical Archæological Society; Principal of the College, Highbury New Park. Among the subscribers to the work are ten Earls and Lords, fourteen who sign their name Lord Bishop, beside a number of other titled dignitaries. The author says: "One hears so frequently that Science and Revelation are at variance, that it seems to be taken for granted that scientific men are, as a rule, disbelievers in inspiration. I have often, in the course of my lectures, pointed out that this is indeed a great mistake, and that, though there are some few men of high talent and of deep research who ignore the authenticity of the Scriptures, all philosophers are not of the same school; and I contend that

not only are sceptical physicists in the minority, but also that men of the highest eminence in every branch of science, have been, and still are, sincere believers."

That is, men of the highest eminence in every branch of science find nothing in the Bible that will prevent their sincere confession, "God spake all these words."

CHAPTER XIX.

ALL SCRIPTURE IS INSPIRED.

THE Apostle Paul writes to his son Timothy: "That from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii. 15-17). The Revised Version translates it: "Every Scripture inspired of God is also profitable," although it gives as the marginal reading: "Every Scripture is inspired of God, and profitable." It is a great pity that they did not adopt the marginal reading, or, better still, the Authorised Version: "All Scripture is inspired of God."

There would be no special reason to object to the change, particularly as the learned chairman of the Revision Committee has defended their rendering on the ground that it makes more emphatic the testimony which it bears to the inspiration of each and every part and portion of Scripture. But foolish and unstable souls have taken advantage of the alteration, as was clearly foreseen by many, to argue that some Scripture is not inspired. It may be of importance, therefore, to show that the translation of

the Revised Version is condemned by scholars in no respect inferior to those who so needlessly have given us this new reading.

The American Bible Union; Dr. M'Knight; Dr. Young, author of *Young's Analytical Concordance*, in his Translation; Rotherham, in his Translation, *The Emphatic Diaglott*; J. N. Darby; Tregelles; Dr. Noyes, Professor in Harvard University, who translated what may be called the Unitarian Version; Canon Fausset, in *The Critical and Experimental Commentary*, all give it as in the Authorised Version, or say: "Every Scripture is inspired of God, and profitable."

The last-named scholar calls attention to the fact that the word "Scripture" is never used of any *writings* except the Sacred Scriptures. The position of the two Greek adjectives, *theopneustos kai ophelimos*, forbids taking the one as an epithet, the other as predicate. The adjectives are so closely connected that, as one is a predicate, the other must be also. . . . *Inspiration* is predicated of the writings, 'All Scripture,' not the persons. The question is not *how* God has done it; it is as to the *Word*, not the *men* who wrote it."

Dr. Bullinger, author of *The Critical Lexicon and Concordance to the English and Greek New Testament*, and other learned works, says of the rendering in the Revised Version: "This is not *English*, to say nothing of the Greek. Now, this is not a question of Greek scholarship, but of common sense, and when you have the evidence before you, you will be perfectly competent to decide the matter. It so happens that the very

same Greek construction occurs several times in the New Testament, *e.g.*, Rom. vii. 12; 1 Cor. xi. 30; 2 Cor. x. 10; 1 Tim. i. 15; ii. 3; iv. 4, 9; 2 Tim. iii. 16; Heb. iv. 13. The Authorised Version translates all these nine passages in the same way and on the same principles. But the Revised Version translates eight of them one way (*i.e.*, like the Authorised Version), while it renders one on quite a different principle."

He then gives the passages in full, showing that if the Revisers had been consistent they would have translated the eight by putting the verb where they place it in 2 Timothy iii. 16. "The Revisers have translated eight of these passages on the same principles as the Authorised Version, *i.e.*, supplying in italics the verb substantive '*is*' and '*are*' respectively, and taking the copulative *kai* 'and' as joining together the two predicates. But when the Revisers come to the *ninth* passage (2 Tim. iii. 16) they separate the two conjoined predicates, making the first a part of the subject, and then are obliged to translate the *kai* in the sense of 'also,' when there is nothing antecedent to it. . . . The fact that they render the whole of these eight passages as in the Authorised Version, and single out 2 Timothy iii. 16 for different treatment, forbids us to accept the inconsistent rendering, and deprives it of all authority."

However, let it go with the remark that Paul never could have said, "Every Scripture inspired of God is also profitable." He might as well have said, "Every wholesome loaf of bread is also good for food." We are not dependent upon

this passage to prove the proposition that "All Scripture is inspired by God." In another place it is said: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us in His Son" (Heb. i. 1, 2). It was God who spake in the prophets: it is God who speaks in His Son. Nor let us forget the testimony of the Son Himself: "I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto Me, so I speak" (John xii. 49, 50). In His intercessory prayer also He says: "I have given unto them the words which Thou gavest Me: and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me." "He whom God hath sent," says John the Baptist, "speaketh the words of God" (John iii. 34; John xvii. 8). It is plain, then, that God spoke in His Son.

That He spoke to the fathers is confirmed by other evidence. The Virgin Mary tells us in her beautiful song: "He SPAKE to our fathers, to Abraham, and to his seed forever" (Luke i. 55). It was the Lord who SAID to Abraham, as he was bidden to look up to the starry sky, "So shall thy seed be. And he believed in the Lord; and He counted it to him for righteousness" (Gen. xv. 5, 6). "Now, it was not WRITTEN for his sake alone, that it was imputed to him: but for us also, to whom it shall

be imputed, if we believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification" (Rom. iv. 23-25). So the Apostle preaches to the Jews in Antioch: "We declare unto you glad tidings, how that the PROMISE which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second Psalm, Thou art My Son, this day have I begotten Thee" (Acts xiii. 32, 33). He goes on to show that the Psalm was written by David, that the same God who spoke to the fathers still speaks to us, and that the Old and New Testaments are inseparably bound together.

There is a remarkable passage which is conclusive on the subject in hand. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when He testified beforehand the sufferings of Christ, and the glory that should follow" (1 Peter i. 10, 11). Hence it is evident that the prophets did not understand the full significance of their own God-inspired writings. They were like amanuenses to whom a master mind has dictated words too profound for them; and they are represented as poring over the words, when he has withdrawn, to discover, if possible, their deep meaning. It is well, too, to notice that in their earnest investigation they were occupied about the sufferings of Christ, and the glory that should follow.

This throws light upon another passage by the same Apostle: "Knowing this first, that no prophecy of the Scripture is of any private interpretation." Dr. Lillie in his excellent Commentary on Peter translates strictly: "*Knowing this first, that no prophecy of Scripture cometh of private—or from one's own interpretation.*" He properly adds, "No such prophecy, in other words, is the fruit of the prophet's own conjectures or calculations as to what is going to happen;" and this is precisely what Higher Criticism has the audacity to assert, that inspiration for the prophets meant their own calculations and conjectures as to what is going to happen. The wild conjecture of Higher Criticism cannot possibly be true, if Peter told the truth, for he affirms that "the prophecy came not in old time by the will of men: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter i. 20, 21).

If holy men of God were left to choose their own words, or to express their thoughts in language of their own selection, it would be madness to say, "The prophecy came not by the will of man;" but "Holy men of God SPAKE." It does not say that they thought, but they *spake*, being moved, impelled, borne along, like ships before the wind, by the Holy Ghost. How any honest and intelligent person can deny in the light of such a declaration the truth of verbal inspiration it is difficult to understand.

It greatly strengthens the conclusion, now reached, to remember that all Scripture, thus inspired, is written concerning our Lord Jesus Christ. He says: "Search the Scriptures; for in

them ye think ye have eternal life: and they are they which testify of me. . . . Had ye believed Moses, ye would have believed Me: for he wrote of Me" (John v. 39-46). Joining the two disciples on their melancholy walk to Emmaus, He said to them: "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into His glory. . . . And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?"

The same evening He appeared to the assembled apostles, "and He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened He their understanding that they might understand the Scriptures" (Luke xxiv. 25, 26, 32, 44, 45). The three divisions He makes of the Law of Moses, the prophets, and the Psalms, embrace the whole of the Old Testament, and these are concerning Him. The preparation He gives them for their great ministry, besides the baptism of the Holy Ghost, is to open the Scriptures, followed by opening their understanding to understand the Scriptures; and then they were ready to turn "the world upside down" (Acts xvii. 6). Nothing more is needed now.

There is another thought to keep in mind while reading the Word. "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort

of the Scriptures might have hope" (Rom. xv. 4). Let the student of the Bible believe it continually and fully, that he is to find Christ somewhere in every chapter, and that whatsoever things were written aforetime, even the dry genealogical tables of Chronicles, have some lesson for his own soul, and if he is an humble and praying man, he will know in his own blessed experience the meaning of the exhortation, "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ" (2 Peter iii. 18).

Why should he not study the Bible, apart from the spiritual truth it reveals? Sir William Jones, according to the *Encyclopædia Britannica*, was "one of the most accomplished linguists and Oriental scholars that England has produced. . . . In addition to numerous other acquirements, he knew thirteen languages well, and had an elementary acquaintance with twenty-eight others." He was a learned lawyer and judge, publishing a Digest of Hindu Laws, and a translation of the Institutes of Manu, a compilation of laws and ordinances, dating from the fifth century before Christ. He was competent, therefore, to express the following opinion which he records on the last leaf of his Bible:

"I have regularly and attentively read these Holy Scriptures, and am of opinion that this volume, independently of its Divine origin, contains more sublimity and beauty, more pure morality, more important history, and finer strains of poetry and eloquence than can be found in all other books, in whatever age or language they may have been written." How certain it is that "God spake all these words!"

CHAPTER XX.

WHAT THE BIBLE DOES.

1. By the Word we are begotten. "Of His own will begat He us with the Word of Truth, that we should be a kind of first fruits of His creatures" (James i. 18); "Though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the Gospel" (1 Cor. iv. 15).

2. The seed is the Word. "The seed is the Word of God" (Luke viii. 11); "Neither is he that planteth anything, neither he that watereth; but God that giveth the increase" (1 Cor. iii. 7); "Receive with meekness the engrafted Word, which is able to save your souls" (James i. 21).

3. By the Word we are born again. "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth forever" (1 Peter i. 23-25). "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John vi. 63).

4. By the Word we grow. "As new-born babes, desire the sincere milk of the Word, that ye may grow thereby" (1 Peter ii. 2). The

word *sincere* is "without wax," pure, unmixed, unadulterated; and here it is the logical, reasonable, guileless milk of the Word. "Strengthen thou me according to Thy Word" (Ps. cxix. 28).

5. By the Word we are cleansed. "Now ye are clean through the Word which I have spoken unto you," or, as the Revised renders it, "Already ye are clean because of the Word I have spoken unto you" (John xv. 3); "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy Word" (Ps. cxix. 9).

6. By the Word we are built up. "And now, brethren, I commend you to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts xx. 32); "I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one" (1 John ii. 14).

7. By the Word we are sanctified. "Sanctify them through Thy truth: Thy Word is truth" (John xvii. 17); "Christ also loved the Church, and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the Word" (Eph. v. 25, 26); "It is sanctified by the Word of God and prayer" (1 Tim. iv. 5).

8. By the Word we are defended against our spiritual adversaries. "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God" (Eph. vi. 16, 17). "They overcame him by the blood

of the Lamb, and by the Word of their testimony" (Rev. xii. 11).

9. By the Word we are searched through and through, and the secrets of the heart are revealed, making it a reason for believing the Bible, as Coleridge said, because "It finds me." "The Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. iv. 12).

10. By the Word darkness is swept from our pathway through life, and the believer knows whither his feet tend. "Thy Word is a lamp unto my feet, and a light unto my path. . . . The entrance of Thy words giveth light; it giveth understanding to the simple" (Psalm cxix. 105, 130). "The commandment is a lamp, and the law is light" (Prov. vi. 23).

11. By the Word we are warned of the perils we must encounter. "Moreover, by them is Thy servant warned: and in keeping of them there is great reward" (Psalm xix. 11). "Concerning the works of men, by the words of Thy lips, I have kept me from the paths of the destroyer" (Psalm xvii. 4). "Thy Word have I hid in mine heart, that I might not sin against Thee" (Psalm cxix. 11); "Deliver me according to thy Word" (Psalm cxix. 170).

12. The Word is very precious to the believer. "How sweet are Thy words to my taste! Yea, sweeter than honey to my mouth" (Psalm cxix. 103). "More to be desired are they than gold, yea, than much fine gold" (Psalm xix. 10). "I

have esteemed the words of his mouth more than my necessary food" (Job xxiii. 12).

13. The Word, if despised, carries with it destruction. "Whoso despiseth the Word shall be destroyed: but he that feareth the commandment shall be rewarded" (Prov. xiii. 13). "Turn you at my reproof: behold, I will pour out My Spirit upon you, I will make known My words unto you. Because I have called and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all My counsel, and would none of My reproof; I also will laugh at your calamity; I will mock when your fear cometh" (Prov. i. 23-26).

14. The Word is the test of truth, and determines the spiritual intelligence of those who claim to be teachers. "To the law and the testimony: if they speak not according to this Word it is because there is no light in them" (Isaiah viii. 20). "Thy Word is truth" (John xvii. 17).

15. The Word will bring a blessing to him who bows before it with humility and reverence. "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My Word" (Isaiah lxvi. 2). "My heart standeth in awe of Thy Word. I rejoice at Thy Word, as one that findeth great spoil" (Psalm cxix. 161, 162).

16. The Word fulfils God's will, and is irresistible in its mission. "As the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to

the sower and bread to the eater ; so shall My Word be that goeth forth out of My mouth : it shall not return to Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it " (Isaiah lv. 10, 11).

17. The Word has not only a delightful but a separating power. " Thy words were found, and I did eat them ; and Thy Word was unto me the joy and rejoicing of my heart : for I am called by Thy name, O Lord God of Hosts. I sat not in the assembly of the mockers, nor rejoiced ; I sat alone, because of Thy hand " (Jer. xv. 16, 17).

18. The Word is penetrating and consuming, and mighty in its crushing force. " Is not My Word like as a fire ? saith the Lord ; and like a hammer that breaketh the rock in pieces ? " (Jer. xxiii. 28).

19. The Word, when believed, gives assurance of a present salvation and everlasting life. " Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, HATH everlasting life, and shall not come into judgment ; but is passed out of death into life " (John v. 24).

20. The Word does good to the upright. " O thou that art named the house of Jacob, is the Spirit of the Lord straitened ? are these His doings ? do not My words do good to him that walketh uprightly " (Micah ii. 7) ; " The Word which God sent unto the children of Israel, preaching peace by Jesus Christ : He is Lord of all " (Acts x. 36).

21. The Word will judge the unbeliever. " He that rejecteth Me, and receiveth not My sayings,

hath One that judgeth him: the Word that I have spoken, the same shall judge him at the last day" (John xii. 48).

Glance at the names and titles it bears. (1) It is called "The Word of God" (Luke viii. 21); (2) "The Word of the Lord" (Acts xiii. 49); (3) "The Word of Christ" (Col. iii. 16); (4) "The Oracles of God" (Rom. iii. 2); (5) "The Word of Faith" (Rom. x. 8); (6) "The Word of Truth" (Eph. i. 13); (7) "The Word of Reconciliation" (2 Cor. v. 19); (8) "The Word of Life" (Phil. ii. 16); (9) "The Word of Promise" (Rom. ix. 9); (10) "The Good Word of God" (Heb. vi. 5); (11) "The Sure Word of Prophecy" (2 Peter i. 19); (12) "The Word of Righteousness" (Ps. cxix. 123); (13) "The Word of the Lord is tried" (2 Sam. xxii. 31); (14) "Thy Word is very pure" (Ps. cxix. 140); (15) "Thy Word is true from the beginning" (Ps. cxix. 160); (16) "Thou shalt see now whether My Word shall come to pass unto thee or not" (Num. xi. 23); (17) "There hath not failed one word of all His good promise" (1 Kings viii. 56); (18) "The Lord answered the Angel that talked with me good words, comfortable words" (Zech. i. 13); (19) "The Words of Eternal Life" (John vi. 68); (20) "The Faithful Word" (Titus i. 9); (21) "The Word of My Patience" (Rev. iii. 10).

It is not surprising, therefore, to read: "Thou hast magnified Thy Word above all Thy Name" (Ps. cxxxviii. 2): that is, above every other manifestation of Himself in nature, in the reason, in the consciousness, or elsewhere. But it is surprising, painfully surprising, to find men profess-

ing Christianity engaged in a work whose practical result, it is notorious, destroys confidence in the credibility of the Bible. There can be no doubt that Higher Criticism, and its kindred doctrine of Evolution, are shaking the faith of more believers than all the infidels who have ever lived.

The question comes to this: Is there a God? If so, He might have revealed Himself. If He has revealed Himself, it is certainly through the Bible, for there is no other book that has the least claim to a respectful consideration. But surely His Providence would see to it that the revelation should not be thrown into a tangled mass of incoherent and loose narratives, the names of writers attached to portions that were not written until hundreds of years after their death, events taken out of history and transplanted into pretended prophecies, the creeping in of myths and legends, and all sorts of interpolations that make it absolutely impossible for a common or uncommon reader to arrive at a knowledge of the truth.

But let infidels consider calmly what the Bible has done for mankind. They are not generally celebrated for the low estimate they place upon their reasoning faculties; but probably they will be ready to admit that other men, hundreds of thousands of them, their equals in strength of mind, in honesty, in literary attainments, in their manner of life, have heartily believed that "God spake all these words." None of them who are worth a thought will assert that the Bible is responsible for the strife, and bloodshed, and oppression, and hypocrisy that have stained the

pages of history, for all these crimes and wrongs are utterly condemned by the Bible; and he who argues against the Bible on such grounds is too silly to need refutation. When infidels talk such nonsense they are apt to be like one of them who was inveighing against the Ten Commandments. A gentleman, knowing his man, quietly said to him: "Do you read the Bible?"—"No." "Do you pray?"—"No." "Do you remember the Sabbath day to keep it holy?"—"No." "Do you swear?"—"Yes." "Do you lie sometimes?"—"Yes, and so does every other man." "Do you commit adultery?"—"Yes; what you call adultery." "No wonder you object to the Ten Commandments."

Intelligent infidels, however, will candidly confess that the Bible has conferred inestimable benefits upon mankind. It has unquestionably changed millions of drunken, licentious, and profane men into sober, virtuous, and pious citizens; it has brought peace to many a troubled conscience; it has comforted many a sad heart; it has quieted many a disorderly household; it has reclaimed many a dissolute prodigal; it has elevated many a wretched community; it has been a stimulus to enterprise and progress; it has been foremost in the march of civilisation; it has opened up new countries; it has established better governments; "it has laid down certain principles," as the Duke of Argyll says, "which, without directly attacking the order of society, has uplifted the race."

No man, if he should live for a millennium, could overestimate the blessings the Bible has

bestowed. The tears it has dried; the smiles it has given to wan faces; the fears it has removed; the anxieties it has quieted; the terrors it has banished; the hopes it has kindled; the sufferings it has soothed; the chains of slavery it has broken; the moral degradation it has touched and vanquished; the triumphs it has won over death are absolutely innumerable. Even the Agnostic, Prof. Darwin, after he saw for himself the effects produced by the Bible in the dark and dreary land of Patagonia, became a regular contributor to the support of its missionaries.

But apart from the relation of the Bible to the soul and its difficulties, think of its influence upon mental development. Even the Agnostic, Prof. Huxley, has more than once spoken of its educational and literary advantages, and recommended that it should be taught in the schools. It would be a severe reflection upon the honesty and intelligence of such men to suppose that they express admiration for a Book which they really believe to be full of lies and "cunningly devised fables" (2 Peter i. 16). How comes it that the Bible possesses such educational value, by the admission of its enemies, if it is unworthy of the serious attention and study of those who pose as "cultured people"?

Just now the secular periodicals are quite full of references to the profound ignorance of the Scriptures displayed by young men in colleges. The poor heathen are preparing to enter upon the active duties of life almost without the slightest knowledge of the only Book worth knowing. This excites the astonishment, and calls forth a protest from writers are not pro-

minent, at least in their defence of the Bible. In the "Editor's Study" of a recent number of *Harper's Magazine*, Charles Dudley Warner publishes an earnest remonstrance against the deplorable ignorance of which so many have taken notice :

Wholly apart from its religious or its ethical value, the Bible is the one Book that no intelligent person who wishes to come in contact with the world of thought, and to share the ideas of the great minds of the Christian era, can afford to be ignorant of. All modern literature and all art are permeated with it. There is scarcely a great work in the language that can be fully understood and enjoyed without this knowledge, so full is it of allusions and illustrations from the Bible. This is true of fiction, of poetry, of economic and philosophical works, and also of the scientific and even Agnostic treatises. It is not at all a question of religion, or theology, or of dogma, it is a question of general intelligence. A boy or girl at college, in the presence of works set for either to master, without a fair knowledge of the Bible, is an ignoramus, and is disadvantaged accordingly.

To a fair mind it is respectfully submitted that a Book which has done so much for the intellect, the soul, and the body of man, a Book which holds so high a place in the judgment of the educated world, a Book written at the times and during the circumstances when the penmen lived, could not have been produced by unaided human beings. The internal evidences of its supernatural origin grow more and more prominent as it is thoughtfully perused more and more by a diligent student, and, whatever may be the assaults of infidelity and Higher Criticism, there are millions of men of honesty and education who, after fifty years of a constant and careful examination of its pages, are thoroughly convinced that "God spake all these words."

CHAPTER XXI.

COUNCILS AND CONFESSIONS.

THERE is a picture on one of the splendid manuscripts in parchment preserved in the library of Paris. It represents the Council which met at Constantinople in the year 381. The Council was called to judge the doctrine of Macedonius about the procession of the Holy Ghost, and of Apollonius about the will of Jesus Christ. The Bishops are seated in a semi-circle; the Emperor Theodosius is also there; and in the middle of the semi-circle is a throne. But neither emperor nor bishop is on that throne. A roll of the Holy Scripture is laid upon it, silently witnessing to the supremacy of the Bible, and to the faith of the Council that nothing was to decide doctrine or duty but God's Book.

Such has ever been the faith of Christian Councils. Thus the Roman Catholic Council of Trent, 1546, "following the examples of orthodox fathers, receives and venerates with equal affection of piety and reverence all the books of the Old and New Testament—*seeing that one God is the Author of both*—as also the said traditions, as well as those pertaining to faith as to morals, as having been *dictated, either by Christ's own word of mouth or by the Holy Ghost*, and preserved in the Catholic Church by a continuous succession."

Among the "Dogmatic Decrees of the Vatican

Council," 1870, it is said: "This supernatural revelation, according to the universal belief of the Church, declared by the sacred Synod of Trent, is contained in the written books and unwritten traditions which have come down to us, having been received from the mouth of Christ Himself; or from the apostles themselves by the dictation of the Holy Spirit, have been transmitted, as it were, from hand to hand. . . . These the Church holds to be sacred and canonical, not because having been carefully composed by mere human industry, they were afterwards approved by her authority, nor merely because they contained revelations *with no admixture of error*, but because having been written *by the inspiration of the Holy Ghost* they have *God for their authority*, and have been delivered as such to the Church herself."

The present Pope of Rome, Leo XIII., has recently written an able Encyclical, warning his people against the encroachments of Higher Criticism, and exhorting the priests, at least, to a more diligent study and preaching of the Word of God in the very words of God. He urges and commands his people to "loyally hold that God, the Creator and Ruler of all things, is also the Author of the Scriptures; and that therefore nothing can be proved, either by physical science or archæology, which can really contradict the Scriptures. . . . It would be positively fatal either to limit inspiration to some portions of Scripture, or to assume that the Sacred Author Himself was deceived. . . . In fact, all the books without ex-

ception which the Church has received as sacred and canonical, in all their parts have been written under the dictation of the Holy Ghost. So far from any error attaching itself to the divine inspiration, not only does that of itself exclude an error, but it is still more repugnant to it of necessity, because God, who is necessarily the Sovereign Truth, could not be the author of an error."

Still more recently a Committee of Bishops, representing the Episcopal Church in the United States, issued a similar and solemn admonition against the dangerous and daring assaults of Higher Criticism upon the very foundation of the Christian's faith. Whether it will be heeded or not, remains to be seen; but it is a high privilege to be in the attitude of the prophet Ezekiel when the Lord God said to him, "Thou shalt speak My words unto them, whether they will hear or whether they will forbear" (Ez. ii 7).

It would require too much space to notice the various Protestant Confessions, and one must stand as a sample of the others. The Westminster Assembly of Divines, 1647, after years of careful and prayerful study, solemnly state, "It pleased *the Lord*, at sundry times, and in divers manners, to reveal Himself, and to declare that His will unto His Church; and afterwards for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and the world, *to commit the same wholly unto writing*; which maketh the Holy Scripture to be most necessary."

"Under the name of Holy Scripture, *or the Word of God written*, are now contained all the books of the Old and New Testament, which are these [then follow the names of all the books precisely as they are in the English Bible]. *All which are given by inspiration of God*, to be the rule of faith and life."

The authority of Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or Church, but *wholly upon God* (who is truth itself), *the Author thereof*, and thereof it is to be received, because *it is the Word of God*.

"Yet, notwithstanding our full persuasion and assurance of the *infallible truth*, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts." It is surely needless to remind any one that the word *infallible*, according to Webster, means "not fallible; not capable of erring; entirely exempt from liability to mistake; unerring, inerrable." The Westminster Confession of Faith, then, plainly and positively teaches the doctrine of the inerrant inspiration of Holy Scripture.

"The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), *being immediately inspired by God*, and by His singular care and providence kept pure in all ages, are therefore authenticall," genuine, true, trustworthy, infallible.

The *infallible* rule of interpretation of Scrip-

ture is the Scripture itself. . . . The Supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but *the Holy Spirit speaking in the Scripture.*" . . . "The Holy Scriptures of the Old and New Testament ARE the Word of God, the only rule of faith or obedience."

Auberlen says: "The substance of the Old Protestant doctrine of Inspiration may be expressed in these words: the Holy Spirit dictated the Bible verbally, and the human composers are not authors, but only the writers—indeed, only the hands or the pens." If to this it had been added that, so far as holy men of God were concerned, the Holy Spirit used the hearts and minds as well as the hands and pens, the definition would have been entirely correct. The conclusion, therefore, to which Augustine came, is precisely right: "If in the Sacred Books I meet anything which seems contrary to the truth, I shall not hesitate to conclude that either the text is faulty, or that the translator has not expressed the meaning of the passage, or that I myself do not understand."

Hence the Protestant and Roman Catholic Churches agree precisely about the authority, infallibility, and inerrant inspiration of Holy Scripture, while they differ as to the authority of traditions. But why is it that none of the men who composed these great Councils, and wrote the great Confessions, ever found out what

Higher Criticism asserts, that the Bible is a poor piece of patchwork, loosely and improperly put together? They had precisely the same Book to study. They were just as good scholars as any now existing. They passed months and years in the devout and patient perusal of the Sacred Writings, and never saw the "errors," "mistakes," "contradictions," "legends," and "myths" which are now flung into the face of the Church every day.

The wonderful discovery was made by one Astruc, an avaricious and licentious scoundrel, a physician, who died in Paris in 1766. Then it was taken up by Eichhorn, whom Prof. Briggs calls "the father of Higher Criticism," an avowed unbeliever. So it has gone on from bad to worse, until many of this school spend their time in trying to find some defect in the Bible, borrowing without a sense of shame from Voltaire and Tom Paine. One might have some respect for their courage if they would openly enlist under the black banner of infidelity, but while they remain in the Church, and seek to destroy faith in the Word of God, the only way to restrain a feeling of stern indignation is to maintain the charity of profound pity.

The most remarkable thing about the movement is the strange indifference of men who, perhaps, have no sympathy with the views of Higher Critics. They do not seem to regard it of sufficient importance to raise a warning cry, although they see the enemy within the citadel hurling their dynamite bombs in every direction, and applying the torch to every part of the

fortress. If any pastor will carefully inquire into the condition of his flock he will find a grievous murrain spreading among them, and unless arrested by God's grace, these poor sheep will be lost forever. Alas ! the disease has seized the lambs, for it is quite the fashion these days for the young to embrace infidelity, and saddest of all for young girls. They have heard in some way of Professors casting discredit on the Word of God, and, in their ignorance, they regard these Professors as experts, and as the mind of the flesh in themselves is enmity with God, it is easy to lead them astray.

Rawlinson quotes from Niebuhr, the Higher Critic of secular history, but who could not be a Higher Critic in sacred history: "In my opinion he is not a Protestant Christian who does not receive the historical facts of Christ's early life, in their literal acceptation, with all their miracles, as equally authentic with any event recorded in history, and whose belief in them is not as firm and tranquil as his belief in the latter; . . . who does not consider every doctrine and every precept of the New Testament as undoubted Divine revelation. . . . Moreover, a Christianity after the fashion of the modern philosophers and Pantheists, without a personal God, without immortality, without human individuality, without historical faith, is no Christianity at all to me; though it may be a very intellectual, very ingenious philosophy. I have often said that I do not know what to do with a metaphysical God, and that I will have none but the God of the Bible, who is heart to heart with us. . . .

My son shall believe in the letter of the Old and New Testaments."

Would that every Christian could say the same thing for himself and for his children, for there is no neutral ground which can be logically and consistently held between inerrant inspiration and infidelity. The question here presented, therefore, is vital to the continued existence of Christianity, whatever may be the weakness of the arguments with which it is urged upon the attention of the reader. Wisdom is the Word unuttered; the Word is Wisdom uttered; and the voice of Him who is both the Wisdom and the Word of God is still tenderly saying: "Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors" (Prov. viii. 34). May we hear, and watch, and wait, trusting in the Lord JEHOVAH, the Rock of Ages, as revealed in the Scriptures; for "if the foundations be destroyed, what can the righteous do"? (Psalm xi. 3).

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