

Wilber F. Crafts, A. M., in his book on "Successful Men of To-Day," says: "We have to do it, said a reporter of a Chicago daily to General Logan, his personal friend, about whom he had been writing campaign slanders at the bidding of his employers, as if he were but an irresponsible pen in the hands of those who paid him; as if his employers would have to take the guilt of his lies at the judgment. Edward Everett Hale justly said: 'It is pretty bad to be engaged on Tuesday writing up a revival, and then engaged on Saturday on another paper writing it down. The press of this country has been losing influence for thirty-five years, because the opinion is gaining that writers have sold their words.'" It is a fact that many writers have sold their words, and we fear that the religious press is not altogether free from the justness of this charge. An editor, especially of a religious journal, who will not rebuke sin for fear of losing his popularity, should not speak at all.

The *Christian Intelligencer* says of the New York Legislature: "It was said by one member of the Legislature last week that no man has a right to say or enact by law what another man shall eat or drink or wear. Let that gentleman start for the capitol in Albany from his hotel, clothed simply in a waist cloth, after the manner of Japanese porters and people of the islands of the Pacific, and he would very soon learn that other men have the right to decide what he may and shall wear. The drinking customs of some men, customs encouraged and fostered and stimulated by the traffic in intoxicants, cost the sober people of this and every State a great deal of money. Drink gives business to the criminal courts, to the police, fills the jails and prisons, the poor-houses and insane asylums, and drink, if it cannot be suppressed, ought to be made to pay for the outlay of public money it makes necessary. Men who foot a bill have a right to decide whether the bill shall be run up. Men are depraved, and human depravity is the cause of drunkenness and all the evils in its train, and as long as men are depraved crime will exist and often take on horrible forms, but drink aggravates, infuriates depravity, weakens and overpowers reason and conscience, makes a man a savage brute, a fiend, and incites him to the most cruel and violent deeds. Government deals with crime

and the causes and incitements to crime, and one man or one portion of the community has a right to say on what conditions other men shall indulge in habits that produce crime and deeds of violence."

In addition to what we said last week on the gospel in the synagogues, we wish to draw another important lesson. The apostle Paul never preached to simply suit the synagogue worshippers, but always pointed out their errors to them and sought to turn them to the truth as revealed in Christ Jesus.

When Paul and Silas had come to Thessalonica, Luke says: "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." From this we see that it was not only his custom to go into the synagogues to preach, but that it was also his custom to preach the very things which the Jews did not believe—that the Jesus whom he preached was the Christ for whom they were looking, and that it was necessary for him to suffer, die and be raised up the third day from the dead. In all probability the Apostle was thought by those opposing Jesus to be very uncourteous in going into their own house, and that too by invitation, and preaching on questions of controversy! Why, such a thing is transcending all bounds of propriety, and can not be tolerated at all in our own synagogue! We will close the doors against all such conduct!! Nevertheless, Paul, ever true to his mission, could not shun to declare the whole counsel of God. How many preachers of the modern sort would dare go into a denominational church and expose their errors as did Paul those of the Jews in the synagogue? "He that knoweth his Master's will and doeth it not, shall be beaten with many stripes."

MISTAKES IN THE BIBLE.

It is a matter of astonishment that so many writers, noted for their scholarship and biblical attainments, allow themselves to become so badly mixed on the question of the inspiration of the Scriptures. Take this paragraph, for example, from the pen of J. H. Rylance in the January number of the *North American Review*:

"Young persons get, at home and in Christian schools, impressions of the Bible as a book every word of which was written under the direct dictation of the great God, and that every part is therefore absolutely free from all admixture of human error. But a little while later they learn, on going forth into life, that their early impressions are groundless; that the notion of 'verbal inspiration' is an invention of theology; that mistakes of all sorts are detectable in the Scriptures as we have them to-day; an making which discoveries, some of those thus undeceived are tempted to impute pious fraud to their teachers and pastors."

Now just what all this "admixture of human error" has to do with the "verbal inspiration" of the Bible is a little more than an observing mind is able to discover. The logic of these writers, if logic it may be called, runs thus: It is a fact that there is, as discovered by the "church's best scholars," an admixture of human errors in the Scriptures as we have them to-day. Therefore the "impressions of the Bible as a book every word of which was originally written under the direct dictation of the great God," is a grand mistake! What nonsense! The question is not whether there are errors in the Scriptures as we have them to-day, for of this fact we are all painfully conscious; but it is simply, *who made these mistakes?* Were they made by the original writers themselves, or by copyists and others after they had passed out of the hands of the inspired men of God? Any mere tyro in either logic or biblical knowledge can readily see that because we now find errors in the Scriptures it does not follow by any means that such mistakes were made by the original writers, or that "verbal inspiration" is not true. This unpardonable mixing of things that so widely differ in order to get rid of certain portions of the Bible which do not happen to strike the fancy of these writers favorably, is the worst kind of sensational bosh, and is on the direct route over the inclined plane to avowed infidelity. If the writers of the Scriptures were allowed by the Spirit of God to wander at will, making mistakes here and blundering there so that "mistakes of all sorts" are found in their writing, then we are curious to know why they were inspired at all, or what is to constitute the real basis of the

Christian's faith in any thing. If such is the case, by what rule are we to measure the word of God, and who can distinguish the true from the false? There will be no rule except the one every man makes in his own mind. Whatever strikes one man as being consistent with his understanding of things, will be true; and whatever does not so meet his fancy will be false. Another self constituted critic will set up his rule, and thus the process of Scripture destruction will go on till some one will conclude, as many have already done, that the whole thing is a mistake. Imagine some modern critic sitting in judgment on the great Apostle to the Gentiles and saying, "Here Paul made a mistake; here he slightly erred, and there he evidently spoke the truth!" We wish to write down our solemn protest against all such handling of the word of God.

Now amid all this confusion on the subject of inspiration the only legitimate question to ask is this: Are these the words of the original writers of the Scriptures whom God appointed and inspired to write out His will to fallen humanity? If so, that settles the question as to the authority of the Scriptures as they came fresh from the pens of these men. Hence the only remaining work for the true critic, is to look for and point out the errors which have crept in this side of the inspired writers. In our opinion, to suppose that God and the Holy Spirit allowed the writers of the original Scriptures to make "all sorts" of mistakes, is to insult Divinity by supposing that He would purposely undermine the very hope of the world's salvation. Whatever, therefore "verbal inspiration" is true or false, that these writers made mistakes, *we can not believe.*

HOME AT LAST.

On the 18th day of last June we bade adieu to a weeping family and started for Oregon, via Chicago, Omaha and San Francisco, and and on January the 27th we reached home again, having been gone just seven months and nine days. During that time we traveled about six thousand miles, passing over fifteen different States and Territories of the Union, thirteen of which we had never been in before, and preached one hundred and eleven sermons, notwithstanding the fact that much of the time our health was so poor that we