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THE LIGHT AND THE LANTERN.

Being a prayerful contribution toward a workable theory of Inspiration.

A GOOD many years ago one Pilate, a Roman Procurator, asked the question, What is truth? It is not recorded that the Son of Man gave any answer to this query. This fact led me for some years to suppose that truth could not be defined; that like life it was so concrete as to elude definition. I now prefer to think that, while truth is definable in words, the character of Pilate was so essentially false that he could not have appreciated the definition had it been given.

It is most instructive to observe how the common coinage of our language is stamped with a higher value by the spirit of inspiration. Such a word as faith, for instance, which stands in ordinary acceptation for intellectual acquiescence in any statement, becomes, in the usage of inspiration, the golden link which unites a soul to God, and that power of an endless life which gives direction to all the activities of a consecrated nature. The word *πνευμα* in the Greek signified wind, air. Under the impress of Christianity it came to mean the spiritual part in man, and was even applied to the third person in the Trinity.

In like manner the word truth has a divine as well as a human meaning. Its human meaning is conformity to fact,