

suggestion that they are mythical characters. Moses and Samuel are treated as real persons. Even Rahab is in the same list. The falling of the walls of Jericho, the stopping of the lions' mouths in relation to Daniel, and the deliverance of Shadrach, Meshech and Abed-nego, are all recognized as reliable history. If in the mind of Mr. Wesley any doubt of the inspiration of Old Testament history existed, this is the place it would have been expressed. But no such doubt is expressed. Everywhere there is unhesitating acceptance of the truth of the history. Not one breath of support is given to this second view of inspiration that only moral and religious truth has the stamp of the Divine inspiration. If there are any passages in his Notes and Sermons that state this view of inspiration, I have not yet found them. Any statement affirming the inspiration of any moral and religious truth would be no proof that he denied the truth of any particular history. If anywhere Mr. Wesley questioned or was disposed to question Old Testament history, his notes on the eleventh chapter of Hebrews was the place. But instead he writes as a man fully accepting the record. That he believed in and taught the inspiration of the Scriptures is one question. Did he anywhere modify this view by limiting inspiration to moral and religious truth? It is the obligation of those who say Number Two interpretation can be supported by quotations from his Notes and Sermons, to demonstrate their statement. Until they do, we are entitled to deny it.

As there are none contending, so far as I know, for an acceptance of the first-given view of inspiration, there is no need to attempt to support it by any references to Mr. Wesley's Notes or Sermons, if that were possible.