are impugned. The truth of doctrines herein taught, and the historical correctness of facts herein recorded, are discussed with as much freedom as the opinions and statements of ordinary authors. Nay, we have a class of writers making high pretensions to piety, who at once degrade the sacred writings to the rank of compositions by wise and good men, who were aided and inspired in no other perceptible sense, than that in which all true disciples are in the reception and discernment of truth.

We meet on every hand with loose and vague expressions on the subject of inspiration—and this taken in connection with the wide dissemination of such books as we have alluded to, may well excite alarm. For this, among other reasons, we feel called upon to direct the attention of our readers, to the actual claims of the Bible, in the hope that our readers may hereby be fortified in their conviction of its inspiration, and rendered more precise and definite in their conceptions of the subject. Our space demands that our statement of these claims be very concise, and this we less regret, because, for the present at least, we do not feel called upon to argue the whole question of the truth of Christianity. We address those who believe the gospel, who acknowledge the divine person and mission of Jesus of Nazareth, and who bow to him as Lord. Addressing such persons, we ask, in what light are we to regard the book from which we derive our knowledge of the gospel and of our Lord Jesus Christ?

It is argued that the question of inspiration is not an essential one, in so far as our experience of the efficacy of the truth contained in the Scriptures is concerned. To this point we direct attention first of all.

When Peter and John were surrounded by a wondering crowd in the porch of the Temple, on the occasion of the cure of the lame man, Peter said, "Ye men of Israel, why marvel ye at this, or why look ye so earnestly on us, as though by our power or holiness we had made this man to walk?" Then having testified that God had raised him, whom they had crucified, from the dead, he ascribes the miracle so directly to the power of Jesus, that it was a clear proof that he was actually alive. The Apostles had been the channel through which the blessing was conveyed; but they could claim neither power nor merit in the mighty work. Peter had said to the man, "In the name of Jesus Christ of Nazareth, rise and walk." The charge "Rise and walk" addressed to the cripple by two ordinary men, would have been powerless; nay, it would have seemed a wanton mockery of his helplessness. Whatever may have been the source of the man's knowledge, he evidently knew that the Apostles were entitled to speak in that name, and that Jesus of Nazareth was the Christ. His acquiescence in such an extraordinary summons, was the most perfect expression of his confidence in the power of Jesus, to give strength to his feet. He heard the summons as though Jesus himself had spoken, and with perfect confidence in his power. According to his faith so it was to him. Then Peter accounts for the cure: "And his name through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him perfect soundness in presence of you all." The message was the Lord's—Peter was only the bearer of it; and the man received it not as the word of Peter, but as it was in truth the word of Jesus of Nazareth. The result showed that his confidence was not misplaced. (Acts iii.)

We have stated this case somewhat at length, because such a tangible result as this instantaneous cure, serves to illustrate an important principle with reference to the reception and spiritual efficacy of divine truth. This principle is very clearly stated by the Apostle Paul in his first Epistle to the Thessalonians: "For this cause also we thank God without ceasing, because 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.)

In the case of the Thessalonians, a great moral miracle had been effected. Those whom Paul had found in the darkness and degradation of a gross idolatry, had been enlightened, elevated, and purified; and they were now followers of