

have come under the writer's personal observation, and which he was inspired to record: while other portions, such as predictions of future events, divine truths, and laws, have in them revelation and inspiration combined. *Plenary* inspiration, therefore, as taught in the Scriptures, and as held by evangelical christians is such an extraordinary influence of the Holy Ghost exercised on and through the natural faculties and acquirements of the writers of the Bible as enabled them to communicate God's will to men with absolute correctness. Here some one may ask, is our English version inspired? We reply no, nor is it necessary that it should be. It no more requires Apostolic inspiration to translate, than it does to read that translation when made. An educated infidel even, may make a very fair translation of many parts of Scripture, but no infidel can read the Bible as God would have us read it to the saving of our souls. God has given the gracious illumination of His Spirit to all His people, and this, with a proper education is sufficient to translate, while nothing less than this is sufficient to read and understand any version of Scripture.

There are other arguments, which in themselves, are irresistible in support of inspiration, but which are foreign to our present purpose. The internal argument, however, will appear incidentally as we proceed.

"All Scripture," therefore, "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction."

Here the *use* of Scripture is presented, and it is in a fourfold form. This is not any vain repetition, for every word may have a distinct place assigned to it in the sphere of Christian experience. "*Profitable for doctrine*," that is mainly for theoretical instruction in the fundamental principles of religion. This is not what is to-day called the *popular* use of Scripture. Men, in their folly are heard at times declaiming against doctrinal preaching, and asking to be taught the simple, saving and comforting truths of the gospel, while they forget that these same saving and comforting truths are the very *doctrines* which they cry out against. What truth so satisfying to the guilty, penitent sinner, as is the grand old doctrine of the atonement: or, to the discouraged Christian as the doctrine of "the perseverance of the Saints." What sinful, suffering humanity needs to day, is not any sickly, sentimental gospel, nor any setting forth of so-called new truths, but such an earnest statement of the old doctrines of both law and gospel, in new forms, if you choose, or at least in such terms of thought, as will carry force and conviction to the conscience of the present generation.

"Profitable for doctrine," next, "*for reproof*." Confutation, perhaps, would best express the thought here. Man, by nature, is not only ignorant but also sinful: his mind and heart are filled with false views of God and divine things. Now Scripture is profitable or useful to confute, or as the text has it to reprove these erroneous and soul-destroying views of religious things. The Psalmist says, the entrance of God's word gives light: now light is there opposed to ignorance and error, and just as light expels darkness from a chamber, so divine truth expels ignorance and error from the chambers of the human heart. The Saviour's prayer is, "Sanctify them through Thy truth, Thy word is truth." Now sanctification is but a persistent, progressive confuting or reproofing: or, rather