

as I have always abstained, from predicting what is to come. I know what I hope for—what I shall rejoice in—but I know nothing of future events that will enable me to express a confident opinion.”¹ We would add (3) that this theory of prophecy weakens the foundations of

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of every kind. It is very well to draw the distinction which Mr. Smith does between “political convictions,” which the prophet “gathered from his observation of political circumstances as these developed before his eyes,” and “the moral and religious convictions which he felt he owed to the communication of the Spirit of God” (p. 372); but to what does this lead us when we are further assured that these political convictions also “Isaiah would have called the direct inspiration of God” (p. 214), that it was “God’s Spirit, to whose inspiration Isaiah traced all political perception” (p. 355), that for both elements, the moral and political alike, “he claimed the inspiration of God’s spirit” (p. 369)? Is there after all any difference in kind between the inspiration by which Isaiah got his “political convictions,” *i.e.*, between natural insight, statesmanlike sagacity, &c., and the other “religious convictions,” “for which he himself was strongly sure that he had the warrant of the Spirit of God”? (p. 216). Isaiah, from all that appears, was not more “strongly sure” of the supernatural source of the latter order of convictions than he was of the Divine source of the former order; we are told that he put them all in the same category as to origin. Are we, then, to hold that Isaiah was mistaken in making no difference between them, that the latter were *really* inspired in a sense in which the former were not? Or do both truly stand upon the same level the inspiration² being simply God’s

¹ Speech, June 30th, 1863.

² Professor Momerie in his recent volume on “Inspiration” makes no mince-meat of the matter. “By all such expressions as ‘thus saith the Lord,’ they merely meant to assert the strength of their own conscientious convictions” (p. 9, and *passim*).