

promptings of his own feelings and judgment, and these thoughts may or may not be in accordance with the mind of God ; and the man's committing them to writing may or may not be according to the will of God. Whereas, in the case of inspiration, it is God's thoughts that the inspired man commits to writing, moved to do so by the Lord Himself ; and these thoughts may or may not be in accordance with the man's own thoughts, and his writing them may or may not accord with his own preferences. We have on record cases of men moved or constrained to express the thoughts of God contrary to their own wishes, and thoughts beyond their own apprehension at the time of their expression. Balaam expressed the thoughts of God contrary to his own wishes, and Caiaphas expressed thoughts of God that were not in his own mind or were not his own thoughts. May it not have been that God designed, in and by these rare and exceptional cases of the inspiration of men who were not savingly enlightened, to guard us against the mistake of confounding or identifying inspiration with gracious illumination? That they are, though equally Divine endowments, entirely different in their nature and design, is further manifest from the fact, that those who in old times prophesied " of the sufferings of Christ and the glory that should follow," needed diligent study in order to their having themselves a right apprehension of the Divine thoughts which they were moved by the Holy Ghost to express. The distinction between inspiration and saving illumination may be appropriately presented with more fullness and precision farther on, if our space permits.

If we are satisfied with the view of inspiration now presented, as suggested by the way in which it is referred to in the Westminster Confession, which is, to say the least, distinguished by the total absence of everything like an attempt to be wise above what is written, we need not be troubled with difficulties that are perplexing to some minds.

In the first place, there is surely nothing impossible or incredible in a double authorship of Scripture, or in God's making human authorship the instrumentality of His own. To commit His thoughts to writing by the instrumentality of human authorship, is as easy to Him as to do so by an immediate act, as when He wrote the Ten Commandments on tables of stone. It is simply one of the conceivable ways in which God may bring His thoughts