

for this purpose. Another delights to dwell on love and fellowship; his inspired utterances have this theme. A third is predominantly ethical—as the Apostle James; the Spirit through him declares and enforces duty. The Spirit could, of course, mould and shape His instruments in a moment; but the analogy of God's working leads us to expect, rather, that He will choose instruments with qualities or tendencies which point towards the service they will be honored to render. Many phenomena of scripture support the view here advanced.

The freedom—the spontaneity—of the sacred writers was not compromised by their becoming the organs of the Spirit. May we not say, rather, that because they were filled and moved by the Spirit their freedom was the more perfect? The knowledge, experience, hopes, fears, and sympathies of the writers are all in requisition—all in full exercise. Their personality is as fully transfused into their compositions as if they alone were responsible for them. Hence we may say that the Bible is a truly human book; a man's voice is heard in every utterance. With calm deliberation, with tearful sadness, with exultant joy, according to the nature of his theme, the sacred writer addresses us. Himself penetrated with his message, his words flow from the fullness of his heart. One who can read the Bible without perceiving that such is the fact must have either defective sensibilities, or a judgment clouded by some false theory of inspiration. Those of us who have tried to speak to our fellow-men on spiritual things have constantly felt that the more completely *self* was in abeyance—the more completely mind and heart were surrendered to the divine power—the greater was our freedom, the more entirely were we delivered from constraint. It is not suggested that the glad freedom of speech which the Christian preacher sometimes enjoys is the inspiration of the sacred writers, but it serves to show that when divine assistance is greatest we may be most entirely ourselves.

(2) But if scripture may be called a human production, it is most surely the Word of God. God speaks *in* it and *through* it. Its thoughts are God's thoughts, and its words are God's words. The human writer cannot strictly be termed the author of scripture, for this designation can belong only to Him who deigns to employ the writer for the delivery of His message. The doctrines, narratives, predictions, songs of the Bible, have one true source; they are the various forms of human speech in which God reveals