

in its nature, as the divine only once was manifested here upon the earth." The statement of Wendt in his "Teaching of Jesus" recognizes this principle when he says that it "attests its own divine truth and value immediately to our consciousness without needing to be accredited by an external authority." The inspiration of the Gospels is the measure of Christ's power over the soul and in the Church. As Irenæus said, "*Ubi Christus, ibi inspiratio.*"

Ecclesiastical authority may call attention to the supreme excellency of the Gospels. It cannot be a substitute for the intrinsic form, which makes direct appeal to the soul. There must be, first, the willing heart and seeing eye. The parable of the Sower still illustrates. The sower's seed must find response in good soil. Had it been left to man to choose a way for the transmission of the revealed will of God, His wisdom might have suggested some incontrovertible external marks of authorship. These do not exist. Letters from Bombay or Pekin bear witness of their starting-point in the stamp on their face. The autographs of the Apostles are not extant, and if by any possibility they should be discovered, who could certify that they were genuine? It would require a miracle to do this. God has chosen some other way to accredit His Word. It is not His method in nature to label the leaf and the petal, "God made me." Faith reads the signs of a divine creation where no alphabet is visible. In the spiritual kingdom, also, the internal force of truth is left to make immediate appeal to conscience, reason, and faith.

(*To be continued.*)

## II.—THE STUDY OF COMPARATIVE RELIGION IN OUR THEOLOGICAL SEMINARIES.

BY WILLIAM ELLIOT GRIFFIS, D.D., ITHACA, N. Y.

To the Parliament of Religions neither the Sultan of Turkey nor the Archbishop of Canterbury sent any official delegate. The Nichirenites, the most fanatical of all the Japanese heretical Buddhist sects, sent a letter denouncing their coreligionists from Japan as misrepresenting the teachings of Gautama.

The mental attitude of these men does not seem to us to be that of our Lord, or of His great apostle, Paul. Yet the example of these politico-religious dignitaries of Canterbury and Constantinople is too often that of certain theological teachers. The trainers of our Christian young men who are to be pastors and missionaries are perhaps too apt to proscribe, if not to outlaw, any other religion than that of Christendom; or, possibly, it may be nearer the truth to say, than some fragment or phase of it which is national, denominational, or sectarian.