

in the absence of all other evidence. When criticism has overturned the traditional foundations of our faith, we are comforted by the thought that the only thing of real value, the divine element that runs through the books of Scripture, is certified to us by the witness of the Spirit in our hearts. Robertson Smith says: "If I am asked why I receive the Scripture as the Word of God, and as the only perfect rule of faith and life, I answer, with all the fathers of the Protestant church, because the Bible is the only record of the redeeming love of God; because in the Bible alone I find God drawing near to man in Christ Jesus, and declaring to us in Him the will of God for our salvation. And this record I know to be true by the witness of His Spirit in my heart, whereby I am assured that none other than God Himself is able to speak such words to my soul."

Another divine, with, at least, partial affinities for the same school, assures us that he uses the Bible as an authority in matters of religion, not "because of an antecedent conviction that it is inspired; we are convinced it is inspired because it so asserts its authority over us as we read that we cannot but use it in that way. This, I am confident, is the only rational and experimental way of reaching and stating the truth." This author informs us that it is as we use the Bible, without any presuppositions whatever, that we find "it has power to lodge in our minds Christianity and its doctrines as being not only generally, but divinely true; and its power to do this is precisely what we mean by its inspiration." This witness of the Spirit does not guarantee the accuracy of the details of Bible history, nor even that what has been commonly regarded as history is not myth or legend, but it enables us to recognize the divine element which pervades Scripture and culminates in Christ. We are so brought in contact with the divine element that by the power of the Spirit it begets faith in us, and this is all we need. "The gospels," we are told, "have every quality which they need to put us in contact with the Gospel; they do put us in contact with it, and the Spirit makes it sure to our faith. Why should we ask more from them?"

This is plausible, and it relieves us from the necessity of a careful inductive study of what the Scriptures teach respecting their own authority and freedom from error. It supersedes all inquiry into the nature and extent of inspiration as taught in