

been brought home to us. Similarly the teaching that the Bible alone is God's word has tended to foster a feeling that Divinity had removed out of speaking distance for the last eighteen hundred years. On the contrary the breaking down of this exclusive claim for old time inspiration, and the assertion that the sole essential quality of God's word is *truth*, bring the Eternal Presence into instant communication with every pure spirit.

Moreover a great wrong is done to the Scriptures themselves by the current notion that they are of a supernatural character. They are put under obligation to speak always in the tone of a god. There have been Bibles—our grandmothers had them—which were suited to the vindication of such a theory, opening infallibly to some sweet psalm, or gracious parable, or divine service of charity. But the Bibles now in use (or rather not in use) are apt to open perversely to the most inconvenient passages—which it must be confessed are the more common—confusing the ordinary reader with a vague sense of incongruity, and disposing him to close the book at once lest he commit the unpardonable sin of suspecting or misunderstanding the utterances of the Holy Ghost. So it goes with the many, but the few who teach *must* read. These, under the common prepossession that the book is the “word of God,” are forced into the attitude of apologists, forever on the quest of ways and means to save the text from any imputation of error. The apologist is not concerned to discover the truth, but to make out that a given thing *is* the truth. It matters not that an ancient