

the journeying through the wilderness, and uses the fact as an argument and illustration most effectively in the third chapter of Hebrews. But the history of the journeying of Israel in the desert forty years is not reliable history according to this theory and has no authoritative lesson, though the writer of Hebrews so uses it. So also if this theory of inspiration is true, the predictions of Isaiah about Babylon, Moab, Damascus, Egypt and Tyre were not inspired of God, and the predictions of the seventy years' captivity are to be put in the same list. Indeed, it will be very difficult to tell what is "stamped with the Divine Omniscience" and what is merely the work of poor, erring man. Enough, however, has been said to show that the Scriptures do not so regard inspiration as related only to moral and religious truth. It may confidently be said that all portions of the Old Testament are by the New Testament declared to be given by God.

**(2) As to whether this second view of inspiration is consistent with our doctrinal standards or not must be determined by appeal to Wesley's Notes and Sermons and the twenty-five articles. The fifth article reads: "The Holy Scriptures contain all things necessary to salvation, so that whatsoever is not read therein, nor can be proved thereby is not to be required of any man that it should be believed as an article of faith or thought requisite to salvation."**

How does this article apply to this theory of inspiration? It seems to limit the purpose of the Scriptures to their sufficiency as a guide to personal salvation. In a broader view it must be understood as applicable to the question of teaching the race God's method of salvation. Now this theory of inspiration touches the ques-