

and salvation," an adequate statement of God's will. The Scriptures, of which it is the heart, are the only, as well as the sufficient, guide to eternal life, as the sun is the only and the sufficient minister of light and life to the earth. There is, it seems to us, a higher view of inspiration than that which lingers at the inerrancy of the words of the Gospels, and the immaculate accuracy of all details in description. It is, that the glory of Christ so fills the chambers of the four Gospels that in spite of mistakes in the detail of narrative (if there be any) He is manifest as the Son of God, as the great Teacher and as the Saviour of the world. So the electric flame shines through the glass. So is the flower within the flower-pot. According to this view, as much as the theory, of a verbal inspiration, the words of Athanasius are true, "The Lord is in the words of Scripture;" and inviolable truth can be held to be wrapped up in a single word.

If it still be urged that the believer would in this case have no certain guide, the objector must be referred again to the inspiration promised to the individual Christian in all ages. The Holy Spirit will guide him into all truth in discerning the will of God in the pathways of the Holy Scripture. Does not Paul lay emphasis upon this when He speaks of the Spirit's witness in the believer's heart?

The Church has felt in these records the breathing of the Holy Ghost. In studying them, the mind comes to have a conception of a person who was more than any human being who has ever walked the earth—yet none other than the Son of God. In studying Irving's and other biographies of Washington, there emerges a conception of a man so real that we feel positive in saying of Washington that a certain course of conduct he would not have followed; a certain course he would. So, from the study of the Gospels, there emerges a conception of One unlike any one else of whom we have ever heard or that we know anything about. That comes from the personal contact of the soul, and is above the letter. "I read," said Rudolph Stier, in the third edition of his "Words of Jesus"—"I read the New Testament as a book written by the agency of the Holy Spirit; but I read it in this way, not because of any prior formulation of a doctrine of inspiration, nor because I had put myself in submission to any old system of dogmatic theology, but because this book accredits itself as inspired, more and more powerfully to my understanding, at first unsound but growing sounder through medicine, yea because this Living Word has molded in a thousand ways my inner life, with all its thinking, knowing, and willing, and is molding it. For this reason, I am obedient to it with the whole freedom of my soul." Equally with this confession of a devout and studious theologian, does the very striking confession of Goethe bear upon the evidence from the intrinsic merits of the Gospel. "I hold the Gospels," he said to Eckermann, "for genuine through and through, for there is apparent in them the reflected glory of the majesty which went out from the person of Christ and which is divine