

marriage and in religious labor; in the purity and sweetness of the Quaker home and social life; in the care of the poor—a Quaker inmate of a public poorhouse is unknown—these are some of the characteristics and qualities of a peculiar people whose presence, daily life, and conversation have been a beneficent, uplifting influence for the good of many a community in many countries wherein Friends have lived and wrought.

THE INSPIRATION OF THE BIBLE.

The human element in Holy Writ is as distinctly vouched for by the Biblical writers themselves as the Divine element. It was recognized as regards the Old Testament by our Lord Himself, and by Evangelists, Apostles and Fathers of the early Church.

It is superstition alone that needs for its sustenance an infallible book, whose every line shall be of equal value. What is needed by reverence, as by reason, is a real revelation of God's will. It is this which the Bible brings us, and the evidence is plain enough that the human powers used to impart this priceless gift were only so far plenary directed as would insure the fulfillment of this high and holy purpose.

In the case of a distinct Divine message delivered through a human messenger, we may be sure that the inspiration was direct and particular enough to secure the necessary accuracy.

But where the writer treats of matters within his own knowledge or powers of verification, careful study makes it perfectly plain that only such superintendence was vouchsafed as would be needful to guard against serious or harmful errors.

The inspiration of the Book is not uniform, but varies with the subject treated, and is *plenary only when dealing with moral and spiritual truth.*

God's revelation in the Bible concerns itself only with matters *otherwise undiscoverable.* His inspira-

tion was vouchsafed to enable men to "say what reason could not, nor experience, nor discovery, nor the deepest insight, nor the happiest guessing, nor the most sagacious foresight." Nothing lower, nothing *merely utilitarian*, was the purpose of the light and leading given to the writers of this Book.

In a word, God in His character and purposes of love to men, was to be shown afresh in some new or some forgotten light in which He could not have been recognized by unaided human wit. The purpose of the Divine revelation given in the Bible was an ethical and spiritual purpose. With this single aim in view, men of old "were moved by the Holy Ghost" and "spoke from God." But the Divine illumination given for this end, need not and does not guarantee every word spoken on extraneous subjects, by those who, on such matters, were uttering their own or the current opinions of the age in which they lived. . . . It is by candidly avowing the unessential human element that we keep intact the essential, the permanent and the Divine. It is only by learning reverently to distinguish the one from the other that we become able to estimate what the seers of the Hebrew race accomplished for mankind even in the infancy of the world. Thus only can we realize how much those holy men of old were always needed, with their hungering and thirsting after righteousness, "their irrepressible consciousness of moving about in worlds not realized, and their insatiable desire for communion with heaven and friendship with the eternal.

It is its acknowledged capacity of inspiring—inspiring all sorts and conditions of men—which guarantees for ever to the Bible the sure recognition of its inspiration.—*From the 'Word and the Way.'*

WM. LEIGHTON GRANGE, M.A.

Each individual is a point of radiance in the great corona of humanity whereof the substance is God.