

guided by his king as to the very words of the message. The message is now the exact message of the king in every word, and at the same time it reflects the intellectual cast and literary style of the writer. Similar is God's proclamation through the words of the inspired writers.

To sum up the elements discussed in the view of inspiration just presented, we find :—

1st. That the inspiration was in the writer and not in the book, and has no connection with the supernatural revelations which may or may not have been made to the writer.

2nd. That the writer exercised his own natural powers, under the guidance of the Holy Spirit, and, therefore, peculiarities of temperament and style are conspicuous. The Divine Book has this human element, and must, therefore, be amenable to criticism.

3rd. In every word the writer was inspired, not necessarily as represented by any existing manuscript, but by the autographs, and this not in a mechanical but in a "dynamic" sense.

4th. There have been errors made by copyists, but the proof is absolute that none of them have been of serious consequence, or such as to prevent us, by the aid of the apparatus within our reach, determining what was the original text with infinitely greater certainty than we can have as to the original text of the *Æneid* or the *Illiad*.

If we rightly interpret the tendencies of our times on the subject before us, they show :—

1st. The certain disappearance from the theological horizon of the theory of mechanical plenary inspiration. Kahnis is not rationalistic, but evangelical, and he says in his "*Dogmatik*," "This old theory has now scarcely a representative left. It has fallen, and with right."

2nd. The present tendency is to take more account of the personality of each writer, and the human elements in the book.

3rd. Doctrine is not so much developed by stringing together disconnected texts, as by studying the scope of a book and its historical cast, and by recognizing the progressiveness of revelation through succeeding dispensations up to Christ.