

without which you are not competent to come to a conclusion, nor to express an opinion. Either by diligent and painstaking study get the capacity for judging the assertions which from time to time are made, or else leave criticism to the critics. Of some things you may rest assured,—the Bible must run the gauntlet of literary and historical criticism. Whatever blemishes, or inaccuracies, or mistakes, or inadequate statements may be in it, it is to our advantage to have them discovered, that ignorance may give place to knowledge. Whatever of inspiration or revelation there ever was in the Book, is there now, and will be there so long as the world shall endure. And further, I think we are justified in saying that should man at any future time come to the conclusion that there is no inspiration and no revelation in the Bible, then he will be obliged to come also to the melancholy conclusion that there never has been and is not anywhere any breath of God breathed into man, any unfolding to His Spirit of the principles of the unseen world. It is either inspiration and revelation in the Bible, or nowhere!

There is this also to be remembered, that our apprehension of what is truth in the realm of thought, of morals, and of religion has been so formed by the Bible that we judge of the value of the contents of all other systems than Judaism and Christianity by its standard. Hence, while we are willing to admit, as an early Christian father did, that philosophy was to the Greeks what the Law was to the Jews,—“a school-master to lead them to Christ,” and that God not only “left not Himself without witness in that He did good and gave men rain from heaven and fruitful seasons filling their hearts with food and gladness”; but also gave a revelation and inspiration to not a few, so that “thoughts beyond their thought to those high bards were