

1st. There is the view that the sacred writers are to be ranked among the *men of genius*, who, by natural endowments and culture, have been favored beyond their fellows with deeper insight into spiritual things. Thus, Isaiah was inspired like Shakespeare, Paul like Plato, Solomon like Socrates, and David like Homer. In a symposium on inspiration, recently published in England, Page Hopps, a Unitarian, plausibly represents this view by saying, "Divine inspiration comes not only to theologian and priest, surely it comes also to statesman and poet and scientist—to all who contend with darkness, and long to come out of that darkness into the marvellous light." This implies that all good thought is equally inspired, and inspired by the intuitions of genius, and that such inspiration continues to the present. "Ours," says Hopps, "is not a silent Father, audible in Jewry once, but silent in England now; speaking once to a chosen people, but speaking now no more to His children, though they never needed Him more than now." This theory, it is manifest, does away with all certainty in religion, and leaves us unable to determine whether the so-called intuitions of genius are actual truth or the vagaries of an active imagination, and it ignores the supernatural elements and the practical superiority and authority of the Word of God.

2nd. The second theory I notice is that the inspiration of the sacred writers is exactly the same in kind, though varying in degree, as the spiritual *illumination given to all believers*. This error has been promulgated by the Anabaptists and Pietists in Europe, and the Quakers in England. Among the latter, Barclay, in his "Propositions," represents this personal illumination of believers as not subordinate to the Scriptures in authority, and as not to be tested by the Scriptures. The results of this theory are two—the loss of a fixed, infallible revelation, and the rank growth of fanaticism. With the latter evil the Quakers are not chargeable to any very great extent; but the idea of assumed divine revelations, indiscriminately continued to the present time, has driven hundreds to insanity, and by the wildest forms of fanaticism has disgraced the name of religion. Schliermacher, in his pantheistic views,