

(1) In answer to the first question I think it may with all confidence be affirmed that the Scriptures do not limit their Divine inspiration to moral and religious truth. Not one passage conveying such a view when fairly interpreted can be produced. There is that common and very numerous class of statements, "Thus saith the Lord," or "The Lord spake," etc., which do not thus limit the revelation. And to support the position we are opposing they must always so limit it. It is frequently said, "The word of the Lord came unto," etc., and the word then given is never confined to moral and religious truth. This is so common a fact that it needs only to be stated.

There are two or three statements on this subject of inspiration which may suffice to show the teaching of the Scriptures themselves. In 2nd Peter 1: 21, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Tim. 3: 16, 17, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." Heb. 1: 1, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." These are sufficient to show that the inspiration is not confined to moral and religious truth. The second question implies that all those Scriptures which the writer held as inspired were spoken of as thus profitable. And Paul accepted the Old Testament as Christ accepted it, viz., as it was then accepted by the Jews of his day. He believed in the history, for example, of