

lective consciousness of the faithful, we are launched upon a shoreless ocean without landmark or pilot, chart or compass, and where thick darkness is on the face of the deep."

But above all, these views are totally opposed to the distinct utterances of scripture. "All scripture is given by inspiration of God." And it is important to observe that the Theopneustia is affirmed of the writings and not of the writers, in opposition to the modern view, which refuses to allow any such authority to the writings. If it be asked what is meant by this Inspiration, we are answered in 1 Peter i. 21. "Holy men of old spake as they were moved by the Holy Ghost." The words of scripture then were the result of the Holy Spirit upon the mind of the writer. And what places this beyond question is the fact asserted by the same writer that they often did not know the meaning of their own writings, but searched into their meaning, as the words were intended for a later age of the church. This language is sanctioned by our Lord himself when he affirms, Matt. xxii. 43, That David spake by the Holy Ghost, and extended it to the whole Jewish canon, when he quotes it as a standard of appeal that cannot be broken. And that this is verbal inspiration is evident from his founding arguments on the use of a word, as in the case of the doctrine of the Resurrection, Matt. xxii. 32.—The same is implied in his command to Search the Scriptures, as a perfect standard of truth, not one jot or tittle of which should pass away. This high claim was extended by Peter, when he classed the Epistles of Paul with the other Scriptures. How far this divine superintendence and authority extended is evident from the language of Paul, when he says, 1 Cor. ii. 13, "Which things we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

The promises of Christ to his disciples imply the same truth. "The Holy Ghost shall teach you all things." "The Holy Ghost shall teach you all things. He shall guide you into all truth," "for he shall not speak of himself, but whatsoever he shall hear that shall he speak, and he will show you things to come," Luke xii. 12, John xiv. 26, 16, 13, 15, 26, 27. The same thing is evident from the authority these writers claimed for their writings. A clear and broad destruction is made between these writings and all others—the one being regarded as the word of men, and the other as the word of God. Sometimes they say, Thus saith the Lord, and demand an unconditional belief on this ground, 1 John iv. 6, 2 Thess. iii. 6, 1 Thess. ii. 13.

Did space permit we might present several arguments which though frequently advanced against the old opponents of Inspiration are equally efficacious against the new. We might appeal to the wonderful beauty of these books—to their mysterious power over the human spirit under all circumstances—we might appeal to the influence which they have exerted in the world. One view of them we cannot pass over, that is their remarkable freedom from the errors of their day, and their harmony with all other truth in every age, that every new discovery in science only tends to illumine the pages more brightly and every research into the monuments of the past affords a new buttress to our faith. This is the more remarkable when we consider the number of the writers; the difference of the