

in all the ages that the Bible is Divinely inspired. Not to mention the belief of the Jews before the birth of Christ, there is a singular uniformity of opinion in the Christian Church on this point from the earliest ages. There were differences on many other things, and many heresies sprang up, but heretics and orthodox alike, believed in and appealed to the Divine authority of the Bible.

It is true that there was not much positive teaching on this question during the first fifteen centuries, but does not this very absence show how harmonious was the belief that existed in the inspiration of Scripture? It has been argued with much warmth that this evidence is not valid—that the position always assumed by the Church has rather blocked the way to a more thorough and correct investigation of the question by modern thinkers. In reply to this objection one may say, that, like all other evidence, the witness of the Church must be taken on its merits. It does not cease to be valid simply because it happens to be old. These were the men whose solid judgment selected the Scriptures from the mass of contemporary literature, whose unceasing vigilance preserved them for future generations, and who in face of Emperors' Edicts, "Give up your sacred writings, or die," embraced death with all its horrors rather than abandon their conviction in the Divine origin and authority of the Bible.

And last of all, the Bible is proved to be inspired, not only by internal evidence, and the validity of its credentials, but by the influence it wields upon the believing heart—"Which effectually worketh also in you that believe."

To quote the words of Archbishop Temple, "I have read the writings of good men and of great men; I have read the writings of great philosophers of old—of men who saw far deeper into the truth, by the power of wonderful intellects, guided no doubt by God's providence, than it was possible for ordinary men to see. I have read many books which set before the soul the loftiest motives of action, and the most heavenly principles to guide the conduct. And still, wherever we turn, as we read them all we feel that they are referred to our own consciences to judge; that we still are called to