

bring these down to a late date being involved in the Pentateuchal theory just spoken of. The writings of the prophets are not so largely assailed by criticism, though the Isaianic authorship of the latter part of the book which goes by his name is now given up by the best scholars. Zechariah is thought by many to be composite in structure, and the controversy concerning the date of Daniel is by no means ended. In the New Testament, the received date of the composition of the three synoptic gospels is, on the whole, established, though students are still busy with the problem of the construction of these narratives, how they come to take the form they have, and what is their true relation to each other; while the attack on the genuineness, and therefore on the authority of the fourth gospel, has been triumphantly repelled, as shown in the last volume of the Bampton Lectures. There are four unquestioned epistles of St. Paul, and the arguments in favor of the genuineness of the rest have never been answered. The Pauline authorship of the Hebrews, like the Solomonian authorship of Ecclesiastes, is now by most abandoned."

This author gives his version of the generally received idea of inspiration, as follows:

"An ecclesiastical doctrine of inspiration, of greater or lesser antiquity, has been in possession of the field among orthodox evangelical churches, according to which the Bible has been viewed as a compact whole, from end to end, the words of God, every part of it divine in the same sense, infallible in every detail, inspired in every word, accepted as the sole authority on all questions, established in its place as the ultimate arbiter on the evidence of miracles and prophecy, acknowledged as such, without question, by all teachers and members of these Churches."

This is somewhat more minute than the definitions we ventured to give in previous articles, but means the same. And we remark here, that the only alternative is between accepting this as the true definition or else the fact that the Bible is simply the history of God's revelations to man up to date, the only thing making it superior to all other

truthful histories being the vast importance of the facts which it chronicles.

Of course, this definition is indefensible before honest, straightforward examination, and, therefore, they who are prepared to stand or fall by it cannot brook inquiry concerning its supports; or its legitimate results, but must adopt the tactics of bigotry when affecting its defence.

But any theory of inspiration which falls short of this ironclad one, and which does not accept the other, is still more difficult to defend, and hence cannot abide successfully the assaults of close, modern investigation. For the moment, it is admitted in the creed that only a part of the Bible is inspired after this sort, instantly the defender of it is under obligations to minutely discriminate between the inspired and the uninspired parts, and give the authorities for such discrimination—a herculean task, indeed, and one from which the most dogmatic teacher will shrink.

In short, the only way any creed concerning verbal or thought inspiration can be held is to refrain from close definition, or all sided minute defence, and consent to leave it a loose, nebulous quantity, floating in the mind, with some undefined thought that possibly at some future time it may be defined or take a solid form.

But when the Bible is frankly admitted to be simply a history of God's revelations to man, then all the haziness flies away and there can be clear-cut definition, whilst the highest form of critical examination is invited in studying its pages, and we are prepared to rejoice with all truth-loving critics over every discovery made, no matter in how different a light it may put any of the passages of Holy Writ.

Now he who learns to put absolute faith in the leading, essential facts of the Bible and acts out that faith in life, at once begins to illustrate the supernatural in his life.

Believing the facts concerning Christ's power and willingness to forgive sin, he comes to the God of the Universe, in the name of the World's Redeemer, and obtains forgiveness of sin and adoption into the spiritual family of Heaven, the Spirit