

theless, not My will, but Thine be done." With Him it is not ostentatious proclamation of pious feelings, nor wordy declarations of the convictions of His reason and conscience (not always followed by doing), but a calm, serene *doing of the will of God*, and in this respect, too, like the Master, must be the perfect Christian. His conscience, and religious feeling, and clear view of right must work out through a strong will. Thus only will all the tumultuous and unduly hasty and violent elements of the lower nature be reduced to their proper subordination of perfect moral purity.

This relation of the will to the subordination and purification of the lower nature, leads to a consideration of the limitation of Christian perfection. That there is such a limitation was clearly taught by Wesley. That it is in some way connected with our dwelling in a tabernacle of flesh is equally clear from the language of St. Paul, and has been the opinion of the Church in all ages. In fact, the prevailing tendency has been so to magnify this limitation as virtually to deny the doctrine of Christian perfection entirely. The study of this question of limitation, as well as of the very important questions of the attainment and practice of the perfect Christian experience, character and life, we must defer for more extended consideration.

INSPIRATION OF BIBLE WRITERS.

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To serve the purpose of the present brief discussion I must condense, rather than elaborate, the matter to be presented. To reach what we may regard a correct view of the doctrine of inspiration, it may be appropriate briefly to notice at least four erroneous theories which have been advanced on this subject.