

word on human lips. "Men spoke from God, being moved by the Holy Ghost." "Every Scripture, inspired of God, is also profitable." This is the burning question of to-day. I once had a conversation with Dr. Wm. Taylor of New York in his study on this subject, in the course of which he said, "All these things are answered in the question, 'What think ye of Christ?' Is he God? How does He treat the Scriptures?"

Many tell us that the thought is inspired, but the words are not, but mark how God speaks. Does He say, "I have put my thoughts into your mind?" No, but, "I have put my words in thy mouth." Which is the harder for God to do? to put thoughts in a man's mind or words in a man's mouth? He who could do the one could surely do the other. Is this verbal inspiration?—divine words put into man's mouth. What is it, if it is not? Call it mechanical, absurd, foolish, anything you please, this is the divine declaration, and the folly of God is wiser than men. As another has said, "We confess that there is a certain seeming clumsiness about the phrase "verbal inspiration." It appears to combine something mechanical in the free and living action of the Spirit of God. But even were this so, the phrase is invaluable. It is a resting place for a faith which else must fly to and fro over a dark and heaving sea of speculation. No one has ever read the Bible and failed to feel that God speaks in that book as in no other. Almost all confess that in some way or other the Bible is divine. Critics high and low, cautious and wild,

talk of inspiration, and talk of it the more, the less their theories leave us of aught to which without a blush ordinary mortals can attach the term. Yes, we find many people ready to admit that the Bible is inspired, but when we ask to what extent it is inspired, and what it is that the Bible actually gives us, it is then that the value of this much calumniated phrase is seen. Men may juggle with the words "plenary inspiration" but the words "verbal inspiration" defy their every art. They form a touchstone. Their acceptance is the sign of a standing, their rejection the token of a falling faith."

II. MARK HOW GOD TREATS HIS WORD.

A great many critics are quibbling and nibbling at the word. They don't feel like Jeremiah. No one could imagine Professor Briggs crying, "I cannot speak. I am a little child." They seem fit to settle everything. In reading G. A. Smith's volumes one feels—what a pity this clever young man was not at the elbow of the writers of the book called Isaiah. If the reduction had only been done by him it would have been put before us in something like decent order. And he is by no means the most confident. There are many prepared to tell you when one writer put in his little bit and another his. They will shew why this part should be cut out and why that. They will prove, to their own complete satisfaction, why this must contradict that. They will tell you that the record is full of mistakes, though strangely enough they have never prepared a list of them.