

ing of the religious perceptions of the Christian, the same in kind, though greater in degree, with the illumination of every believer by the Holy Spirit." Neander, Tholuck, and Schleiermacher, in Germany, Coleridge and Robertson in England, and on this continent Ladd, Curtis, Whiton, and J. F. Clarke, have held similar views.

If we hold the illumination theory of inspiration, we can cut out anything we please, or retain anything we please. It is a most elastic and a most convenient theory, for it shapes itself to any view under heaven. Men are sinful, and this renders the spiritual perception of the writers of the Bible imperfect and untrustworthy. A new revelation is needed to tell us what parts of the Bible are trustworthy and authoritative. This is not given, and the result is that the individual reason, with its possible prejudice, whims, or dogmatic presuppositions determines what portions of Scripture to reject, and what portions to accept. Thus, man's own reason, and not God, is in reality made the ultimate and supreme standard of truth and duty and right. There is no portion of Scripture which can be absolutely depended on as safe and authoritative in morals and religion. This view of inspiration cuts away the rock foundation, and leaves nothing but shifting sand. Far different is it when inspiration is viewed as supernatural, plenary, and dynamical. For then, not only the writers, but the writings, are inspired. It makes the writers penmen, not pens, and every part of the Bible is inspired and completely true in its connections and relation with every other part. This gives us, as a foundation, what England's "Grand Old Man" called "The Impregnable Rock of Holy Scripture."

(2) The Doctrine of Providence:—

Dr. Watson has the strongest faith in a Providential government of the world. "The Potter's Wheel" shows that he believes firmly in a Providence, wise, righteous, good and loving—in a Providence special, preventive, permissive, directive, and determinative. There is no fatalism, casualism, or merely general Providence. He is neither a quietist nor a believer in pure naturalism, but he stands midway between.