

with imprisonment, etc. His case is still unsettled, it being left to the court to say what shall be done with him.

One of our colporteurs sold a Bible by subscription to a gentleman, but on taking the book to him it was declined. The wife threatened to leave the husband if he took the book. She did even start to leave the house, never to return, when her husband promised that if she would come back he would do without a Bible.

Here in Innsbruck, poor students frequently come to us soliciting aid. One such connected with the normal school, in the second year, called on me. He is a young man, eighteen years of age, was born in Tyrol, and belongs to a family of nine children. I asked him to come to me once a week to speak German, and I would give him something for it. In conversation with him I learned that he had never seen a Bible, and he was greatly interested in a copy which I showed him, and which afterward I loaned to him. It was one of the copies which came from America. With high respects, E. D. Bissell.
— *American Bible Record*.

Miscellaneous.

WHY I BELIEVE THAT THE BIBLE IS INSPIRED.

MY DEAR FRIEND,—When I received your letter asking me to refer you to some compact treatise which would give you in a popular form, the reasons for the belief of the church in the inspiration of the Bible, I supposed I should be able to refer you easily to half a dozen. But on looking over my theological library, which is not a small one, I am surprised to find so large a relative space devoted to a discussion of the different theological theories of inspiration, and so small a relative space devoted to a statement of the reasons on which faith in the fact of inspiration is based. This may be, perhaps because, in Christian circles, the inspiration of the Bible has rarely been absolutely denied, while the nature and extent of the inspiration have been a question of some moment and of great uncertainty. In this letter, instead of referring you to any treatise, I shall try to state briefly some of the grounds on which my own faith in the Bible as the inspired word of God rests. In another letter I may attempt to answer your question.—In what sense do I believe the Bible to be inspired, and how do I reconcile its inspiration with apparent errors in chronology and apparent variations and discrepancies in its historical narratives?

In the first place it is a fundamental article of Christian faith, that our God is an Immanuel, that is a God *with us*. God abides with all who accept his inspiration. He dwells with us and in us. We are the temple of God. In our sorrows he comforts us; in our perplexities he guides us. And our belief in this truth rests, not on a declaration that it shall be so, which we find in a printed book, but in the actual fact that we have found it so in our own personal experience. God does not inspire us to write infallible books, or preach infallible sermons, but he does inspire us to live holy lives.*

* We have inserted this letter for we think it simple and forcible; but the writer here apparently fails to recognise a distinction that has been so well drawn by one of his own countrymen. Dr. Hodge, of Princeton, says: "Inspiration is not to be confounded with spiritual illumination. They differ first as to their subjects. The subjects of inspiration are a few selected persons; the subjects of spiritual illumination are all true believers. And secondly they differ as to their design. The design of the former is to render certain men infallible as teachers; the design of the latter is to render men holy, and of course they differ as to their effects. Inspiration in itself has no sanctifying influence. Balaam was inspired. Saul was among the prophets. Caiaphas uttered a prediction which 'he spake not of himself,' &c., &c."