

no revelation is to be found there ; yet the breath of spiritual life is the same as that which pervades the deepest passages of the Epistle to the Romans.

It is needful, therefore, to distinguish inspiration, which is a continuous and general fact, from yonder beam of light, which falls from above at certain times, enlightens the agents of the Divine Will with regard to the facts of salvation, and gives them a right to witness with authority, as Jesus Himself did, saying, " We speak that we do know, and testify that we have seen." This is the Word Divine in the highest meaning of the word—the kernel of the scriptural body, which every one of us can make his own with full assurance of faith, so as to participate in his turn in the celestial life which inspires the entire Scriptures.

*The salvation of God, therefore, divinely accomplished in the person of Jesus, and revealed divinely by the testimony of the apostles, is authority in the Church.* This testimony brings forth faith, and the believer draws from it life, which cannot spring up or grow by any other agency. John, therefore, closes his Gospel by saying, " These are written, that ye might believe that Jesus is the Christ, the Son of God ; and that, believing, ye might have life through His name."

Here is the infallible authority, which it is our duty to establish and to vindicate in the Church. Our first duty is to submit to it ourselves. Our second duty is to bring our preaching and all our teachings under its subjection. Apart from submission to this Divine authority, what would become of the religious instruction which the Church requires her ministers to give to the children of its members ? Shall every minister be delivered unto the promptings of his own thoughts and of his own judgment ? If such were the case, no church could be any longer possible. On the other hand, I know of one church which is possible and real, which is ever ready to pick up the wrecks of our Church ; it is the church which calls, not in the name of Jesus, but in the name of the Holy Father, " Come to me ; I have warned you for a long time that your structure was rotten ; now you see it. Come to Rome, and you will find rest for your souls and full security as to your belief."

The second point is the *divinity of Jesus Christ*. On the greatness of the head depends the greatness of the body and the consciousness which the latter has of its dignity. The Divine nature of Christ is denied to-day not only outside of the pale of the Church by the adversaries of the Gospel, but in the bosom of the Church itself, whether some reduce the person of Christ to that of a prophet, even of the greatest of all prophets, or others make out that His divinity consists solely in His perfect holiness, by which He distinguishes Himself from all other men ; others again that His divinity consists in the establishing of the kingdom of God on earth ; while others explain that divinity by His resurrection and accession to the sovereignty over the whole universe. These different conceptions, which all do away, in some way or other, with the essential divinity of Christ,