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A PLAIN MAN'S
WORKING VIEW
OF BIBLICAL IN-
SPIRATION



ALBERT J. LYMAN



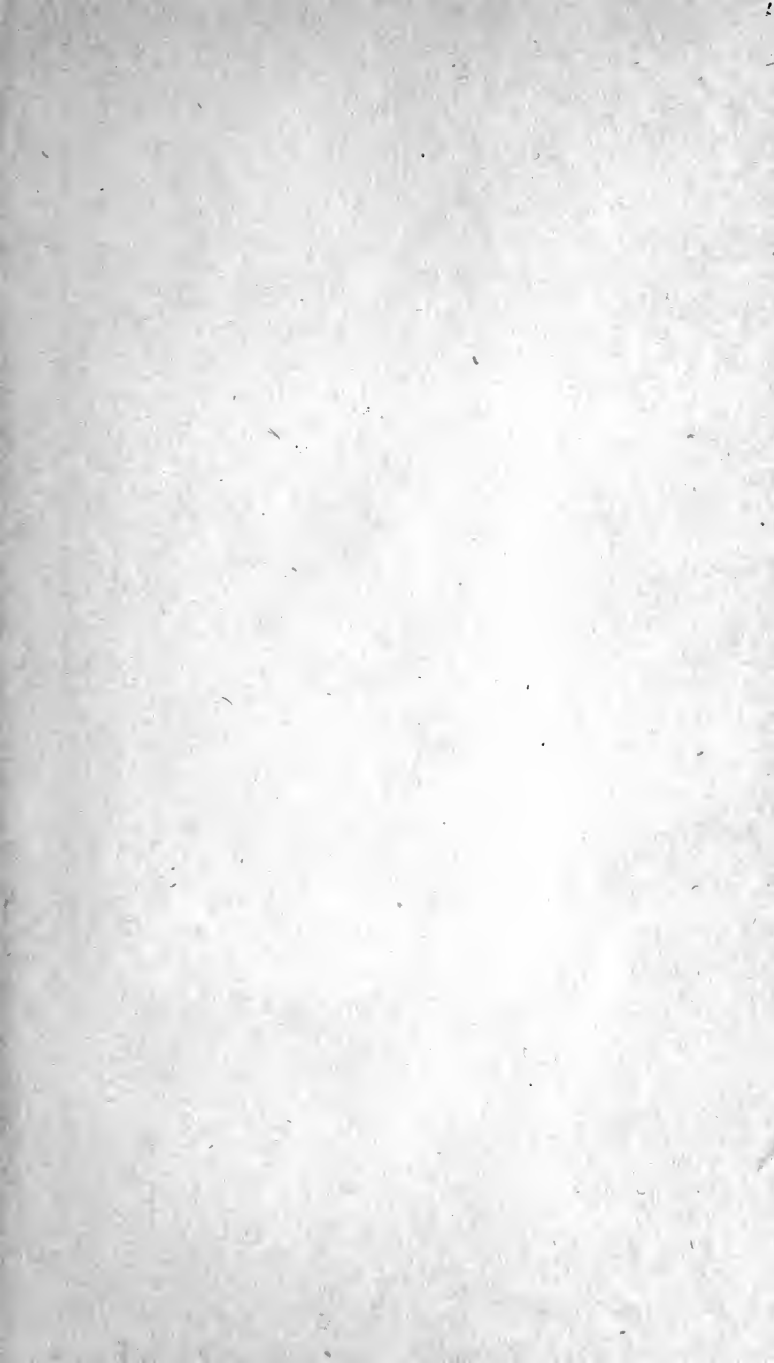


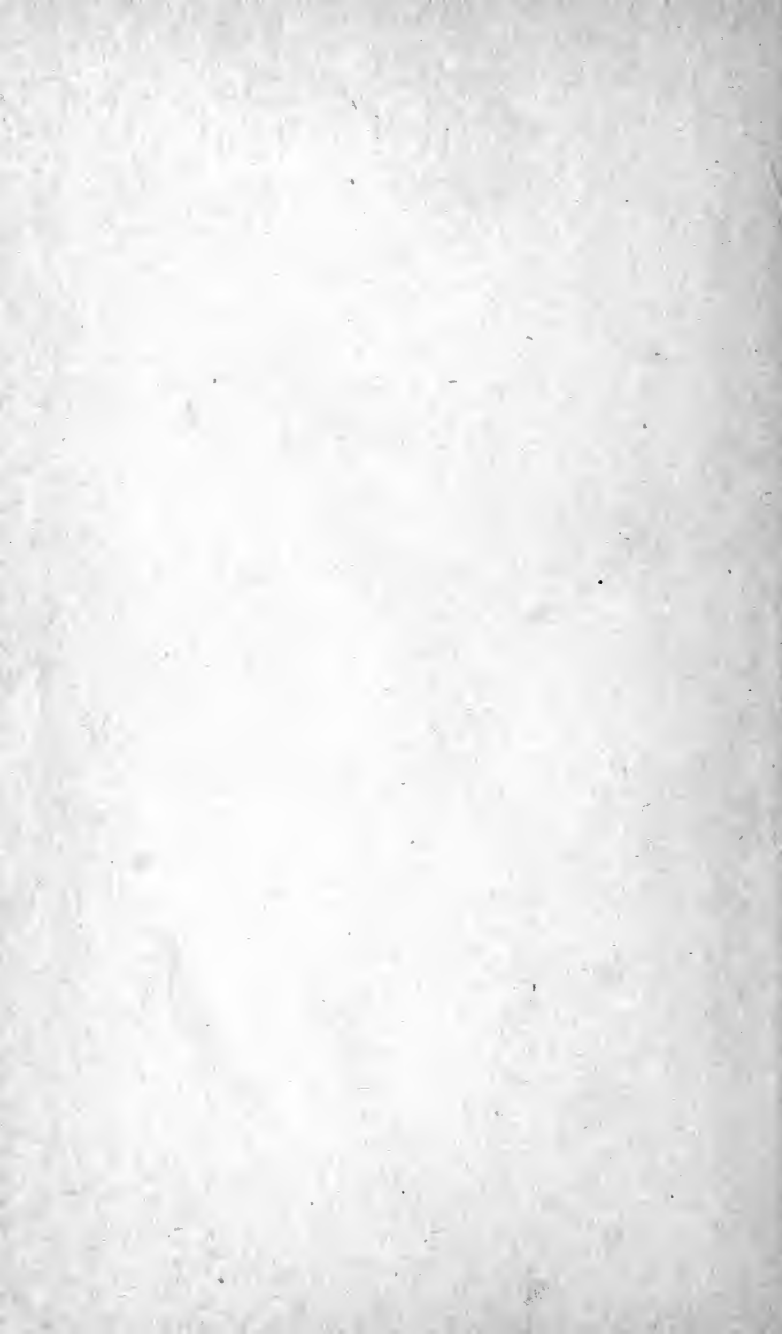
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A Plain Man's Working View OF Biblical Inspiration

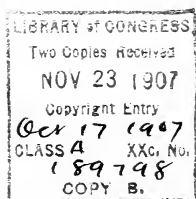
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Every scripture inspired of God is also profitable.—2 Tim. 3. 16, *Revised Version*.



A PLAIN MAN'S WORKING VIEW

ANY reasonable religious address (and we must not unyoke these two adjectives) should start from ground which is not only common to speaker and hearer, but is also in agreement with the common sense of fair-minded men. In venturing one more word upon the subject of Biblical Inspiration, it is my first wish to maintain throughout, as far as possible, this common ground of a plain man's thought and feeling.

The mere mention of the subject, Inspiration of the Bible, opens at once a vast field of tumultuous current discussion. As you know, the Bible is a world, a literature. Ten thousand bright brains are inces-

santly busy upon it. A stream of fresh volumes concerning it pours, without intermission, from the presses of Germany, England, and America. The critical problems which it presents are multiform, intricate, innumerable, never settled, indeed, because new ones continually arise. An entire lifetime would be requisite in order even to review all the questions now raised as to the authenticity and authority of the writings we call the Bible.

If, therefore, our acceptance of the Bible as a trustworthy moral and religious guide must be delayed till we decide these critical questions, we might as well relinquish at once all hope of finding within the Scriptures any final lamp for our moral guidance.

Is there, then, some shorter, more

practical path to a working conclusion upon this subject?

This question was shot upon me freshly and very forcibly by a letter I received some time ago from a college man, the valedictorian of his class in a prominent New England college. The letter contained this straight and level question: "Can you tell me in what sense, if any, I can *reasonably*" (that word was under-scored) "regard the Bible as an inspired and trustworthy guide in life, without waiting to settle all the critical questions?"

I felt, in the first place, that my correspondent was right in under-scoring that word "*reasonably*." If we cannot have a reasonable faith, let us have none at all. This is Protestantism. Nothing short of this is Protestantism. Protestantism, how-

ever, let us remember, does not love the noun less because it loves the adjective more. It insists as firmly upon faith, vital and genuine, as it insists that such faith shall be reasonable.

True Protestantism has little respect for that empirical rationalism which, ignoring in advance, and without argument, the spiritual element in man, cuts in twain the higher reason itself, and so hops and flops through the country of thought, traveling upon one leg instead of two.

Digression is a tempter, and inasmuch as I have already yielded to it, let us carry the digression a bow-shot further. Protestantism, as I take it, is the equal balance of blended reason and faith, maintaining each of these in full integrity, with justice to both, and with detriment to neither. It is a reasonable

faith, both words being equally emphasized. Some people seem to be so taken up with the adjective that they forget the noun; and others so pleased with the noun that they forget the adjective. The former go careening into an airy rationalism; the latter stiffen down into an inert orthodoxy, or get water-logged with "saccharine sentimentalism," as Prof. Peabody, of Harvard, calls it. But surely this choice between all sail and no ballast, and all ballast and no sail, is a pitiful alternative; and the resultant controversy between the men of the adjective alone, and the men of the noun alone, is hardly less absurd than the situation presented in one of our Brooklyn courts the other day when a husband and wife were arraigned for violent and persistent quarreling.

"Can't you and your husband live together happily, without quarreling?" asked the judge of the woman.

"No, your Honor, *not happily*," was the reply.

Reason *and* faith, "now and forever, one and inseparable," is the true formula of the Republic of Truth. "Impossible!" cuts in the metaphysical empiricist, "the two terms are mutually exclusive." "Quite possible and altogether appropriate," answers practical experience. Let us blend our oxygen and hydrogen if we would produce good, healthy drinking water? You may not be able to state in definite philosophical or even psychological terms the subtle spiritual chemistry of this union, but the propriety of it is attested by the full-toned symmetrical manhood resulting therefrom. So in the order

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of the heavens, the planetary orbs may tug and strain to dash from their orbits into independent suicide, but because at once propelled and held in the equal balance of two diverse but blended forces, they pursue the order and beauty of their curving path, as if they rolled against rims of immovable crystal.

Falling back sharply from the prolixity of this excursus into the direct track of the argument, we go on to say that the fearless admission of my correspondent's word "reasonably" involves two requisites:

First. A verifiable starting-point in our line of inquiry.

Second. An intelligently logical method of advance from that starting-point.

I therefore asked myself this ques-

tion, How can we, starting down upon the ground floor of verifiable, incontrovertible facts, steering clear of all special inquiries as to the origin of the Scriptures, taking them just as we have them to-day, no matter who wrote them or when they were written, assuming only what everybody concedes concerning them — how can we proceed upward without a break in the logic till we stand on the terrace of a practical working faith in the Bible as the supreme moral and religious guide?

No doubt the question, so put, would be regarded as very amateurish by the average Biblical critic; but there is such a thing as dying of thirst while waiting for the analysis of a cup of spring water, and common sense as well as science has certain “inalien-

able" rights. I discovered that for myself, when put to it, I could find some hints toward an answer to the question even when put in this practical and peremptory style, and such hints as I could find I propose to give to you, as I gave them to my college correspondent. I give them for what they are worth. They helped him to "pole his canoe up the rapids," as he said, and, later on, he told me they had helped other men for the nonce, until they could make good a more critical and scientific Biblical anchorage for themselves. They may not be worth anything to you, but I have ventured to fancy that possibly a swift and straightforward report of one man's voyage through the eddies might be of aid to some of you.

I wish you to challenge this line of argument now, to follow and attack

it at every point. If at any point the logic fails, throw out the case; but give the argument a fair hearing. Don't stand and cavil. If the logic holds, then admit the case and act accordingly, so as to walk, as Socrates said, "sure-footedly in this life."

The process of the logic, starting from what I call the ground floor of verifiable facts, involves four steps, each of them necessary. The first two of them will seem to you mere platitudes; but for me they are indispensable, and the only approach to the steps which follow. The four steps are these:

First. There is such a thing as what we call intellectual or literary inspiration—in a word, genius; and the Bible exhibits in many of its writings—not in all, but in many—a very high degree of this *inspiration of genius*.

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Second. There is such a thing as moral inspiration, and the Bible exhibits in most of its writings—not in all, but in most—a supreme degree of this *moral or ethical inspiration*.

Third. The Bible exhibits, here and there—not everywhere (for I claim nothing but what can be proved)—marks of a *special and spiritual inspiration*, that is to say, gleams of insight so profound and wonderful, into the depths of religious truth and the spiritual life of man, as to be apparently beyond any natural power of production possessed by the plain men who, on any theory of the Bible, originated these writings in a rude land and age.

Fourth. There are so many of these special flashes or headland lights in the Bible, and they are so

distributed in the texture of the writings, that they become *interpretative and corrective of all the remainder of the Biblical record*, foci of Biblical illumination, giving to the whole Bible, as we have it, substantial unity, adjusting and coördinating our ideas as to the subordinate portions of Scripture, explaining them and furnishing the means for practically correcting whatever errors they may contain; so that the Bible as a whole—and here is the heart of the idea—the Bible, *as a whole*, becomes *self-adjusting, self-explaining, self-correcting*, and, therefore, practically trustworthy, if we take the whole of it, as a guide to duty and to God.

May I, then, beg you to climb with me this simple staircase of four steps, and see if they cannot each be verified?

I

The Bible includes many writings which exhibit extraordinary genius or intellectual inspiration.

The point here is that we take the position of the literary critic, of the student of language, of enlightened university culture. We insist upon our right to apply this word *inspiration* to the nobler activity of the human brain. Who wrote the Fortieth chapter of Isaiah, or when it was written, is here of secondary importance. I know a diamond when I see it, whoever cut it.

We agree with the evolutionary logic when it affirms that the human intellect, in its supreme products, shines with something from the Oversoul. We agree with those who, from Plato to Emerson, find in genius a gleam

from the Eternal, so that we look beyond the "banks and braes of Bonnie Doon" to find the primal source of Burns's wild music, and beyond the meadows of the Avon for the secret of enchantment woven into Shakespeare's dream of the "Midsummer Night." "Poetry was ever thought to have some participation of divineness," said Bacon.

We find neither extravagance nor irreverence in such homage. When we worship with Coleridge in the "Vale of Chamouni," or voyage with his "Ancient Mariner" amid the emerald ice of the Antarctic world—when we follow Spenser passing yonder with his faerie bells, or Calderon of Spain, or walk by the Arno with that stern Florentine, whom alone we name with Homer and Shakespeare as the three monarchs of song—then,

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in the presence of such genius, we drop our compass and measuring line, and exclaim, "This is, in very truth, in some real sense, an inspiration of the Infinite."

Now, on this scale of genius, the Bible, as it rests in my hand to-day, whatever may have been its origin, contains many passages which are of the noblest writing of this world. I will not overstate the matter. I am not going to give away my case by flamboyant generalization; but it is fair to say that the narratives, the histories, the dialogues, the parables, the dramas, the letters, which make up the Bible, clustered as they are about the same generic and progressively unfolding religion, set forth the ideas of that religion with a literary energy and splendor equal to the average level of the pagan classics.

We have heard the phrase, our now current phrase, "The Bible as Literature"—a good phrase, provided we remember that literature means more than writing, more even than fine writing. It means choice, supreme, immortal writing. In that sense, parts of the Bible are literature. Says Renan of Saint Paul, "His style, even simply as a writer, is one of the most striking and inimitable that ever existed." There are passages in the Psalms and in the Minor Prophets whose poetic vigor and sweep of imagery match with Homer. And, above these even, is such a work as the Book of Job, an archaic masterpiece, at least level with the higher summits of Greek tragedy. And still above this, supreme in human language for beauty of form and truth to life, are the

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parables and maxims attributed to Jesus. Nothing in Plato is at once more exquisitely natural and yet more original and profound.

You will bear in mind, let me repeat, that I am now not speaking as a Christian believer, as an adherent of an orthodox creed, an advocate of a certain religious technique—nothing of the kind. I am simply a student, at ease in my library, admiring genius, resenting any sham of genius, but aware of a certain thrill when I stumble upon something fine in Thucydides, or Anacreon, or Saint John's Gospel, or the Book of Psalms. You shall not, then, give me Juvenal and steal away from me Ecclesiastes. As a literary man, I object. You shall not allow to me the tragedies of Æschylus and filch from my bookshelves the drama of

Job. Your chatter about uncertain date, doubtful authorship, is away off from the mark. The Iliad is the Iliad, wherever Homer was born. I have here, evidently, in some of these old Biblical writings, a literary fire-opal of the highest value. It fascinates me. The more mysterious its origin, the more it fascinates me.

If, then, we assert in the literary realm, as we do, the touch of actual inspiration, the breath of the Infinite anywhere, we assert it here. If genius has ever caught a spark from the Throne, as it has, here it shines. If any writings on earth are worthy, simply as writings, of the admiring and passionate regard of the human intellect, they are these.

Now this, for me, is the ground floor. This is verifiable. This is where I start. No religion in it nec-

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essarily, but something that makes my bookshelf richer with the Bible on it.

II

Now comes the second step—and it is equally verifiable—the assertion of the preëminent *moral* inspiration of very much of the Bible—not all of it, but very much of it. This also is a legitimate use of the word *inspiration*. When we warm ourselves at the furnace we need not ask who mined the coal.

In various lands and ages have appeared certain writings which from their elevation of moral teaching have been known as the world's Bibles. The ancient classic world had its Socrates and Epictetus, China its Confucius, India its Sakya-Muni, Rome its Marcus Aurelius, Islam

its Mohammed and Koran, and the writings of these moral sages have been called correctly the world's Bibles, because they express the profoundest verdicts of the human conscience.

But on this scale our Bible, on the whole, stands unquestionably first. And the proof of this is found in the superior moral effect of the Bible when wholly open and duly received. It has in some real sense mastered the master nations. Wendell Phillips once made this reply in a coterie at Boston, when some one told him that Jesus was amiable but not strong: "Not strong?" replied those never-blanching lips. "Not strong? Test the strength of Jesus by the strength of the men whom he has mastered"—titans such as Augustine, Cromwell, and Luther.

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“Civilized society,” said Oliver Wendell Holmes, “is a strong solution of books.” So the ethics of civilized society is a strong solution of the Book of books—the Bible.

The Bible is the moral athlete, because it has to some extent conquered the most athletic peoples of the modern time. Possibly this is the best way in which to test the moral potency of a book, namely, to observe its effect, just as we estimate the quality of a rifle by observing the shot rather than by steadfastly gazing down into the barrel of the rifle, which is the method of some critics. But were we to look into the Bible itself, what shall we discover?

Take, for instance, the Biblical thought of the Deity, progressively unfolded, it is true, but at last standing complete—one uncreated, un-

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fathomable Personal Energy, in the vast vortex of whose limitless life dwells somehow an Eternal Fatherhood, a mysterious Sonship, humanly incarnate, a Holy Spirit, quickening all things. Take its thought of man, as that God's true son, noble and erring, lost and saved; take its tremendous conception of sin, which makes *Æschylus* seem pale; take the amazing grasp of its idea of human responsibility; take the growing light and final flash of its vision of immortality—and you have an assemblage of ideas by the side of whose moral might all other books or clusters of books seem tiny and thin. Even to touch the Bible and think what it has accomplished in the world is like laying your hand upon a great hot cannon.

Mohammed's Koran sounds well

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enough when you read it by the creak of the slow *sakieh* as you drift on the Nile; but it seems verbose and petty when set beneath the colossal and fiery arches of Isaiah or Job. Marcus Aurelius is impressive when read in the ruined Roman Forum; but the ethics of Aurelius compared with the ethics of Paul are like the Matterhorn in the pallor of evening compared with the same Matterhorn in the morning sunrise. No other book has either so recognized or so stirred the human conscience as the Bible has. Its moral insight is rarer, its moral breadth is nobler, its moral discrimination is surer, its moral pressure more resistless than that of any other product of the inspired conscience of humanity.

And this is for me the second step

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following upon the first, and equally verifiable. Is not the logic reasonable, as far as we have gone?

III

Now for the third step, which is, naturally, the crucial one, and yet, so far as I can see, as inevitable and verifiable as the others, provided it be taken from the top of the other two.

When I have climbed these first two steps, and *not until I have* (mark this), then I see something more. But this next step is a reasonable step, not an unreasonable jump.

I do not approach faith as I vault into a saddle, one spring and that the end of it. I *climb* into faith, up these successive steps provided by my own intellectual and moral nature. I walk up the staircase of my own mind.

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Therefore the two great steps already indicated are for me indispensable in my path up to faith in the Scriptures. But once well up these two steps I am led on irresistibly to take another. To employ our rifle-shot colloquialism, I *have* to take another. Beyond the occasional literary inspiration, beyond the supremely remarkable moral inspiration, the Bible discloses, in certain places, here and there—not everywhere, but here and there—gleams of an insight so transcendent, into the spiritual nature, experience and ideal of man, as to be in sober judgment clearly beyond the human power of the plain men who produced these writings in those half-barbaric and brazen ages, and in that rude, provincial selvage of Asia, remote from all the culture and education of the world.

How can I account for the moral beauty, the finish, the cosmopolitan note, the profound harmony with universal human experience, disclosed in the finer Psalms? Who taught the Syrian Semite who composed Ecclesiastes to be so modernly *blase*, and create a Faust in advance? Or turn to the New Testament. Here also I assume nothing as to precise date or authorship. Here are the documents. We know they were in circulation by the latter part of the second century. Harnack pushes back the date of Saint John's Gospel to 110-120 A. D. But how can I possibly account, on merely natural grounds, for the spirituelle loveliness, for instance, of the Parables of the Synoptists, or the Discourses of the Gospel of John, by anything I can find in the Syria of Herod, or the Alexandria of

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Philo—by anything, indeed, in the Roman empire of the first century or even of the second? As well look for a spray of Syrian lilies bursting from a stack of Roman spears.

But more than this, these Biblical writings, some of them, match the best inner life of men to-day, two thousand years afterward—of modern men, the finest modern men, living in a new age, interested in questions undreamed of in that day, interested in democracy, in physical science, industrial enterprise, social reform. The very inner essence indeed of the ethical and spiritual life of the modern time is met and matched by these old, incomparable writings. What magic had the fishing nets of Galilee thus to anticipate the summit centuries of Europe and the New World?

These flashes of spiritual prevision

are as much beyond the unaided human foresight of those plain men as yonder jeweled sword handle of Orion is beyond the reach of infant fingers.

And more astonishing even than this is the picture the New Testament writers give of Jesus. This to me is supreme evidence of some higher than human force concerned with the production of part, at least, of the New Testament. As you know, Jesus did not write his own life. So far as we know, he left no memorial save the shifting and wavering impressions left upon the rocking brains of a small group of frightened fugitive fishermen and plebeians. Some decades of years later these exquisite Gospels appear, so unparalleled in the beauty, consistency, symmetry of the figure of

Jesus which they present. How then could a group of frightened fugitives so, on the whole, agree in the general tone of their reminiscences, while showing just enough of difference to disprove collusion?

“Fear is an ague,” says Butler, in “Hudibras.” No intellectual ague in these writings, certainly! How could rude, uneducated men suppress all extravagance in narrative and produce that which two thousand years later, at the peak and pinnacle of a new civilization, shall be counted the supreme idyll of the world? As well might a group of common quarrymen, all hammering together, chisel out the Apollo of the Vatican. To my mind the gap is impassable without the admission of the aid of a higher than human intelligence, somehow correlating and aiding theirs.

IV

Fourth, then, and last. Only one step remains, and we take that swiftly and easily from the top of the other three; but not until we have climbed the other three.

It is this. So numerous are these special supreme gleams in the Bible, and so distributed are they, that, like turret-top lights over a city, they serve to explain other biblical writings; or, to change the figure, they furnish adjusting instruments by which to interpret the rest of the Biblical literature.

Thus the Bible, *as a whole*, just as we have it to-day, becomes, in a true and adequate sense, *self-explanatory*, *self-adjusting*, and, so far as is necessary, *self-corrective*. If this can be made out we have our case; we have

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the key to the working use of the Bible as the supreme moral guide. The limits of space forbid detailed review of the evidence at this point; but it is, if I do not mistake, demonstrative. The Bible itself, if one takes in the whole of it, creates in the mind that just critical temper, that fair and fine discrimination, which lies at the bottom of the highest of the higher criticism itself. Higher criticism is a child of the Bible, not an alien inspector of it.

The New Testament, for example, explains, interprets, supplements, and, in a sense, corrects the Old Testament. “‘Prove all things,’ even *me*,” peals forth the Biblical command. Beneath the intellectual challenge and warrant of such a maxim true criticism is born. The Bible itself not only permits but explicitly re-

quires the free exercise of free intelligence in reading the Bible. "It is the spirit that quickeneth; the flesh profiteth nothing." Spiritual insight and balance of judgment is here explicitly admitted as the prerequisite for just exegesis—a warrant in the Bible itself for something more than a mechanically verbal interpretation of the Bible. So that the human limitations, the local idioms, the natural divergencies, the occasional subordinate inaccuracies in the various separate writings, become explicable and harmonized in the full, fair light of the Bible itself. Read the closing paragraphs of the Book of Ecclesiastes, for example—what we know as the last "chapter." It is of the essence of immortal literature and of immortal ethics also, and its grave moral dignity and rhythmic finish,

like the musical march of a great Greek chorus, give the clue to a proper interpretation of other portions of this puzzling Writing.

The Book of Hebrews affords spiritual interpretation to the earlier Hebraic ceremonial law. The Epistles illumine the Gospels, and the Gospels themselves supplement one another. One Epistle modifies and adjusts the impression received from another, and there are single sentences which to the free-minded, reverent student give the clue for the interpretation of entire documents. Certain signal sentences, for example, in the Book of Romans, illuminate the entire letter, showing that it was designed and must be conceived of, not as a didactic theological treatise, but as a tremendous moral thunderbolt hurled upon the then Roman

world. So that classic passage in the thirteenth chapter of First Corinthians illuminates and explains the whole entire drift of those two pathetic letters to the church at Corinth, the saddest writing in the New Testament, which without the true interpretation seem in some respects so perplexing.

Always it is the higher that interprets the lower, the larger that interprets the less; the finer sentences that explain the commoner; the whole Bible that gives perspective in which to judge every document in it. In a word, these writings themselves furnish the standard and the method by which we may, to a large degree, explain and understand whatever is local, partial, incomplete, or mistaken in them.

Pull out all the stops in this

organ of the Bible. Let it play as a whole, freely, in the midst of your own free mind and moral nature, and the total resultant impression and effect will be to create a mental attitude and atmosphere to which the Bible itself becomes like a self-adjusting telescope. Not that the Bible, even when thus used, will give a complete answer to all the questions you may ask about it; but, when employed in this complete way, this strangely self-adjusting volume so far explains, balances and arranges its own separate utterances, and the harmony of them, as that the moral perspective of the whole becomes practically trustworthy in leading men to duty and to God, and even "infallible," if you wish to insist on that word—I am not afraid of it—as a moral guide. And this can-

not be said with the same truth of any other book or cluster of books.

So here I am at the top of my four steps, having made, to my own apprehension, at least, no irrational jump to get there. I start with nature and end with a supreme Christ, without a break. I start with reason and end with faith, without a break. I cannot reach my third and fourth steps except by way of my first and second; but once well up the first and second, I am irresistibly led on to the third and fourth.

Now this does not tell me who wrote Genesis; but it keeps me reasonably quiet and serene while the critics are finding out who wrote Genesis. Our argument lies *beneath* the critical discussion as to the precise date or the authorship of the documents.

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And the final conclusion is this. Here is a volume which, *as a whole*, possesses unity, and is, beyond any other volume, a trustworthy moral guide. Infallible? Yes, practically, and in a working sense, if you take the whole of it. I do not pin my faith upon any one particular verse by itself. This has been the curse of the sectarian ages. I can prove anything, if I am required to produce only one text for it. It is the perspective of the whole, the rhythm of the entire Bible, that can be preëminently counted on and trusted; and that can. What more do you want? This is precisely what we do want. We do not want a petty infallibility, a mere literal inerrancy, even were that possible, a baby inerrancy, that would keep men in the intellectual nursery. That would be puerile and unworthy

of God. We want something that comes to the strong free brain of a live man, as the result of the exercise of his own intelligence. To provide such a thing as that would be likely to be a great God's way with his own child.

Verbal infallibility, in the sense of the literal mechanical inerrancy of every separate text and phrase, taken by itself, is an irrational and impossible dream in regard to a book which is to be translated into a hundred different languages, and retranslated from age to age. So much of quicksilver mingles with language, as a result of the subtle growth of words and the changing minds of men, that literal inerrancy, which is to be equally inerrant in a hundred languages and a hundred epochs, is inconceivable. But the divine method of securing

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practical religious trustworthiness in a book which is to be a world's Bible is a far finer and deeper method than that of verbal exactitude.

And the finer method is this—to aid and inspire chosen men themselves to evolve a Bible which, as a whole, shall be infallibly *self-adjusting* to the fair mind; for this puts a premium upon our own reason and our own moral intuition, and upon our exercise of them, upon that which is “likest God within the soul.” We may thus examine and compare, collate and adjust, interpreting the details of the Bible in consistency with its own main principles and laws, just as we study and interpret physical nature, that other Book of God. So the human mind itself is educated into fellowship with

that Divine Source from whom both it and its Bible came.

And the experimental proof of the soundness of this view is that men and women who take the whole and entire Bible in this way do, as a matter of fact, *go right in life*. They who, not singling out isolated texts and forcing them into unnatural perspective, take the whole Bible in its large, beautiful, progressive symmetry, rather than a sectarian slice of it, do find duty and see God. They find their noblest selves and become our best class in the community.

I must not multiply closing words. The argument has been presented at a speed, which allows only of outline, and it leads on much farther than can be followed now—even to the heart of Christ; but in these

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initial and crucial stages of it, it seems to me solid and verifiable, recognizing that inevitable, imperative word of my college correspondent—"reasonably."

The method of the argument, as I have sketched it, is both scientific and sacramental, appealing both to the critical reason and to the moral sense in their order—in a word, to the entire binocular of the soul.

And these are the four steps of it. May I name them again?

First. Occasional very high literary inspiration.

Second. General supremely high moral inspiration.

Third. Many clearly demonstrable instances and flashes of apparently superhuman spiritual inspiration.

Fourth. These turret-top lights so distributed and so commanding as to be largely explanatory of the remainder of Scripture, so that a sane, free soul can walk in the light of such a Book, can fight in the glory of such a Book, can die in the peace of such a Book, and at the end of all know that he has done his whitest and his best; and so that—may I say, without any cheapness of sentiment, which is the last thing tolerated in these twentieth century halls—the worn maternal hands, which at last are folded in white, have never done a finer thing than to give that Book to you and to me.

It is hardly going too far to say that we need the entire Bible properly to interpret any word in it. But the entire Bible, taken fairly, does interpret, in a practical and working

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way, every word in it, and this total impression is just and true. It leads me, certainly and surely, to the gates of life, to the bosom of the Father.

That, my comrades, is the right kind of Book for you and for me.

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