CHAPTER. ] OF THE PRESENT WORK. \_[intropvction.   
   
   
 record, or heard from competent witnesses; and in this remembrance or   
 selection, he was guided specially by the Holy Spirit. But each man   
 reported, and each man selected, according to his own personal charac-   
 teristics of thought and feeling. Any one who can read the Gospel and   
 Epistles of St. John, and doubt this, would seem to me to read to little   
 purpose indeed.   
 13. A very important result of this may be thus stated. The two,   
 three, or four, Gospel records of the same event are each of them   
 separately true: written by men divinely guided into truth, and relating   
 facts which happened, and as they happened. If we could now see the   
 whole details of the event, we should also see that each narrative is true,   
 and how it is true. But, not seeing the whole details of the event, and   
 having only these two, three, or four, independent accounts, we must be   
 prepared sometimes to find, that they appear to be discrepant the one   
 from the other: and we must not expect that we can reconcile such   
 apparent discrepancies. It is a case where we must walk by faith, not   
 by appearance. One day we may, and one day I firmly believe we shall,   
 see the event with all its details as it happened, and shall be permitted   
 to glorify God for the Truth of His holy Word in every particular ; but   
 that day is not yet come.   
 14. This is the belief, and these are the principles, on which I have   
 recognized and dealt with what appear to me the undeniable apparent   
 discrepancies in detail between some of the Gospel narratives. I have   
 never attempted to force them into accordance. I shrink from doing so,   
 and I see no end gained by doing so. On the other hand, I believe the   
 confirmation of the faith, gained by the testimony which these discre-   
 pancies furnish to the absolute independence of the narratives, to be of   
 infinitely more importance, than would be the most complete piecing   
 together of them into one apparently harmonious whole,   
 15. Human speech was aleo a vehicle chosen by God for the tranemis-   
 sion of the Revelation of Himeelf to man. Now all language is liable to   
 be imperfectly understood. Few things can be expressed so clearly, but   
 that some possibility occurs of an interpretation being given, other than   
 was intended. And this defect of the instrument of thought has certainly   
 not been removed in its employment by God Himself. Nay this very   
 employment by Him has rather tended to increase the defect : the things   
 which it hath not entered into the heart of man to conceive, when set   
 forth in human speech, are too deep and weighty for the instrument   
 which should convey them, and the result is that the sayings of Holy   
 Scripture are often extremely difficult to understand. “ The unlearned   
 and unstable,” we are told, “wrest them to their own destruction :” and   
 short of this, their sense is often misapprehended, and their true signi-   
 ficance set aside, for want of intelligent study. We often hear Holy   
 Scripture spoken of as if it were not only all true, which it is,—but all   
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