

Lutheran faith, differing only respecting the infallibility of Scripture. The supposed errors, he argues, have not been proved such. The view antagonized too readily admits mistakes, sometimes even in cases where rationalistic interpreters have admitted that the point was not settled. Thus, in Matt. xxvii: 9, Jeremiah is mentioned, yet the reference is said to be Zechariah, xi: 13. But a more careful exegesis shows that Jeremiah 18 and 19 must also be taken into account, so that Matthew probably referred the quotation to both prophets but mentioned only one. So Matt. xxiii: 35 is supposed to refer to 2 Chron. xxiv: 20-25; but in Matthew, Zachariah is the son of Barachias, in Chronicles the son of Jehoiada. But it is by no means certain that the reference in Matthew is to the Zechariah mentioned in Chronicles. It may refer to the prophet or some other person of that name, and the event meant is in doubt. But even if these and similar passages cannot be wholly reconciled, it should be remembered that we do not possess the original text; and it may be that the supposed mistakes are to be attributed to the transcribers and not to the authors. It is a contradiction to affirm that we have not the original text and at the same time to assert that in that text there were errors.

It is well known that German theologians do not let any view of inspiration determine for them the character of the contents of Scripture. Even the more orthodox theologians are, as we have just seen, consequently quite free in criticizing particular passages. It is not surprising that with the present status of Biblical criticism there should be among positive Christians no generally accepted theory of the nature and degree of the inspiration of the sacred writers. The rejection of verbal inspiration by no means implies that the Bible is reduced to the level of an ordinary book, as is done by extreme liberals. In a small volume by Rev. Dr. A. Frantz, on *Inspiration, particularly the Verbal Inspiration of the Sacred Scriptures*, the author shows that the doctrine of verbal inspiration originated in the Reformation, when the infallibility of Scripture was emphasized against the claims of papal infallibility. He holds that the doctrine cannot be maintained, but that, even if it is rejected, the Bible remains the Word of God. The inspiration is found in the personal illumination of the authors, whose activity was under divine guidance and was intended to serve the Church. Verbal inspiration is an abstract theological conception, and is not an object of religious faith and never has been. The contents of Scripture are their own proof of their genuineness. The essentials, namely, the divine plan of salvation and the appropriation of the proffered grace, are independent of that doctrine. The value, significance and authority of Scripture do not depend on the doctrine of verbal inspiration, but on the blessings of salvation found in Scripture and experienced by the individual and the Church.

Just now this subject is receiving more than

usual attention and is discussed by Catholics as well as Protestants. A Catholic professor of theology, Dr. F. Schmid, has an article on "*The latest Controversies respecting Inspiration*," in the first number of *Zeitschrift fuer Katholische Theologie* for 1886. He opposes the view of Cardinal Newman, who in 1884, in *Nineteenth Century*, declared passages of a non-religious character as not inspired—as *obiter dicta*. Prof. Schmid states that, with all its utterances on the subject, the Catholic Church has never given a final decision on the exact nature and extent of the inspiration of Scripture. But he affirms: "The unanimous doctrine of the holy fathers, the general view of the Catholic Church, and the firm conviction of the believing people, will not admit a mistake in the Sacred Scriptures, not even in a matter in itself wholly unessential." Another Catholic writer, the Jesuit, Brucker, even affirms that in Scripture nothing is without significance for faith and revelation. This view is, however, rejected by the professor, referring as illustrations to statements like that of Paul respecting his cloak, and asking what deeper religious significance can be attributed to them. The Bible has both shell and kernel, the former serving as protection for the latter; but both the shell and kernel are, as far as Biblical statements are concerned, absolutely reliable. This applies to all books included by the Catholic Church in the canon, even those pronounced Apocrypha by Protestants. The original text, however, not being in our possession, mistakes may have been made by transcribers in figures, and names. But the authority of the Church relieves the faithful Catholic of much perplexing criticism by making the Vulgate the final appeal.

It is significant that Catholic theologians defend a rigid view of scriptural infallibility whose application (even to the Apocrypha) no Evangelical Christian accepts; but it is, perhaps, still more significant that Jews, not of the orthodox type, should rebuke professed Christians for their criticism of Scripture. *Der Beweis des Eubens* for January has an article on *A Jewish View of the Modern Criticism of the Pentateuch*. Reference is made to the recent work of Dr. Karples on *The History of Jewish Literature*. The author of this work belongs to the more moderate of the Reformed Jews, thinks highly of Spinoza, but does not adopt his extreme pantheism, and regards Moses Mendelssohn as the real reformer of modern Judaism. With all his liberality he argues against the effort to change "Mosaism" into "Ezraism." "The view that the prophets are older than the law, and the Psalms more recent than both, has in recent years been spread widely, through the researches of J. Wellhausen; but we may presume that this hypothesis, too, will give birth to many new ones, without getting Biblical criticism out of the sphere of conjecture and hypothesis and upon firm ground." How far the hypotheses of Wellhausen and followers are from being final, is evident from the fact that men with as great knowledge of the