

utterances must be brought to the bar of His infallible truth and unveiled contemplation of divinity. As Paul says (II. Cor. iv. 7), the apostles had the treasure in earthen vessels, grace according to the measure of the gift. They and the prophets before them revealed God and His will according to their capacity, and alone, of all men since the world began, was it said of Christ, "God giveth not the Spirit by measure unto Him." If to assert the existence in the Scriptures of different degrees of inspiration be to impugn and discredit them, John the Baptist is worthy of libel, and even Hodge must find a place among the many thousands who believe the Baptist right. In so far as the inspiration of a prophet differed in value from that of Christ was it the means of a partial and imperfect revelation.

I know of no statement in the Scriptures which gives to understand that the revelation culminating in Jesus Christ is in every part infallible. Our Lord homologated them sometimes in their actual words, at others in their general statements, and probably His strongest language in regard to them was, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John v. 39). It does not follow that everything uttered or recorded by an inspired man is worthy to be received as infallible; for if this were the case Paul would not have said regarding prophesyings (I. Thes. v. 21), "Prove all things; hold fast that which is good," nor of the prophets (I. Cor. xiv. 29), "Let the prophets speak two or three, and let the other judge." The following verse shows the subject of their prophecy to be a revelation, and then (verse 32) we find the remarkable words "The spirits of the prophets are subject to the prophets." In I. Cor. ii. 13, the apostle of the Gentiles claims the right of comparing spiritual things with spiritual, and the author of the epistle to the Hebrews gives honour to those