

Wright says : " We shall be greatly misunderstood if it be supposed that we are here making a plea for universal tolerance, or that we maintain that truth is usually found by splitting the difference between two disputants. The truth is by no means always half-way between two extreme statements of a doctrine. It is usually much nearer one side than the other, and sometimes wholly on one side. . . . But touching the central doctrines of religion, there is much that cannot adequately be stated in single sentences, while the qualifying phrases introduced for explanation are likely to be understood differently by different persons."

"The Authority of the Scriptures" is discussed by Prof. Frank Hugh Foster, D.D., *Bibliotheca Sacra* for January, in an article which is certain to attract attention and evoke criticism. The argument for the authority and inspiration of the Scriptures, which Dr. Foster presents, is in the form that it has finally assumed in his thinking and teaching, and is in some respects new. Logically put, the argument is this : *A certain group of truths is God-wrought. The Bible is such a group ; therefore it is God-wrought.* This formula rests for its conclusiveness upon the truth of the major premise, and upon the correctness of the observation which is summarized in the minor premise. But how may we know that a certain group of truths is God-wrought ? The answer, in a very condensed form, is as follows : In the act and process of regeneration a man is seized of certain truths which possess to him the character of independent, experiential knowledge, independent for their authority upon any man or book. Coming to the Bible with the question, What is the source and what is the character of this book ? he finds it containing, as its central and dominating portion, the same truths as to sin, God, repentance, forgiveness and salvation which have already become a constituent part of his religious knowledge, and which he is fully persuaded are the utterances of God to him. Finding these same truths in the Bible, he credits them with a divine origin, and concludes that this book is the utterance, the word of God. This is not the same as is meant by the statement, the Bible finds me, or the Bible is inspired because it is inspiring, which is an argument from effect to cause. But this argument is a case of identification, or of the deductive application of a principle previously gained by induction to an observed case. If it is objected that the Christian gets his knowledge from the Bible, and when he comes to the Bible and finds the same things which he believes there, this fact can give no evidence to the Bible. It is urged in reply that the Christian's knowledge is *historically* derived from the Bible, but that in the new birth his knowledge becomes *logically* independent of the Bible. More than this, it is not until he has gained this new and independent knowledge that he may be said to know, and this knowledge, gained through the experience of regeneration, is no longer dependent on the book from which he first derived it. It may be further objected that this argument proves too much, as it would prove the divine origin of other books, quite human, e.g., "Luther on the Galatians." The objection reveals an important fact, that such books are, in a sense, wrought of God. But it will be found true of every book containing the peculiar truths which have gained perfect evidence in the mind of the converted Christian that their doctrines are derived. There is but one original, one unique book in this galaxy of truthful books, and that is the Bible. Its truth is God-given, and as unique, it is in the full sense, to which no other book can lay claim, the word of God. As the believer grows in grace, as his sanctification advances, his circle of independent knowledge increases. With this increased knowledge the argument in favor of the authority of Holy Scripture becomes more detailed, and hence more stringent. The