

appearing side by side with errors in matters not expressly revealed ; and quite another question is, whether the reliableness of revelation is, or is not, affected by appearing side by side with errors in matters expressly stated to be revelation. The absolute inerrancy of all revelation as such might be strenuously maintained, without in any degree asserting the absolute inerrancy of the entire books of Holy Scripture. In other words, although revelation argues inerrancy, inspiration by no means argues the same—*distingue bene*.

It is true that many maintain to-day that inerrancy pertains to the whole of Scripture. Errancy in any one point, they say, jeopardizes inerrancy in every point. All the books of Scripture, they assert, being equally inspired are equally inerrant. So far from inerrancy being confined to moral and religious truth, it extends to the entire statement of facts, physical, geographical, philosophical, historical, as well as religious and ethical. Indeed, this absolute inerrancy is declared to be vital to the Protestant position ; for how, it is said, can we wisely follow as a good guide to heaven one who has shown himself a bad guide to earth ? How shall a fallible teacher of natural truth be accepted as an infallible teacher of truth supernatural ? So many have argued, and so many do argue, in Europe as well as in America, in Germany as well as in New Jersey. The position was put and maintained, not two years ago, by Rohmert, for example, in his *Inspiration der heiligen Schrift*, who said : “ Holy Scripture is therefore not a mere record of revelation, which contains and enjoins the Word of God, but is itself God’s unerring Word from beginning to end, in principal matters and in subordinate, and free from every form of error.”

In the Providence of God this contention as to the absolute inerrancy of Scripture is coming under the fire of keen, and even fierce discussion. It is well that it should. Of course, in the limits of this article, no considerable contribution can be made to that discussion. Still, in the space at my disposal, *seeing as I think truth on both sides, I am desirous of saying a calm and mediating word. That word is THAT REVELATION, BUT NOT INSPIRATION, NECESSARILY IMPLIES INERRANCY.* What God expressly reveals must be true ; but many have come beneath the inspiration of His Spirit without being rendered infallible thereby. It seems to me that the stress of the argument for the authority of Scripture is changing. It is the revealed rather than the inspired character of the Bible which nowadays renders the Bible authoritative. It is increasingly seen that if inspiration guarantees the reliableness of the record as a record, revelation guarantees the supremacy of the record as a record of facts. In other words, that the record exists is due to Inspiration, but that the record is the supreme arbiter in matters of faith and practice, is due to Revelation. In a word, the Bible is authoritative, not so much because it is inspired, but because it is revealed, because it records revelations, which have been sometimes given mediately (as by voices, and angels, and Urim and Thummim, and dreams, and