

tion of the history of the fall and how sin came into the world, as well as the mere fact of sin. Will it not undermine the whole question of the need of redemption? Will it not undermine faith in the incarnation, the vicarious death, and the resurrection of Christ. These are matters of history which according to the theory is subject to the imperfections of humanity. Who is to draw the line of distinction where the human imperfection ends and the Divine infallibility begins? How can man be led to an intelligent faith in Christ for pardon and holiness if these essentials of saving knowledge are not taught save with doubt. In these matters men need and must hear the voice of God

The question of the sufficiency of the Scriptures for man's salvation is larger than what articles of faith a man must believe in order to salvation. It is rather what must a Christian minister teach in order to lead a totally uninstructed enquirer to accept of and believe in Christ to the saving of his soul? The articles teach the fact of the fall of man and his utter helplessness; they teach also the fact of the atoning death of Christ as the only ground of pardon; they teach the necessity of repentance, of faith, of regeneration. To say that a man can intelligently teach these while he denies the trustworthiness of the history relating to them, is to speak in utter disregard of truth or reason. Man is a rational being, and if a certain offer of salvation is made to him, he must know the reason why. He must know the origin of sin and its remedy. A fair interpretation of what the Church teaches in relation to inspiration cannot be confined to Article Five, but must take into view also its authorized teaching on these related subjects. Then it must be seen that this theory