

In the Authorized Version this passage reads, "All scripture *is* given by inspiration of God." In the Revised Version, this passage reads, "Every scripture inspired of God." Between these two Versions there is an impassable gulf. On the one side, (Authorized Version), all scripture is inspired of God. On the other side, all scripture is not inspired of God, and only that which is inspired of God is profitable. In the Revised Version this gulf is bridged by a marginal note of the translators containing the emphatic declaration that all scripture *is* inspired of God.

This quibbling of the translators is not due to the difficulties of the original text of the passage in question, that is so plain that all who run may read, but, it avoids the responsibility of the authoritative statement that all scriptures are not divinely inspired, that some scriptures upon which elaborate Theological edifices have been erected are inspirations of angels who have fallen from their first estate.

2 Tim. iii., 16, is but one of many, and not the most important, passage of scripture the perverse translation of which has kept man in ignorance of the true meaning of the Revealed Word.

Moses withheld from the Israelites a knowledge of spiritual conditions which was necessary for their spiritual welfare, but which they could not, for a time accept, on account of "the hardness of their hearts." This knowledge was afterwards revealed to them as they could receive it.

At the present time the conditions are the reverse of what they were in the time of the Israelites. The Christian people of to-day are ready to receive, and are anxiously seeking that knowledge which is Eternal Life, John xvii., 3, to which it is the mission and duty of the Church to point out the way, but which she as persistently refuses to do, and we have the singular spectacle of a Christian people being compelled to leave their Spiritual Mother, the Church, and seek elsewhere, in the byeways and hedges, for that knowledge which is their birthright from the Church.

The practical question for the general reader to solve, in connection with our present subject, is how can the distinction be made between the Biblical Inspirations that are Divine and those that are not divine?

There are three methods of practical value which may be tabulated as follows:

1. The conditions under which the message was delivered.
2. The character of the message.
3. The agreement with other inspired messages upon the same subject, and with themselves upon the same subject, delivered at different times.

1. The conditions under which the message was given was an important element in determining its source, whether Divine or otherwise.

In Exodus iii. 2-6 (Authorized Version), we read, "and the angel of the Lord appeared unto him out of a flame of fire out of the midst of a bush;