

associated with a fervent, evangelical spirituality, has given, I admit, the weight of his great influence and brilliant name substantially to this view; still, as commonly held, it is productive only of evil. While heartily recognizing the reality of divine fellowship and guidance, I wish to have little to do with the man claiming to be specially inspired—claiming to have special revelations from God for governing himself, and particularly for governing his neighbors. I cannot avoid the suspicion that he ought to be either in prison or in a lunatic asylum.

3rd. Coming a little nearer to the truth, I mention next the view that not all the sacred Scriptures are divinely inspired, and therefore infallible, but only certain portions so specifically described, and in general all portions relating directly to redemption; that, in fact, from lower truths up to the "mystery hid for ages," there are varying *degrees of inspiration*. At the present day this theory is in favor with some, as it seems on the one hand to meet the difficulty of alleged errors in the Bible, and on the other it recognizes the supernatural source and character of its great spiritual revelations. This theory has been favored by Tholuck, Lange, Van Oosterzee, Martensen, Lowth, Alford, Ladd and Pope. It is to be borne in mind, however, that when the theory of degrees is mentioned, it is not implied that its advocates are by any means united as to where the line of limitation lies between the inspired and the uninspired. Those I have named, however, are all in harmony in regarding the Bible as infallible in matters of doctrine relating to human salvation. This theory quite gratuitously apologizes for so-called errors in the Bible which, of course, cannot be considered here, but for the explanation of which God is providing an ever-increasing mass of richest and most thorough scholarship. Moreover, it freely, or by implication, makes such concessions to unbelief, as completely to destroy the final authority of the Word of God. It results in every man sitting in judgment upon the Bible, choosing such portions as he prefers, and rejecting the rest as not consonant with his reason or sentiment. It leads to the incoherent mass of opinions which, in the last fifteen years, have been in their