

**INSPIRATION: A CLERICAL  
SYMPOSIUM ON "IN WHAT  
SENSE,  
AND WITHIN WHAT LIMITS, IS  
THE BIBLE THE WORD OF GOD?"**

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Inspiration: a clerical symposium on "In what sense, and within what limits, is the Bible the word of God?" by Van. Archdeacon Farrar & Edward White

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**VAN. ARCHDEACON FARRAR & EDWARD WHITE**

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# INSPIRATION.

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A Clerical Symposium

ON

*"IN WHAT SENSE, AND WITHIN WHAT LIMITS,  
IS THE BIBLE THE WORD OF GOD?"*

BY

THE VEN. ARCHDEACON FARRAR,  
PRINCIPAL CAIRNS,  
PREBENDARY STANLEY LEATHES,  
REV. EDWARD WHITE,  
AND OTHERS.

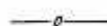
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## P R E F A C E.



WRITERS, representing various sections of the Church, have skilfully and devoutly stated, in the pages of the *Homiletic Magazine*, their convictions on the subject of Inspiration. The question of the meaning and extent of the Inspiration of the Sacred Volume, is one that underlies almost all other theological questions. It has therefore been deemed advisable to send forth, in a compact form, the whole series of papers, which make a contribution to theological science, at once valuable for scholarship and fairness.

FREDERICK HASTINGS,  
*Editor of Homiletic Magazine (late Quarterly.)*

LONDON, 1884.

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# SYMPOSIUM ON INSPIRATION.

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*"IN WHAT SENSE, AND WITHIN WHAT LIMITS, IS  
THE BIBLE TO BE REGARDED AS THE  
WORD OF GOD?"*

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## ARTICLE I.

BY THE REV. PROF. RADFORD THOMSON, M.A.

THE Bible may be made the basis of two completely different arguments. If the existence of a Divine Governor of the Universe be the question under consideration, the sacred volume, as an actual fact and as a moral power, may fairly be adduced as an evidence of a supernatural interposition and guidance. On the other hand, if the Divine existence and rule be acknowledged, it is allowable to bring forward the Book, and to ask whether it bears such marks as entitle it to be deemed in some special sense the workmanship of the eternal mind. It is rather under this latter aspect that I am asked to view the Scriptures in this friendly symposium.

In thinking and writing upon this theme, it is

impossible not to feel how different is the treatment the Bible meets with in our own days, from that to which it was subjected in days gone by. We may almost say, the Bible has no enemies, and if it has critics, they are all friendly critics, anxious to say all they sincerely can say in its favour. Prof. Matthew Arnold represents modern literature, and is often regarded as one of the severest critics of the current Christianity; yet he says: "As well imagine a man with a sense for sculpture not cultivating it by the help of the remains of Greek art, or a man with a sense for poetry not cultivating it by the help of Homer and Shakespeare, as a man with a sense for conduct not cultivating it by the help of the Bible." Professor Huxley represents modern science, and is the *bête noire* of controversial theologians; yet he says: "I have been perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up . . . without the use of the Bible." No doubt, both these gentlemen would dissent from the declaration of the late Dr. Tregelles, who professed that to him all the 66 books of Scripture were entirely and in every part as if written by the pen of God Himself. Yet they would, certainly one of them, perhaps both, acknowledge the Bible to be the Word of God,