

Curriculum published in Richmond Va. for use in the S. Presby. Ch., and also authorized by the central bodies of four other Reformed denominations. It's language is very subtle. If one reads it carefully it is easy to see that it is merely the old higher criticism that is given them in a sugar coated form. Thus on p. 36 McCarthy discusses inspiration. After saying that the Bible is inspired, he goes on to ask what inspiration means. It says that after all the word has a great many meanings. Of the two he looks at, one is a confused manner of expressing the truth ==the truly Biblical doctrine that the Bible is the Word of God and free from error, while the other which he places first, makes the Bible merely a human book.

McCarthy calls his first definition of inspiration the urge to write. For the second he employs the designation: A verbal dictation theory, of inspiration.

Even without reading further in this book that is now so widely recommended by denominational leaders, it w w should be easy to recognize the unfairness of McCarthy's presentation. It is true that the word inspiration, like so many otherx words is often used in different senses. But in wference to the Bible theologians have always had a definite idea in mind when they used this word. That idea is entirely different from the idea == from the use of the word to denote the drawing of air into the lungs, or to describe the exhilaration one derives from seeing a view from a mountain, or hearing a great piece of music. Or the thrill that one gets from suddenly thinking of a new idea. All these are common uses of the word inspiration, but none of e them express what Christians have always meant by Biblical inspiration. If time permitted it would be easy to go through Church History and to see that all the great historic/ Christian