

TAKE BIBLE AS IT IS OR LEAVE IT ALONE

No Archaeological Discovery Supports Higher Criticism, Avers
Dr. Thomas.

"The preacher must take the Old Testament as it stands or leave it alone," said the Rev. W. H. Griffith Thomas, M.A., D.D., principal of Wyke Hall, Oxford, in his address on "Old Testament Criticism," to a large audience in Convocation Hall last night.

Dealing with the criticisms which had been made on the Book of Daniel, the speaker stated that with one exception all these had been swept aside in the last sixty years, not a single archaeological discovery had gone to substantiate a point in higher criticism, and in support of this assertion Dr. Thomas quoted the statement of Sir William Mitchell, editor of The British Weekly, "that it was a significant fact that archaeologists do not trust the higher criticism."

"Better," said Dr. Thomas, "have the dogma of the microscope." The meeting was presided over by N. W. Hoyle, K.C., and with him on the platform were Phileas O'Keefe and Rev. W. J. Scott.

LAYMEN'S MISSIONARY MOVEMENT.

Editor World: How will our missionaries meet the conflicting issues? "But marked is the increase of scepticism, avowed or unavowed. It advances probably everywhere in the track of physical science."—Goulden Smith.

At the present time the religious world is unusually active in its endeavor to send missionaries abroad. During last year on the walls of the University of Toronto there was a notice, from the Students' Volunteer Movement for Foreign Missions calling for 275 "college" trained missionaries to assist in spreading the gospel in the world in this generation is also now prominently before us. Missionaries going out to foreign lands, under the auspices of such organizations, must necessarily also carry with them the civilization, culture, and science of the western world. Having in mind the warfare which has been waged between science and theology—a little sample of which we have been witnessing in the recent religious controversy in the City of Toronto—let us enquire upon what ground the integrity of the Scriptures, so far as science is concerned, will be maintained by the missionaries when presenting the gospel to those in foreign lands. It is now pretty generally acknowledged that the teachings of modern science, to call it by no other name, are in complete harmony with the statements made in the early chapters of Genesis if those statements are accepted as records of historic fact. The record of creation in Genesis, for example, states that the earth existed as dry land on the third day, and prior to the sun, which is said not to have been made until the fourth day; whereas science maintains that the earth issued forth from the sun, a statement which, if true, utterly discredits the statements of Genesis.

As Samuel Laing, M.P., in his Modern Science and Modern Thought says: "Now it is absolutely certain that portions of the Bible, and those important portions relating to the creation of the world and of man, are not true, and, therefore, not inspired. It is certain that the sun, moon, stars and earth, were not created on the fourth day of Genesis supposed them to have been created." And again we are repeatedly told that, if the Copernican system of astronomy is true, no such such as is described in Genesis ever took place. If statements such as that quoted from Samuel Laing are correct, it is idle to suppose that sooner or later, the missionaries will be asked for some valid explanation as to why their scientific teachings, and the statements of the Bible upon corresponding matters, do not agree. We, who have been schooled from childhood in the scientific teachings of the western civilization and have also some acquaintance with the teachings of the Bible, have early received, with unquestioning minds, both the teachings of modern science and the Bible, and have not discerned until later and more mature years, that much of the basic teaching of so-called science on some important matters is diametrically opposed to Bible statements purporting to treat the same subject. Is it not reasonable to expect that the mature eastern mind, presented with the teachings of both western science and the Scriptures, will quickly question how it can be logical to maintain that a book like the Bible—the Word of God—is true in its later portions, and yet untrue in its opening chapters? Will the oriental not say: "If the record of creation and the Noachian flood, for example, are allegory or myth, how can I be sure that the recorded resurrection of Christ, upon which the Salvation you are offering us so depends, is a fact, and not also a myth?" Will he not be logical if he asks why if Christ is the Truth did he give his unqualified authority to the writings of Moses, if these writings contain an account of a "puerile cosmogony," and are not "wholly untrue?" Athletic writers well express this point when they tersely say: "If Moses can be caught red-handed in ignorance and error, what shall we think of the Christ who quoted and referred to him as an authority?" Now, how do the missionaries propose to meet such questionings? It must not be supposed that because we have increased in knowledge, and have made progress in science, and in the mechanical and industrial arts, the foreigners are going readily to accept our scientific theories, even though we contend that the theories and the means of progress we offer them are interdependent on the other. In matters of philosophy and science we must not be too confident that our views will commend themselves to the Chinese. Take the Chinese, for example; they do not despise their own philosophers, nor their cosmogony. The holding views radically different from the Copernican system of astronomy, the Chinese, like us, have foretold astronomical events, performed navigation and constructed engineering works. Speaking before the British Association for the Advancement of Science, Sir John Bowring, a late governor and commander-in-chief of Hongkong and its dependencies, as

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ELMAN CAPTIVATES CITY'S MUSIC LOVERS

Symphony Concert Brilliant Function—Violinist Proved Unique Artist.

Mischa Elman, the brilliant young Russian violinist, who was soloist with the Toronto Symphony Orchestra last night at Massey Hall, certainly captivated the music-lovers of the city, for both in his concerto playing and in his solos he was recalled again and again with prolonged and vociferous encores by an audience which packed the hall to the doors. Enthusiasm was rife and joy in art supreme, the expression of appreciation both of Elman and of the orchestra being almost indeed orgies.

This was the fifth concert by Mr. Elman and his symphony instrumentalists; and there was no doubt that the concert, as it comes, shows progress on the part of the orchestra. Mr. Elman himself is a thorough student of the composer's scores; his readings are original and sympathetic; he is a first-rate drill-master in technique; and to all this he adds special qualities of temperament and feeling. The orchestra, aside from the soloist, played with a fine sense of ensemble. The orchestra, aside from the soloist, played with a fine sense of ensemble. The orchestra, aside from the soloist, played with a fine sense of ensemble.

As for the soloist, it must at once be remarked that Mischa Elman is a most brilliant violinist, remarkably adroit in technique, not quite so glittering in this respect as Kubelik, but having the decided temperament which puts poetry into the mere mechanics of violin playing. He was masterly in the Saint-Saens Concerto, and it may be doubted if his peculiarly vigorous stroke does not somewhat deteriorate the sensuousness and resonance of his tone. But when the "diapason" function of the concerto was done with and Elman became the poet, rather than the virtuoso, in his solos (with piano

accompaniment), then technique and temperament blended altogether delightfully. The luscious sweetness and winning beauty of the Gluck-Wilhelmy "Helodie" were brought out with the art of Sarasate or Tsygane. His own arrangement for violin of Schubert's familiar "Serenade" showed him off as a competent composer, while in the Gosses "Gavotte" Elman made his instrument dance with delightful abandon. J. D. Logan.

Holiday Traffic Heavy.
Between fifty and sixty thousand holiday seekers passed thru the Union Station yesterday on their way to spend Easter with their friends.

DOWN-TOWN PROBLEMS

Presbyterian Moral Reformers' Will Investigate.

That special attention should be given to the foreign and downtown problems was a resolution passed at a meeting of the executive of the Presbyterian Moral Reform Department last night. These questions will be investigated during the coming six months by a committee consisting of W. E. Raney, Dr. A. S. Grant and Rev. Dr. Shearer. The estimates for the coming year were placed at \$12,000, while it was decided to petition the General Assembly to purchase a building for the exclusive use of church offices.

Teachers Off to the Hub.

Three hundred and thirty-four teachers left on the C.P.R. special for Boston last night at 9.30 o'clock. The train consisted of ten coaches, which carried also Inspector Hughes, Secretary Wilkinson, Supt. Bishop and Inspectors Elliott and Bruce. The trip will last until April 4, when the Easter holidays, which began to-day, will close. George Emmeson of Uitterton will stand trial for attempted suicide because of a love affair.

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