An Answer to the Higher Critics

The following letter to The World is from the pen of J. K. McLennan of Toronto, and is his. reply to the Higher Critics, with especial reference to Rev. George Jackson. While not desiring to revive or encourage controversy, The World believes that the letter will be read with keen interest by all students of the Bible.

some of the Winnipeg newspapers, reform, but having been rather an active worker in connection win the Bible Society in Manitoba (for which I am sure my friend the Rev. Dr. Salter, the western agent, will vouch), I felt (as a supporter of and a believer in an unmutilated Bible), after notic-pulpit. ing the "H.C." activities of the ..ev. George Jackson, at Toronto, and the Rev. Dr. Henderson, at Ottawa, it to be a duty, as best I could, to publicly

resent and controvert the same.

Now, it will be remembered, that Dr.

Henderson's rather flippant pulpit outbreak at Ottawa was sent out all over the country as an Associated Press despatch, in which he stated that "he would not believe the whale story, even if it was in the Bible, simply because it contravened plain com mon sense and the first laws of thought"; and as I am opposed to that kind of "H.C." logic, whether it emanates from Dr. Henderson, Rev. Mr. Jackson or any one else, I therebelieve that it is for the genera good that the subject under discus and also its advocates should be handled without gloves, especially those of the latter who are securing their support in large degree from an ele-ment of the church which does not accord with their views; and, besides. I feel that it requires one with a free hand to deal with clergymen whose attitude towards the church is inconsistent and whose arguments as to ne Bible are eminently illogical, the Christ, the Son of God, and thru Further, I think it is requisit; that believing ye might have life thru His the Bible are eminently illogical,

some one who is unqualifiedly and unopposed to Mr. Jackson's views should devote the time and ef- self, he would be bound by the fort necessary to indicate that the ar- breadth and narrowness of this confesguments and references utilized by him in his "little book," by which he hold Mr. Jackson unequivocally to the attempts to prove that our "Good Old pledge there and then made. Pook" is faulty, are themselves large-

the autumn I shall publish a pamphlet, And new for the "little book" that have not have believed.

virtues very kind, to his faults a fit- here safely remark that "Pope Fact" tle blind," and dating same Toronto, was not safe to follow in the case of June, 1909, he proceeds with the pre- Thomas, called Didymus, free, in which he states that "the lit- I think now it will be best before tle volume" consists of half a dozen drawing attention to other numerous lectures, delivered this year at an slips of the illogical "little book" to American university (?); that said uni-quote versity was not a divinity school, and ture, to divinity students (?); why, it is not I easy to discern, for if he believes in book, I his production, why should not the cism, to convince all thoughtful perembryo pulpit orators be instructed sons who read the same, that Mr. first of all men in these rationalistic Jackson and his book are both inconinnovations relating to "the Serip sistent and illogical. tures." which are set forth in the said then in order to hold Mr. Jackson to half dozen lectures, dubbed as "studies his "Gypsy Smith meeting pledge, in the Old Testament," delivered to John (iii., 36: "He that believeth 42th parallel, the gist of which I sup- he that believeth not the Son shall

I will now quote another choice portien from the said preface, where Mr. tell you heavenly things?" Jackson sagely remarks that "when a man takes upon himself to play the lumble . . . role of middleman Lumble Tole of things which there are two things which to those to whom he speaks have a right to look for at his hands, 'Reverence and candor." But one who reads his illogical production readily discovers that he signally fails to reach the requirements of his own standard, as "reverence" is concerned but none will deny that he is shockingly candid. To illustrate: On pages 26 and 27, "little book," in referring to 'Christian ministers' who disagree his conclusions, he says they seem, indeed, to have the vaguest conception of what they mean by the natural and the supernatural. "God is to them a kind of Almighty Conjurer." Now, these words are not such as a "humble middleman" would utter; fore mentioned. they are the very antithesis of "rever-

of the plebelan variety, and a man question. I wish to say that many who expects to and is receiving sup-propositions set forth therein might be port from a church organization 75 unhesitatingly accepted and endorsed per cent. of whose members, at least by earnest believers, and which same of the clergy as well as the lait .. re- dcubtlessly have induced many people in common decency, have refrained titude towards its author; but it is from using them. And here, I con- scarcely common sense to permit tend that the early pages of Mr. Jack- leader in matters spiritual to flop son's "little book" abundantly prove about from post to pillar without givthat he is not the kind of man which ing sound logic for doing so; the corits preface and the note to the 3ner- rect attitude of the believer in such officials would

bourne-street church lead us to believe him to be. On page 53 ("little book"), Mr. Jackson says for the "H.C.s" "that the Jackson does not meet such a test: he only pope to whom, in matters of this jumps to conclusions and demands we can submit is Pope Fact." Pope Faith seems to be an unknown He first cuts out the first eleven chapquantity in this "little book," and, ters, then Abraham and Joseph, which such being the case, that feature is really means the rest of Genesis, as and his conclusions split, for without ters of faith it would be egregious folly to and Luke iii.; and you turn a few continue the work of the church, in leaves to find the hypercritical cluding the branches of it now known twisted into orthodoxy, for as "the Nurseries of the Prophets." in is telling us that "the great messon does not seem to realize that a very name great; so ran the ancient promproportion of the assertions ise to Abraham" (page 149) baseless conclusions, founted, as him assume his honest garb, and train Christ and His apostles is on

Editor World: While not making any formation. On page 63 he says: "I case I for one would be inclined to let special claims to literary ability, having been only an occasional contributor knowledge." And on page 82: "Here, I purpose now to combat in detail again, I can but report the finding of

> Now any one who has read Mr. Jackson's book will readily perceive that he assumes an attitude towards the Savfour and the scriptures which would never have been tolerated from him or anyone else if set forth in a Methodist

About a year ago he was saying things, which were resented rather strenuously, but no one knew how fa" from orthodoxy he really stood; it was then well-known that he was unstable to a demonstration, but now "the little book" proves him to be duboisty personified; but the perplexing feature about the man all along has been his inconsistency, which is so clearly discernible, especially, in his mon sense; then, after the same, follow, exemplified as it is, in his effort low these words, which are Mr. Jackin the same, to accomplish the impossion's own: "A nation in its infancy The trouble, however, was tility. up, and then afterpatched appeared at a Gypsy wards he Smith meeting, and in a measure re-habilitated himself by preaching a whose strictly gospel discourse, using as a proper text, John xx., 31: "But these are written, that ye might believe that Jesus is

name," and among other satisfactory statements, said that "for himsion;" well in this review I propose to Now, if Mr. Jackson will carefully ly misleading, some of them being 208ponder over the preceding half-dozen
itively inaccurate.

verses to the text which I have just Early last year the Rev. George quoted and which was used by him. Jackson, in an interview published in he will find very conclusive proof of The Toronto World, stated that "In the possibility of even the very elect being confounded by consuming doubt. in which I shall show that the first Those verses are as follows which I son to be thankful that the "heaviest eleven chapters of Genesis are neither am copying here for the benefit of all swell" amongst the Canadian "H.C.'s" scientific nor historic." Well, the sail concerned, John xx., 24 to 30 inclusive: has been pleased to write a book, for in which I shall show that the first Those verses are as follows which I "But Thomas, one of the twelve, called of what he terms a "little book." Didymus, was not with them when Jeaccording to its pages, has sus came. The other disciples, therewhich, according to its pages, has sus came. The other disciples, there line of Bible mutilation, and can safe-been published by William Briggs (1), fore, said unto him, we have seen the ly conclude (after reading all that "the Toronto; C. W. Coates, Montreal; T. Lord; but he said unto them except I little book" contains), that the scrip-N. Mosher, Halifax: Richard Chiy & shall see in His hands the print of the tures have been most feebly, miser-Sons, Bread Street Hill, E.C., and Bun- nails, and put my finger into the print ably and unsuccessfully assailed and gay, Suffolk, and is now on sale at of the nails, and thrust my hand into therefore we can, with increased confithe Methodist Book Room (?), Toron-His side, I will not believe; and after dence, accept the truth as it is writ-

number of them at a dollar thou hast believed; blessed are the seen and After truthfully in a prelude inform- signs truly did uly did Jesus in the of His disciples which

a few passages of by which calong with other lectures were not addressed irrefutable help, some of y students (?); why, it is not I will get from Mr. Ja Jackson's believe I shall be able conclusions he has arrived at in before I get thru with my criti-I will quote cousins somewhere south of the on the Son hath everlasting life: and s now and then being given out not see life, but the wrath of in piecemeal fashion at Victoria Uni- abideth on him," also John iii., 12: "If I have told you earthly things and ye believe not, how shall ye believe if I

Now, it will be as well to state here that I intend to break the force of Mr. Jackson's assault upon the Old Testament scriptures largely (altho he vigorously objects to such line of argument) by proving that they, the scriptures, are thoroly substantiated by our Saviour's own words, as they are also by the New Testament writers and characters, and in this connection lies the gravely serious and almost unpardonable feature of Mr., Jackson's contentions, for in his book, he not only assails the validity of viciously has Old Testament, the boldness to attack the infallibility of the Saviour Himself, as I will show later on, and therefore I consider it important to hold him inviolably to his Gypsy Smith meeting confession be-

Before commencing to comment on they certainly are "candid," but some of the details of the book in "H.C." contentions, should, to hesitate in adopting a hostile emergency should be that of the Yankee, who said "I came from Missouri and you have got to show me !" that they shall be accepted as facts. the rock on which the author well as a portion of the first chan-Chronicles and Matthew of which Mr. Jackson is allowed sage of Genesis and, indeed of the And in this connection whole Bible is God"/ (page 130) and s well to point out that Mr. Jack- that "I will bless thee and make thy What illogical "little kind of nonsense is this? I say if are not facts at all, but merely a man wants to mutilate the Bible let,

first refer to a statement on page 20 it need not surprise us to be told e.g., that Genesis contains not only history but legend or myth as well, that Jou is a dramatic poem; that Jonah is a parable, that Esther and Daniel are not so much history as rather what to-day we call historical roto-day

in the same, to accomplish the impossible feat of "running with the hare and hunting with the hounds;" this feature too, in his public attitude, was clearly demonstrated by the same to t feeture too, in his public attitude, was clearly demonstrated by his giving out. The World interview before referred to, cutting out the first eleven chapters, and making other statements which created much hostility. The trouble however was sition sounds queer to me and inconsistent when used by a man who claims that the only record we have relating to primitive creation is nei-ther scientific nor historic, and so I would like to know the basis of his vapid utterances just quoted.

Before looking into the claims made

"the little took" as to Genesis, Es-

ther, Daniel and Noah, I will discuss Mr. Jackson's disposition of the Book "Job," and am selecting same cause, at this stage, a few quotations from that portion of scripture will suit me remarkably well. Job sagely says in c. iii., 35: "Oh that mine adversary had written a and in these modern days those of us who are actuated by the same motive as were those men whom the Saviour addressed, as set forth in John v., 39 (Rev.), ("Ye search the scriptures, because ye think in them ye have eternal life; and these are they which bear witness of me"), have every reawe know now the worst that can be produced by the best of them, in the line of Bible mutilation, and can safetherefore we can, with increased confito, where, I was told, that 400 or- eight days again His disciples were ten in John x., 35... "the scripders had been handed in before it was within and Thomas with them; then ture cannot be broken." Job also says, ders had been handed in perore it was within and Thomas with them, then ture cannot be broken. Job also says, received from the printer. It would came Jesus, the doors being shut, and c. xxviii., 28 (Rev.): "And unto man now seem that the warm controversy stood in the midst, and said: Peace be he said, behold the fear of the Lord which Mr. Jackson (evidently) rather unto you. Then saith He to Thomas, that is wisdom, and to depart from this grade of the condescension by which the Son of God, in becoming man for our sakes, entered into certain these words because, to my mind, they hands; and reach hither thy hand and these words because, to my mind, they hands; and reach hither thy hand and these words because, to my mind, they hands; and reach hither thy hand and these words because, to my mind, they do not savor of the "dramatic," but believing; and Thomas of the "real," and for the reason that purpose of giving the "little book" a faithless, but believing; and Thomas of the "real," and for the reason that they compose one of the choicest segood sendoff, for there would be good answered, and said unto him, purpose of giving the "little book" a faithless, but believing; and my God. Jesus said unto him, purpose of giving the "little book" a faithless, but believing; and they compose one of the choicest segond sendoff, for there would be good answered, and said: Peace be he said, behold the fear of the Lord details, we shall learn from this some thing more of the condescension by which the Son of God, in becoming man for our sakes, entered into certain the limitations of a human life. We shall learn that in this as in all points, assures us that "all was made like unto Him, my Lord answered, and said unto him, lections of scripture and contain present that in this as in all points, as we when a man makes free to instance when a man makes free to the learn that is wisdom, and to depart from this opening man the these words because, to my mind, they which the Son of God, in becoming man to the Pentateuch. Saint Paul, the great apostle of the Pentateuch. Saint Paul, the great apostle of the Pentateuc yet state that "the Bible is God," And many other makes a confession such as the Gyplating the spirit of the last scripture generosity had always been "to his are not written in this book." I might quoted, Job xxviii., 28, when he attempts to disseminate doubt and distrust as to the revealed Word of the

Almighty?

Before making further reference to the Book of Job, I wish to point out that, on page 139 "little book," Mr. Jackson establishes a precedent which, from this on, I purpose taking advan-tage of, viz., because in II. Kings xiv., 25, is found the statement that there was a prophet in Israel named Jonah, the son of Amittal, therefore Mr Jackson freely admits that, as to Jonah. "We are upon firm Well, then, if I can furnish ground"! as good evidence from the other books of the Bible as relating to Abraham, Joseph, Job, Daniel, etc., I claim "the right of way" (to use an expression of Mr. J.'s, page 148), assert as to them "we are on firm torical ground"; especially so, as the books I shall quote are upon a ter scale, from point of authority, than is II. Kings, altho the latter, as well as I. Kings, is considered strictly canonical. - And here let me say that I have been unable to discover any why Mr. Jackson's flippant classification of Job as a "dramatic poem" should be given the slightest consideration. The prophet Ezekiel, xiv., 14, and the Apostle James, v., 11, make it as certain that there was such a man as Job as that there were such men, as Noah and Daniel; and Aben Ezra, by no means to be despised as an historical authority, who obtained from the Jews the name of "the wise," along with Peritsol and others in early history, opposes the para-bolical idea, and, according to the Talmudists, it (the Book of Job) stands between the Psalms of David and the Proverbs of Solomon; but the remarkable reference in the Prophet Ezekiel, in xiv., xii., xiii., xiv. (to any reasonable mind removes "Job" from all that savors of the legendary and places him firmly in historic columns), where affirms "and the word of the Lord came unto me saying, son of when the land sinneth against me by committing a trespass, and I stretch hand upon it off from it, man and beast,

out those three men, Noah, Daniel and were in it, they should deliver but their own souls by their righteousness, saith the Lord God." events, the remarkable contents of the last four chapters of Job, without the help of other splendid portions of the book, are sufficient to convince thoughtful person that the author of them was inspired of God; and I will quote one other selection for pro of this in Job xix., 25, 26, 27: know that my Redeemer liveth! that He shall stand up at the last upon the earth; and after my skin hath thus been destroyed yet from my flesh shall I see God, whom I shall see for my-

self and not another." At this juncture I wish to turn to the most serious feature in Mr. Jackson's heterodox production, to which previously made a short reference. On page 46 Mr. J. says: "Probably, however, it is the New Testament itself which is felt by many to interpose the chief barrier in the way of the modern interpretation of the Hebrew scriptures. . . Indeed, many do not hesitate boldly to claim that the whole weight of the authority of

that, in so far as these conclusions are denied or questioned by criticism, it stands condemned by an authority beyond which there is no appeal." "It is, I think," says Mr. Jackson, "greatly to be regretted that the question should ever have been urged upon us in this form. Those who urge it can hardly realize what sacred interests they are imperiling."

That is certainly a sorry plea for such a man (as one who, in sincerity, would make the Gypsy Smith meeting

yould make the Gypsy Smith meeting onfession) to advance. If those of confession) to advance. If those of us who are opposed to the nebulous soaring of these "H. C.'s" in connection with their proposed mutilation of the early scriptures, are to be precluded from substantiating our arguments and belief by appealing to the Saviour and His apostles as infallible authorities, where else do they expect us to go! Where else can we go but to infidelity? And if such course and such authorities where the magnify. But rather to detract and minimize the Divinity of the course and such authorities. be told e.g., only history if such course and such authority are denied what's the sense of Jackson Jonah is a Danlel are tather what orical ronnote on note on following logic from isse, to warimpth," but tunds to me from com-Well then, in addition to the Gypsy

authority without stint from this on, as proof of some contentions I purpose making as to the incorrectness of many of Mr. Jackson's conclusions: but how does Mr. Jackson's talk on page 47? Mr. Jackson evidently sees no utility Mr. Jackson evidently sees no utility take up thy bed and go unto thy house. in the old adage, "Consistency, thou are indeed a jewel;" for on page 47 he. says: "One thing is plain: the critical inquiry must and will go on.

sau He to the passy, Arise take up thy bed and go unto thy house. And he arose and departed to his house. But when the multitudes saw it they marveled and glorified God,

"To suppose that at this hour of the day, we can, by an appeal to authority, check discussion on a matter which lies gation, is the idlest of idle dreams. A nan may not do violence to his inman may not do violence to his intellectual conscience at the bidding of any authority, however august, and such an appeal can accomplish nothing unless it be to discredit the authority unless it be to discredit the authority. such an appeal can accomplish nothing unless it be to discredit the authority Well! well! this page 47 talk does not jibe well with that on 191, and besides, does not sound as if Mr. Jack. middleman.

But on page 50 Mr. Jackson cuts loose entirely, as far as reverence is con-'preface" promises and says, "Christ for 50 Mr. J. states, "Christ, for example example assumes the Mosaic authorship assumes the Masaic authorship of the of the Pentateuch and the Davidic Pentateuch and the Davidic authorauthorship of the 110th Psalm; modern ship of 110th Psalm; modern scholar-scholarship denies both," and on page ship denies both." This is a definite 51 he continues "And if it should appear that He did not transcend the best —and neither faith nor "humility" disknowledge of His time in these literary | cernible to the faintest degree, and let wisdom' (Luke fi., 52), we know, for ply to the greater part of the New He has told us, that something of the future was hidden from His knowledge then written, and especially it in (Mark xiii., 32). Why should we be unwilling to learn that something of the past as well, which had no obvious bearing on His earthly mission, should hesitates to accept Moses as an hisbearing on His earthly mission, should mind." Well here again I remark good and loud, that "J," of pages "50" and "51," signally fails to jibe with "J." of "191."

which were at the command of this man of God. (See Ezra Hi., 2.) have remained unknown to His human of "191."

acknowledges that there is a possibility that the "Son of God" scend the knowledge of His time, is a stunner, of sufficient moment, to put of his making the characters (noted above), tries to ac- as to both the Old and New, asking them questions. And all that heard Him were astonished at His King James, in A.D. 1607, appointed understanding and answers." Christ a company of 54 persons, eminent in

Saviour to be in error. Further (re page 51), Mr. Jackson states, in order to further defend his "transcend knowledge" proposition, "we know, for He has told us that something of the future was hidden from His knowledge (Mark xiii., 32)." This statement is correct as at appears in the passage stated, but it was ing designations, viz.: made in reply to questions urged privately upon the Master by His disciples as to the time when heaven and earth should pass away; and the Saviour replied that no man knew, not the angels in heaven, neither the Son viticus. but the Father.

In this instance the Father deemed it expedient to withhold information from the Son, and even from a finite point of view there seems good reason for such action, for it is better that eleven chapters. humanity is kept in the dark for obvious reasons, as relating to this staggering problem, and besides, perhaps it was better that the Saviour about 50 in number, doubtless the best was able to make the answer He did, men available for the task, for the rather than say to Peter, James, John purpose of revising the "authorized of the Chaldees to go into the Land and Andrew: I know, but will with-version" above referred to, and the of Canaan." In Acts, iii. 22-25. Peter hold the information. But what about result their the closing sentence of the quotation of these devout men was set forth A. truly said unto the Fathers, a prophe there admits, on second-hand in- with ilk of his own feather, in which side (47) and it is claimed from page 51 of Mr. Jackson's book,

iz., "Why should we be unwilling to learn that something of the past as well, which had no obvious bearing on His earthly mission, should have re-Now this description of argument sounds dizzy to me, and it is incomrom, or be endorsed by. make the Gypsy Smith meeting conession; when a man says he believes that "Jesus Christ is the Son of God" he has said the final word, and ordinary discernment as to propriety consistency, would constrain such a person from giving quarter to the derogatory criticism found on page 51 of "the little book." And we must not forget that Mr. J., in using

the statements of the Saviour do not accord with their own they openly at-Smith meeting confession, we now have on page 191 Mr. Jackson's full and off every restraint, they abandon all have on page 191 Mr. Jackson's full and explicit admission just quoted, which clearly gives the full right to claim, that any statement shall stand approved, when records indicate the same to have been endorsed or re-affirmed by the Saviour—therefore I shall be warranted (even from Mr. Jackson's admissions alone) to use the Saviour's authority without stint from this on, as proof of some contentions I purpose which had given such power unto

Therefore we must conclude that all within the realm of historical investi-gation is the idlest of idle dreams as a full, sufficient and final authority regarding all things, especially as to of presumption for Mr. Jackson to conjecture that his opinions relating the scriptures shall obtain slightest degree, if same should clash promise of "playing the humble role of Paul or any other apostle or disciple spoken of from the beginning of Matthew to last of Revelation.

And now for something more of a erned, forgetting again another of his concrete nature of discussion. On page torian, because there was a gulf be-

Now, I intend to have more to say between Mr. J. and Apostle Paul, but about the authorship of the Pentateuch and the 110th Psalm a little later on, with statements made by the great with statements made by the great but just here I wish to point out that saint and scholar relating to this question of the authorship and genuinedefend "Modern scholarship," when he ness of the Pentateuch. I propose to will resort to the shady reasoning accept the records of this marvelously which we find in the sentence last inspired man of faith and intellect above quoted after the word continues: rather than the baseless conclusions of the very fact that Mr. Jackson boldly this modern man of doubt, which he admits three times in "the little book" did not tran- (pages 63 and 82 and 74) to be founded on second-hand knowledge.

However, I will first quote the con-Mr. Jackson entirely out of reckoning clusions of a number of scholarly men in connection with this and all other who made a life study of the scripigious discussion, especially in view tures, first "Onkelos," a great authority "Gypsy Smith who lived to the time of R. Gamaliel meeting pledge" and the admission the master of Apostle Paul, who had (page 191) little book, previously such faith in the Pentateuch that he noted. Then in order to make good translated it into Chaldee; the catahis assertions, which allege that the logs of those remarkable authorit es Saviour made certain errors in citing "Melito" and "Josephus," as to the incidents relating to Old Testament Old Testament, and that of "Origen," count for them by saying that Jesus, with the present canon; Rev. John Gill, in his sacred boyhood, increased in D.D., London, a prodigy of learning, wisdom. Now this is misleading, for whose knowledge of the Hebrew and these said citations were made by Greek was not excelled in his day or the Saviour after he had reached in these days for that matter, who demature years, so "Mr. Jackson's" argument does not apply in such connecteenth century, to exhaustive research tion, and does not in any case apply in connection with the various versions for even in His boyhood it appears, of the Old and New Testaments (and according to Saint Luke, that "He did whose opportunities for securing data transcend the knowledge of His time." were most excellent), whose commen-(Luke ii., 46, 47) "And it came to pass tary of the scriptures comprised nine that after three days, they found Him extensive volumes of over 900 largein the temple, sitting in the midst of sized pages, who was a faithful, godly the doctors, both hearing them and man withal, declared that the five books of Moses are a history.

was then only 12 years old; but in this learning, well qualified for the work, connection I wish to say that I intend to translate the Bible into the English further discussing the citations referred tongue, they being furnished with the to, indicating Mr. Jackson, and not the best previous translations extant, and also with the various readings of the original texts; and in A.D. 1611 the translation was published, and was then and is now known as the authorized version. Now, this splendid ag-gregation of Christian scholarship, without doubt divinely inspired, respectively as a title to the five books composing tife Pentateuch the follow-

> sis.
> The second book of Moses, callel Ex-The third book of Moses, called Le-The fourth book of Moses, called The fifth book of Moses, called Deuteronomy. And they include in Genesis the first

The first book of Moses, called Gene-

But even in these modern days a company of persons were officially as not science, as not history, Genesis selected from England and America, men available for the task, for the " above referred to, and the of the strenuous labor the strenuous labor D. 1881-1885 and printed for the Uni-

versities of Oxford and Cambridge, unto me." (25) "Ye are children of the and is now known as the revised version of the Holy Bible. Now the Pentateuch is contained intact in this splendid modern version and its five books are given title respectively as blessed" and thus is a passage of Gental and thus is a passage of Gental

follows, viz.

The first Book of Moses, commonly

called Exodus. The third Book of Moses, commonly called Leviticus. called Numbers. The fifth Book of Moses, commonly

called Deuteronomy.

And these men, the most scholarly

the first eleven chapters. Now these two companies were com- shall all the families of the earth posed of men only who would devote blessed;" further St. Peter, in their precious time to the dealing ter iii., 20.: "The long suffering of not of the dubious ilk, who would ark was preparing, wherein few, that thoughtlessly conjure with things is eight souls, were saved thru water; mythical or legendary—and on the eviture verifying Gen. vii., 13, 18 and 23. I believe it is wise that all men should accept the Good Old Book, as we have believe it is wise that as, as we have sons of Noah, and road accept the Good Old Book, as we have sons of Noah, and road with it and give to Mr. Jackson along with the three wives of his sons with them it and give to Mr. Jackson along with the three wives of his sons with them into the ark." (18) And the waters prepage 50, the absolute "go by." And now I purpose producing the and they that were with him in the

best of all testimony to further verify the Mosiac authorship, and the genuineness of the Pentateuch and the Davidic authorship of the 110th Psalm, and also proofs indicating that Abram, Isaac and Joseph were actual historical peares the truth of all of which characters, the truth of all of which Mr. Jackson denies, see little book, pages 50, 78, 83, 84, 88, 89, 90, 94; and this testimony and these proofs will be quotations from the utterances of Saviour, to whom and to whose authority every knee shall bow, (not-withstanding Mr. J., page 53), and also onclusive quotations from the prophets of the "Old" and from the disciples and apostles of the New Testament. In Matthew iii, 35 the Saviour refers to the "blood of 'Abel' the rightus," and Saint Paul in Hebrews xi, 4, affirms that by faith "Abel" offered unto God a more excellent sacrifice than Cain, and that by faith "Enoch, was translated that he should not see "By faith Noah prepared an ark to the saving of his house,' Now nese quotations may sound legendary to Mr. Jackson, but not so to me.

therefore prove the first eleven chapers of Genesis historic, for the history "Abel" appears in Gen. c, 4, that "Enoch" in c, 5 and of "Noah" in 6-and now I will proceed to substantiate by incontrovertible evidence, the remaining portion of Genesis, which Mr. Jackson practically eliminfrom all the prophets he interpreted ates on page 77 in his reference to the scriptures, the things concerning Abram, Isaac and Joseph, and at the himself," See Genesis iii., 15; xii. same time will establish the occur-rence of the flood as historic, the Pen-Deut. xviii., 13: Numbers xxi., 9; xxiv., 17 tateuch as being genuine, and Moses rection in Luke xxiv., 44, it is re to be the author of the Pentateuch. ed: "And he said unto them; The

let me say that it seems like a great defend the untenable position in which are written in the law of Moses, and he has placed himself, in this said the Psalms, concerning me;"surely little book of his! For when he rele- Jackson dare not in connection little book of his! For when he relegates these things and these patriarchal characters to realms mythical, he does not seem to realize where he is at! Of course, if he would use his brains he could readily discern, that as far as logic is concerned, he is "up in the air" in most dizzy degree. For a where does a minister of the gospel. where does a minister of the gospel, especially one who would make the Gypsy Smith meeting confession, find himself when he refuses to accept the to this same subject, Neh. x., 29: "They they to this same subject, Neh. x., 29: "They they to the same subject, Neh. x., 29: "They they they are they are the same subject, Neh. x., 29: "They they they are Saint Paul, the greatest of His apes- into an oath to walk in God's la t'es; that of Saint Matthew, the great which was given by Moses the se Gvangelist, which latter Mr. Hugh of God;" also Neh. xiii., 1: "On that la Broughton rated as the Talmudic of they read in the Book of Moses, and the scholarly historian, and also that monite and Moabite should not en Prophet Ezra, the author into the assembly of God forever. of Chronicles? And Mr. Jackson is of Chronicles? And Mr. Jackson is culpable in such regard. For in his "Mr. Jackson" can't crack it, for ok he asserts that there was no will find these words used by the Abraham, no Joseph, no flood, and in Prophet Nehemiah are cited from that making these assumptions, he not only portion of the Pentateuch known a the Saviour's statements, takes from the lovers of the Old Book. ite shall not enter into the ass Chronicles, c 1, Matthew, c, 1, Luke, c. of the Lord," so Mr. Jackson will have to modify the first and second the c. 11, for all these unassailable author"little book" (page 50.) Further it ities testify most clearly as to the written in Ezra iii., 2: "Then stood up actuality of said occurrences and as Jeshua, the son of Jozadak, to to said patriarchal characters; and burnt offerings thereon as it is written is only a part of his mutilating this is only a part of his mutilating propaganda, as I will now proceed to God;" also Ezra, vi., 18: "And they se licate and will first offer proofs as

Our Saviour says as per Matthew, xii., 5 and 6, and Numbers iii., 6,8 and xxiv, 37, 38, 39, "And as the days of Noah were so shall also the coming of I beseech thee, the word thou comthe son of man be, for as in the days that were before the flood, they were eating and drinking, marrying and givabroad among the peoples." "Mr. Noah entered into the ark, and knew Noah entered into the ark, and knew cited from Leviticus xxvi., and De not until the flood came and took iv.; also c. 28. Further Nehemiah them all away." And as to Abram, 13 and 14 (and this is conclusive): "Thou Jesus said, as per John, viii, 56, 58.

"Your father, Abraham, rejoiced to see my day, and he saw it and was holy sabbath and commandest them holy sabbath and commandest them glad. (58), Verily, verily, I say unto you, before Abraham was, I am." And both Isaiah, xli, 8, and James ii, 23, refer to Abraham as the friend of vant," see Exodur xix., 20; xx., 8-11; refer to Abraham as the friend of Gen. ii., 2 and 3; and Ezek. xx., 12 and 3; and 2; and 3; and 2; and 3; a God. St. Paul testifies boldly and says 20. So we must reach the conclus in Hebrew, c, 11, "By faith Noah being from these words of this inspl warned of God, concerning things not seen as yet, moved with godly fear, prepared an ark, to the saving of his "By faith Abraham when he was called, obeyed * * * dwelling in with Isaac and Jacob, for he tents looked for the city which hath the foundations, whose builder and maker is God." V. 21,"By faith Jacob when he was dying blessed each of the sons of Joseph" v.22, "By faith Joseph when his end was nigh made mention of the departure of the Children of Israel: and gave commandment con cerning his bones." Now surely it is worse than juggling with common sense and consistency as well, for Mr Jackson or any one else to make ments of our Saviour and St. Paul can alarming degree; Mr. Gill after thoro the claim that these remarkable statebe accepted, except as strictly literal, and in the full sense of the term at

I will now with most conclusive evience substantiate further the reliability of Genesis as history, the Mosaic authorship of the Pentateuch and the Davidic authorship of the 110 psalm all of which contentions are denied by Mr. Jackson's book, the two last named on page 70 and the first generally. Nehemiah affirms c. Thou art the Lord, the God who didst choose Abram and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; I will now cite for comparison along with this a portion of the scriptures especially proscribed by Mr. Jackson ii., 31: "And Terah took Abram his son, and Sarai his son, Abram's wife and went forth with them from Ur proclaims to the Jews, "For Moses shall the Lord your God raise up like

esis verified by Saint Peter, viz., Gen xxii., 18.: "And in thy seed shall at The second Book of Moses, commonly because thou has obeyed my Again St. Paul says in Galatians God would justify the Gentiles, by Abraham saying, in thee shall the tions be blessed," and thus is anot passage of Genesis verified Paul, viz., Gen., xii., 1 and 3: "Now of their day, also include in Genesis Lord said unto Abraham, And I genuine realities, for they were waited in the days of Noah, while the "In the self same day entered ? and Shem and Ham and Japheth the vailed. (23) And Noah was only

> And who would refuse to accept the testimony of that noble martyr, St. Stephen, as set forth in Acts, vi., 9 and 22, viz.: "The God of glory peared unto our father Abraham he was in Mesopotamia before h dwelt in Haran;" verifing Gen. xi., 31 "And they came unto Haran and dwe there. (8) And so Abraham begot Isaa and Isaac begot Jacob and Jacob the twelve patriarchs. (9) And the pa archs moved with jealousy aga Joseph, sold him into Egypt, again is substantiated the his of Abram, Isaac, Joseph and as a natural consequence Genesis also, And now for some convincing scrip-

of the Pentateuch, which incidentall furnishes further historical verific of Abraham, Joseph etc., etc., also of Genesis. Our Saviour gives convincing proof that Moses wrote Exodus, for he says in Luke xx., 37: "But that the dead are raised, ev I say they make beyond dispute Abel, the bush, when he calleth the Lor Enoch and Noah historic characters, and the God of Abraham, and the God the God of Abraham, and the God Isaac, and the God of Jacob," part which words are cited from Exed iii., 15, and as to the "bush" from Ex-Jesus was still more explicit as to the writings of Moses, as per Luke xxi However, before proceeding further, are my words, which I spake unto let me say that it seems like a great mystery to me, how Mr. Jackson can things must needs be fulfilled which that of clave to their brethren, and enter Talmudists; that of Saint Luke, therein was found written that an Am-

but Deut. iii., 5: "An Ammonite or a Mo to Noah, Abram, Isaac, the flood, and Levites in their courses, as it is we ten in the book of Moses;" see D marriage, until the day, that Jackson" will find that these words are prophet, that Moses was the actual scribe of the Pentateuch. for he the words "by the hand of Moses. Further the prophet Daniel writes "Yea all Israel Dan. ix., 11: transgressed thy law * * * that is written in the law of Moses, the servant of God." Now as to the Davidic

Now this is a very hard nut and

"Mr. Jackson" denies, book, (page 50), Dr. John Gill in mi opinion can be most safely in this matter as he is an authority the first magnitude, and his delving in connection with these sacred questions was not superficial as Jackson's" seems to have been, to an true opinion seems to be that the greatest part of them was written by David, and for the most part those that have no title, and the rest by those whose names they bear. the 110th psalm bears the name David, so Mr. Gin's verdict is David is the author of it; but let me quote our Saviour's testimony in the matter, as recorded by Luke XX., and 43: "For David himself saith the Book of Psalms: The Lord said " Lord, Sit thou on and till I make to my Lord right hand enemies the footstool of thy Christ also in Mark vii., 36, is ed as saying, "David himself saith, the holy spirit, the Lord said my Lord." etc. And also, as per thew xxii., 44: "He (Jesus) saith them: How, then, doth David, in spirit, call Him Lord, saving, Lord said unto my Lord." Now, words of the Saviour are cited from Psalm ex., and how dare Mr. J., after making the Gypsy meeting confession,

of the 110th

thorship

Continued on Page

Continu

nes of his " where Sai the Patri ng a prophet ad sworn w for Day eavens, but ord said unt y right han take the c e superior or the Apo Davidic On pages 80 ackson takes nat there is al writers r

one of them ceive such aid accurate, as I er; but, is would aid an And such was
Moses; see Ex
spake unto Me
am Jeñovah, TO ABRAHA
UNTO JACOH
BUT, BY MY
WAS NOT KE the capitals.)
12, 13, 17: "An Moses, saying the children of t generations than the Lord It is a sign b dren of Israe DAYS THE I AND EARTH ENTH DAY REFRESHEL was given and "the gulf tle book," 78 thousand year gulf "between And as the Al this informati ing to Abrah the earth in si-clude that to first book of

hegan Moses ing: The Lord in Horeb, say HOLD I HAV FOR YOU; C TO ABRAHA JACOB, TO AND TO T unto the peop dus xx., 11:", THE WORDS SIX DAYS TI VEN AND E RESTED T WHEREFOR LOWED IT." ed knowledge to Moses, the r itself as chro

On page 14

for fear that t

Deut. xv., 6, "Beyond Jord

their ilk wo us fight shy the Prophet not be alarm mighty and might be well be advisable quoting (espe keep nothing what the per connection wi being conside but I will do s the genuinene and his book, page 21 (little Jonah is a par in Matthew x evil and adu eth after a s sign be given nah the Prop three days a belly of the of Man be the in the heart o Nineveh shall ment with th condemn; it; preaching of er than Jona anything but suppose that such a statem the book would in the canon considered fi xiv., 25 as pr

> sens who do "Little Boot Daniel are n rather what In Matthey mself confir et and this to "Mr. J." or would ma 15, "When, th ination of de en of by Da ing in the l eadeth unde The book hat Daniel he himself w aiming him prophets; ngs now which ekiel (in c.

the Book of

f bulous is