

Prof. Hirschfelder, in his *Biblical Expositor*, gives us a specimen both of the matter and style of this order of prayer, as illustrated in a deliverance of the so-styled Rev. R. Heber Newton, of the Anthon Memorial (Episcopal) Church of New York. The greater the fraud, the greater the following; it is therefore no matter of surprise to find that "the Rev. R. Heber Newton" (who like ordinary mortals veils his 'Robert' or 'Richard' under an 'R' and parades the (Bishop) 'Heber' he unworthily represents) it is no matter of surprise to find that "the congregation which listened so attentively" to him "filled every seat in the church;" as little a matter of surprise is it that a congregation can be found in New York, or indeed in any other city, so deficient in knowledge of divine things as to fail to perceive that they listened to a tissue of assumption, and lying audacity from first to last. The *Chicago Tribune* and *The New York Times* are competent judges of what it will pay them to report, and "the Rev. R. Heber" has doubtless concluded that in echoing the sentiments of Spinoza (born 1632) and his followers, he has become a star of the first magnitude.

It is unfortunately necessary to quote his trash in order to justify the foregoing remarks. The sermon is heralded by the afore named papers, with the flourish subjoined—"How to study the Bible—some allegations about the books of Deuteronomy and Daniel, which will astonish the ordinary Bible student." We then learn from our rev. illuminator, under the head of "the wrong and right uses of the Bible," that "At the time (1) the book of Deuteronomy was written, according to the story (2); a copy of the law of Moses, which had long been lost, was found. It was presented to the (3) young king of Israel, who read it with amazement, saw the extent to which his people had fallen away from God, and at once took the lead in a great reformation, which lifted the Jews out of the mire of heathenism."

"The next view presented by the researches of criticism leads us to believe (4) that the book found was the Book of Deuteronomy—that the prophets of the day despairing of arousing the people from their lethargy in any other way, prepared the book, and presented it to the king as the long-lost law of Moses. In these days it would be called a literary forgery, but the time was then ripe for action and what was wanted (by which the rev. gentleman means needed) was not so much strict literary honesty as an awakening of the people to the fact that they had departed from their God.(5) In Deuteronomy the prophets actually carried out the genius of the Mosaic laws, and they gave to Israel a book full of spiritual life.(6) Studied in the light of these facts (7) revealed by criticism, Deuteronomy has for the world (8) a new meaning, and it is in this light (9) that it should be studied. The book of Daniel too, as read by the

1. The slight anachronism involved by the difference of 800 years between the statements of the Rev. R. Heber, and that of II Kings xxii. 8, is doubtless satisfactory to the rev. gentleman.

2. The briefest mode of commenting, is by italicising.

3. Who, unfortunately for the rev. gentleman, was King of Judah.

4. And yet the long lost book was found "at the time when Deuteronomy was written."

5. If the Episcopal Church of the United States allows one of its ministers publicly and without any attempt at justification beyond pretentiously authoritative assertions, to affirm that the Book of Deuteronomy is a pious fraud, we need no further information as to the lack of discipline on the part of that Church.

6. It may possibly be worth the while of this rev. illuminator to enquire how it came to pass that the Lord selected this "literary forgery" from which to quote, in answering Satan, as recorded in Matt. iv. 1, 7, 10.

7. Where are the "facts?"

8. In common with all the other books of Scripture, Deuteronomy was given to THE CHURCH, and not to the world.

9. Which is darkness.

old Jews, dated back to the time of the exile, and was written by the prophet whose name it bears; but *our critics have learned* the true time of its appearance was about 150 B.C. (10) That was a time of deep depression for the Jews. The Assyrian king had almost destroyed them as a people, and they needed much to give them hope and sustain them. The seventy years had long passed, at the end of which a promised redemption (11) was to come, *and they had lost faith in the old world.* It entered the mind of *some genius* then to read the seventy years as Sabbatical years, making the time for the restoration 490 years, which would leave only a few years to elapse before the restoration would come. *He wrote the story of Daniel* (12), put into the mouth of the prophet predictions of events which had occurred 200 years before, and made him declare that after 490 years the Messiah would appear (13). The book aroused the faith, and staid the souls of the people, and enabled them to hope, and not die, until at length *the man* came (14), under whose easy yoke the entire world *was to be* subjugated. This is the brief history of the Book of Daniel, and the book should be studied *in the light* of this history, or not at all (15). The books, which are of a composite character, should be resolved into their separate parts, which should be traced to their several sources, as in the case of Isaiah, the first thirty-nine chapters of which were written by a different author, and at a different period *than* the rest of the work (16). All these writings should be studied until the successive hands *working them over* can be traced or detected. None of the books appear now as they were originally written. All have been edited and re-edited, some of them several times. *They offer a form of several successive layers, all of which must be laid upon before a clearer and intelligible account can be rendered of them."*

Without the aid of a translator of this last sentence, we must despair of being able to understand it, and we will conclude by observing that the only modicum of veracity discovered throughout this lucubration, refers to the repeated revisions which the Scriptures have undergone, and which are described by this enemy of truth as "editings." While all scholars must deplore the present condition of the English version of the Scriptures, they will be less affected by such onslaughts as those of the so-styled Rev. R. Heber Newton than are the rocks by the lashing of the waves; they may nevertheless be disposed to suggest that obtaining money under false pretences in secular life is an offence less heinous than perpetrating the like in the name of religion.

10. It is condescending of this sham-teacher to acknowledge THE GENUINENESS of the Book of Daniel (that it was written by the man whose name it bears) but he fails to inform us how it has come to pass that "our critics have learned" that it did not see the light till 150 B. C.

11. This putative teacher had doubtless taken his measure of the ignorance of his hearers, or he would hardly have ventured to set at nought the facts of history as contained in the Books of Ezra, and Zechariah. [See Ezra i. 1, etc.; Jer. xxv. 12 and xxix. 10; Zech. i. 12, and vii. 5.]

12. This reverend babbler appears to forget that he had only a few lines above acknowledged that Daniel was the author of the book which bears his name.

13. If this ignoramus be at all willing to learn, he might become informed on this subject by the study of a chart published by Sir Edward Denny.

14. So that the rev. gentleman's "genius" appears to have been able to prophecy.

15. We hope the congregation which filled every seat in this man's church, the readers of the *New York Times* and of the *Chicago Tribune* regarded themselves as profoundly indebted to the Rev. R. Heber for the studious avoidance on his part, of everything but audaciously hollow assertion and evasion throughout these passages, to which he has the effrontery to attach the name of "history."

16. When this gentleman may have become acquainted with the English language, he will be better entitled to a hearing.