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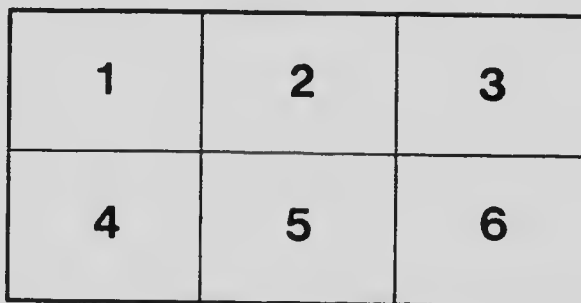
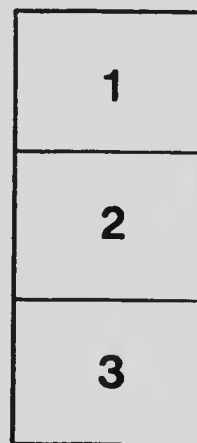
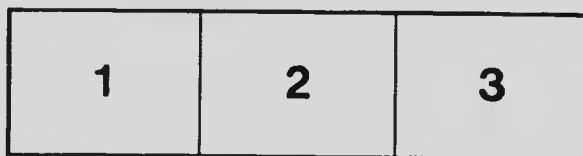
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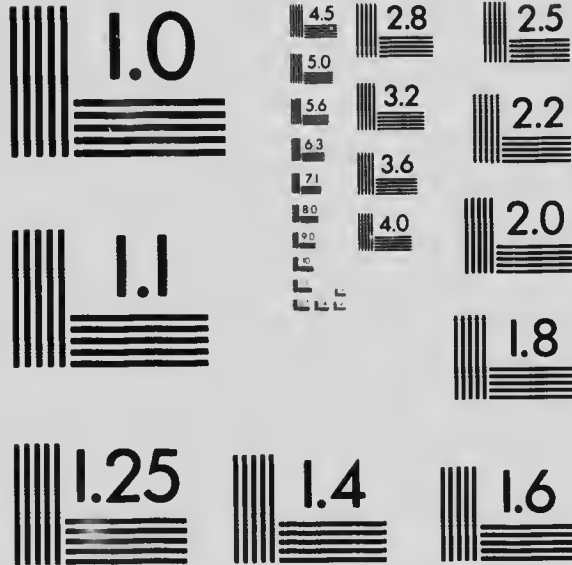
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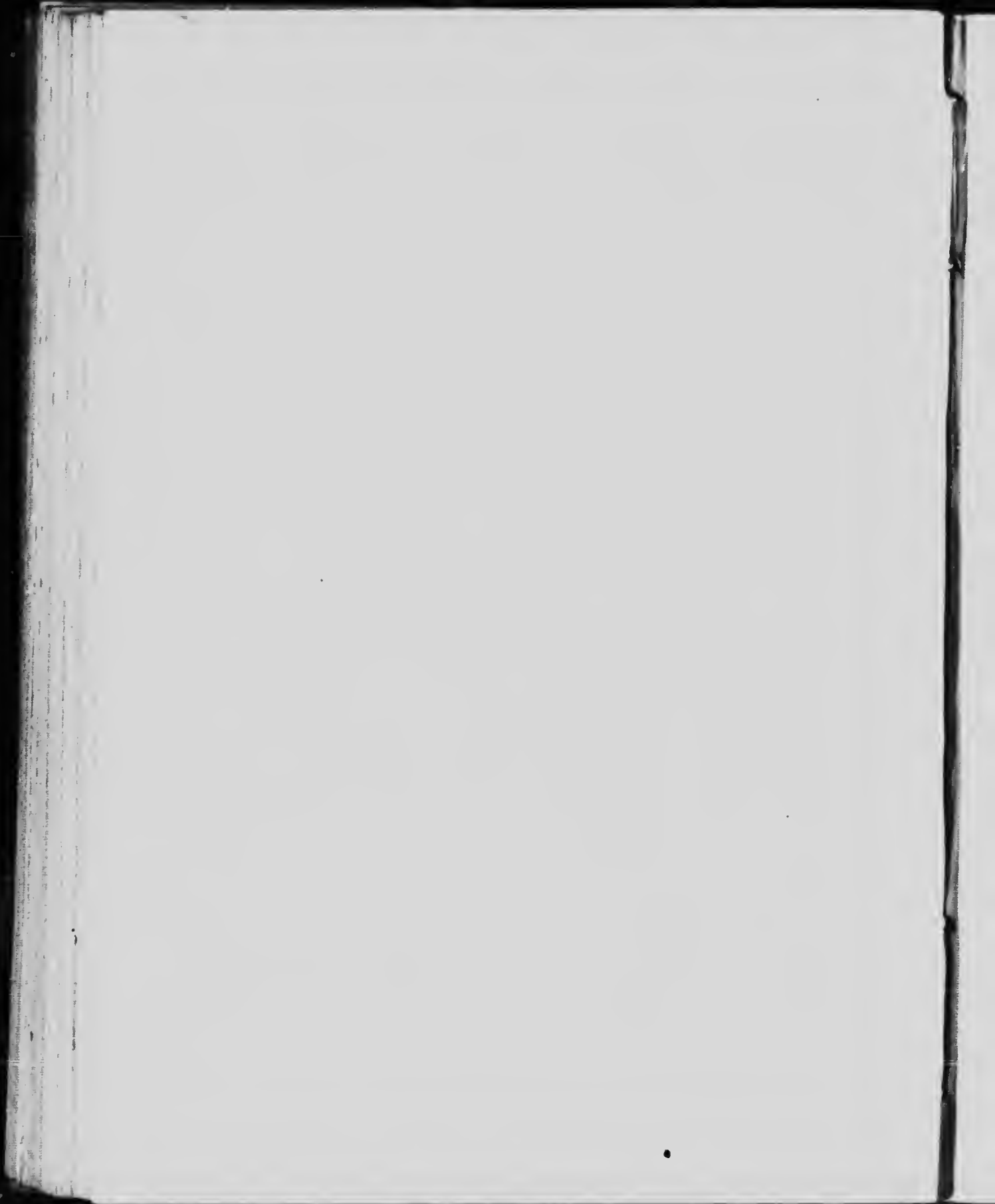
No. 5

“ Desire the Sincere Mil. of the  
Word, that Ye may Grow thereby.”

*1 Peter 2:2*

“ All Scripture is Given by  
Inspiration of God.”

*2 Tim. 3:16*



My Dear Sir:—

I shall first reply to *your* letter, and then in the same communication, to several others which have remained too long unanswered.

### DR. DARWIN.

You ask me whether the statement I made in connection with Dr. Darwin was a condensation or gave the exact language; and from which of his works it was taken? I gave the exact language, which is found in his "Descent of Man"—an inexpensive edition of which is published by Merrill & Baker. The clause to which you immediately refer is:—

"The early progenitors of man must have been once covered with hair, both sexes having beards; their ears were probably pointed and capable of movement; and their bodies were provided with a tail having the proper muscles" ! ! !

Again, "in a series of forms graduating insensibly from some ape-like creature to man as he now exists, it would be impossible to fix on any definite point when the term 'man' ought to be used."

### THE APE-MAN MANUFACTORY.

I presume that you are asking me the questions you suggest in good faith. They appear to me rather comical, and, if it were not for the fact that there is nothing more irrational than the conclusions of experts, I should have thought it impossible for any sane man to have seriously presented the theories of this father of evolution. You say:—

(a) "Is this ape manufactory going on at present in

any place in the world, and, if so, in what part?" We sometimes hear of extraordinary statements of new species of baboons, apes, monkeys, chimpanzees, etc., etc., discovered here and there by travellers, but I have never heard that within one hundred years, by a process of evolution or propagation, there has resulted an up-to-date man from these creatures. No doubt if this had taken place we should have had with loud acclaim the matter presented as a great victory for the evolutionist.

(b) You ask: "Is there any instance on record during the last six thousand years of the actual tracing of a man or woman to an ape ancestor, and, if so, when and where?"

There is no such instance on record. Nor is there likely to be one. No doubt if one so improved himself that out of an ape ancestor he became a man, he would be so proud of being such a wonderful architect of himself that he would proclaim it far and near. But facts are opposed to this ape view.

(c) "If this process is not going on at the present time, to what cause is its cessation traced?"

This is one of the unanswerable answers to the Darwinian theory. If this process of evolution was ever an existing fact, there is no reason why it should not be continued, and that we should not have to-day many apes, baboons, monkeys, and so on, lowering themselves gradually into the family of man.

(d) You further ask me, in this ape-development theory whence comes the immortal soul of man, and by what process does it enter into the finished product of the ape? This is, of course, a most searching and serious question. I understand that it is not pretended that in this class of creature there is a soul. There is



some unknown complex indwelling called the Ego, but that wondrous spiritual essence, of which our Lord said, "What shall a man give in exchange for his soul?" is unknown in this evolution theory.

I entirely concur in your conclusion that there are many monomaniacs in the world, and perhaps in no class of men do we find so large a proportion as among the experts in the various branches of learning. The extraordinary deductions and conclusions ignorantly presented by them from entirely insufficient data, cause their evidence to be largely rejected in toto. In our courts such testimony is, in civil and criminal matters, ever accepted with grave doubts and questionings, and is always subject to the rational conclusion of a jury and qualified by the saner mind of the judge. As it is in everyday matters, so it is also in the region of science, except that in the latter case their conclusions are more absurd, as it is more difficult to follow and contradict them.

I do not know that you are not justified in bringing ridicule to bear upon this subject. One of the finest pieces of satire that we have, is where the Prophet Isaiah laughs at the poor heathen who, with care fashions a piece of wood into his god, and takes what is left of it and puts it into the fire and cooks therewith his meal.

There is certainly more or less of humour in your statement, that, if it is admitted that men and women are evolved from apes, they came from the lazy, ne'er-do-weel class which, lolling about a good deal, more speedily wore off their tails and thus, removing a large difficulty in their arrival at manhood and womanhood, man became an inferior, good-for-nothing race. But I think your idea is very far-fetched, "that monkeys in

the zoological gardens trying to catch hold of their tails thereby show a desire to pull them off and transform themselves into men." From which of the evolutionists did you get "his thought? I should have considered it more likely that, looking at the great use of the tail in enabling our ancestors to climb, that a sensible monkey would have preferred to retain it.

However, one great good arises from glancing at this arrant, downright nonsense of the evolutionist, in his plan of bringing man into existence. If the result of the keenest intellect dealing with this subject gives man so absurd an ancestral tree, then it most surely drives every sane mind with irresistible force to the only other alternative—that God in His goodness gave in the only authentic Work that deals with the question—the early chapters of Genesis.

#### Letter No. 2.

#### THE MISLED PUPIL.

You write to me with the deepest concern that your son, who before he went to the University gladly received instruction from you in the Bible, now, having been instructed in the so-called modern or Professor's view of this Book, ridicules its authenticity and accepts the infidel teaching there given. I sympathize with you very deeply in this matter. I regret to say that your case is by no means an uncommon one. My advice is, that in these cases the lad whose mind is being perverted should be at once removed from this influence, and should be quietly and lovingly encouraged to study some of the good anti-infidel teaching which now can be so easily procured. How many of our Professors are bringing

themselves under the terrible judgment of our Lord when He said: —

“But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea.”

I fear that there will be much of this treatment awarded when God's judgments are being administered.

### Letter No 3.

#### IS THE BIBLE IN DANGER?

You ask me if I believe that the Bible is in danger, and, if not, why so much trouble about the action of the Professors in our Schools and Colleges.

I answer that there is no danger whatever as to the stability of the Word of God. When the granite peaks of Sinai, from which God spake to His servant Moses, and the earth and all the works therein, shall melt with fervent heat, there shall then be demonstrated the great truth “that the Word of God abideth forever.” But I have a fear that through the instruction of the present Professors, who are now forming the minds of the teachers in our Public Schools, our young men and women may be led astray, that their faith may be shaken in the Word of God, and that Agnostic and Infidel views may be propagated through a not unreasonable reliance on those who, “handling the Word of God deceitfully,” are by the authorities still retained in the position of instructors. All Christians sound in the faith should well consider the duty that is cast upon them to God, His Church, and the State, in these “perilous times.”

I have a great fear also that this teaching will most injuriously affect our congregations, and that the doubts,

uncertainties and difficulties presented from the pulpit will be made the means of discrediting God's Word in the mind of many, and leave them no sound standard for action and cast them upon a sea of doubt, at a time when peculiarly, people need to be built up and strengthened.

#### Letter No. 4.

### THE ATTACKS ON THE BIBLE AND OUR THEOLOGICAL STUDENTS.

You ask me if I am of opinion that the present attacks on the Bible have anything to do with the decrease in the number of Theological students applying for preparation for the work of the ministry. My view has been very much strengthened in the conclusion during the last twenty years that this cause has much to do with the lack of students. Consider for a moment how different is the position in which the minister is placed to-day, if he accepts the dictum of the higher critic, from that which he occupied standing on the impregnable Rock of the Word of God.

In the latter case he stood boldly before his people as the ambassador of God with his message, "Thus saith the Lord." He had an authoritative position. His was indeed a high and holy calling. He was a co-worker with God. The trumpet gave "no uncertain sound." He is now asked to endeavour to stand on shifting sand. Doubts, difficulties, uncertainties, changeable positions, modern views, are to replace the "I am persuaded" and the "I know assuredly" that made powerful the early preachers; and the doubting teacher sees how hopeless it is, from this region, disseminating his uncertain utterances among his congregation. to pre-

sent the salvation of his Master or to edify his flock. An unhappy Didymus feeding the members of his church on the east wind of doubt and discomfort, he can scarcely hope to raise them higher than the low level of uncertainty on which he stands. The members of his congregation, when they hear their minister's view on the writings of Moses, may well take up the words of our Lord and apply them to the spokesman from the pulpit: "If ye believe not his (Moses) writings, how will ye believe My words," John 5: 47.

#### Letter No. 5.

### THE ATTACKS ON THE BIBLE AND OUR MISSIONARY WORK.

You ask me what effect the position taken by our Professors of to-day has on the Missionary work and the Missionary cause in foreign lands, and such great undertakings as that of "the Layman's Missionary Movement."

I answer that the effect has been already deeply felt. We have statements, coming from our workers in foreign parts, announcing that the keen and learned Eastern has received intelligence conveyed through the works of the higher critics, that our Bible has ceased to be the infallible Book, on which pretension it was presented as one superior to all works of all the nations purporting to give religious teaching. They have gladly followed the attacks made, and have proudly challenged that Book, which, until recently, it was the glory of all Missionaries to proclaim as the certain revelation of God from Genesis to Revelation. All who take a part in Missionary work are now fearfully looking to see what may be the effect of this discordant element thus introduced.

## Letter No. 6.

### DOES THE VICTORIA COLLEGE COMPROMISE BIND THE METHODIST CHURCH?

You ask me my view upon what is called the historic document executed at Victoria College, the compromise which, without removing the grounds of difference, is supposed to be a healing plaster to conceal a running sore.

Beating a big drum and crying, "Peace, peace, when there is no peace," will neither convey satisfaction or confidence to thinking people.

Victoria College was not entitled to speak for and cannot and does not represent the million Methodists in Canada as a body, any more than the Five Tailors of Tooley Street represented the people of England. I advise you to procure a copy of the pamphlet recently published by the Reverend Dr. S. Bond, of the London Methodist Conference, protesting against this action and pointing out that "men who hold and teach such doctrine are not safe or desirable teachers to have in our Colleges."

This pamphlet can be procured from L. S. Haynes, 502½ Yonge Street, Toronto. Get it and distribute it.

At the same time procure from Mr. Haynes a copy of the last pamphlet of Dr. Carman, whose outspoken utterance found therein must be reassuring to all Christians.

I should not say more upon this subject did not your letter open what to my mind is a very wide question, than which there is none of more importance to Christian people at the present day. It extends beyond Victoria College and covers generally the action of our Professors based on the most disturbing element which they

have introduced through their "modern or latitudinarian view." You suggest that our Theological Professors have set themselves in array shoulder to shoulder in all our Colleges, to replace in the Christian Churches the orthodox Word of God by these modern views.

### **THE PROFESSORS' WIDESPREAD ATTACK ON THE BIBLE.**

You state that this is being done from the Maritime Provinces to Winnipeg, and that there appears to be a determined effort to dragoon the Christian Church into the acceptance of such teaching. This is a serious statement for you to make, but, after much enquiry I believe it to be true. We know that it is going on in four principal centres—Montreal, Kingston, Toronto and Winnipeg. The Laymen of the Church, until within a few months ago, could scarcely be held responsible for the conspiracy which has thus been formed, and whereby it is sought to undermine the foundation of our common religion; but now that recent utterances and acts have made plain the intention, we are responsible if we do not everything in our power to disannex ourselves from this movement, and to refuse to countenance, financially or otherwise, those institutions which permit instruction that is dishonouring to God, and seeks to subvert His Word. Victoria has not alone thrown down the gauntlet. It is for the Laity to take it up and boldly enter the lists, as those who know the incalculable value of the treasure which is our heritage and determine that no inquisition shall be introduced into our land in this twentieth century whereby under the tyranny of the Professors we are compelled to abandon the Word of Life. This is our Magna Charta; and if we allow it to be wrested from

us, then we may bid farewell to that touchstone which has raised Protestants and Protestant lands to the position which they occupy in the world; and we leave the Professors and their abettors with a garbled Bible to alter our faith and our creeds and to falsify our standards. I believe that nine-tenths of the Laymen and Laywomen of our Churches are prepared to-day to endorse the following statement found in the life of that Christian hero, Lord Shaftesbury:—

### LORD SHAFTESBURY'S STAND.

“He never questioned the inspiration of the Scriptures; his faith was never staggered by the difficulties involved by the acceptance of the whole of the Bible from the first chapter of Genesis to the last chapter of Revelation. ‘What thou knowest not now, thou shalt know hereafter,’ was a favorite text with him, and he applied it to questions upon which other men’s minds were perplexed.”

“It is not the real knowledge, but the ignorance of scientific men that does mischief; every fact in science, if rightly used, is an evidence of God’s Truth as revealed in the Bible. Let the Bible tell its own story, use its own language, make its own appeals. Revelation is addressed to the heart and not to the intellect. Satan reigns in the intellect; God in the heart of man. Try the Scriptures intellectually merely, and you will encounter no end of difficulties, and these difficulties will agitate your moral and spiritual conception of the Truth. Try them by the heart and you will find such a flood of comfort, conviction and assurance that all difficulties will vanish, and even those started by science will fade away.

“The greater the number of attacks on the Bible, the



more determined and the more zealous you should be by the redoubling the number of your issues. The more frequent the assaults, the more you should strive to increase the circulation. The more your issues are multiplied, the more the Book will be read; the more the Book is read, the more it will be believed—the more it will be loved; the more it is loved, the more it will be depended on; the more it is depended on, the more it will fulfil the great and blessed purpose for which God in His Almighty goodness gave it to a fallen world.”

As to the higher critics, he says:—

“When you come to the great fundamental turning point of our religion, without which there is nothing worth having—the Atonement made on the Cross by the blood of our blessed Lord—then they stop short and reject it altogether.”

The pleasure is great to me in writing the above, and I only add this word of explanation for those who may not have had the inspiration gained from reading this life. Lord Shaftesbury was the foremost man in the nineteenth century in England for sixty years in all religious and philanthropic undertakings. His life was to relieve misery and to uplift the needy. The moving power was drawn from our Bible as it stands to-day, and, in his daily work among all classes, men, women and children, he found that this Book and this alone was “the power of God unto salvation.”

The work done by Lord Shaftesbury in the nineteenth century is the same work the Church should be diligent in accomplishing in the twentieth. The Sword of the Spirit, the Word of Truth, was the means used by him. Let us see that it is ~~not~~ dulled by the carpings and criticisms of the critics.

## THE VICTORIA COLLEGE RESOLUTIONS.

Now let us analyze the Professors' view of this Book and see what they propose to do with it. Remember, it is not a question of conviction, of toleration, of interference with any man's religious conviction, but it is the question of empowering teachers to instruct our young on certain defined modern views. This paper says:—

### THE CONSERVATIVE VIEW OF THE BIBLE.

“The more conservative view of the Bible, in the minds of those who adhere to it, does obviously conserve the essential truth of divine revelation!”

To my mind this statement is as obvious as is the statement that the Bible is the Bible, and that the Word of God is the Word of God, and so one can scarcely say Thank you for such a supposed concession. But let us emphasize the word “obviously,” as it will be “obvious” to the mind of every unprejudiced member of our Church that it is folly to abandon that which is plain, clear and distinct, unless it is equally clear that there is some great controlling good to be found in that which is to replace the essential truth of divine revelation which for nineteen hundred years has been found in this Book. Through all these years how many millions have drunk from this perennial fountain of life? What an overmastering power should be presented, before that which has been so wondrously preserved and has so marvellously done its work should be interfered with by vain man to the extent of one jot or tittle!

When such a matter is even the subject of discussion we may well cry out, Heu pietas! Heu prisca fides!

But this resolution continues:—

“Knowing how this view of Scripture has become entwined with the most sacred convictions of many of our people.” This is putting the matter with reasonable force. How dangerous a proceeding it is to interfere with “most sacred convictions.”

If necessary to save life, it must be done, but needlessly this torture should not be inflicted. What right is there even to permit the interference in a Theological College with the “conservative view of the Bible,” which “conserves the essential truth of divine revelation”; and where this “view of Scripture” “has become entwined with the most sacred convictions of many of our people?” To this may be added the fact that the Church, which is invited to be guilty of this act, was built upon this conservative view, and that Victoria College would not have come into existence if those interested in its foundation had proclaimed that the sacred convictions of its people were to be outraged by the introduction of a new latitudinarian foundation.

### **CHRISTIAN CHARACTER, HOW FORMED.**

The concluding sentence states that this conservative view “has in the past produced a robust and aggressive type of Christian character.” Our blessed Lord said, “Believe me for the very works sake,” and so I presume that for this reason the faculty referred to the fruits produced, as conclusive evidence that whatever may come of other systems and of other teachings, the old-time conservative view and conservative teaching as to the Bible produced “a type of Christian character robust and aggressive.” These Professors might have gone further. Is not the most marked feature in the individual and in the nations of the world, that, where

this simple conservative view of the Bible is found there is a character, a life, and a power which without it is unknown. The old is good; the new is untried; it is intended to impair the old. The impairment is uncertain and variable, depending upon the view of each Professor. There is no standard connected with it. It may lead to destruction. Let us not have anything to do with it!

### A MODERN BABEL.

But alas! how different is the utterance of these Professors. Liberty is given to present "in the pulpit, on the platform, or in the press, the modern view of Bible interpretation." Whose modern view is to be presented? Or is the Professor to be at liberty to present all of them with their contradictions as numerous as the Books of the Bible? Is there to be any control? Is the teacher at ten o'clock to give the view of one German writer, and at eleven the other Professor, in giving the view of another German author, to make ridiculous the teaching of the first? Is the Professor of twelve o'clock to give the teaching of a Cheyne, and another at one o'clock to give the teaching of a Driver? Is the afternoon lecture to be taken up with the views of Professor Foster, of Chicago University, and is there to be a final wind-up by quotations from Canon Bonny? With what a mixtum-gatherum will the brain of the unfortunate Theological student be filled before his first term is over! And all this to replace that marvellously plain Word of God, so given that he that runneth may read. God save us from the "modern view of Bible interpretation" in our Theological Schools.

What a marvellous piece of condescension on the part

of these Professors to warn that when they stick the knife into the old-time Christian they are to do it nicely and neatly and scientifically! Oh! for a Potts or a Punshon to show the folly of such a course of action and to warn that it is ringing the knell of true Methodism!

### **A LIMITED OR IMPERFECT INSPIRATION.**

This report states:

There is "no little difference of opinion as to what is implied in the inspiration of Holy Scripture." But amidst this difference the Christian Churches generally recognize that although the Spirit came "to men at sundry times, and in divers manners," and came to them "with their limitations and imperfections," God yet used this material to present the Truth. But surely as He formed the men He could re-form, re-create, so far sanctify as to remove error and mistake, and present in and through all these instrumentalities a large number of Books, in no one of which is there an error or is there a mistake. It appears to me to be childish to limit the power of the Lord God Almighty, the Creator of the universe, of the world, and of all things in it, so that He could not mould His truth that it might be perfectly received and transmitted by one of His creatures,—and this I firmly believe He did. It seems to me to be equally childish to say that when the Creator gave a revelation to His creatures, He, the God of Truth and Light, jumbled it up with mistakes and errors, and thus made it useless for His purposes, and that after its reception for nigh two thousand years, it is intended by Him that the world should be pulling to pieces His deliverance and endeavouring to persuade

people to the belief that the message of God by "the wisdom of the world," which never found Him, is a Chinese puzzle of uncertainties, to be dealt with according to the sweet will of Professors calling themselves experts and other unreliable authorities. It is improbable, it is unreasonable, it is not according to the action of God in His other works, connected with the world, on which, after His Creation, He looked and "saw everything that He had made, and behold it was very good." It is unlikely that God, making everything else good, in the most vital matter that could possibly be undertaken, did not give it to us "good," but was so untrue to His nature and all His other works that the Scriptures, which come from Him and purport to be His Word and are so affirmed by His Son, the Light of the World, as the Word of Truth, should be unreliable, erroneous and with a possible "head of fine gold" have "feet of clay," whereby the whole work tumbles to pieces. When such statements are made we may well cry out with the Prophet, "Be astonished, O ye heavens, at this, and be horribly afraid."

There is another paragraph in this Professorial document which should be referred to. It is as follows:—

#### **HONEST CONVICTION—CHRISTIANITY.**

"Our experience is that only as the young men of a great University have full confidence that their instructors give them honest convictions, reached by perfectly candid and scientific methods, will they retain their faith in Christianity itself." But what has "honest convictions, reached by perfectly candid and scientific methods," to do with faith in Christ or "in Christianity itself?" Is it to be understood that everyone who

has "honest convictions, reached by perfectly candid and scientific methods," is fit to be an instructor of those men who are afterwards to fill Christian pulpits? In how many matters have men been perfectly candid and pursued scientific methods and given the results as honest convictions, and yet have been absolutely wrong? How many men to-day are candid and pursue scientific methods? But what has that to do with Christianity or the Christian faith? Is not the first thing in a Theological instructor that spiritual discernment without which the Word of God is a sealed Book, and is it not his prime duty to call the attention of his students to the fact that without this Divine teaching all his teaching is in vain? Surely you must have something beyond "honest conviction," and should it not be a prime matter of investigation before a Professor is allowed to take his place as an instructor, to see that his "honest convictions" have led him to accept the Bible from Genesis to Revelation as the Word of God? If these honest convictions have led him to other conclusions, then, however worthy and clever and attractive he may be, he is no man to instruct Theological students in the Word of . . . . . If his "perfect candour" and "scientific methods" have strengthened him in this conclusion, well and good; but if they have not done so, then he should abandon a situation for which he is unfitted. By all means be candid, and by all means have honest convictions, but if a person is not convinced, and cannot, with perfect candour, admit the truth of God's Word, no harm is thus done to the student. He simply should decline to accept of a situation for which unfortunately he is unfit because of lack of the spiritual perception without which as a teacher of the Bible he

is useless, however clever and affable and pleasant he may make himself among his pupils. It is a vital error, which lamentably misleads people, to affirm that "perfectly candid and scientific methods" are the means whereby the truth is to be found. They will no more succeed to-day than in the days of Greece and Rome. Candour and science there may be, but without spiritual discernment no man can be led into the Truth—"ye must be born again."

This Professor's pronouncement with all kinds of leaven in it will never be read as a State document. The "perfect Christian candour" referred to in it requires me to make this statement.

### THE OLD-FASHIONED BIBLE OR MODERN THOUGHT.—WHICH?

What is covered by the term "modern thought" involves the discrediting of some books, many chapters, and much of the teaching of the Bible. I refer to this because the question now is whether we are to decide in favour of this teaching in our Colleges or to stand fast by the old conservative view. In other words, Is the Bible as we have known it, to be subject in our Colleges to the critical knife, without the absolute means of deciding how far the critic is justified in going? If we take the sum of the criticisms of all the critics, it is scarcely necessary to say that there would be no Bible left. A Professor may take any position that he pleases. I simply refer to this in order to lead up to the immense importance of the question at issue. It is either the Bible in its entirety as we have it, or virtually no Bible at all. The medical men tell us that there is a vast increase in the number of monomaniacs



on this continent at present. We have amongst medical men perhaps the most noxious—the emotional-insanity-maniac. He in that profession is as much to be dreaded as the myth-maniac, the legend-maniac, the unhistoric-maniac, the allegoric-maniac, the evolutionary-maniac, the anti-miraculous-maniac, the uninspired-maniac of the higher criticism.

You express surprise that this matter should have gone so far in some of our Colleges, but this is not a matter of surprise, for now it turns out that the work has been going on for fifteen or twenty years quietly, and possibly not known to many beyond those immediately engaged in this new cult.

Dr. Workman, a Professor for some time in Victoria University, twelve years ago published a book which he called "The Old Testament Vindicated," which was, of course, a euphemism for "The Old Testament Attacked!" Now let us see what during these years has been the teaching. Dr. Workman says:—

#### **THE ACCOUNT OF THE FALL—AN ALLEGORY.**

"Professor Smith is too profound a student, general as well as special, not to know that the account of the Fall in Genesis which was once explained by Theologians as literal history, is now explained by Christian scholars as religious allegory."

Again:

#### **TRADITIONAL.**

"The second and third chapters of the Book (Genesis) were constructed out of traditional materials, etc. . . . In primitive times no doubt some features of the story were regarded as literal

facts which at the present time are not so regarded.”

Again:

### **NO TEMPTING SERPENT.**

“A true interpretation of the account (of the Fall) does not require us to believe in the actual appearance of a tempting serpent.”

Again:

### **NO VICARIOUS PUNISHMENT.**

“We are not required by anything in the Bible to reconcile vicarious punishment with our sense of justice.”

Again:

“Vicarious punishment, however, is an ambiguous as well as an unscriptural expression which should never be applied to the redemptive work of Christ.”

Again:

### **INSPIRATION-TRADITIONAL VIEWS—ERRONEOUS METHODS OF INTERPRETATION— OLD-FASHIONED METHOD MUST BE ABANDONED.**

“In former times religious scholars have so magnified the influence of God in the composition of the Scripture as to see nothing but a Divine element in the Bible.”

Again:

### **INSPIRATION.**

“There is nothing about the Old Testament that needs to be renounced, but a traditional view of

its origin and structure, and also that there is nothing about it that needs even to be modified but an erroneous theory of the inspiration of its authors and irrational method of interpreting its books."

Again:

"The only thing about it that ought to be discarded is an old-fashioned way of viewing and treating its literature."

The conservative view he styles "an obsolete theory of the Old Testament," "an old-fashioned view of Scripture."

Again:

### **HISTORY MUST CONTROL.**

"The Church does not need to insist and certainly does not intend to insist, on the historical character of any account that is not demonstrable historically."

Again:

### **IMPERFECTIONS IN BIBLE.**

"That which is defective or imperfect about the Bible was due, not to Divine dictation, but to human limitation."

Again:

"The Divine Spirit quickened their faculties in reference to spiritual, not temporal, things."

Again:

"Biblical inspiration refers exclusively to that element in the Scriptures."

Again:

"The writers of Scripture were prompted by the Holy Spirit to make an honest use of the best

knowledge they possessed for the purpose of teaching religious truth.”

Again:

**EVERY MAN TO MAKE HIS OWN BIBLE OR  
LEAVE IT IN THE HANDS OF HIS  
PRIESTLY CRITIC.**

“It is only the moral truths and spiritual principles of the Bible that are divinely inspired. *By applying the foregoing test*, the Divine element in the Scriptures may be readily discerned and its presence or absence in any part of them as readily determined.”

Again:

“Having determined the character of the composition, and having discovered the purpose of the author, he interprets the passage in harmony with the laws which govern that particular kind of literature, whether it be history or allegory, prophesy or philosophy, poetry or prose. It is by the application of this improved literary method, the principles of which are sanctioned by the soundest evangelical interpreters throughout the world, that the true character of the early chapters of Genesis, the Book of Jonah, the Book of Daniel, and many other difficult parts of the Old Testament, has at length been ascertained.”

Again:

**TROPICAL JONAH.**

“We likewise have the best of reasons for believing that the story of Jonah is not literal but tropical history.”

Again:

### **OUR BLESSED LORD MISLEADS.**

In speaking of our Lord he says:

“On those themes which pertain to salvation, He speaks to us with Divine authority as the Way, the Truth, and the Life of men; but He leaves all questions of historical or literary criticism, such as the composite origin of the Pentateuch, the allegoric character of the account of the Fall, and the parabolic character of the Book of Jonah to be settled by study and investigation.”

Again:

“The narratives of Genesis, however, cannot properly be called myths. The earlier ones express the world’s best traditional conceptions.”

Again:

### **“THUS SAITH THE LORD”—A FARCE!**

“The writers of Scripture gathered their historic materials in the ordinary way. That is to say, they collected their facts as fully as their opportunities permitted, and reported them accurately as their knowledge would allow. None of the historians of the Bible claim exceptional enlightenment in regard either to the collection of facts or the narration of events.”! How about Genesis?

Again:

### **A TRADITIONAL FLOOD AND BABEL.**

“Evangelical scholars have long recognized, too, that the stories of the Flood and the Tower of Babel are characterized by a manner of expression which must be interpreted according to the habit

of Oriental speech, and that they contain traditional elements which are peculiar to all such ancient documents.’’

Again:

“Christian scholars of the present day do not ‘play fast and loose either with words or with science’ in order to bring the story of Creation into harmony with what we have learned from Geology.’’ Quite right!

Again:

### **BIBLE HISTORY OF CREATION—PICTURESQUE!**

“The wisest teachers, recognizing the popular and picturesque character of the account, do not attempt to correlate Genesis and Geology day by day.’’

Again:

“The Book of Genesis gives us no theory, in the modern use of the term, either of the process of creation or of the origin of the world; but merely connects God with Creation in an order founded upon the best conceptions of nature to which the mind of man had then attained.’’

### **UNSCIENTIFIC TO CALL MIRACLES MIRACLES!**

He, of course, follows the other higher critics in their skeptical notions as to “the twelve plagues”; “the destruction of the cities of the plain”; “the sudden overthrow of Sodom and the neighbouring cities”; “the subsequent turning of Lot’s wife into a pillar of salt”; stating that “such physical phenomena would now be called extraordinary rather than miraculous; but by the people of an unscientific age they were considered marvellous displays of supernatural power.’’

Again:

### **BALAAM'S ASS SPEAKS AGAIN!**

“The story of Balaam is a traditional account of an ancient angelic appearance, belonging to a time when the idea of animals talking to men was practically universal, and is to be interpreted in accordance with that fact.”

Again:

### **MARVELLOUS ATMOSPHERIC REFRACTION!**

“The account of the sun and moon standing still also belongs to a time when men had no strictly scientific conception either of the nature of a miracle or of the constitution of the universe; so that, consistently with its true character, the best modern expositors regard the phenomenon it describes as a prolongation of the daylight by the ordinary laws of atmospheric refraction.” !

### **THE OPINION OF THE CHANCELLOR OF VICTORIA OF THIS QUESTION.**

The Chancellor of Victoria College in his introduction to this book, approving and endorsing it, recognizes the extreme gravity of the position, for he says:—

“We are in the midst of a crisis of thought which two directly opposite classes of men regard as destructive of religious faith. The dogmatist, on the one hand, and the rationalist on the other, both look upon the movement as subversive of the very foundations of Christianity. The former views the threatened result with dismay, the latter views it with indifference, if not with satisfaction.”

He again says:—

“Our Theology without doubt is seriously disturbed.” No doubt; but by whom? Not the conservatives.

He then adds:—

“Dr. Workman’s book is an *able as well as a useful exposition of the new line of defending the Scriptures by a mind of ripe scholarship in the department with which it deals.*”

Evidently the learned writer of the preface is in earnest, but you will judge of how far the book is a defence of the Scriptures by the quotations which I have made. It is an endorsing of the higher criticism. It does not accept the first eleven chapters of Genesis. It does not accept Jonah. It does not accept miracles. It does not accept the inspiration of the Bible. It does not accept its history. Wherever what he calls history or what he calls science comes into conflict with the Bible, the Bible must go. I say with all reverence, God save us from such vindicators of His Word!

Thank God it is not a layman who makes this attack.

### THE OLD-FASHIONED BIBLE—OR THE MODERN VIEW.

*The Bible is old-fashioned. Yes it is. Thank God for that great truth. It is as old as sin and redemption. When sin entered the world and death by sin, came also the evangel of salvation through the seed of the woman. The true evangelical religion begins with the first two chapters of Genesis, which show God in His ways and works of loving preparation for the happiness of His children, and when all was ready the bringing of man into the world, and then his help-meet,*



woman. *When the need arose, as the "morning stars sang together" when the work of creation was completed, came cause for the louder Alleluia anthem of praise with the promise of redemption through the seed of the woman. This is the true evangel, and the true basis of evangelical religion. No, we must cling to the earlier chapters of Genesis and cannot be satisfied to accept in their place the mere man-gelio message, in its garbled Bible without a "Genesis." Pseudo-evangelic or man-gelic religion seeks to strike, at its first entrance, the one and only glorious redemption wrought out by God through the seed of the woman—the Son of His love. It agonizes to discredit the seed thought planted in the third chapter of Genesis, which ends in the glorious redemption developed in the fulness of time by the overshadowing power of the Holy Spirit giving us the second Adam—the Lamb slain from the foundation of the world. No, we cannot give up the true Genesis of evangelical religion for any Professors' man-gelical substitutes.*

*At the last analysis, the religion of man ever finds against the religion of the Cross and refuses to accept a salvation without money and without price through the substitutionary and finished work of God in Christ.*

#### Letter No. 7.

#### WHO IS RESPONSIBLE FOR THE ADMISSION AND TEACHING OF THE NEW LIGHTS.

I entirely agree with you. The presence of such men as Dr. Foster, who was for some years a Professor in McMaster College, and subsequently proceeded to the Theologically notorious University of Chicago; of Dr.

Workman in Victoria College; of Professors McFadyen, McCurdy, Eakins and Davidson, in Toronto University, with their now well-known instruction, controverting the orthodox view of the Bible which has for so long a period been maintained, demonstrates the need of taking much greater care in the selection of the instructors in the department of religious and theological teaching in which they are now engaged. It shows the absolute necessity for having some reliable recognized authority responsible to the Churches and to the people for the selections made.

If your statement be true that Dr. Workman in his proceedings in Montreal defends the position taken by him and his teaching in that city in the Methodist College, by what the Methodists are teaching in Victoria College, Toronto, it would appear to raise a very strange question. One of the same class was forcibly presented when the Methodists in the northern portion of the States strongly repudiated a connection on the part of any of their followers with that slavery which Wesley denounced as "the execrable sum of all villainies," and which in the Southern States was as strongly sustained in these pulpits. It was concluded that it was better to allow the North to run its own course and the South to do likewise. Montreal and Toronto, East and West, may make a similar agreement to differ.

#### Letter No. 8.

### IS ALL THE WISDOM WITH THE HIGHER CRITICS?

You ask me the question if but few really scientific men are now Christians, and if all the first-class scien-

tific men are non-Christians and pursue the "Crum-Ea-Work-Jack-Mc" method of dealing with the subject. I say, decidedly not. With "great swelling words" men of the class indicated above would seek tyrannically to drive all laymen into the belief that it is the sign of a weak mind not to accept their conclusions as representing wisdom, and through them the wisdom of the world.

### **MODERN THOUGHT IN THE GARDEN OF EDEN.**

The same class of men, representing well the world, have ever been found. They seek to interfere with the ways of God, and replace them with their own crude notions. In the Garden of Eden the world lured the woman with the thought of wider knowledge, modern views, and rebellion against the Word of God.

"And the serpent said unto the woman,

"God doth know that in the day ye eat thereof then your eyes shall be opened and ye shall be as gods, knowing good and evil."

More light, more knowledge, modern views, liberal thought, etc.

"And when the woman saw that the tree was . . . to be desired to make one *wise* she took of the fruit thereof and did eat and gave also unto her husband with her and he did eat."

The higher critic succeeded in teaching disobedience to the Word of God and obedience to the views of the world and modern thought.

But

"Therefore the Lord God sent him forth from the Garden of Eden to till the ground whence he was taken."

And in place of the promised light, he entered into darkness.

How true was the statement then, how true is the statement now, of God and His dealings.

“My thoughts are not your thoughts, neither are your ways my ways, saith the Lord.”

It required the suffering and death of the only Son of the loving God to draw out of the pit into which this teaching of the world plunged our first parents.

### **WAS RIGHTEOUS JOB TROUBLED WITH THE HIGHER CRITICS?**

The same class of men lived in the days of Job, and they vexed his righteous soul, as do the same class of heady, high-minded people, the righteous souls of the faithful laity to-day. We may be strengthened by glancing at the 12th and 13th Chapters of Job, and take his language as our answer.

### **THEY HAD WORLDLY WISDOM—BUT THEY WERE WRONG.**

“And Job answered and said, No doubt, but ye are the people, and wisdom shall die with you.” Job in his desponding irony acceded to the position taken by his critics, yet he answers: “But I have understanding as well as you; I am not inferior to you: Yea, who knoweth not such things as these?”

“I am as one mocked of his neighbour; the just upright man is laughed to scorn.

“Lo, mine eye hath seen all this, mine ear hath heard and understood it.

“What ye know the same do I know also: I am not inferior unto you.

“But ye are forgers of lies, ye are all physicians of no value.

“O that ye would altogether hold your peace! And it should be your wisdom.”

What a blessed thing if these men would take a hint from righteous Job and cease worrying the righteous men and women of the twentieth century!

### **WHAT SAYS THE SUBTLE MIND OF THE CELEBRATED SCIENTIST, DR. ROMANES?**

Now, I think it will be more satisfactory if I take my answer on this point from the late Dr. George John Romanes, a man of wonderfully acute mind, a devout seeker of truth, and one who for a time worshipped Dr. Darwin as his hero, and was for years intimately connected with him in his investigations. I have re-read his “Thoughts on Religion.” I shall say something more which may be helpful to you extracted from this little book, but in the meantime, I simply quote the following on the immediate point which you presented to me, taken from the above work:

### **THE FOREMOST MEN OF SCIENCE—ORTHODOX CHRISTIANS.**

“If we looked to the greatest mathematicians in the world’s history we find Kepler and Newton as Christians.

When I was at Cambridge there was a galaxy of genius in that department emanating from that place such as had never before been equalled. And the curious thing in our present connection is that all the most illustrious names were ranged on the side of orthodoxy—Sir W. Thomson, Sir George Stokes, Professors Tait,

Adams, Clerk-Maxwell and Cayley—not to mention a number of lesser lights such as Routh, Todhunter, Ferrers, etc.—all avowed Christians.”

“The case of Cambridge in my own time seems to me of itself enough to prove that the *Christian belief is neither made nor marred by the highest power of reasoning apart from other and still more potent factors.*”

“So let us be absolutely satisfied in the thought that the greatest intellects in the land, with all the up-to-date knowledge, which is so much boasted of, stand with us firmly on the old-time Christianity of Kepler and . . . ”

This is a re-assuring testimony from an unquestioned source. Dr. Romanes at one time stood amongst the foremost of the scientific men of England, imbued with the most advanced evolutionist views.

The steps whereby this learned man was led back from the errors which grew out of his Biological investigations into the truth are very remarkable.

He had left among his papers some notes which were to be made the basis of a work on the fundamental questions of religion. Death cut him off, and he left it to Canon Gore to say what use, if any, should be made of these papers. The editor thus refers to this matter:—

“After reading these notes, I feel no doubt that they ought to be published. *They claim it both by their intrinsic value and by the light they throw on the religious thought of a scientific man who was not only remarkably able and clear-headed, but also many-sided, as few men are, in his capacities and singularly candid and open-hearted.*

Some passages seem to me peculiarly helpful at the present moment.

“Huxley in ‘Lay Sermons’ says that faith has been proved ‘a cardinal sin by science.’ . . . *What a terrible hell science would have made in the world if she had abolished ‘the spirit of faith’ even in human relations.* The fact is, Huxley falls into the common error of identifying faith with opinion.”

“Supposing Christianity true, it is very reasonable that faith in the sense already explained should be constituted the test of Divine acceptance. . . . *No one could suppose a revelation appealing to the mere intellect of man, since acceptance would thus become a mere matter of prudence in subscribing to a demonstration made by higher intellects.*”

### **SPIRITUAL DISCERNMENT VS. COMMON SENSE OR REASON.**

How clearly Dr. Romanes puts the position of the Christian in respect of “the spiritual discernment or perception” as opposed to that common sense or reason which is presented by the skeptic as a test of what is to be accepted!

“Christ foretold repeatedly and distinctly, as did also His Apostles after Him—that while those who received the Holy Ghost, who came to the Father through faith in the Son, who were born again of the Spirit (and many other synonymous phrases) would be absolutely certain of Christian truth as it were by direct vision or intuition; the carnally-minded, on the other hand, would not be affected by any amount of direct evidence, even though one rose from the dead—as indeed Christ shortly afterwards did, with fulfilment of this prediction. Thus

*skepticism may be taken by Christians as corroborating Christianity.’*”

### **UNREASONING SCIENCE.**

Referring to his earlier position, Dr. Romanes says:  
“*Nor was anyone more arrogant in his claims for pure reason than I was—more arrogant in spirit, though not in letter, this being due to contact with science; without ever considering how opposed to reason itself is the unexpressed assumption of my earlier argument as to God Himself, as if His existence were a merely physical problem to be solved by man’s reason alone, without reference to his other and higher faculties.’*”

### **CHRISTIAN EVIDENCES “EXTRA SCIENTIFIC.”**

*Dr. Romanes calls attention loudly to the fact that as Christian evidences are very manifold and largely “extra scientific,” such a matter cannot be solved by science. The higher faculties must be brought into play.’*”

Most wisely he presently for the consideration of all, especially for the professorial critic, a fundamental truth!

“*That all our reasonings being of a character relative to our knowledge, our inferences are uncertain in a degree proportionate to the extent of our ignorance; and that as with reference to the topics which we have been considering, our ignorance is of immeasurable extent, any conclusions that we may have formed are, as Bishop Butler would say, “infinitely precarious.’*”

### **IMPERFECT KNOWLEDGE—IMPERFECT RESULTS.**

“*The validity of our inference depends upon the number, the importance, and the definiteness of the things*



or ratios known, as compared with the number, importance and definiteness, of the things or ratios unknown, but inferred." How "infinitely precarious" it is, therefore, for those who may have superficially examined one or two little patches of the earth, to tell us at one date, that at a particular period writing was unknown, and at another that there was no kingdom of the Hittites, and so on with the folios of "infinitely precarious" conclusions, which have been boldly presented as facts, to be exploded almost as speedily as the volumes giving them issue from the press; and therefore we must be cast back to something more lasting than that which is sought to be spelt out of the imperfect and partial alphabet which we possess in regard to the historical, scientific and other facts which are said to contradict the Bible.

### **THE HIGHER TRUTHS ONLY APPREHENDED BY THE HIGHER OR SPIRITUAL FACULTIES.**

Dr. Romanes makes his apt statement in connection with this matter:

*"Reason is not the only attribute of man, nor is it the only faculty which he habitually employs for the attainment of truth*

*"Moral and spiritual faculties are of no less importance in their respective spheres, even of everyday life; faith, trust, taste, etc., are as useful in ascertaining truth as to character, beauty, etc., as is reason.*

*"Indeed we may take it that reason is concerned in ascertaining truth only where causation is concerned; the appropriate organs for its attainment where anything else is concerned belong to the moral and spiritual region."*

And this enlightened man of science adds:—

*“No one is entitled to deny the possibility of what may be termed an organ of spiritual discernment.”*

Again, it is well to consider deeply the following:—

*“The duty of parents to educate their children in what they believe as distinguished from what they know.” . . . Whether or not the Christian differs from “the natural man” in having a spiritual organ of cognition provided he honestly believes such is the case, it would be immoral for him not to proceed in accordance with what he thus believes to be his knowledge. . . . And I think the wise Christian will answer, ‘I believe in the resurrection of the dead, partly on grounds of reason, partly on those of intuition, but chiefly on both combined; so to speak, it is my whole character which accepts the whole system of which the doctrine of immortality forms an essential part.’”*

*“Now, if there be a God, the fact is certainly of the nature of a first principle; for it must be the first of all first principles. No one can dispute this. No one can therefore dispute the necessary conclusion, that if there be a God, He is knowable, if knowable at all, by intuition and not by reason.”*

### TAKE GOD AT HIS WORD.

He commends the skeptic to follow the advice of our blessed Lord:

*“Do not think; try. That is, in this case try the only experiment available, the experiment of faith. Do the doctrine, and if Christianity be true, the verification will come, not indeed mediately, through any course of speculative reason, but immediately by spiritual intuition. Only if a man has faith enough to make this*

venture honestly, will he be in a just position for deciding the issue.

“Thus viewed, it would seem that the experiment of faith is not ‘a fool’s experiment’; but, on the contrary, so that there is enough *prima facie* evidence to arrest serious attention, such experimental trial would seem to be the rational duty of a pure Agnostic.”

I was glad to find the use that Dr. Romanes makes of Bishop Butler’s analogy. He deals with that of which I doubt sufficient use is now being made—“the law of probability.” It has ever appeared to me to be of immense force in connection with the following statement which he has made:

#### **THE PROBABILITIES ARE GOD GAVE US A BIBLE.**

“If there is a Deity, it seems to be in some indefinite degree more probable that He should impart a revelation than that He should not.”

#### **THE LIMIT OF SCIENTIFIC RESEARCH.**

Dr. Romanes gives us two contrasts—the one:

“I know from experience the intellectual distractions of scientific research, philosophical speculation, and artistic pleasures; but am also well aware that even when all are taken together and well sweetened to taste, in respect of consequent reputation, means, social position, etc., *the whole concoction is but as high confectionery to a starving man.*”

And then the splendid testimony of the true man of science to the higher teaching:—

“But, consider, what has all the science or all the philosophy of the world done for the thought of man-

kind to be compared with the one doctrine, 'God is Love.' "

I believe we shall all most heartily thank Dr. Romanes for what he states to be "one of the strongest pieces of objective evidence in favour of Christianity. It is the absence from the Biography of Christ of any doctrines which the subsequent growth of human knowledge—whether in natural science, ethics, political economy, or elsewhere—has had to discount.

This gives us in a few words the great thought to lay low all the glamour of new light, modern thought, advanced notions, etc.

I close with the following piece of reasoning which struck me much, and is a good explosive to throw among many Professors, whether in Theological Schools or elsewhere:—

"At one time it seemed to me impossible that any proposition verbally intelligible as such, could be more violently absurd than that of the doctrine of 'the incarnation.'

"Now, I see that this standpoint is wholly irrational, due only to the blindness of reason itself, prompted by 'purely' scientific habits of thought. 'But it is opposed to common sense'; no doubt, utterly so; but so it ought to be, if true. Common sense is merely a 'rough register of common experience'; but the incarnation, if it ever took place, whatever else it may have been, at all events cannot have been a common event. 'But it is derogatory to God to become man.' How do you know? Besides, Christ was not an ordinary man. Both negative criticism and the historical facts of His life prove this; while if we for a moment adopt the Christian point of view for the sake of argument, the

*whole raison d'etre of mankind is bound up in Him. Lastly, there are considerations per contra rendering an incarnation antecedently probable.*

*“On antecedent grounds there must be mysteries unintelligible to reason as to the nature of God, etc., supposing a revelation to be made at all. Therefore their occurrence in Christianity is no proper objection to Christianity.”*

We may well thank God for the helpful testimony given by this converted scientist. A master in his department of science, he takes the weak hand of his Lay brethren in his hand of strength, and like Greatheart, helps us on our journey.

After writing the above I was glad to be strengthened in my conclusion by finding that it coincided with the statement made by the Reverend Henry Van Dyke in “The Gospel for an Age of Doubt”:

“A famous Biologist, Romanes, who once professed the most absolute rejection of revealed, and the most unqualified skepticism of natural religion, thinks his way soberly back from the painful void to a position where he confesses that ‘it is reasonable to be a Christian believer,’ and dies in the full communion of the Church of Jesus.”

But you must not be disappointed when you see unbelief rampant, and especially in high places. Remember the words of the Lord—although they are only found in the Bible: !!

“Howbeit when the Son of Man cometh shall He find faith on the earth.”

The warning of the Prophet Amos, although he was only a herd man—and therefore to be very much dis-

counted by the wise, uninspired men of the twentieth century—may well come home to us: ! !

*“Behold the day is come, saith the Lord God, that I will send a famine in the land—not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:*

*“And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the Word of the Lord, and shall not find it.”*

God spare our land from this curse, although we deserve it from the unfaithfulness of our Colleges in this matter.

If this letter in any way helps you let me know.

Yours faithfully,

S. H. BLAKE.

12th of July, 1909.





*Copies of this Pamphlet, and others of the Series can be  
obtained from L. S. Haynes, 502 Yonge St.,  
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