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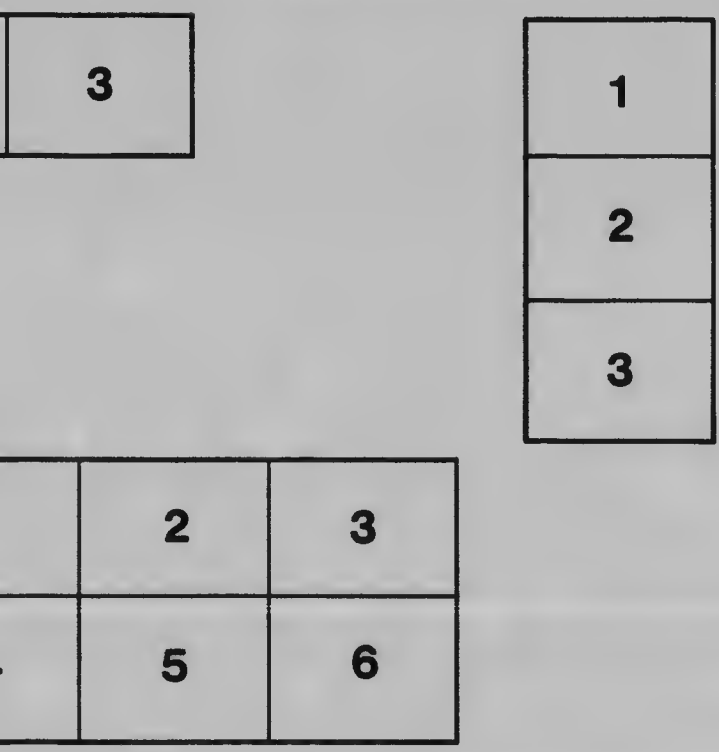

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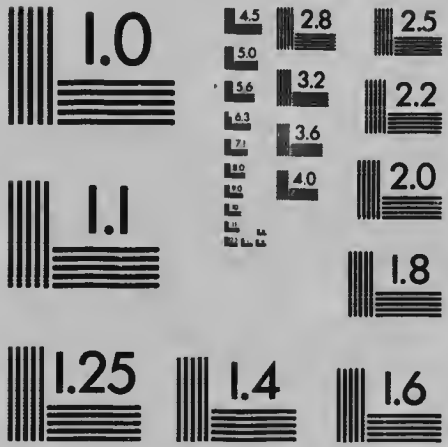

No. 8

Rock or Sand

HARVARD—"I have finished my shack; it seems shaky."

VICTORIA—"It is difficult to build, but I am working on."

KNOX—"Hello? Where are we? You are a leetle too fast!"

"A foolish man which built his house upon the sand; and it fell, and great was the fall of it."—Matt. 7:26, 27.

"They shall build, but I will throw down."—Mal. 1:4.

"The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing and it is marvelous in our eyes."—Matt. 21:42.

"Their rock is not as our rock, even our enemies themselves being judges."—Deut. 32:31.

"The Rock of Ages."—Isa. 26:4.

Rock or Sand

Rock or Sand.

Letter No. 45.

THE PROFESSOR'S KALEIDOSCOPE.

My Dear Sir:—

I thank you for sending me a copy of a pamphlet containing the full text of

"A Lecture delivered at the close of the eleventh session of the Harvard Summer School of Theology, July 22, 1909," by "Dr. Eliot, President Emeritus of Harvard College," called "The Religion of the Future."

You say that he "is regarded as the first citizen of the United States"; and you congratulate yourself upon believing, as he does, and that you are of "those reasonable minds that have come out of the kindergarten or Santa Claus state of Christianity into the new cult called 'The Religion of the Future.'" You ask me to read this lecture carefully.

This I have done. It has been to me most melancholy reading. How distressing to compare the President Eliot of to-day with the President Eliot of earlier days, before he made shipwreck of his faith and joined in the kaleidoscope system which dethrones God, makes the Word of God of none effect, rejects Jesus Christ the Saviour, adopts the motto "Salvation by character," and invites each man to make a Creed for himself and to vary it from time to time according to his fancy.

How far this College Professor, and this once celebrated University, have drifted into the dark, is shown by the fact that the present utterance is gladly published and distributed by the "American Unitarian Association of Boston." What an illustration of the danger of abandoning the sure anchorground of the "Rock of Ages," to enter on "the down grade" and descend helplessly and hopelessly until landed in the pit of infidelity!

It would be an instructive study to ascertain how many of the students who have passed through Harvard have been thereby tainted and turned out into the world, not only without the safeguard of religion, but with the mind set against it, and with the kaleidoscope placed in their hands which, as chance shakes it, is to be their guide through life. It is a melancholy consideration that so little is thought in this University of the most important matter in the education of young men, that, after the teaching and the extraordinary views of this Professor have become well-known, he was endorsed and honoured by being given the position of President Emeritus of the institution.

Let me ask whether you have really thought over the language of this lecture? Allow me to call your attention to the following passages which I have marked as subverting law, order, and religion, and permitting each person to do that which is "right in his own eyes." We are carried back two thousand five hundred years, when of those that rejected God and manufactured their own religion, God said, "His molten image is falsehood, and there is no breath in them. They are vanity and the work of error: in the time of their visitation they shall perish."—Jer. 10: 14, 15.

Page 2:— **THE NEW RELIGION.**

The general impression you have received from this comprehensive survey must surely be that religion is not fixed but a fluent thing. It is therefore wholly natural and to be

expected that the conceptions of religion prevalent among educated people should change from century to century.

This is a high price to pay for education. No fixity in the religious standard—a fluent thing changing from century to century. If that is to be the price to be paid for education, let us determine that it is too high and close all such educational establishments at once—or reform them.

Page 4:— **IN GOLD WE TRUST.**

The religion of the future will not be based on authority either spiritual or temporal. . . . The tendency towards liberty is progressive and among educated men irrresistible.

If the statement of the Pastor Emeritus be correct, and there is an irresistible tendency to break away from all authority, then we need not wonder at the struggle made to remove from the current coins of the United States "In God we trust," as it becomes a hollow mockery. This old legend, which made great the United States, must be blotted out and replaced by: "In gold, oil, beef, pork, sugar, steel, wheat, corn, hides, ice, etc., etc., we trust." Nobody will quarrel with the truth and appropriateness of the above inscription.

Page 7:— **NO SEMI-BARBAROUS SACRIFICE.**

The religion of the future will not be propitiatory, sacrificial or expiatory. . . . It will be an immense advance if twentieth century Chrisitianity can be purified from all those survivals of barbarous or semi-barbarous religious conceptions because they imply such an unworthy idea of God.

May we not fitly rest here for a moment and reverently and prayerfully utter for this poor sinner the Apostle's words. "The Lord give thee understanding" (1 Tim. 2: 7), so that you may know the marvelous holiness of God and thine own sinfulness, and that with the patriarch you may drop your weapons of rebellion and cry out:

"I have heard of Thee by the hearing of the ear: but now

mine eye seeth Thee. Wherefore I abhor myself and repent in dust and ashes."—Job 42: 5.

Nothing can give a higher conception of God than the contemplation of the marvelous wisdom which thought out, and the depth of the loving kindness which wrought out a salvation for us, who vainly sought in our sins to hide ourselves from Him who Himself became the atoning Sacrifice and was "God in Christ reconciling the world unto Himself." —2 Cor. 5: 19.

Are Professors so blind that they cannot see that "Professing themselves to be wise, they become fools"?—Romans 1:22.

Will no amount of light enable them to comprehend God's great miracle, whereby "mercy and truth are met together, righteousness and peace have kissed each other" (Psm. 85: 10), and thus "God is a just God and a Saviour."—Isaiah 45: 21.

Page 11:— **THE PANTHEON.**

The new thought of God will be its most characteristic element. This idea will comprehend the Jewish Jehovah, the Christian Universal Father, the modern physicists, omnipresent and exhaustless energy, and the biological conception of vital force. ! !

Why in the world not throw into this mongrel heap Dr. Eliot, the Pantheon, and the Devil!

Shake up the kaleidoscope until it includes these!

Page 9:— **NO SINNER, NO MEDIATOR.**

God is so absolutely immanent in all things, animate and inanimate that no mediation is needed between Him and the least particle of His creation!

How the natural man hates the thought of his sin and weakness! Upon this, however, he may depend that God made the only provision that exists whereby He and the sinner can meet. There is but the one "way," and He has proclaimed

that the love of God is "in Jesus Christ our Lord," and "that there is none other name under heaven given among men whereby we must be saved."—Acts 4: 12.

Vain man, hand back your kaleidoscope to its maker—the Devil—and come to God through the one "way," pleading His blessed promise, "Him that cometh unto Me I will in no wise cast out."—John 6: 37.

Page 10:— **MAN NOT A SINNER.**

The new religion rejects absolutely the conception that man is an alien in the world, and that God is alienated from the world. It rejects also the entire conception of man as a fallen being hopelessly wicked and tending downward by nature, and it makes this emphatic rejection of long accepted beliefs, because it finds them all inconsistent with a humane, civilized or worthy idea of God!

What a wonderful corroboration is here found of the words of our blessed Lord, who will hereafter be our Judge: "Except a man be born from above, he cannot see the kingdom of God." "That which is born of the flesh is flesh, and that which is born of the spirit is spirit."—John 3: 3, 6.

And of the Old Testament teaching, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."—Isaiah 55: 8.

Page 12:— **NOTHING "SUPERNATURAL."**

In the future religion there will be nothing supernatural!

Why, of course not. There is no fallible or sinful man. We are all orphans, doing for ourselves—and want no interference. What a blessing that Harvard has found this out and has made it known!

Page 21:— **A RELIGION OF DIVILOPMENT.**

The future religion will have the attribute of universality and of adaptability to the rapidly increasing stores of know-

ledge and power over nature acquired by the human race. As the religion of a child is inevitably very different from that of an adult, and must grow up with the child, so the religion of a race whose capacities are rapidly enlarging must be capable of corresponding development.

This is to be expected from the religion of the future as propounded by the Harvard President. But our Lord's teaching is utterly opposed to it.

> "And Jesus called a little child unto Him and set him in the midst of them, and said, Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."—Matt. 18: 23.

It has been rightly said to those who dilate upon the religion of this wonderful race "whose capacities are rapidly enlarging"—will you name one of them who can be compared with Noah, Abraham, Joseph, Moses, David, Daniel, Paul or Peter? Where will men "whose capacities are rapidly enlarging" stand as compared with these old-time saints when all appear before God and answer for the deeds done in the body? Think over this.

Page 22:— **NO CREED.**

The new religion is not bound to any dogma, creed, book or institution.

It could not be. It is in a fluent state! There cannot be dogma. Our Bible goes. Our Creeds go. Our institutions go. Nothing stands. Each man, at every change of the weather, propounds what he conceives to be agreeable to himself, and worships this as his God.

Page 25:— **NO RITE.**

The new religion cannot have any creed, any caste, ecclesiastical class or exclusive sect founded on rite.

Of course it cannot. It has been already shown that there

will not be "any caste, ecclesiastical class, exclusive sect or rite—and without these there will be a great sheet knit at the four corners, containing all sorts and conditions of persons, with possibly such a motto as:

"Incertum est quo fata ferent." "In aeroplanes we trust."

Page 26:— **A UNIVERSAL CATCH-BASIN.**

Finally this twentieth-century-religion is not only to be in harmoney with the great secular movements of modern society—democracy, individualism, social idealism, the zeal for education, the spirit of research, the modern tendency to welcome the new, the fresh powers of preventive medicine and the reason advanced in business and industrial ethics —but also in essential agreement with the direct, personal teachings of Jesus, as they are repeated in the Gospels. ! !

This is indeed a most marvelous dish to serve us, and will no doubt be labelled, "De omnibus rebus et quibusdam aliis." In this pan are stewed together into an harmonious whole, strikes, trusts, woman's suffrage, all novelties, secular movements, democracies, marriages, divorces, race suicides, anti-germs, individualism, social idealism, education, the spirit of research, business and industrial ethics, the smart set, "in essential agreement with the personal teachings of Jesus as reported in the Gospels" ! ! !

What a panagron or universal catch-basin—always in flux and ready to receive into its seething bowels whatever the passers-by may be pleased to cast in, to be worked, forsooth, into an harmonious whole to form the idol which the world is from time to time, as it changes, to worship!

Are you really prepared to abandon "the living and true God, His Son our Saviour, the Word of the Living God which abideth forever, the great salvation which gives everlasting life," and to accept this new-fangled, will-o'-the-wisp theory for your God, Guide, Helper and Saviour?

Then comes the stereotyped cant of the higher critic. Al-

though I take away your God, your Bible, your Saviour, His sacrifice, and the basis on which your religion is built, and seek to replace it by these vapourings, yet "the revelation He (Jesus) gave to mankind thus becomes more wonderful than ever"!!! Surely decency demands the omission of these offensive and absolutely untrue words.

And these are the utterances of the head of one of the great Universities, permitted without a word of remonstrance, and retained so that the University is behind him in this teaching. Can it drift much further to the ——?

How slowly it moved to this point. It went through the usual course when the Bible is abandoned. Disbelief of God's Word breeds dishonouring views of its Author, rejection of His Son, and the introduction of a cold Unitarianism, and the exaltation of the self-satisfied man, with his supposed scientific uplift, until his motto becomes, "Without God in the world."

Watch our Colleges and see them to-day moving from their old foundations on the down grade, some at one point of descent and some at others. And yet our Christian laymen and women are asked to support these institutions financially, to obtain ministers and missionaries for our work. What good are such men when they are sent forth for the work of God? Think over this. "What will ye do in the end thereof?"!!

Letter No. 46.

My Dear Sir:—

I thank you for sending me "Studies in the Old Testament, by George Jackson, B.A.," with the request that I shall "read it with care and answer you whether I there find anything in the author's attacks on the Bible other than the utterances of Payne and Bradlaugh dressed up without their wit and brilliancy!" You also ask me how it is "that preachers and Professors who are, to the knowledge of their congregations and Colleges, following in the footsteps of these

infidels, and are, on their lines, attacking the Bible, are called saints, while the others are anathematized as sinners!''

THE BOOK.

I have read the book, and am convinced that it is as puerile a production as a man making any pretence to scholarship or the power to analyze or to the critical art, ever placed before the public. It certainly will make large calls upon the ''generosity'' of those to whom he has dedicated it. I trust that most of them will not accept of this intended present. It is a book of the class that forms very unpleasant reading to me. It is of the take-it-for-granted kind and deals more largely than usual in assumptions which are so largely the staple of the critic of to-day. It would have been well if the author had heeded the warning, ''Oh, that mine adversary had written a book'' (Job 31: 35). We thankfully accept the volume, as we can judge better of it as a connected whole than in small portions, in using which, it is perpetually said, the lecture has been incorrectly given, or quoted, or reported; you should judge by the complete dealing with the subject, etc., etc. Well, we now have it, re-perused with care and held back from distribution until it could be buttressed in advance by the endorsement of a couple of his brother critics, who assure the confiding public that they are quite as ''moderate critics'' as is Dr. Jackson. How these higher critics hang together in their destructive work!

In the last page of the book the writer, wisely or unwisely, let the reader judge, calls attention in these words to some of his own discrepancies, which, however, he does not explain.

THE PROBLEM.

It may still remain something of a problem to some to understand how one who speaks as I have done throughout this lecture should yet feel free to say what I have said in

earlier lectures concerning certain portions of the Old Testament.

This is a curiously juvenile attitude to take! That which is said concerning certain portions of the Old Testament in one lecture is contradicted in another, yet each reader is left to find out such places, and to endeavour to reconcile these differences and to make a sensible, intelligent whole out of the lectures presented to us as worthy of our perusal, without even the guiding thought of the author as to which he believes. If the rules usually applied to writers were to be extended to higher critics, then the discrepancies to which the author has referred would have been taken up and compared and explained and the lectures so modified as to be in harmony. But it would appear that a man who assumes the position of higher critic will not criticize himself.

The writer begins with the proposition that he is going to present some Old Testament problems—so far as a large number of the members of our churches are concerned, absolutely unknown to them, he manufactures them out of certain conceptions of his own, whether he be right or wrong, and then states he does not believe them and assigns reasons whereby he seeks to convince others that they should not believe either. Now let us see his introductory statement!

THE COMICAL STANDPOINT.

The standpoint of the author is given by him in page 13 and is as follows:—

If, for example—and in a matter of this kind it is best to be definite—anyone is quite sure that Moses wrote the Pentateuch, if he finds in the first Chapter of Genesis an anticipation of the discoveries of modern science, and in the Chapters which immediately follow a trustworthy historical account of the beginnings of human life and civilization, if he has no doubt that the Book of Jonah is a sober record

of plain fact, and that, generally the inspiration of Scripture guarantees its absolute freedom from every form of error, scientific, historical or chronological—If, I say, anyone is satisfied that these things are so, then for his own peace of mind's sake, he will be well advised to give these lectures the go by; they are not for him. For I do not believe these things and I shall not hesitate to say so with perfect frankness.

Now, the writer sees clearly what the effect of such an onslaught on our Bible is, for he says: "It is, perhaps, inevitable that to some my words sehould have a negative and destructive sound." He has the audacity to say, "My one aim is not to pull down, but to build up."

He further adds that the purpose of the lectures will be missed, unless through them there is a "realization with a new depth of conviction. that the Bible—the Old Testament—is the Word of God which liveth and abideth forever." This is one of the comicalities of the higher critics. They write that which inevitably has a negative and destructive sound, and at the same time state that they mean to give a new depth of conviction to the conclusion that "the Bible is the Word of God which liveth and abideth forever." It seems to me impossible that a writer should hope to convince anyone of that proposition who says that he does not believe "that Moses wrote the Pentateuch. That he does not believe 'that there is found in the first chapter of Genesis an anticipation of the discoveries of modern science. That he does not believe "in the chapters which immediately follow as a trustworthy historical account of the beginnings of human life and civilization." That he does not believe "that the Book of Jonah is a sober record of plain fact." That he does not believe that the inspiration of Scripture guarantees its absolute freedom from every form of error." That is to say, that one who does not believe in the Bible as the Word of God or as an inspired

Book, and who writes a volume to endeavour to show the reason why, is thereby to give conviction "that the Bible is the Word of God which liveth and abideth forever."

Not the Book as God gave it to us and which embodies some of the most important truths to be conveyed to His people, but a Book from which is to be rejected what God gave as the Genesis or beginnings, and on which He has built the whole of the superstructure, without which God's Word is mutilated and absolutely fails to carry out what He intended to convey, and which is so interwoven with all the other portions that with Genesis, the Pentateuch and the Book of Jonah, as given to us mutilated by the higher critic, the whole Bible goes.

CONTINUED COMICALITIES.

In order further to strengthen conviction in the truth of the Bible he states:—

The earlier view, which ascribed as many books as possible to a few great names—Moses, David, Solomon, Isaiah—is now everywhere abandoned. There is no longer any serious defence either of the Mosaic authorship of the Pentateuch or of the unity of the Book of Isaiah. With similar unanimity Solomon is declared to be the author of Proverbs, Ecclesiastes or the Song of Songs. In regard to the Psalms, even so cautious an Old Testament scholar as Dr. W. T. Davidson concludes that though ten to twenty Psalms may have come down to us from David's pen, the number can hardly be greater and may have been still less. "It cannot certainly be proved," he says, "that David wrote any Psalms."

This will certainly come with a very great surprise to believers in the Bible who absolutely discredit any such statement as to these books, the names of the authors of which are found generally in the book itself. Such statements are cer-

tainly intended to discredit the book, whether or not it may actually do so to the believer. He continues on page 20:—

THE SACRED VOLUME—LEGEND, MYTH HISTORICAL ROMANCE, ETC.

It need not surprise us to be told e.g. that Genesis contains not only history, but legend or myth as well; that Job 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 romance.

Most people will not be carried away with the assumptions of the higher critics introduced by such statements as, "It need not surprise us to be told." Most of us will be very much surprised to be told as above, and will absolutely refuse, with the light thrown by the Old Testament itself upon the subject, and by the light thrown by the New, to admit that any weight can be attached to this statement of the higher critic.

But the writer continues (page 32):—

It is a more serious matter, however, when we are asked to believe that portions of the Old Testament which we have been in the habit of regarding as sober and trustworthy historical documents are rather to be classed as legend, or parable or historical romance.

In other words, that which the Bible gives to us absolutely as history, and contains the only history that we have of many events that are interwoven with the whole book from Genesis to Revelation, are to be turned into legend, parable or romance because the higher critics say so. They are written as history. They are accepted throughout the Old Testament as history. They are referred to in the New Testament as history. But because of the whim of a higher critic they are to be driven from this class and turned into myths. Notwithstanding this absolute statement in the book itself, it is to be denied because some one or more wiseacres invent a system of literary inter-

pretation, and because his literary taste rather leans to myth than history, the whole Bible is to be contradicted and these passages treated as myths.

THE COMPILATORY THEORY.

Much is made of the compilatory theory. It is stated that it is based on "the facts of the Bible itself." That is, that the Bible itself evidences the fact that in the days of Moses, and it may have been earlier and later, there were compilations which dealt with the matters which are found in certain of the books of the Bible. It is affirmed that certain differences exist in dealing with the same incident, and that because these alleged differences or discrepancies are found the writer must have had two or more compilations before him, and having taken what he pleased from the one, went to the other, which differed from the first, and therefrom introduced a difference or discrepancy.

Now I say, firstly, that to my mind, absolutely uselessly, volumes have been written upon this subject. To my mind it is absolutely immaterial whether there were one or twenty compilations in the hands of Moses when he wrote the Pentateuch. God called him to write this book. God instructed him in the facts that he was to preserve, and whether the Spirit of God gave some portion of it directly to him and as to other portions instructed him, who was skilled in all the learning of the day by his forty years of education in Egypt, to take them from one or more compilations that were then extant is absolutely immaterial. It is wasting time to go over all the letters and words and verses that have been analyzed in order to ascertain whether these contain that which was given directly from God to His servant as the message that He was to give to the King of Egypt and others, or whether the Spirit of God made reference to existing writings, which were to be accepted or modified as He taught His servant. That is all

beside the question. By whatever means God worked, He gave us, either directly or through these compilations, whether one or fifty, the truth concerning the events that He directed Moses to record.

THE FLIMSY BASIS.

But in order that the believer in the Bible may understand the flimsy basis on which the compilatory theory is based, I will occupy more time than, possibly, it may be considered I am justified in doing, as some of the facts given by this writer are taken from his brother Professor's book, Dr. McFadyen, of Toronto University. Mark the statement. When you have concluded, I trust you will say it is unworthy of a junior Sunday school scholar:—

Here, then, are a few facts of the kind which have led scholars to recognize the compilatory character of many of the Books of the Old Testament.

Now, mark that what follows are called facts! That these have been what "have led scholars to recognize the compilatory character of many of the books of the Old Testament." In other words, this is the style of reasoning on which the scholars base their audacious conclusions to contradict God's Word.

The author says triumphantly:—

Now what is the explanation of facts like these? Did the author of the Book of Genesis, when he had finished one account of the Creation, immediately go on to write a second which differs from the first in almost every particular? Is the history of the Flood, with its curious involutions and contradictions, the literary product of a single mind? Is one biographer responsible for the two-fold account of the ambush at Ai? Did the author of the first Book of Samuel narrate the origin of the proverb about Saul, and the story of David's first introduction to him, and then so completely forget what he had written that before his short book was

finished he had duplicated the one and contradicted the other? These things cannot be; this is not the way the human mind works; nor were the men who wrote the Old Testament fools. What, then, is the alternative? It is that offered by the compilatory theory of the critics, etc The Book of Genesis is not all of a piece, the work of a single hand, but a compilation from different sources.

GOD TO BLAME FOR THE BIBLE!

A man who has so poor an idea of true analysis, and has not the power of weighing evidence, should not undertake the office of higher critic, and above all, of such a book as God's Word. You will no doubt feel the absolute irreverence of the writer when he says of these difficulties set out above:—

Once more let me remind you, these things of which I have been speaking are not difficulties for which the critic is responsible. He did not create them, he found them; they are in the Bible; and the sole aim of the critic is to solve the problem which the Bible itself raises.

He takes His Creator to task for writing a book in a manner of which He does not approve.

Now let us see what very many Christian commentators say as to the story of the Creation:—

The narrative contained in this chapter is additional and supplementary. An appendix to the preceding account of Creation; subjoined to furnish some details respecting the formation of the first pair and their primeval abode which it was not consistent with that general record to give.

The generally received view, for which there is quite as much to be said, if not more, than for the recent view of the critic is that thus is the commencement of a new section, and also, as it appears, of a new narrative, to a large extent complete in itself. It is a narrative of creation from a human point of view; whereas the first section of the book contains a narra-

tive of creation from a Divine point of view. The first narrative embraces the universe, giving a full account of the origin of the vegetable and animal world. The second is mainly concerned with man, and those things necessary for his support. In the first place, the Divine Being is usually called Elohim, a name expressive of infinite power; in the second He is called Jehovah Elohim, expressing power in conjunction with immutability, so as to inspire man with faith in Him. There is nothing to lead one to suppose in the account given that Moses did not desire, so inspired by God, to divide the history of creation so as to emphasize the matter as above indicated.

The Christian commentators find this to be a good piece of history, which the historian is inspired to divide in such a manner as no reasonable man should quarrel with.

The author, while assuming the role of Bible builder, admits that all these changes whereby he seeks to shake the confidence of the believer in the Bible, involve "a very considerable re-reading of Israel's history, and of the course of the Divine self-revelation which through it was made to mankind."

He feels that the results which have just been imperfectly outlined "may appear very disconcerting to some."

THE TAKING OF AI.

As to the alleged contradiction in the account of the conquest of Ai, this is absolutely without foundation. The writer says, endeavouring to manufacture discrepancies, according to verse 3: (a) The ambush consisted of thirty thousand men; and (b) was sent out from Gilgal by night to take up its post behind Ai; (c) while Joshua and the mass of the host did not leave Gilgal until the morning, vs. 9, 10; (d) In verse 12, "the ambush consists of but five thousand men; and (e) is not sent from Gilgal, but detached from the main army after Joshua has taken up his position in front of Ai."

Now let us see what the Bible says in this simple story:

V. 3, "Joshua chose out thirty thousand mighty men of valour, and sent them away by night."

V. 9, "They went to lie in ambush, but Joshua lodged that night among the people."

V. 10, "Joshua rose up early in the morning and went up to Ai."

V. 12, "He took about five thousand men and set them to lie in ambush," etc.

There is nothing to connect this five thousand men in verse 12 with the thirty thousand men in verse 3. Joshua, the captain of the army, early in the morning, on his way to Ai, saw the advantage of having a smaller ambuscade, and took five thousand men either from the main body of his army or from the thirty thousand men already mentioned, being probably able to bring closer to the city without being discovered the smaller body of men, and thus make surer his plan of capture.

And this is presented as a contradiction and a reason for discrediting our Bible ! !

SAUL AMONG THE PROPHETS.

Then as to the alleged discrepancy between 1st Samuel, chapter 10, verse 12, and chapter 19, verse 24. This is very puerile. Verse 10 states that a company of prophets met Saul "and the Spirit of God came upon him and he prophesied among them." "Then the people said one to another, What is this that is come unto the son of Kish?" "Is Saul also among the prophets?" And verse 12: "Therefore it became a proverb also." "Is Saul also among the prophets?" It is obvious that because Saul prophesied it became a proverbial expression, "Is Saul also among the prophets?"

In Chapter 19, at verse 24, it is stated that "Saul prophesied," and the verse concludes with, "Wherefore they say is Saul also among the prophets." Because of his prophecy

allusion is made to the statement which is called a proverb, "Is Saul also among the prophets?"

In both cases Saul prophesied, and in both cases allusion is made to the proverb which grew out of the fact that "Saul prophesied."

There is not room for any question but that one, and the same explanation is given, and no torturing of the language could lead to any other result.

SAUL AND DAVID.

Then it is said, "**in chapter 16 of I. Samuel we read that David came to Saul and stood before him and he became his armour-bearer, and we turn the page and David is an unknown youth, of whom neither Saul nor Abner had heard before.**"

Now, how completely does a man rob himself of any right to be among those who desire to deal fairly with the Bible who presents the above as a true statement of what is found in this matter in chapters 16 and 17 of I. Samuel. In the first place, some years had elapsed between the two intervals. In the second place, this was at a period in the life of a young man when the changes taking place in his appearance would make a very marked difference. There is nothing to show that in the meantime Saul had seen David; and in the third place, Saul might have heard that David had been actually anointed king by the prophet and desired to be assured beyond a doubt that this was indeed the anointed king, whom it would be well to have in his power, and whom he did get into his power and kept close beside him, and in a few days cast his javelin at him in order to slay him. Then he refers to the story of the flood with what he calls its curious involutions. and contradictions, but no details are given, of this piece of history, covering from pages 6 to 9, and therefore it is impossible to go over it in this short paper and deal with it. It has been done a

score of times, and stands accepted by scores of the best commentators. And yet this is the sort of stuff that the higher critics present to us as reasons for the rejection of our Bible, and upon these passages that I have dealt with—more largely than perhaps may be considered necessary—he makes this

BABYISH COMMENTARY.

Now what is the explanation of facts like these? Did the author of the Book of Genesis, when he had finished one account of the creation, immediately go on to write a second which differs from the first in almost every particular? Is the story of the flood, with its curious involutions and contradictions, the literary product of a single mind? Is one biographer responsible for the two-fold account of the ambush at Ai? Did the author of the First Book of Samuel narrate the origin of the proverb about Saul and the story of David's first introduction to him, and then so completely forget what he had written that before his short book was finished he had duplicated the one and contradicted the other? ! !

We are justified in the conclusion that when the critic makes his attack upon the Bible, he takes the portions judged by him to be the least capable of defence. May we not, after the great, swelling words of all that was to be done by his criticism, thank God that the attack was such a farce, and bless Him that He has made His word so impregnable.

At page 44-5 this silly question is asked, "How do we know, if it pleases God to give us a revelation of Himself, in what precise form it will please Him to give it?" We cannot know anything of the kind, and all our conjectures are only wasted breath. It is not for us to argue how God must have revealed Himself, but patiently to learn how, in point of fact, He has revealed Himself.

One would have thought that the following sentence of the writer might be usefully employed by him:—

We are in no wise judges of many things, of which we are apt to think ourselves very competent ones.

I admit the absolute truth of this statement, and am convinced that there is no subject in which people are more apt "to think themselves very competent judges" than of the method of criticizing the Bible. If these critics would only write into their criticisms, "we are in no wise judges of many things," and exercise faith in God, that when He attempted to give a revelation He did it truly, many thousands of useless volumes of criticism might be cast into the fire.

DISCONCERTING STATEMENTS.

The writer admits that his statements "may appear very disconcerting; to some it may seem to involve nothing less than the complete reconstruction of all they have been taught to believe concerning the Bible. And that it may result in the reader's being "betrayed into a panic, as though the foundation of his faith were being shaken." This is an extraordinary result of the Bible building of this higher critic. It is followed by another of the audacious statements whereby, in place of argument, the writer seems to stampede the reader into an absurd conclusion, displaying what he himself calls a "curiously juvenile attitude of mind."

He says:—

DIVINER BECAUSE LESS DIVINE!

Is not the Book of Psalms, is not the whole of the Old Testament, a larger, diviner Book, when we have learned to think of it not so much as the collected works of a few great souls, but rather as a literature into which the life of a thousand years has poured its noblest thoughts and holiest desires.

That is to say, that a book is to be larger and diviner when we come to the conclusion that we have to reject certain of its statements as to its authenticity, including those of the Lord Jesus Christ and His disciples, and to eliminate the "few great souls" that it is asserted wrote the books, and to let unknown, anonymous writers replace those names made sacred in both the Old and the New Testament.

Now, I trust you will have so far followed the explanation given that you will be able to answer the critic. These difficulties do not appear in the Bible. These difficulties are not in the Bible. They have been manufactured by the critics, not for any good end, not to help to solve any problem, but merely in order to mislead individuals and to weaken their belief in God's Word.

GOD TO BLAME!

At page 40 the writer again flippantly says, as to his manufactured difficulties:—

We must not raise a hue and cry against criticism as if it were robbing us of our Bible; the facts are not the critics' facts they are God's; it is He and not we who are responsible for them, and it can never hurt us to know them.

A strange comment of the poor, fallible man upon the infallible God!

The writer proceeds to say that the analysis of the Pentateuch is regarded as the most important achievement of Old Testament criticism. "I must content myself with saying that it is in no spirit of petty wilfulness that has led modern Biblical scholarship, with practical unanimity, to deny the Mosaic authorship.. It is simply a question of literary and historical evidence. Moses wrote the Pentateuch, tradition, affirms. But, answers criticism, read the book for yourself. Read the history of the people to whom Moses is supposed to have given the law, and in each you

will find a hundred things which declare plainly that Moses did not and could not have written it.'' That is, let the conclusion of puny men be listened to rather than the Word of God and His well beloved Son!

And he proceeds to declaim against the Supreme Being, Whom he endeavours to make responsible for his mistakes as to authorship. I do not say that there is anything in the Pentateuch to lead to the conclusion of the critic, but if any one did find a change in style or the like, the critic himself has furnished the answer to this, as under the direction of the Supreme Being Moses may, instead of using his own style, have quoted from writings which were well-known to him.

HORRIBLE SUGGESTION.

At page 40 the writer introduces what the critics are to-day making much of—not the mistakes of Moses, but the mistakes of Jesus!—and he profanely says:—

As the human and the Divine meet in the person of our Lord so do they in Scripture.

And as there may be the mistakes of Jesus, we should look in the Scripture for ''the same traces of human workmanship, human compilation, even human limitation and fallibility.''

Now, of all forms of criticism, this is the most blasphemous. Is it not the sin against the Holy Ghost? Refusing His light and guidance.

He leaves for a time the mistakes of Moses, and dares to introduce the alleged mistakes of our blessed Lord and Master Jesus Christ, the Son of God.

At pages 46-7 this writer irreverently says:—

It is pointed out that in the New Testament the Pentateuch is repeatedly quoted as the work of Moses, that one Psalm, 110, which criticism assigns to a much later date, is referred to by our Lord Himself as David's, that Noah and Abraham and Jonah are spoken of as actual historical char-

acters, and it is claimed 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.

This is indeed the claim made and assented to by many millions who believe in an infallible Lord.

But this gentleman proceeds:—

It is, I think, 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 imperilling.

But the writer should not forget that it is he and his fellow critics who have compelled this dealing with the Scripture, and that the believers in the Bible are imperilling no sacred interests but are preserving them, showing that the true Light of the world so teaches.

GOD IS TO BE DISCREDITED.

He continues:—

The critical inquiry must and will go on. To suppose that at this hour of the day, we can by an appeal to authority, check discussion on a matter which lies within the realm of literary or historical investigation is the idlest of idle dreams. A man 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 itself.

The "august authority," here is God, ! and the writer proposes by his petty objections to discredit the Lord God Almighty. ! Surely this is "the idlest of idle dreams!" This is an amazing example of a man calling himself a "moderate higher critic," setting up his intellectual conscience and seeking thereby to discredit the Lord God Almighty ! ! What more can the highest critic or the rankest infidel do?"

Nor is the position of the writer strengthened by his con-

tinued assumptions, "every Biblical scholar knows," and "I need not pursue the matter further."

The writer proceeds, at page 49:—

At the same time it is not difficult to understand how some minds hesitate to accept the findings of modern scholarship where these seem to clash with the judgment of our Divine Lord.

It is rather inappropriate to give in this connection the title of *Divine* to our Lord.

Christ, for example, assumes the Mosaic authorship of the Pentateuch and the Davidic authorship of the 110th Psalm; modern scholarship denies both. To those to whom Jesus is only a great and wise Teacher, the contradiction presents no difficulty; to us to whom He is the Son of God and Saviour of the world, it may appear very serious. ! !

I think the writer is wrong in the alternative that he presents. Whether He is regarded as He is, the Son of God and Saviour, or whether He is regarded as a great and wiso Teacher, the matter is one of vital moment and most serious. In either case the absolute faith and confidence that we Christians have in Jesus must go if the fact of such discrepancies was, as it is not, true, and we are asked to rest satisfied with this critic's statement that if in His teaching and in the lessons that He gave for the whole world, "He did not transcend the best knowledge of His time," we are to cease to conclude that His teaching was true and to regard Him as our infallible Guide. This would shake the whole faith of the Christian world. It is to me horrible even to read—in order to reject—such statements and such conclusions as to the Light of the World.

Page 52:—

The writer goes on to ask the question:—

What is to be our attitude towards this great intellectual movement of our time?

For the all-sufficient answer to this consult the Apostle Paul.

INSPIRATION IS NOT INSPIRATION!

Now, on the most important proposition that "the inspiration of the Old Testament is the all-sufficient guarantee of its historical trustworthiness," and that "this is a position which, as we know, has been often maintained by wise and good men," the writer says "it is nevertheless wholly untenable"; and he continues: "But how do you know that inspiration is a guarantee of historical infallibility?" and says, "to this there is simply no answer." And he winds up with this most extraordinary statement: **"And the moment we give up spinning theories of isnpiration out of our own heads, and turn to the Bible itself, we find that, so far from then being any evidence that its historians were somehow supernaturally provided with the information which other historians have diligently to search for, all the evidence we possess points th eother way."** Is the man mad? We spin no "theories of inspiration." We smiply take God's Word as He gives it to us, and believingly accept the teaching of our Lord and His apostles. We must take the Bible as a whole and what is there given us as to the supernatural provision made for the historians.

If a man says, as the writer does, that all the evidence we possess points "to the fact that the Bible historians were not supernaturally provided with information," it will not be necessary to satisfy most Christians of the untruth of this statement. But to show how far astray even a moderate critic will go to endeavour to make a point, I quote the following ad captandum arguments of the infidel, such as:—

"That the Books of Daniel and Esther belong rather to the realm of religious romance. That the old puzzle about

Joshua bidding the sun and the moon to stand still are a snatch of poetry from the Book of Jashar. That the statement of facts in the Book of Judges is hardly strict history. It is rather the religious philosophy of the history.

That as to "those Old World stories of Abraham, Isaac and Jacob," which have delighted the childhood and instructed the manhood of sixty generations of Christian believers, "we have no alternative but to ask what degree of historical trustworthiness belongs to these narratives."

DECLINES TO DISCUSS WHAT HE CANNOT ANSWER!

And then when he presents to himself that great truth which has satisfied and will continue to satisfy millions of souls, "Could not God Himself have bridged the gulf, and have made known to the sacred writers the things that had happened in the past history of their race," he gives the amusing answer, "This is a question which I must respectfully decline to discuss"; ! and he adds with an audacity that is simply staggering, "*There is not the smallest vestige of evidence that God did aid the Biblical writers in the way suggested; that none of them anywhere claims to have received such aid.* The Bible evidence which demonstrates this fact is "unproved and unprovable assumptions." And he reiterates at page 86, "And once more be it observed it is not criticism: it is the Bible itself that is responsible."

DISCREPANCIES DO NOT IMPAIR BIBLE.

No statement could better bring out the mental, moral and spiritual perverseness of the writer than the statement of the alleged discrepancies and differences in the Bible, which "leave us with a book unimpaired in its spiritual value and divine authority," and that although what he says "may modify our conception of the historical character of the Old Testa-

ment, it need cast no uneasiness, and still less alarm, to any Christian mind.'' ! !

This may possibly be believed by the warped critical understanding, but to the lay mind it is unintelligible. Certain books which, it is generally supposed, contain the revelation of God to us, are found to be unhistorical, mythical legends, full of discrepancies and inaccuracies, and yet still we are told that this does not impair the book, and that persons should not be alarmed because these statements are pointed out as presenting the true position of volumes which in other respects are to be absolutely believed. But let us see what the Bible, taking it as we should, as a whole, says as to the supernatural provision made for the writers:—

THE WHOLE BIBLE INSPIRED.

Now, attention should be, in the first place, called to that which is the ''supernatural provision'' made directly in respect of the teaching of the New Testament, and indirectly as to the Old. Let us reverently follow God as He in His goodness plainly presents the provision intended to remove all doubts and difficulties, except from those who, committing the unpardonable sin of ''blasphemy against the Holy Ghost,'' reject His light where it is most needed.

God's testimony and command:—

''This is my beloved Son: hear Him.''—Luke 9: 35.

To God we shall ultimately be responsible for obedience or disobedience to this command. There is no room here for higher critical hair-splitting. It is not hear Him in some things—in which He is infallible—but the command is general and absolute.

THE SON'S COMMAND.

The Son, in speaking with absolute authority, says: ''Search the Scriptures; for in them ye think ye have eternal life: and

they are they which testify of Me."—John 5: 39. Too much stress cannot be laid on the fact that there is here no limitation. Here was the place for the great Teacher to limit and to warn against the portions not to be accepted or to re-edit the book called and known as the Scriptures.

In this connection it is worth while looking at Acts 3: 22, as throwing light on the wideness of the command and the testimony to Moses.

"For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren like unto me; Him shall ye hear in all things whatsoever He shall say unto you."

This casts us back to Deut. 18: 15, which contains the statement of Moses that the Apostle Peter filled with the Holy Spirit attributed to Him, and which shows that our Lord is to be believed "in all things whatsoever He shall say unto you."

He was infallible; He was without sin. This was necessary that He might be the Messiah—the Christ—and He said: "He that honoureth not the Son, honoureth not the Father which hath sent Him."—John 5: 23.

But when He left, what were His disciples to do? He relieves them by this promise:

THE PROVISION FOR INSPIRATION.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you."

And again:—

"When He, the spirit of truth, is come, He will guide you into all truth . . . and He will show you things to come. He shall glorify Me: for He shall receive of mine and shall show it unto you."—John 16: 13, 14.

"But ye shall receive power after that the Holy Ghost shall come upon you: and ye shall be witnesses unto Me."—Acts 1: 8.

THE FULFILMENT.

"They were all filled with the Holy Ghost."—Acts 2: 4.

"Then Peter, filled with the Holy Ghost, said."—Acts 4: 8.

Now, these men thus inspired gave to us that portion of the Bible called the New Testament.

In this work they were infallible, as they were taught by the Holy Ghost, who was to bring all things to their remembrance and to guide them into all truth: and therefore all these books are to be received as the Word of God, which they are. We have, therefore, the "supernatural provision" carefully prepared by God and propounded to us by these spirit-filled men, notwithstanding the sneer of the critic.

TESTIMONY TO JESUS AND OLD TE[illegible]

We have not only the abundant testimony to Jesus [illegible] His teaching and His miracles, proving Him to be Divine, and many allusions to His work, and that He was the Teacher of Truth, but we have also the distinct testimony of these infallible men, through the inspiration of the Holy Spirit, to all the Scriptures, not only by reference to particular passages, but to the book as a whole in such passages as:—

"All Scripture was written by inspiration of God."—2 Tim. 3: 16.

"For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."—2 Pet. 1: 21.

"Of which salvation the prophets have enquired and searched diligently . . . what or what manner and time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ."—1 Pet. 1: 10, 11.

THE TESTIMONY OF THE OLD TESTAMENT.

The Old Testament is full of passages which further contradict the rash statement of this critic that "there is not the smallest vestige of evidence that God did aid the Biblical writers in the way suggested; that none of them anywhere claims to have received such aid."

On occasion after occasion God speaks, as He did to Moses when He said, "I will be with thy mouth and teach thee what thou shalt say"; to Isaiah when He prepared him by touching his lips with a "live coal," when Isaiah said in response to God's inspiration, "The Lord God hath given me the tongue of the learned"; to Jeremiah, when He said, "I have put my words in thy mouth"; to Ezekiel, "The Spirit entered into me when He spake"; and so on throughout the book, showing the "supernatural preparation" of God throughout. We have thus the most abundant, impregnable evidence of the inspiration of the whole of God's Word.

Is it that the answer to all this of the critic is that given by the Ephesians to Paul, "We have not so much as heard whether there be any Holy Ghost."—Acts 19: 2.

This amusing statement is given at page 87:—

God has so made us that we cannot intelligently believe any statement of historical fact in the absence of adequate evidence. To "believe in the absence of evidence is a sign not of faith but of credulity."

How extraordinary it is for one pretending to lead others in the knowledge of truth, to make such a statement! Let a real man of science teach a man assuming the position of a moderate critic.

A celebrated scientist gives the following testimony, to which it would be well for higher critics to give ear:

THE SPIRITUALLY-MINDED CHRISTIAN VERSUS THE CARNALLY-MINDED CRITIC.

"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.

"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.

"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.' "

Let me give but two quotations on a point which is so very clear in the happy experience of so many Christians:—

"And Jesus answered and said unto him, Blessed art thou Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven."—Matt. 16: 17.

What was the truth, revealed by God to Peter, in respect of which His Son gave him the benediction, "Thou are the Christ, the Son of the living God." The great fact and Rock on which Jesus said, "I will build my Church."

And again:—"Jesus saith unto him, Thomas, because thou

hast seen me, thou hast believed: blessed are they that have not seen and yet have believed.''—John 20: 27.

The reverent Christian thankfully joins with the scientist quoted, in praise to God for His gift of belief, and gladly accepts His Word and walks ''in full assurance of faith.''

The author continues:—

IF GENESIS GOES—THE GOSPELS GO.

It is urged, if the ground gives under our feet in Genesis may not the same thing happen in the Gospels? If we begin by doubting Abraham may we not end by doubting Jesus?

Thank you! We are, thank God, not going to doubt either, notwithstanding your temptation to do so.

In passing let me say that it is very unfortunate the objections to the results of historical inquiry should be thrown into this form.

It appears to me that it is unfortunate to the person who is called upon to answer it. If we doubt the truths given to us as to Abraham, we cannot help doubting Jesus, for His teaching was so interwoven with the life and position of the Father of the Faithful that you cannot give up the one and hold the other. You may honestly say it is impossible.

CHRISTIAN FAITH VERSUS THE CRITICS' COMMON SENSE.

It is strange that this writer entirely omits the part that faith is playing in this work, and that without spiritual discernment the things of the Spirit cannot be appreciated or appropriated. He replaces God's teaching with his own, and says: ''Mix with our reading of the Bible a little common sense,'' p. 91. That is to say, he pretends to be a teacher and builder up of the Bible, and omits the key to the whole situation—the Holy Spirit—God's own gift to the readers to enable them

to comprehend what He has written.

He makes this strange apology for Biblical writers by saying that "what they give us is not so much history as homily, not so much to tell us what happened as to emphasize for us the lesson of what happened." But is this any real reason or excuse for inaccuracy? Will not the reader be much more likely to accept the homily and the lesson if the facts given are historically correct, and will he not be much more likely to disregard the lesson intended if the facts are mis-stated? If they cannot accept the facts they will not receive the homily. Why should God give the homily correctly and not the circumstances on which it is based? What a queer mixed up thing must be the mind of even a moderate higher critic.

HELP THE CHRISTIAN BY EXAGGERATING BIBLE DIFFICULTIES!

In dealing with the early narratives of Genesis the writer says:—

There is probably no part of the Bible which presents so many seemingly insuperable difficulties as the early Chapters of the Book of Genesis.

But I think that this writer enormously exaggerates when he says that:—

There are multitudes who have felt themselves driven silently and sadly to surrender the faith of their fathers because that faith has always been presented to them bound up with doctrines concerning man and the universe which they now know to be false.

And he adds that the Church "must learn to re-state her faith in terms that will not clash with that wider knowledge into which the Author of all truth is to-day leading man."

SIGHT VERSUS FAITH.

I absolutely deny this statement and this conclusion. There are some who by higher critics and College Professors have

been driven into perplexities through mis-statements, as to the Bible and speculations in which they have been engaged. While pretending to sow good seed, they have been sowing tares, and while pretending to do the true work of a Theological College, or of a pulpit, they are casting leaven into those among whom they are ministering. He states that "he must strive by all means to make his faith reasonable to reasonable minds." But how does he endeavour to do that? By shaking the faith of people in the revelation that God has given to us; by endeavouring to comprehend God's wonderful plan of salvation by reason, instead of at once admitting that the spiritual must be spiritually discerned, and that no man could ever reason out th question of salvation, as his reason cannot comprehend the mar velous love of God that wrought out so great a salvation for sinners that were rebelling against Him. "By grace are ye saved through faith, and that not of yourselves: it is the gift of God."—Eph. 2: 8.

THE MODERATE CRITIC LAUGHS TO SCORN GOD'S REVELATION!

Then comes the impudent statement:—

When, however, not content with this, we go on to claim that the secrets which the mind of man is slowly spelling out from the rocks and stars were revealed to the writers of Genesis centuries ago science simply laughs us to scorn.

Why, of course it does. It rejects the spiritual, it rejects the supernatural, it refuses to accept the only history that is given to us as to the creation, and the scientists digging and delving in their own little plot in the world, draw their own little narrow conjectures on the Monday, to be absolutely contradicted by another spadeful of earth that has been turned up on the Saturday, or by the last mail that gives an entirely unexpected discovery in some buried city or some inscriptions

on rocks, as in the case of the lecture last week in the city on the, until recently discovered, unknown Hittites.

Faith serves the Christian to make all things plain. "Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear."—Heb. 11: 3.

"By the Word of the Lord were the heavens made; and all the host of them by the breath of His mouth."—Ps. 33: 6.

When the scientist attempts to correct history as given in Genesis with his conclusions, the laugh is very largely on the other side. In common decency they should wait until out of the Pandora's box of crude material they can produce something that can even for a moment compare with the simple, perfect story that the Creator in His goodness gave to us. In the meantime, let them beware, "He that sitteth in the heavens shall laugh: the Lord shall have them in derision.," Ps. 2: 4 —as the creature seeks to correct his Maker?

What is the position of these vaunted scientists who laugh at the Creator's history of His work?

What room is there for their ridicule?

Each is engaged in his little patch, laughing all others to scorn. They unite in ridiculing the conclusions of their scientific brethren.

The Geologist looks on the Physicist as "an odious spectre."

The Plutonist fires his rocks at the Neptunist.

The Cataclysmatist erupts on the Denudationist.

The Catastrophist belches out on the Uniformitarion.

Decay and renovation balance by no means. Consider the sun.

Your rate of erosion is all wrong—you have not considered the difference in hard and soft rocks.

Your calculation as to rate of loss of heat of earth—all

wrong. You have not considered radio activity, and a dozen other matters.

In the calculations as to the earth you have not considered outside matters, as the sun, planets, nebulæ, etc.

The rapidity of the rotation of the earth is diminishing. No, it is not.

You have not considered the effect of gigantic upheavels which we have not now. Meteorological conditions vary.

The duration of the earth has been from ten to twenty millions of years, says the Geologist.

Absurd, says the Physicist—must have been one hundred millions, and maybe ten times that long.

Is the rapidity of the rotation of the earth diminishing? Is the earth cooling? Is the sun waxing cooler? Is the present world built on the ruins of earlier ones? For without this fact being known we can come to no conclusion.

Tho honest scientists sorrowfully amidst all this babel come to the final and unanimous conclusion:—

"The narrow range of ascertained fact absolutely prevents any rational conclusion—we have only assertion on the one side and assumption on the other." ! !

And this to contradict God's Word.

For one selected for the purpose of teaching these questions, and supposed to be able to occupy a professorial chair, his mode of teaching the subject is absolutely absurd. He says at page 110:—

FALL, FLOOD AND TOWER OF BABEL, ALL MUST GO.

There remain for consideration, in order that we may complete our hasty survey, the stories of the Fall, the Flood, and the Tower of Babel. On the story of the Fall it is unnecessary to dwell. Even the most thorough-paced literalist hesitates to treat his picturesque details as sober prose.

I have often discussed this story of the Fall with "thorough-paced literalists," and have found them dealing with the question as most sober prose, and not led away with any thought of the "details being picturesque or untrue." But, merely recurring to the method of the critic of gliding over and taking for granted, I proceed to this statement:—

It has seemed to some that, unless we can establish the historical reality of Adam and Eve and their doings in the Garden, etc., we have lost one of the chief corner-stones of Christian doctrine. If the story of the Fall is only a type of an allegory, says Professor Huxley, what becomes of the foundation of Pauline theology?

The critic proceeds in his peculiarly vulgar vein:—

If the Professor is not writing with his tongue in his cheek, if he really means us to take him seriously, this is a truly astonishing question. Our need of redemption does not depend upon what Adam was, but upon what man is, and, so far as we have any knowledge of him, always has been.

HUXLEY VERSUS JACKSON.

But Professor Huxley saw much more clearly into this matter than does the present Professor. The Apostle Paul, writing under the inspiration of the Holy Spirit, treats the historical truth of Adam and Eve, their temptation, and their fall, etc., and bases his conclusion from all the circumstances stated, and confirms their authenticity. This is the true foundation of the Pauline theology. The story of the Fall, and the teaching of St. Paul, must either stand or fall together. This no person can really controvert with any possibility of acceptance by reasonable creatures. The great foundation fact stated in the third chapter of Genesis goes through the whole book, and if its truth be rejected all the superstructure must go.

THE DELUGE.

This writer treats in the same manner "the story of the Flood," as to which, conveniently for himself, he says, "I have no time now to enter upon." He therefore expects us in two lines to reject our Bible and to accept of his statement in these words: "Suffice it to say that this also belongs to the world of Hebrew legend rather than of history." "Probably no intelligent person now believes in a universal deluge which submerged the tops of the highest mountains over the whole earth." . . .

BABEL.

In like manner he deals with the story of the Tower of Babel, saying, "but obviously it is vain to seek at such a source for any real knowledge of the origin of the different languages of mankind."

He proceeds:—

With the help of that science of literary and historical criticism they say, this is what the Bible really means.

Samples of this sort of criticism have been already given, and every reader will be able to judge of the childishness of its character. But while giving nothing to replace it, he says:—

LEAVE SIN IN THE DARK.

The plain truth is that we do not know the beginnings of man's life, of his history, of his sin; we do not know them historically on historical evidence and we should be content to let them remain in the dark till science throws what light she can upon them.

What a teacher to place in one of our Theological Schools! From reasons absolutely dissatisfying to the mind of any man of common sense, he rejects the Bible story and leaves us in the dark until what he is pleased to call science shall throw

"what light she can upon them." And then comes one of the many statements which it is sought to compel people to accept by its audacity:—

THE TEACHER INFALLIBLE—THE BIBLE FALLIBLE.

Nor must it be supposed that our uncertainty about the early Biblical narratives in any way affects the trustworthiness of the genuinely historical portions of the Old Testament.

The painfully illogical mode of reasoning is, "God gives a revelation." In that He gives us the "history of the beginnings of the world and of man." But we do not like the manner in which this is given, and we call it unhistorical, and therefore we reject it and we say that God has given us no authentic record of that with which He begins His book. God help the students who are obliged to accept this nonsense! In order to discriminate between what is historical and to be received and what is mythical and to be rejected, he gives this answer: "We must use our common sense." And therefore the Bible is no certain standing ground, but is a book to be read in a million different ways according to the education, the intellect and the general bent or pleasure of the reader! This certainly is an extraordinary statement to be presented to students, whose common sense in such matters may lead each one of them to a different conclusion. Can anyone build on such a foundation of sand? Woe betide the land when through such Professors as Professor Jackson and Professor McFadyen, its students, accepting the teaching of those set over them by their Theological Colleges, receive their conclusions and reject the infallible Word of God for the fallible word of their teacher. But he adds, with the oft-referred to cant of the higher critic, "The answer in one word is their supreme religious worth." Supremely religious! but supremely fallible! That is to say, the chapters that give us

the details of the Creation, the details of Adam and Eve, the details of the Fall, the details of the Flood and the Tower of Babel, are all to be rejected; but while I instruct you that all this is unhistorical and to be rejected, there is a "supreme religious worth" in it, to be ascertained by your common sense! That is, the religion which God gives to us in these chapters is to be rejected, and in its place we are from our common sense to manufacture something out of such parts of that portion of His Word as we please!

Can an intelligent and open-minded reader conceive any statement much more absurd than the following:—

IN ROBBING THE BIBLE—WE ROB THE SCOFFER.

The modern interpretation of the Old Testament completely cuts away the ground from under the foot of the scoffer; and our changed methods of interpretation have robbed them of the miserable wares which formed their whole stock-in-trade.

But this interpretation robs the scoffer of nothing. It plays absolutely into his hands. He starts with the proposition that the Bible is not to be accepted as Divine, and the higher critic plays absolutely into his hands by saying, We agree with you, and we take, as Tom Payne and others, our "common sense as judge in the matter." And this chapter ends with one of the extraordinary commendations of the critic by himself:—

THE CRITIC AS A BUSH RANGER.

The strong hands of scholarship, which is God's servant and ours, are clearing the thick undergrowth of human tradition, that henceforth, when we lift up our eyes, we may see nothing and no one save God only.

That which the critic has been seeking to clear away is simply one of the most important portions of God's Word. He

clears it absolutely away and refuses to accept it and advises his pupils to follow his leading. And having cast dishonour upon God by rejecting His Word, and glorying in this rejection, he seeks to make people believe that thereby we may the more easily see God.

THE CRITIC PLAYS WITH THE ALLEGORY, THE ROMANCE, THE WATERY TALE OF JONAH.

The writer devotes a whole chapter to the Book of Jonah, and after referring to his earlier infidel brethren, whom he calls "flippant scoffers," he adds:—

And what is strangest of all, even Christian men and women, to whom the Bible is the Word of God, seem for the most part unable to find anything else in this Book save a gigantic difficulty over or round which they must get as best they can.

The writer must have companied with strange "Christian men and women" if he can truly make the above statement. How many of these, to the knowledge of Christian people, and in their own experience, have read it over and over again with great pleasure and profit, learning the wonderful goodness and grace of God, His mercy to the greatest of sinners, the unfaithfulness and subsequent repentance of His servant, and then the testimony of Jesus to the story with the wonderful spiritual lesson that He draws from it.

This mode of reading and dealing with the book the writer calls "miserable literalism," and, having sought to shake the faith of the person who thus reads the Bible, in the only way in his power, he proceeds to teach us "how the book is to be interpreted," and to what class of literature the book belongs. But he forgets that God wrote this book for others than the critical scholar; he forgets that the book as written by God is accepted and believed, and that, endeavouring to lead him away from his solid faith by telling him "that there is in

the Bible less prose and more poetry, less history and more allegory, than we once thought''; and he continues on to endeavour to clinch his work by saying, ''in the same self-evidencing way the Book of Jonah declares itself to be not history, but parable; its author is not a recorder, he is a romancer; he is not writing history, he is telling a tale. It belongs plainly to the realm of imagination.'' And he continues his infidel attack upon the book by stating:—

The extreme improbability of such a City as Nineveh renouncing its idols with such suddenness and completeness; the incidents of the temptation and the gourd—do not all these things, apart altogether from the story of the great fish, suggest that it is the imaginative discourse of a prophet with which we have to do rather than the narrative of an historian.

Then he asks the question, ''Is the Book of Jonah not true?'' And he answers, and I wish the reader would mark it:—

If you mean historically true, the answer is: No, it is not, and it was never meant to be, and when we so read it we are misinterpreting the writer's own evident intention.

It is to be observed that there is nothing up to this period in the criticism that would warrant any conclusion other than that this was to be accepted as the bona fide history of an incident in the life of Jonah. But without any evidence to displace this conclusion, he proceeds to deal with a phase of the question which Christians believe to be conclusive, and I ask you to mark well the grossly irreverent manner in which he deals with this point. He says:—

I come now to what is felt by many to be the crux of the whole difficulty: I mean of course, our Lord's reference to the story of Jonah. And he continues: That our Lord's words seem to many to put the stamp of divine authority on the record, they guarantee its actual historical character,

THE STORY OF JONAH AND THE RESURRECTION STAND TOGETHER.

And let it comfort the humble Christians, notwithstanding the flippant and audacious method employed by the Professor in dealing with this story, to learn what two pillars of the Church of England have said in respect of it. I refer most emphatically to these, because, as in the question of Jonah, so you will find that in every position taken by the unorthodox College Professor you have strong, able, learned and godly men who absolutely deny their conclusions. In this matter we have Dr. Pusey, who says at page 257 in his great Commentary on the Minor Prophets:—

Our Lord says, Jonah was three days and three nights in the whale's belly, and no one who believes in Him dare think he was not.

Thirty years later, in one of his great sermons preached in St. Paul's Cathedral, the learned and celebrated Canon Liddon reiterates this conclusion of Dr. Pusey. It seems very evident that the story of Jonah and the story of the Resurrection must stand or fall together. Our Lord draws this wonderful spiritual lesson from the story of Jonah.

WHO IS THE MOST ORTHODOX, HUXLEY OR JACKSON.

The keen mind of Professor Huxley, whose power of analysis was great, says:—

Of course the Book of Jonah is history, and if you do not believe in it you cannot believe in the resurrection of Christ either.

And Dr. Jackson, having said that he does not believe in Jonah because it is allegory, and warns people who do not follow in his footsteps, but take God at His Word and believe this account which He gives, cooly asks the question:—

Does it never make them uneasy when they see that it is they who provide the grist for the skeptic's mill?

This is indeed Satan reproving sin. The ordinary reader of his Bible takes it and reads it as it is given by God, and accepts His statement and humbly believes it and acts upon it. The critical Professor comes in and refuses to read God's Word as He wrote, and encourages skepticism and infidelity and then accuses the humble reader and believer of forging weapons against the religion of Christ by refusing to follow the skeptical Professor whither he leads.

DR. PUSEY ALSO WRONG!

He proceeds further, however, to punish Dr. Pusey by saying:—

To argue as Dr. Pusey does is to do the souls that are are in doubt the most cruel disservice. But interpretation of the Book of Jonah is really a literary question, to be determined by the ordinary laws that apply in such matters, and we must steadfastly refuse to allow it to be exalted into a question of faith.

Some people might say, asking your pardon, I will take the conclusion of Dr. Pusey, Canon Liddon and a multitude of others, against the skeptical literary conclusions of Dr. Jackson, and most people will admit the saneness of their conclusion. But there are two difficulties in my mind to the proposition laid down by the author of this book. The one is, Did God cause His Bible to be written simply for those who are skilled in literary matters? Is there, in the case of the Book of Jonah—and if in the case of Jonah, with all the other books of the Bible—to be a preliminary literary investigation before the volume is to be approached? Is there to be a school opened at which the everyday reader can find what are "the ordinary laws that apply in such matters"? If this be the case, it will be unnecessary to publish many of the

million Bibles that annually issue to-day, and it will be better to open such schools without which the Bible cannot properly be approached.

But the second is, If this question is "to be determined by the ordinary laws that apply in such matters," then I say that if a truthful person hands me such a book as Jonah, and that this book is endorsed by one of superior light and knowledge according to "the ordinary laws that apply in such matters," I take it and read it and believe it. I pass over the irreverent remark of the writer when speaking of the position in which the skeptic places himself when he says:—

In this case it is Christ who is responsible for the dilemma! ! !

Lord, forgive him, for he knows not what he says. !

THE PROFESSOR'S GREAT FISH STORY.

There are few persons who have ever read the Book of Jonah who would have thought of the comical conclusion that Dr. Jackson has arrived at:—

We know now that in the story of the great fish our author was thinking not of the fate of an individual, but of a nation; it is his pictorial way of describing the lot which Israel suffered at the hands of her Babylonian captors.

This is indeed a great fish story! ! ! I wonder what Jonah, if visited in the land of spirits, would say upon this conclusion as to the new method of Biblical interpretation, produced by a diligent study of the class of literature to which his book belongs by a critical Professor of a Theological School!

I do not follow him in his wanderings about Bunyan's Pilgrim's Progress, the Parables of our Lord, etc. He, however, seems to be perfectly satisfied with the result which is arrived at, with the assistance of his co-worker, Professor McFadyen, from whose books he draws considerably where his own imagination fails, and says:—

This little book, which to some of us, perhaps, has seemed little more than a strange fairy tale or a riddle of which we had lost the key, opens out like an exquisite rose till we find in the heart of it the glowing crimson of the love of God.

But he must not forget to make the great fish a good deal larger than is found in the Book of Jonah, for it must be big enough, according to his explanation, to swallow the whole House of Israel.

The writer continues:—

Literalism here leads straight to the precipice.

But it does not lead any further, and while it looks down on infidels, skeptical Professors, and refined interpreters fighting the matter out beneath his feet, he still stands strong and surely on the rocky precipice and calmly thus reads the Book of Jonah as God gives it.

THE TRUE JONAH.

(1) Jonah was commanded by God to go to Nineveh, (2) but he fled fro mthe presence of the Lord and went to Tarshish; (3) there was a great storm; (4) the sailors cast lots to find out whose fault it was; (5) the lot fell upon Jonah; (6) he suggested that they should throw him into the sea; (7) they tried to get to land; (8) the storm was so severe that they were unable to do so; (9) they cast Jonah into the sea; (10) God had prepared a great fish to swallow Jonah, it swallowed him and he was in the fish's belly three days and three nights; (11) he prayed to God, who caused the fish to vomit out Jonah upon the dry land; (12) he was told the second time to go to Nineveh; (13) this time he obeyed; (14) the people listened; (15) believed and repented; (16) this made Jonah very angry; (17) God, through the gourd, made him see the folly of his anger.

Christ believed in the story of Jonah, and treated it as history, and so did Matthew and Luke, where it is said:—

There was a man named Jonas.

He was a prophet.

He was sent to Nineveh.

He was in a fish's belly three days and three nights.

Nineveh repented at his words.

And the Lord Jesus from these facts draws these two lessons and uttered these two prophecies:

(1) "As Jonas . . . so shall the Son of Man be three days and three nights in the heart of the earth."

(2) "The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas, and behold a greater than Jonas is here."

The writer then deals with what he calls "the moral difficulties of the Old Testament," and refers to some incidents which, explained by the context, would, if it was our part to question the righteousness of God, seem to be but just judgments. The unfairness connected with these portions of the Bible is that persons will not read and consider all that the Bible gives upon these questions, but simply take an incident removed from all that prompted what happened, and with a very imperfect knowledge set up their conclusions against their Maker.

THE CANAANITES.

We certainly do not better the matter by following the higher critic in eliminating these passages from the Word of God.

Take, for instance, the destruction of the Canaanites as one of the shew instances of the alleged cruelty of God. The critics place their Creator in the dock and try Him. But have they all the evidence in the matter before them to proceed with their trial, or have they sufficiently considered the testimony they have? Have they pondered over the goodness of God in, for centuries, giving this people a beautiful and fertile land

and fruitful seasons, and seeking to draw them unto Him? Which goodness was answered by the people in committing every kind of abomination, even to debauching the very beasts of the field until the cup of their iniquity, being filled to overflowing, the land spued them out from its midst. (See Lev. 18 and Romans 1). Amidst all this petty irreverent querulousness of these pigmy critics, how majestically does Abraham, the father of the faithful, stand out, when, under similar circumstances, he grandly exclaims: "Shall not the Judge of all the earth do right?"

A GIANT AMONG PIGMIES,

as, 2,000 years afterwards, the voice of the great apostle of the Gentiles—what a giant among these Lilliputs!—sounded forth the true solution when Satan would tempt us to the blasphemy of judging our God or criticizing His actions.

"For now we see through a glass darkly; but then face to face: Now I know in part; but then shall I know, even as also I am known."—1 Cor. 13: 12.

These facts are given and accepted as facts and from these facts great lessons are drawn. There is no reason to doubt one portion of the story more than another. The Jews accepted it, having no doubt but that Jonah was a prophet; that, after refusing, he went to a well-known city called Nineveh, the people of which city received him and repented. The great prophecy of Jesus as to His being buried away like Jonah and rising the third day, was actually fulfilled. The earlier infidels sought to discredit the story by the statement that no fish was ever big enough to swallow a man. Recent investigations having proved this to be false, they renew their attacks on the myth, allegory, romantic theory, thus seeking to turn the truth of God into a lie. To the earlier attack the Christians simply answered: "The Supreme Being who made the world and all things that are therein could as easily have made a fish

to swallow Jonah, or the whole vessel, as He could have made a tree or a mountain or a world."

Do not be frightened from this safe standing by any inanities of the infidel.

I cannot agree with the statement in favour of the historical method and of the scientist:—

STILL HARPING ON SCIENCE.

What is wanted is a more intelligent—if the word may be allowed—a more scientific use of the Bible.

What is wanted is a more prayerful use of it and a greater dependence on the Holy Spirit, who inspired the writer that He will also inspire the reader. In nineteen cases out of twenty this will put the higher critics out of business.

With amazement every Christian that peruses this book will read the following:—

P. 197.—**He came not only to do the law, but to judge the law. This attitude of our Lord toward the earlier dispensation is so familiar to every reader of the Apostles, etc.**

He sets his own loftier and more exacting law.

Surely the deep spiritual lessons which the Lord Jesus drew out of the law and expounded to his hearers cannot be warrant for the above statement.

P. 198.—**If it has to be said that modern criticism is slaying its thousands, then it must also be said that the doctrine of the equal authority of all parts of Scripture is slaying its tens of thousands.**

It is strange that we did not hear of this indiscriminate slaughter until the work of the higher critics began.

P. 207.—In dealing with the question of "Does the Old Testament contain a Divine revelation?" he says:—

But to those whose minds have not been prepared by previous thought and reading, it is not difficult to understand how even conclusions so guarded and reasonable as those

of the previous lectures may fairly claim to be, should seem disquieting, and perhaps even perilous to the last degree. If they will ask if these things really are so, if the earlier narratives of Genesis are not science and are not history, if even in the later records we cannot always be sure that the ground is firm beneath our feet, if the Pentateuchal law is not the work of Moses, if the story of Jonah is only a parable, what becomes of our faith in the reality of a Divine revelation to Israel?

Minds both prepared and unprepared may well ask the question, and may, with sincerity and truth answer it, If I believe in this infidel cutting of the Bible, my faith in Revelation would go.

WILD CAT CRITICISM.

P. 209.—**There is, we all know, a wildcat criticism which rends and tears and to which nothing is sacred.**

Thank you for the appropriate name you have given to your work.

It is this class of criticism that led Kuenen to the conclusion that the religion of Israel is but one religion among many, nothing less but also nothing more.

P. 211.—**Criticism may change our views of the sequence and forms of Old Testament revelation; but its whole work lies with the sundry times and divers manners of God's declaration of His Will.**

The writer evidently thinks that by constant reiteration his statement may gain force. Over and over again he says, in order to try and controvert the effect of his teaching:—

The critical conclusions have not deprived the Old Testament of any of its value. On the contrary, stumbling blocks have been removed; a far more vivid and real apprehension of the Old Testament both of history and of religion has been obtained; and the old conviction that

We have in it a revelation from God to man is not only unimpaired but placed upon firmer foundations.

And he almost whiningly says:—

It is grossly unjust to go on saying that criticism is taking away our Bible. In the re-edited and re-arranged Bible which criticism has given to him he still finds God drawing near to man in Christ Jesus, and declaring to us, in him His will for our salvation.

He does not find them because of the wickedly mutilated Bible, but by the grace of God notwithstanding it.

Another expression that the higher critic is very fond of using is the unimpaired spiritual worth of his Bible; we are unutterly unable to see that God is as truly in this re-arranged Bible as He is in His own Word.

He says:—

We who are but beginners must not be surprised if at first our sense of loss seems to outweight our sense of gain.

May God grant that this sense may continue until we are absolutely strengthened in the old way. The old Bible has no peer.

P. 220.—It is very strange that while the writer adopts the statement of Professor Huxley: "The Bible has been the Magna Charta of the poor and of the oppressed; down to modern times no state has had a constitution in which the interests of the people are so largely taken into account, in which the duties so much more than the privileges and rules are insisted upon, as that drawn up by Israel in Deuteronomy and Leviticus; nowhere is the fundamental truth that the welfare of the State in the long run depends on the uprightness of the citizen so strongly laid down.

In the heart of a world of idolatrous polytheists, the Hebrew prophet put forth a conception of religion which appears to me to be as wonderful an inspiration of genius as the art of Pheidias, or the science of Aristotle.

Then why try to belittle or mutilate the book with such wondrous results, and endeavour to shake the confidence of people in it as it stands? What Bible was it that wrought all this? The old Bible of our fathers, God's Word, not the book which the Professors of to-day seek to impose upon us.

And again this critic gives this self-laudation, forgetful of the words of the wise man, "Let another man praise thee, and not thine own mouth, a stranger and not thine own lips." —Prov. 27: 2.

Indeed it is not too much to say that the application of the historical method to the study of the Old Testament has put into our hands a new apology for the Bible, as superior to the old as our modern weapons of warfare are superior to those of a century ago.

The Bible needs no apology to the believing soul. He would as soon think of apologizing for his God as for his Bible.

It is strange, if the statement of the writer be true, he does not show to us how it is that his method of tearing the Bible to pieces gives modern weapons of warfare superior to those which are furnished by binding the whole Bible into one as the inspired Word of God.

The writer makes this quotation from a critic:—

And this record I know to be true by the Witness of His spirit in my heart, whereby I am assured that none other than God Himself is able to speak such words to my soul.

And he adds:—

And this not the peddling infallibility of the literalist which dots all its i's and crosses all its t's, an infallibility which nobdy ever did or ever could prove, this is the true inspiration, this is the real miracle of the Old Testament.

But it is to be observed that this "witness of the spirit in the heart is not the result of higher criticism, is not the result of scientific or historic methods; it is the result of the spirit of the living God touching the soul of man, and leads very

strongly to the conclusion which has been heretofore referred to, that it is not intelligence, and it is not historical methods, and it is not scientific ways, whereby the soul is led to God, but that it is by seeking the aid of the spirit of the living God to teach and instruct the soul of man, and open to him spiritual matters. The writer is unwise who calls the dotting of the i's and crossing of the t's a 'peddling infallibility.' " Does he not remember that our blessed Lord refers to this and stands by the jots and tittles of the Bible?—Mat. 5: 8.

P. 238.—The writer says, drawing to a conclusion:—

Speaking of the Bible, if it does bring me to God, equally little does it matter what opinion I hold touching the outward fashion of it; it has accomplished the great purpose for which God put it in my hands.

BE HONEST AND LEAVE THE BIBLE ALONE.

Then, in the name of common honesty, why should the higher critic seek to shake the faith of the world by writing volumes dealing with the question of the "outward fashion of it," attacking, opposing, holding up to ridicule and seeking to cast out portions of this book. For centuries it "has accomplished the great purpose for which God put it in my hands." Then why not allow it to continue that great purpose? Why shake the faith in the book of all the people that you could touch? Why take it from them as the Word of God and as their guide, and seek to replace it with another book, deprived of much which is greatly valued, taking away the basis on which the book is built, and asking people, notwithstanding the re-editing and the re-arranging and the casting out much of the Bible, to consider that it is the same book which in the past has wrought such marvels, and that in its changed state, based upon discrepancies and mistakes, etc., it may continue to do it.

And he winds up his book with this wonderful self-applause:—

THE CRITIC'S BARGAIN DAY ADVERTISEMENT!

Criticism has not taken away our Bible, rather it has opened its sealed pages, it has lighted its dark ways, it has removed the stones from our feet, it has made the rough places plain and the crooked straight; the Bible is still ours, a larger and diviner Book than before we knew.

This I will guarantee, that the response of the ordinary Christian man and woman will be that the statement is absolutely untrue. Their conclusion will be, on reading this book, that "criticism has largely taken from the Bible most valuable, essential and much-loved portions thereof, without which it is difficult, if not impossible of comprehension. That it has opened no sealed pages, but has closed many necessary to the full comprehension of the book and God's will, notably the earlier chapters of Genesis. That it has lighted no dark ways, but has brought in darkness where there was light. That it has removed no stones from our feet, but has cast many in our path by rejecting the Pentateuch as the work of Moses, and that it has made many rough places by the attempt to alter dates and to introduce romance, myth, legend, to replace history. That it has made no crooked place straight, but has led the reader into devious paths of supposed contradictions, discrepancies, and the like. That the Bible, which it is said is still ours as a "larger and diviner Book than before we knew," is by the re-editing and re-arrangement of the critic a book of uncertain and doubtful origin, a book that dishonours God, a book that rejects His Son and treats Him as one who is fallible and leads into error, and gives us a book in which the divine is cast out and the human is introduced, where doubt and difficulty are paramount and the sure Word of God turned into the uncertain and unreliable word of man.

One matter strikes me as absolutely ruling and running through the whole of this question, and it is, that the Lord Jesus Christ, God's well beloved Son, and His apostles who companied with Him and from Him received their inspiration, referred constantly to the Scriptures, endorsed them, quoted from them, used them in their teaching, and always as the sure Word of God, was unquestioned, and through them their work was largely done. It cannot be but that if certain portions were doubtful—not God's Word, or not to be received—a warning would have been given, and these teachers, the best the world ever had, would have shown us what to eliminate and what to doubt, and not have left the world in ignorance for all these centuries and left it to the wisdom of the world to make wonderful discoveries in the spiritual world.

Nobody doubts the subtlety of Satan and the intensity of his desire to overcome our Lord. But when the great pitched battle in the wilderness took place and our Lord answered to the three temptations of the Devil by quoting three times from God's Word: (1) "It is written man shall not live by bread alone, etc." (2) "It is written, thou shalt not tempt the Lord, etc." (3) "It is written, thou shalt worship the Lord thy God, etc.," Satan did not pretend to deny the validity of the Scriptures, to open up on the mistakes of Moses, to deal with its fallibility and its composite nature, or any other folly of the 19th century. He knew its uselessness and accepted what he who lived when it was written knew to be true. This is unwonted testimony, even from the Devil, to the truth of God's Word.

VEILED TREASON.

If what has been written by Dr. Jackson against our Heavenly King, His law, His Son, and His government, had been published against our Sovereign Lord Edward, our earthly King, proceedings would have been taken against the author

for treason to the King, his crown and dignity. Are we, His subjects, to stand quietly by when this treason is against the Lord of Lords, the High and Holy One that inhabiteth eternity, our King? Is the question again to be asked, "What is this to all you that pass by?"—Lam. 1: 12.

Yet if one employs towards these men, guilty of the highest treason, the same language which they use against Christians who are defending their Lord and Master, they immediately assume a tone of injured innocence and appeal to their friends to certify to their extreme kindness and amiability, the prettiness of their discourses, etc., their gentleness of manner, the pleasure to be taken in their smiling companionship, etc. All this is entirely beside the question.

"A man may smile and smile and be"—a higher critic.

The Psalmist David—a man well known to Christians—but unknown to the higher critics, met many of these enemies of God, as numerous three thousand years ago as in the nineteenth century, and he gives us this warning:—

The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords. Ps. 55; 21.

We should take warning by the words of Chancellor Burwash:—

A secular body like the Board of Governors cannot guarantee the character of the teaching.

TEACHING THE BIBLE—DESTROYING THE BIBLE.

If there is to be no supervision of the lectures in the most important subject in the University, and if the authorities will not safeguard the interests of the community by seeing that men sound in the faith are appointed for those subjects in the Calendar wherein Biblical Theology and Religious Knowledge may be taught, the community should take this matter

up and see that they be not wronged in this most vital matter by having men opposed to the orthodox views appointed or retained in these chairs. They will no doubt continue their subversive explanations. No men are so thoroughly of the leopard class. What they have done in the past they will continue. They get into their chairs on the pretence of teaching the literature of the Bible and use their position to make rabid infidel attacks on the book.

Our blessed Lord built the Church on the sure foundation of Himself, the Messiah, the Christ, the Rock on which it has stood for centuries. He Himself gave us this instruction for all time:—

"No man cometh unto the Father but by Me."—John 14: 6.

ROCK OR SAND.

The Christian gladly accepts this teaching:—

"On Christ, the Solid Rock, I stand,
All other ground is sinking sand."

But now it is sought to substitute the sinking sand for the "Rock." The students admit that they have received from their present Professors this "modern teaching," that they like it, and that they get it. They get it from no other source than from the Colleges and the Universities. This shows what the teaching really is, and stands out as an uncontrovertible fact amidst all the dust the Professors would seek to raise for their concealment.

Consider! While we stand coolly and look on, our young men are being led astray.

The ministers and missionaries that we are educating and sending out are largely not Christians. They displace Christ and are unable to be witnesses for One that they do not know or serve. Consider! He to whom the term Christian was applied was one who boasted of "the unsearchable riches of

Christ'' and knew Him as one ''in whom are hid all the treasures of wisdom and knowledge.''—Col. 2: 3.

What a transcendently marvellous Being is thus represented compared with the poor, fallible, unreliable being set forth by our Toronto critics as their Christ.

UNTRUE WITNESSES.

The especial office of His ministers and missionaries was to be witnesses to Him. They cannot be witnesses of a Christ whom they do not know as the Christ of God, but only as a man-made being, a conception of their intelligence. It is better to send out no ministers for our pulpits or as missionaries for home or foreign work than send out men of this stamp. They preach another gospel, of whom St. Paul says, ''Let him be accursed.''—Gal. 1: 8, 9.

THE DUTY OF LAYMEN IN THIS CRISIS.

The question for us laymen is, Shall we permit our money to be used to pay for the dissemination of these dishonouring views of our Christ through those whose names appear in this letter, or shall the laymen of the various Churches arise in their strength and determine that they must be replaced by witnesses for Christ, which He demands: ''Ye shall be witnesses unto Me.''—Acts 1: 8.

Now that we know what is being done, and when those doing it publish in full their views, the sin is with us if we allow it to continue. Our Churchmen are not going to be put off from doing their duty by the promises of money, libraries, residences and buildings, etc., etc., for their College by men of wealth. Let the time past suffice for our silence. You are very strongly in favour of public meetings. Let us by this means arouse our people throughout the country.

THE PROFESSORS WALK CIRCUMSPECTLY.

They say that there is a marked difference between the lectures of to-day and of a year ago. I have been informed that for some time past the Professors have walked very circumspectly. It has been necessary to do so, but no doubt they imagine that the matter will pass over, and after a short time of mere hints and inuendoes, with a little jeering, they will again begin more boldly to endeavour to breach the impregnable Rock, and to give their students fish bones for food.

Our Christians now understand that the contest in Canada to-day is whether our old Bible is to be preserved to us and our children, or to be handed over to the higher critics to be mutilated.

HARVARD AND COMPANY.

Letter No. 45 shows the result of allowing the Bible to be tampered with, without any safeguard. The present letter, No. 46, shows how determinedly our Colleges and ministers in Canada are following. There is no disguise attempted in the matter. The scientists employed to teach the Bible do not do so. The Bible is not taught. Whether it is called by them Religious Knowledge or Theological Teaching or explanatory lectures, there is a systematic attack on the Bible by whatever name their teaching goes. Their lectures show it. Their attitude shows it. Their text-books show it. Their production—the students—show it.

What Professor Jackson is doing appears in his book, to which attention is hereby called. If you want to see more of it, get the book and study it. Professor Jackson refers to his friend, Professor McFadyen, of Knox College—a destructive critic—from whose books the former quotes largely. Professor Eakins, of Toronto University, has publicly endorsed Professor Jackson, and wonders how fault could possibly be found with his very reasonable teaching. Chancellor Burwash

endorsed Professor Workman, whose books show where he is. Professor McCurdy says, our blessed Lord notwithstanding, that there is no evidence David wrote one of the Psalms.

We need not, therefore, wonder that students at the Universities and Colleges accept the destructive criticism and sing the praises of the teachers, when they are taught that they can thus become scientists and obtain historical methods and become in turn higher critics themselves, and quite wonderful men!

It is most repulsive to a Christian to be told that with such teaching as is given, it is not a grave question whether it is not better to withdraw the Bible than have it held up as a subject of ridicule, and a mutilated book substituted for it by these scoffers.

I must now stop, although I have some further remarks to make upon the Jackson lectures. I have not time either to quote from the many passages of the works of Dr. McFadyen which I have collated, and from which the author under review largely cites. It shows how these authors are playing into one another's hands. In Harvard there is no restriction or safeguard, and we see what has come of it. There is no reason why a like result shall not flow from the pursuit of the same course in our Universities and Colleges here. The tide has set well in. Even the old-time University of Copenhagen makes mistakes! But when it does, it's manly men at its head admit it.

I return the Jackson lectures. Their perusal makes it absolutely plain that he is beyond doubt one of those in our Theological Colleges determined to remove all the old landmarks of our Church and to follow the Harvard lead. This must be stopped. I will help you in it.

Faithfully yours,

S. H. BLAKE.

24th December, 1909.

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Copies of this Pamphlet and others of the Series can be obtained from L. S. Haynes, 502 Yonge Street, Toronto, Canada.