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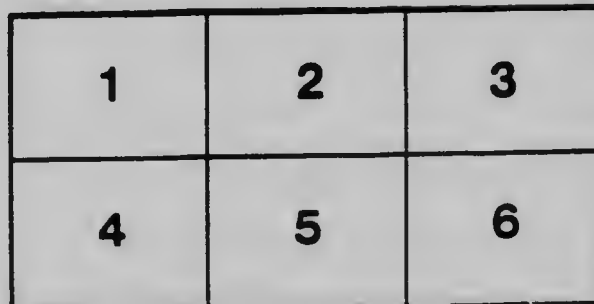
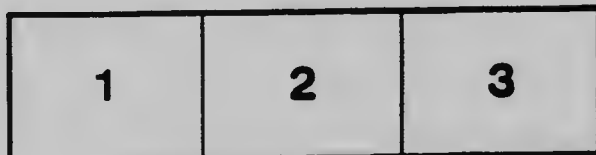
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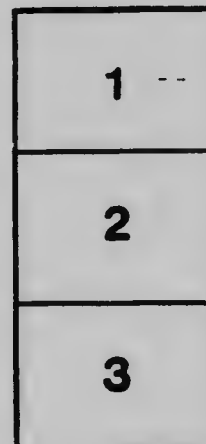
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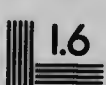
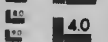
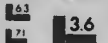
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A REPLY TO
Mr. Newell's Massey Hall Attack upon
the Higher Criticism.



A SERMON PREACHED AT THE FIRST
UNITARIAN CHURCH, TORONTO,
SUNDAY MORNING,
MARCH 1, 1903,

— BY —

REV. J. T. SUNDERLAND, M.A.

“The Truth shall make you free.”

—*John viii.* : 32.

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A REPLY TO
MR. NEWELL'S MASSEY HALL ATTACK UPON THE
HIGHER CRITICISM.

I propose this morning to reply to the attack made by Mr. Newell at his Bible class in Massey Hall a week ago last Tuesday evening, upon the Higher Criticism of the Bible, upon all ministers and theological teachers who believe in the same, and especially upon President Harper of the University of Chicago. All of you who were present or who read the reports in the papers know how severe the attack was--going the length, as it did, of declaring that the higher criticism is the work of the devil, that all ministers and religious teachers who accept it are wolves in sheep's clothing, and especially that President Harper, one of the most eminent living Biblical scholars, is doing more in the service of infidelity than any other man in America, more than even Mr. Robert Ingersoll did.

I imagine I hear some of you saying, "Such words as these of Mr. Newell are so extreme and so manifestly fanatical that no attention should be paid to them." Under ordinary circumstances I grant this would be true. If they had been spoken privately, or by any pastor from his own pulpit, unwarranted and unjust as they still would be, yet I for one should pass them by in silence. But they were uttered in a great public meeting which claimed to be wholly unpartizan and unsectarian, a meeting at which there were many present from almost all the churches of the city, including a large number connected with the denomination (the Baptist) in which President Harper is an honored leader. Under such circumstances, an answer to the charges made seems to be imperative, unless we are willing that a grave and far-reaching wrong should be done to the cause of Biblical scholarship, and to good and eminent men of all denominations who are giving their lives to the promotion of such scholarship.

I am glad to learn that the pastor of the First Presbyterian Church in London, Ont., protested last Sunday very strongly against

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Mr. Newell's utterances. He declared them false and mischievous, a violation of the ninth commandment, and something deserving the condemnation of intelligent men. I had hoped that similar protests would be uttered in the pulpits and papers of Toronto by ministers of the various denominations, including of course the denomination to which President Harper belongs ; so that there might be no need for me to speak. But a week and a half has passed, and all seem to remain silent. I shall therefore take upon myself a task which I would gladly have left to others.

In replying to Mr. Newell I desire to speak in a spirit of perfect candor, fairness and brotherliness. I shall not speak as a Unitarian. I shall not consciously speak as a sectarian in any respect. My aim will be simply to represent, advocate, and, so far as I am able, defend, free, untrammelled and reverent biblical scholarship, that is to say, those methods and those results of Biblical study which are accepted by the leading scholars of every important Christian denomination.

I have listened to a considerable number of Mr. Newell's Massey Hall lectures, and have obtained reports of all the rest ; and I have also come into somewhat intimate connection with his work in another city. So that I do not speak without first-hand knowledge as to his Bible teaching and his theological views. I do not for a moment doubt his earnestness and sincerity. With his often expressed desire for a revival of religion I am in most earnest sympathy, only so that it be a religion that will bless and not blight. I do not doubt that he believes himself to be doing God's service, and to be guided by the Holy Ghost. This, however, does not necessarily signify much to anybody but himself, since we all know that nearly every fanatic in the world makes a similar claim to be doing God's will and to be under the divine guidance. Even our poor Douk-hobour friends in Manitoba believed that they were divinely guided on that pilgrimage a few months ago which came so near costing them all their lives, and we know that Mr. Dowie, in Chicago, claims with the greatest earnestness, and with seeming sincerity, that he is specially guided by the Holy Ghost in his strange movement which is finding so large a following in that city. Of course, this does not show that there is no such thing as a real and beneficent divine guidance, but it does show that such supposed guidance divorced from intelligence is a dangerous thing, and quite as likely to do harm as good.

For one I cannot but believe that we all have much more ground for trusting the divine guidance of the great and devout scholars of the Christian world, who for a hundred years have been

carrying on their many-sided and illuminating work of Bible research, which is coming to be known as the higher criticism, than we have for trusting the divine guidance of Mr. Newell in defaming these men as wolves in sheep's clothing, and as infidels and infidel-makers worse than Mr. Ingersoll, and in going forward himself to teach views of the Bible which are as medieval as the Ptolemaic astronomy, and which are supported by the best scholarship of not one single important Christian church. Perhaps I am mistaken, but it would seem to be Mr. Newell's own consciousness that the scholarship of the world is against him that makes him so persistent and so denunciatory in his assaults upon it; for it should be borne in mind that the attack of a week ago last Tuesday night was not a new thing. It was only the most extended, violent and personal of many such attacks that he has been making ever since his Massey Hall meetings began.

Nor have his attacks been confined to the higher criticism and to scholars. The religious views and practices of at least two of our prominent denominations have been subjected to his lash. On February 10th his criticism of the Church of England was so severe that a clergyman of that Church sent a letter to one of our dailies about it, declaring the utterance "vicious, uncharitable and slanderous," and saying that "if this Bible class is to degenerate, as it has tended to do on the last few evenings, into an attack upon every faith and religion which may be inimical to Mr. Newell, the managers had better drop the word 'union' in connection with it, and cease to insult Christian people by inviting them to attend."

I do not see how thoughtful persons of any church can feel that it is anything less than a pity and a calamity to have the young people of our city, and the Sunday school teachers who are moulding the thought of a large part of the children of our churches, trained to such conceptions of the Bible as those of Mr. Newell, and their minds filled with such a spirit of narrowness, fanaticism and essential sectarianism as certainly the Massey Hall meetings are full of. It is one of the encouraging signs of the times in the Christian world that the sectarian spirit is declining among the churches. The spirit of unity is slowly but very surely growing. We are looking more at the great things that we have in common, and less at the relatively small things that divide us. It is a pity to have a dividing element come into any city. Narrow views always tend to divide. The views that unite are those that are large, intelligent, broad, inclusive. One of the best things about the Biblical scholarship of our time is that it is bringing leading minds of all churches together as perhaps nothing before has ever done. In the great work of revis-

ing our English Bible, leading scholars of all denominations, in England and in America, worked side by side for years, and felt the spirit of brotherhood among them greatly promoted by their work. This is typical. Scholarship overleaps sectarian lines. Less and less often is it coming to be asked concerning a scholar: Is he an Episcopalian? is he a Methodist? is he a Baptist? is he a Unitarian? More and more the great question is coming to be: Is he a scholar? Our religious literature has recently been enriched by two very valuable dictionaries or encyclopædias of the Bible. Each has been produced by a great company of Biblical scholars representing every denomination. We are having given us many valuable series of books on the Bible—introductions, hand-books, histories, commentaries, and so on. In nearly all cases the books making up these series are written by men wholly without reference to sect. Thus it is that genuine Biblical scholarship—Biblical scholarship whose supreme question is, What is true?—draws men together. If we are wise enough to trust our scholars, to give them freedom to seek for truth in all directions, and to utter it without fear of censure, the result is certain to be a still further decline of the sectarian spirit, and a still greater increase of the spirit of Christian unity and co-operation. But just in the degree in which we encourage narrow, dogmatic, unintelligent Bible study, which despises scholarship and mistakes its own fanaticism for the inspiration of God, just in that degree will sectarianisms be fostered and Christian unity and brotherhood be delayed.

I wish to ask, and to answer as fully as my limited time permits, three questions:

What is the Higher Criticism?

Who is President Harper, who has been singled out for especial condemnation because of his support of the Higher Criticism?

What are Mr. Newell's teachings?

First,—What is the so-called Higher Criticism, which Mr. Newell so severely condemns?

Many persons seem to think of criticism as simply fault-finding and pulling down. This is a false conception. Criticism may be constructive as well as destructive. The criticism of a book is simply the intelligent, careful, accurate study of it, with a view to finding out the truth about it.

Criticism of the Bible is generally divided into two kinds, called the Lower Criticism and the Higher. That which is known as the Lower has to do with the text. It collects original manuscripts, studies them as to their age and peculiarities, compares them care-

fully with one another, notes their agreements and disagreements, and thus tries to discover as well as it can what is the original and true reading.

The Higher Criticism embraces that study of the Bible which follows naturally next after the study of the text which the Lower Criticism furnishes it with, and tries to learn all that the text has to teach. It asks such questions concerning the various books of the Bible, as: When were they written? where were they written? by whom were they written? under what circumstances, and for what purpose? are they books produced by a single author? are they compilations?

There are many who seem to think that the higher criticism of the Bible is new. There could be no greater mistake. It has been going on for a hundred years, for two hundred years. The only reason for calling it in any sense new, is, that it has been carried on more extensively and with more marked results during the last half century than ever before. It has brought great and increasing light to every part of the Bible.

What kind of men have carried on this work of the higher Biblical scholarship? Have they been infidels and sceptics, as Mr. Newell affirms? For the most part they have been men of as earnest piety as the modern Church has produced. Has their aim been to destroy the Bible, as has been so strongly affirmed in Massey Hall? On the contrary, with rare exceptions, they have been men with as deep love for the Bible as the human heart can know. They have been men who had such faith in the Bible that they did not believe it needed to be kept in darkness; they believed it could endure the light, and that increased knowledge concerning it would only make its worth more clearly appear. Who are the men who accept the higher criticism to-day? Nearly all the leading scholars of every denomination. They do not all accept it in the same precise form. Some go farther than others, and reach conclusions on this point or that which others are not quite ready to accept. But as to the correctness of the *method* employed by the higher critics, practically all scholars of any standing are agreed. And with regard to many of the main and most important conclusions reached, there is already a very widespread common judgment. Already we have reached a point where a Bible scholar who ventures to set himself up as opposing the higher criticism in any wholesale or indiscriminating way, gains for himself thereby a notoriety among his brother scholars about as great and about as questionable as the scientist gains among his brother scientists who to day sets himself up in opposition to the scientific doctrine of Evolution.

I cannot take time to point out the many important conclusions reached by the higher criticism. One, however, which is second in importance to few others, and in which nearly all Old Testament scholars are now agreed, I will mention. It is that of the non-Mosaic and composite character of the Pentateuch. I select this case because it is one which has a close relation to all Mr. Newell's Bible class work thus far. Mr. Newell declares with great and reiterated emphasis that Moses wrote the Pentateuch, all of it, and exactly as it comes to us. His Bible class teaching up to this time has been confined to the Pentateuch, and it is all based upon the assumption that Moses was the author of every part.

But what say scholars? They say that the evidence is simply overwhelming that comparatively little of it comes directly from Moses, that at least four of the five books which compose the Pentateuch are composite, made up of various documents, originating at different times, and that much of the matter came into existence centuries after Moses' day.

Says Professor Ladd, of Yale University, a distinguished and careful scholar: "With few exceptions anywhere, and with almost no exceptions in those places where the Old Testament is studied with most freedom and breadth of learning, the whole world of scholars has abandoned the ancient tradition that the Pentateuch, in such a form as we now have it, was the work of Moses."

Says Professor Briggs, of Union Theological Seminary, New York: "The critical analysis of the Hexateuch (the first six books of the Bible) is the result of more than half a century of profound study of the documents by the greatest critics of the age. There has been a steady advance, until the present position of agreement has been reached, in which Jew and Christian, Roman Catholic and Protestant, Rationalistic and Evangelical scholars, Reformed and Lutheran, Presbyterian and Episcopal, Unitarian, Methodist and Baptist, all concur. There are no Hebrew professors on the continent of Europe, so far as I know, who would deny the literary analysis of the Pentateuch into four great documents. The professors of Hebrew in the universities of Oxford, Cambridge and Edinburgh, and tutors in a large number of theological colleges, hold to the same opinion. A very considerable number of the Hebrew professors of America are in accord with them. There are, indeed, a few professional scholars who hold to the traditional opinion, but these are in a hopeless minority. I doubt whether there is any question of scholarship whatever in which there is greater agreement among scholars, than on this question of the literary analysis of the Hexateuch."

Now, what shall we say of these leading Christian scholars of all lands? Because they tell us the truth about the composition and authorship of the first five or six books of the Old Testament, shall we declare, as Mr. Newell does, that they have entered into a conspiracy of infidelity to destroy the Bible? Or when they tell us the truth about other parts of the Bible, shall we impugn their motives, and call them enemies of the Bible and of religion?

Let me quote from an interview with Mr. Newell reported in last night's *News*, which came to me just as I had reached this point in the preparation of this sermon. The *News* reporter quotes our Massey Hall lecturer as saying: "During the eighteenth century, in the days of Voltaire and Tom Paine, infidelity was honest and open in its opposition to Christianity; but there has arisen in the last half century in Germany and extended through all Christendom, a movement called by the name of Christian scholarship, which, under the pretence of assistance to the Church of God in the interpretation of the Bible, by certain supposedly more learned and esoteric laws, is really introducing precisely the fabric of destructive criticism of the Bible, and is simply the old fabric of infidelity rebuilt and whitewashed.

"The out-and-out infidels of other days openly avowed themselves enemies of the Church of God, and were thus honest in their attitude compared with their successors of to day. The infidels of our times get into the pulpits and theological chairs, and pose as defenders of the Christian faith, receiving the support of innocent, trusting Christian people, while they teach doctrines utterly subversive of Christian faith and life. They are thus not only infidel in their attitude and judgment, but are contemptible in their dishonesty and deceit."

These are astonishing words. Who is Mr. Newell that he should presume to utter them regarding the honored, the high-minded, the deeply religious and devout scholars who are preaching in so many of our pulpits, and who in our theological schools are training our young men for the Christian ministry and the missionary field? Think of the responsibility of making such charges against such men! Think of employing the man who makes such charges to instruct the young people of our churches in the Bible and in religion! As an offset to the wild and reckless utterances of such a man, and for the benefit of any who may entertain fear as to the religious effect of the higher criticism, let me quote very brief passages from two eminent, candid and fair-minded Christian scholars of England. And please observe that I am taking pains to make all my quotations from distinguished orthodox and evangelical scholars.

Says Prof. Driver, of Oxford, in his Introduction to the Literature of the Old Testament : " Criticism in the hands of Christian scholars does not banish or destroy the inspiration of the Old Testament ; it presupposes it ; it seeks only to determine the conditions under which it operates, and the literary forms through which it manifests itself ; and it helps us to frame truer conceptions of the methods which it has pleased God to employ in revealing himself to his ancient people of Israel, and in preparing the way for the fuller manifestation of himself in Jesus Christ."

This does not look much like a plan to undermine and destroy the Bible.

Says Prof. Adeney, of London, in his recent Introduction to the Old Testament : " The positions (of the higher criticism) have met with widespread acceptance for more than a generation, and experience shows that ministers and Christians generally hold such positions without losing anything of their fulness of spiritual life, or of their zeal and success in the service of their Master. * * The general result of the higher criticism of the Old Testament is not to weaken, but to strengthen the spiritual authority and value of the Old Testament."

That does not seem much like infidelity, does it ?

Let me quote just a word from Dr. Ryle of England, who has just been made Bishop of Winchester, on the importance of Bible scholarship to the Church. Says Dr. Ryle :

" If Biblical exegesis fails to march with the intellectual progress of the age, the Church of Christ will pay the penalty by forfeiting her hold upon the intelligence of those to whom she ministers."

This is a solemn warning, which the Church may well heed, whenever the question arises as to what attitude should be taken towards the higher criticism.

It is not a matter of choice with us as religious teachers, in pulpits, theological schools, or elsewhere, whether we shall accept the truths discovered by biblical scholarship or not. We simply must accept them, and base our teaching upon them, or else lose the confidence of intelligent men everywhere. It will not do to close our eyes and try to think that the world has not moved, when it has moved, and is moving. It would be folly as well as dishonesty if we tried to persuade ourselves that we could keep these new facts about the Bible from the people. The Church must lead in teaching this new knowledge. Then she will keep her hold upon the confidence of the intelligent, and she will be able to employ the new knowledge to ends of general edification.

I pass now to the second question which I mentioned: Who is President Harper, whom Mr. Newell has singled out, not once, but again and again, for denunciation?

The question is quickly answered. For a time he was Principal of Denison University, Ohio; later he was Professor of Semitic Languages and Biblical Literature in Yale University; and for some years past he has been President of the University of Chicago, which means also the head of the Divinity School, one of the largest, perhaps the very largest school for the training of students for the ministry of the Baptist Church, in the world. He is the editor of "The American Journal of Semitic Languages and Literatures," a quarterly of the highest class, devoted largely to Old Testament studies, and of "The Biblical World," a monthly devoted wholly to Biblical study. Probably there is no man in America who is doing more to promote study of the Bible, perhaps there is no one else who is doing so much, as President Harper. And it is done side by side and in the closest possible co-operation with the leading Biblical scholars and teachers of the world. Nor is this all. He is active and earnest in helping on religious education in other ways. Probably some of you had your attention drawn to the great Convention for the Promotion of Religious Education, in public schools of all grades, in Sunday Schools, and in colleges and universities, held in Chicago three weeks ago. Four hundred delegates were present, from twenty-three states and several foreign countries, and representing twelve different Christian denominations. It was the inauguration of what bids fair to prove the most important movement for the promotion of religious education that we have ever had on this side of the ocean. President Harper was one of the leading spirits in planning and calling that Convention, and at the Convention itself he was at the front again in planning the permanent Association which was the result of the Convention. I call attention to this, because it shows how earnestly, how efficiently, and in how many ways he is working for the promotion not only of education but of religion.

This, then, is the man who Mr. Newell declares is determined to overthrow the Bible, and whom he places above Ingersoll as a promoter of infidelity. Can you think of anything more unwarrantable or more unchristian than such an attack? If Mr. Newell was determined to make it, why did he not make it in Chicago, where President Harper is known, and where there would be no lack of defenders? Think of the unfairness and the cowardice of coming here to Toronto, 500 miles away, and in a foreign nation, to make his assault, where the one injured could make no reply. Though I

do not belong to the same religious body with Dr. Harper, I am an alumnus of the University of which he is the honored head, and I cannot in silence see a man of such eminence as an educator and such high character as a Christian, maligned. As to the Detroit incident, in which Mr. Newell couples President Harper's name with that of Thonias Paine, any one who will take the pains to read the verbatim report of the proceedings of the Baptist Congress held in that city, will see how utterly false and slanderous it is.

I come now to my third question, What are Mr. Newell's own teachings?

To some of them I have already called attention. But there are others that need to be added in order to give an understanding at all complete of the ideas concerning the Bible and religion which he is endeavoring to inculcate in the minds of those who attend his class in Massey Hall.

I have already said that he opposes and denounces in the most unmeasured terms the higher criticism. But curiously, he favors the lower criticism. He says, "I believe in criticism, in that criticism which, by the patient scholarship of Tregelles and Tischendorf and Alford, secured for us the best extant scripture text; but this thing that calls itself the higher criticism is infidelity." Does not Mr. Newell know that if the higher criticism is infidelity, quite as much so is the lower? Does he not know that if the higher criticism tends to undermine the infallibility of the Bible, quite as much so does the other? Does he not know that when the lower criticism first made its appearance, men like him pointed the finger at those scholars who were promoting it, and called out "Infidel! Infidel!" quite as loudly as he is now crying out the same at President Harper and the higher critics. Will he not learn a lesson from a history of the past?

Mr. Newell denounces the doctrine of Evolution in all its forms as of the Devil,—though Professor Alfred Russell Wallace says: "Evolution is now universally accepted as a demonstrated principle, and not one single writer of the slightest eminence that I am aware of, declares his disbelief in it."

Mr. Newell declares that all the nations in the world, the English, the Americans, the Germans, the Russians, all, are by and by going to be made the political servants of the Jewish nation, and the city of Jerusalem is going to be made the capital of the whole world! What would not the statesmen of the world give if they had such wisdom?

Mr. Newell insists upon the verbal inspiration of the Bible in

its every part. He also insists upon the interpretation of everything in it literally, except in cases where the literal interpretation conflicts with his own views. Then he is resourceful enough in finding other interpretations. The early Genesis stories he interprets with a literalness that is at least interesting. In the story of the creation he declares that the days mean, not allegorical or figurative, but literal days. He insists that both of the creation stories harmonize perfectly with each other, and with science, although Dean Stanley said long ago, "It is now clear to all students of the Bible that the first and second chapters of Genesis contains two narratives of creation, side by side, differing from each other in almost every particular of time, place and order."

Mr. Newell holds that the creation of the world and of man took place only 6000 years ago, though we have both Egyptian and Babylonian historical records going back much more than 6000 years, and though we have indubitable evidences of other kinds that the world has been in existence hundreds of millions of years, and man twenty, thirty, or fifty thousand years, if not a hundred thousand.

Mr. Newell insists that the Garden of Eden story is literal history; that Eve was made out of an actual rib of Adam; that the serpent talked; that serpents originally walked upright, but lost their legs, and had to crawl on the ground because of the curse pronounced upon them at the fall; that death came into the world as the result of the fall; that animals of every kind in the world, from Africa and America, and Australia, on the other side of the great oceans, actually came to Adam and received their names from him; that after the fall God came down and killed animals and gave their skins to Adam and Eve for clothes; that there was a literal universal flood which covered the whole earth fifty feet high above the tops of the tallest mountains; that the sun actually stood still at the command of Joshua.

Mr. Newell has told his Massey Hall audience again and again that the doctrine of the universal Fatherhood of God is of the devil, and is doing more than perhaps any other doctrine to drag men down to hell.

Mr. Newell teaches that hell is a literal place with literal fire. It is down in the center of the earth. There sinful souls have been accumulating during all the history of the race, and there they are suffering untold agonies, and will suffer forever. Volcanoes are connected with those central hell fires. "If scientists would find out about volcanoes, they must believe Moses."

Mr. Newell declares that there is a literal personal Devil. He

is the king of this world. He is wherever we go or stay, always trying to destroy us. He has the upper hand, not only of men, but of God i. e. nearly everything. He has defeated God for the time being, times without number. He has ruined our whole race except the Jews, and all the Jews except a few faithful souls. His great work is fighting God, and God's great work is fighting him. At last, after tremendous fighting, God will capture and bind him, but not until the Devil has accomplished his end of ruining nearly all the human race. What a costly, partial and pitiful victory therefore God will finally win!

Mr. Newell constantly calls God righteous, just, loving and merciful, and yet he is continually attributing to him commands and deeds which are cruel, vengeful, shocking to every moral instinct, as black as anything attributed to the heathen deities. With such a conception of God as this, one does not wonder that Mr. Newell denies the doctrine of God's universal fatherhood.

Such, then, are some of the teachings heard in the Massey Hall Bible class, to which three or four thousand of the people of Toronto go every Tuesday night.

I want to tell Mr. Newell, that it is not Bible scholars like President Harper who make infidels. Such scholars counteract infidelity, make infidelity impossible, by giving men conceptions of the Bible and God and religion that are reasonable, and worthy, and noble; conceptions that win men instead of shocking and repelling them. The men who make infidels are religious teachers who insist that thinking men shall trample their reason under foot, as Mr. Newell constantly insists, and who thrust on their hearers views of God and the Bible that are unworthy, unreasonable, medieval, shocking to the better feelings of the soul. I know whereof I speak. For more than twenty-five years my ministry has been largely among young men. For more than fifteen years my work was among the students of the largest of the American state universities. What did I find? Hundreds and hundreds of young men who had lost their religious faith. What had been the cause? In the great majority of cases, unreasonable, unintelligent, and unworthy teachings concerning religion, generally concerning God and the Bible. What was the remedy? In nearly all cases I found it to be rational, worthy and noble views of religion, the Bible and God. Thinking men do not give up their religious faith from choice. When men turn their backs on the Bible or God, we may know, in nine cases out of ten, that the trouble is with the ideas which they entertain on these subjects. Jesus said, "And I, if I be lifted up, will draw all men unto me." Wherever Jesus is lifted up

before the eyes of men in the real beauty and greatness of his character, does he not draw all to him? So with God,—show God to men in the loveliness and perfectness of his character, as Jesus taught us to see him, and does he repel any? Does he not sooner or later win all? So too with the Bible. Teach men true, rational, intelligent, worthy views of it, such as our broad-minded, forward-looking, reverent scholars are everywhere more and more teaching, and we need have no fear of infidelity concerning it. Such teaching will save the Bible, and will save the people.

When shall we have a Bible class in Massey Hall that will mean this? Does any one doubt that we need such a class? Does any one question that we have in Toronto Bible scholars equal to carrying it on?

Has not the time come when our churches of all denominations, our ministers, and the professors in our theological colleges, may well unite to maintain such a class, for the instruction of the teachers of all our Sunday Schools, and multitudes of other inquiring minds, in a knowledge of the Bible which will be in harmony with the best and most reverent scholarship of the modern world? Such a Bible class would protect us against such teachers as Mr. Newell. Such a class would be invaluable to all our churches and Sunday schools, to all our young people, to our whole city.

It is high time for all earnest, thoughtful people, who really care for religion, to open their eyes to the fact, that there are now in the world two Bibles. One is the Bible of Mr. Newell and men like him, whose religious thinking is that of the middle ages, when men believed in the Ptolemaic astronomy and a flat earth. The other is the Bible of the reverent, devout, truth-loving scholars of the twentieth century. One is the old and outgrown Bible of tradition and credulity. The other is the new, fresh, living, imperishable Bible of inquiry and knowledge.

The old Bible, of a darker past, is dead,—it ought to be buried. It has done its work. It cannot be brought to life again. It is fortunate that it cannot.

But in its place a new Bible is appearing, which in every way is nobler than the old; which is literature, not dogma; which is as natural as a mother's love or a father's prayers, and as fresh as the unspoiled human heart; in which all incredible stories are softened into legend, in which impossible history is transformed into myth and poetry; in which all low morals and unworthy views of God are seen to be simply the imperfect conception of an early time;—a new Bible which reveals, in a way that finds no parallel in history, the

growing ethical sense, the rising spiritual ideals, the ever deepening God-consciousness, the marvelous, the providential, the thousand-year-long religious evolution, of an extraordinary people; a new Bible which is the record of God's highest and richest revelation of himself in the humanity of the past, culminating in Jesus, the greatest prophet-soul of all the ages. This new Bible, which is the old interpreted in the light of a larger intelligence, and born into the higher life of the spirit, will never die, and can never lose its uplifting, comforting, transforming, saving power among men.



This Sermon may be obtained free at the Unitarian Church, Jarvis Street, or by sending a 2 cent postage stamp to "Secretary," 445 Manning Avenue. It may also be obtained at Vannevars, 438 Yonge Street, at Evans', 357 1/2 Yonge Street, or at other news stands. Price, 5 cents.

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