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Fundamentals

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The Fundamentals

A Testimony

Volume I

Compliments of
Two Christian Laymen

“To the Law and to the Testimony”

Isaiah 8:20

The Fundamentals

A Testimony to the Truth

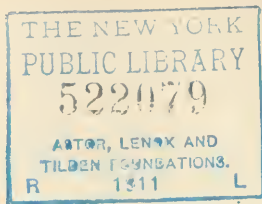
Volume I

Compliments of
Two Christian Laymen

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FOREWORD

This book is the first of a series which will be published and sent to every pastor, evangelist, missionary, theological professor, theological student, Sunday school superintendent, Y. M. C. A. and Y. W. C. A. secretary in the English speaking world, so far as the addresses of all these can be obtained.

Two intelligent, consecrated Christian laymen bear the expense, because they believe that the time has come when a new statement of the fundamentals of Christianity should be made.

Their earnest desire is that you will carefully read it and pass its truth on to others.

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THE FUNDAMENTALS

VOLUME I.

CHAPTER I.

THE VIRGIN BIRTH OF CHRIST.

BY THE REV. PROF. JAMES ORR, D. D.,
UNITED FREE CHURCH COLLEGE, GLASGOW, SCOTLAND.

It is well known that the last ten or twenty years have been marked by a determined assault upon the truth of the Virgin birth of Christ. In the year 1892 a great controversy broke out in Germany, owing to the refusal of a pastor named Schrempf to use the Apostles' Creed in baptism because of disbelief in this and other articles. Schrempf was deposed, and an agitation commenced against the doctrine of the Virgin birth which has grown in volume ever since. Other tendencies, especially the rise of an extremely radical school of historical criticism, added force to the negative movement. The attack is not confined, indeed, to the article of the Virgin birth. It affects the whole supernatural estimate of Christ—His life, His claims, His sinlessness, His miracles, His resurrection from the dead. But the Virgin birth is assailed with special vehemence, because it is supposed that the evidence for this miracle is more easily got rid of than the evidence for public facts, such as the resurrection. The result is that in very many quarters the Virgin birth of Christ is openly treated as a fable. Belief in it is scouted as unworthy of the twentieth century intelligence. The methods of the oldest opponents of Christianity are revived, and it is likened to the Greek and Roman stories, coarse and vile, of heroes who had gods for their fathers. A

special point is made of the silence of Paul, and of the other writings of the New Testament, on this alleged wonder.

THE UNHAPPIEST FEATURE.

It is not only, however, in the circles of unbelief that the Virgin birth is discredited; in the church itself the habit is spreading of casting doubt upon the fact, or at least of regarding it as no essential part of Christian faith. This is the unhappiest feature in this unhappy controversy. Till recently no one dreamed of denying that, in the sincere profession of Christianity, this article, which has stood from the beginning in the forefront of all the great creeds of Christendom, was included. Now it is different. The truth and value of the article of the Virgin birth are challenged. The article, it is affirmed, did not belong to the earliest Christian tradition, and the evidence for it is not strong. Therefore, let it drop.

THE COMPANY IT KEEPS.

From the side of criticism, science, mythology, history and comparative religion, assault is thus made on the article long so dear to the hearts of Christians and rightly deemed by them so vital to their faith. For loud as is the voice of denial, one fact must strike every careful observer of the conflict. Among those who reject the Virgin birth of the Lord few will be found—I do not know any—who take in other respects an adequate view of the Person and work of the Saviour. It is surprising how clearly the line of division here reveals itself. My statement publicly made and printed has never been confuted, that those who accept a full doctrine of the incarnation—that is, of a true entrance of the eternal Son of God into our nature for the purposes of man's salvation—with hardly an exception accept with it the doctrine of the Virgin birth of Christ, while those who repudiate or deny this article of faith either hold a lowered view of Christ's Person, or, more commonly, reject His supernatural claims altogether. It will

not be questioned, at any rate, that the great bulk of the opponents of the Virgin birth—those who are conspicuous by writing against it—are in the latter class.

A CAVIL ANSWERED.

This really is an answer to the cavil often heard that, whether true or not, the Virgin birth is not of essential importance. It is not essential, it is urged, to Christ's sinlessness, for that would have been secured equally though Christ had been born of two parents. And it is not essential to the incarnation. A hazardous thing, surely, for erring mortals to judge of what was and was not essential in so stupendous an event as the bringing in of the "first-begotten" into the world! But the Christian instinct has ever penetrated deeper. Rejection of the Virgin birth seldom, if ever, goes by itself. As the late Prof. A. B. Bruce said, with denial of the Virgin birth is apt to go denial of the virgin life. The incarnation is felt by those who think seriously to involve a miracle in Christ's earthly origin. This will become clearer as we advance.

THE CASE STATED.

It is the object of this paper to show that those who take the lines of denial on the Virgin birth just sketched do great injustice to the evidence and importance of the doctrine they reject. The evidence, if not of the same public kind as that for the resurrection, is far stronger than the objector allows, and the fact denied enters far more vitally into the essence of the Christian faith than he supposes. Placed in its right setting among the other truths of the Christian religion, it is not only no stumbling-block to faith, but is felt to fit in with self-evidencing power into the connection of these other truths, and to furnish the very explanation that is needed of Christ's holy and supernatural Person. The ordinary Christian is a witness here. In reading the Gospels, he feels no incongruity in passing from the narratives of the Virgin birth to the won-

derful story of Christ's life in the chapters that follow, then from these to the pictures of Christ's divine dignity given in John and Paul. The whole is of one piece: the Virgin birth is as natural at the beginning of the life of such an One—the divine Son—as the resurrection is at the end. And the more closely the matter is considered, the stronger does this impression grow. It is only when the scriptural conception of Christ is parted with that various difficulties and doubts come in.

A SUPERFICIAL VIEW.

It is, in truth, a *very superficial* way of speaking or thinking of the Virgin birth to say that nothing depends on this belief for our estimate of Christ. Who that reflects on the subject carefully can fail to see that if Christ was virgin born—if He was truly “conceived,” as the creed says, “by the Holy Ghost, born of the Virgin Mary”—there must of necessity enter a supernatural element into His Person; while, if Christ was sinless, much more, if He was the very Word of God incarnate, there must have been a miracle—the most stupendous miracle in the universe—in His origin? If Christ was, as John and Paul affirm and His church has ever believed, the Son of God made flesh, the second Adam, the new redeeming Head of the race, a miracle was to be expected in His earthly origin; without a miracle such a Person could never have been. Why then cavil at the narratives which declare the fact of such a miracle? Who does not see that the Gospel history would have been incomplete without them? Inspiration here only gives to faith what faith on its own grounds imperatively demands for its perfect satisfaction.

THE HISTORICAL SETTING.

It is time now to come to *the Scripture itself*, and to look at the fact of the Virgin birth in its historical setting, and its relation with other truths of the Gospel. As preceding the

examination of the historical evidence, a little may be said, first, on the *Old Testament preparation*. Was there any such preparation? Some would say there was not, but this is not God's way, and we may look with confidence for at least some indications which point in the direction of the New Testament event.

THE FIRST PROMISE.

One's mind turns first to that *oldest of all evangelical promises*, that the seed of the woman would bruise the head of the serpent. "I will put enmity," says Jehovah to the serpent-tempter, "between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15. R. V.). It is a forceless weakening of this first word of Gospel in the Bible to explain it of a lasting feud between the race of men and the brood of serpents. The serpent, as even Dr. Driver attests, is "the representative of the power of evil"—in later Scripture, "he that is called the Devil and Satan" (Rev. 12:9)—and the defeat he sustains from the woman's seed is a moral and spiritual victory. The "seed" who should destroy him is described emphatically as the *woman's* seed. It was the woman through whom sin had entered the race; by the seed of the woman would salvation come. The early church writers often pressed this analogy between Eve and the Virgin Mary. We may reject any element of over-exaltation of Mary they connected with it, but it remains significant that this peculiar phrase should be chosen to designate the future deliverer. I cannot believe the choice to be of accident. The promise to Abraham was that in *his* seed the families of the earth would be blessed; there the *male* is emphasized, but here it is the *woman*—the woman distinctively. There is, perhaps, as good scholars have thought, an allusion to this promise in 1 Timothy 2:15, where, with allusion to Adam and Eve, it is said, "But she shall be saved through her (or the) child-bearing" (R. V.).

THE IMMANUEL PROPHECY.

The idea of the Messiah, gradually gathering to itself the attributes of a divine King, reaches one of its clearest expressions in *the great Immanuel prophecy*, extending from Isaiah 7 to 9:7, and centering in the declaration: "The Lord Himself will give you [the unbelieving Ahaz] a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14; Cf. 8:8, 10). This is none other than the child of wonder extolled in chapter 9:6, 7: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, [Father of Eternity], The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom," etc. This is the prophecy quoted as fulfilled in Christ's birth in Matt. 1:23, and it seems also alluded to in the glowing promises to Mary in Luke 1:32, 33. It is pointed out in objection that the term rendered "virgin" in Isaiah does not necessarily bear this meaning; it denotes properly only a young unmarried woman. The context, however, seems clearly to lay an emphasis on the unmarried state, and the translators of the Greek version of the Old Testament (the Septuagint) plainly so understood it when they rendered it by *parthenos*, a word which *does* mean "virgin." The tendency in many quarters now is to admit this (Dr. Cheyne, etc.), and even to seek an explanation of it in alleged Babylonian beliefs in a virgin-birth. This last, however, is quite illusory.¹ It is, on the other hand, singular that the Jews themselves do not seem to have applied this prophecy at any time to the Messiah—a fact which disproves the theory that it was this text which suggested the story of a Virgin birth to the early disciples.

¹For the evidence, see my volume on "The Virgin Birth," Lecture VII.

ECHOES IN OTHER SCRIPTURES.

It was, indeed, when one thinks of it, only on the supposition that there was to be something exceptional and extraordinary in the birth of this child called Immanuel that it could have afforded to Ahaz a sign of the perpetuity of the throne of David on the scale of magnitude proposed ("Ask it either in the depth, or in the height above." Ver. 10). We look, therefore, with interest to see if there are any *echoes* or *suggestions* of the idea of this passage in other prophetic scriptures. They are naturally not many, but they do not seem to be altogether wanting. There is, first, the remarkable Bethlehem prophecy in Micah 5:2, 3—also quoted as fulfilled in the nativity (Matt. 2:5, 6)—connected with the saying: "Therefore will he give them up, until the time that she who travaileth hath brought forth" ("The King from Bethlehem," says Delitzsch, "who has a nameless one as mother, and of whose father there is no mention"). Micah was Isaiah's contemporary, and when the close relation between the two is considered (Cf. Isa. 2:2-4, with Micah 4:1-3), it is difficult not to recognize in his oracle an expansion of Isaiah's. In the same line would seem to lie the enigmatic utterance in Jer. 31:22: "For Jehovah hath created a new thing in the earth: a woman shall encompass a man" (thus Delitzsch, etc.).

. TESTIMONY OF THE GOSPEL.

The germs now indicated in prophetic scriptures had apparently borne no fruit in Jewish expectations of the Messiah, when *the event took place* which to Christian minds made them luminous with predictive import. In Bethlehem of Judea, as Micah had foretold, was born of a virgin mother He whose "goings forth" were "from of old, from everlasting" (Micah 5:2; Matt. 2:6). Matthew, who quotes the first part of the verse, can hardly have been ignorant of the hint of pre-existence it contained. This brings us to the testimony to the miraculous birth of Christ in our first and third Gospels—the

only Gospels which record the circumstances of Christ's birth at all. By general consent the narratives in Matthew (chapters 1, 2) and in Luke (chapters 1, 2) are independent—that is, they are not derived one from the other—yet they both affirm, in detailed story, that Jesus, conceived by the power of the Holy Spirit, was born of a pure virgin, Mary of Nazareth, espoused to Joseph, whose wife she afterwards became. The birth took place at Bethlehem, whither Joseph and Mary had gone for enrollment in a census that was being taken. The announcement was made to Mary beforehand by an angel, and the birth was preceded, attended, and followed by remarkable events that are narrated (birth of the Baptist, with annunciations, angelic vision to the shepherds, visit of wise men from the east, etc.). The narratives should be carefully read at length to understand the comments that follow.

THE TESTIMONY TESTED.

There is no doubt, therefore, about the testimony to the Virgin birth, and the question which now arises is—What is the *value* of these parts of the Gospels as evidence? Are they genuine parts of the Gospels? Or are they late and untrustworthy additions? From what sources may they be presumed to be derived? It is on the truth of the narratives that our belief in the Virgin birth depends. Can they be trusted? Or are they mere fables, inventions, legends, to which no credit can be attached?

The answer to several of these questions can be given in very brief form. The narratives of the nativity in Matthew and Luke are undoubtedly *genuine parts* of their respective Gospels. They have been there since ever the Gospels themselves had an existence. The proof of this is convincing. The chapters in question are found in every manuscript and version of the Gospels known to exist. There are hundreds of manuscripts, some of them very old, belonging to different parts of the world, and many versions in different languages (Latin, Syriac,

Egyptian, etc.), but these narratives of the Virgin birth are found in all. We know, indeed, that a section of the early Jewish Christians—the Ebionites, as they are commonly called—possessed a Gospel based on Matthew from which the chapters on the nativity were absent. But this was not the real Gospel of Matthew: it was at best a mutilated and corrupted form of it. The genuine Gospel, as the manuscripts attest, always had these chapters.

Next, as to the Gospels themselves, they were not of late and non-apostolic origin; but were *written by apostolic men*, and were from the first accepted and circulated in the church as trustworthy embodiments of sound apostolic tradition. Luke's Gospel was from Luke's own pen—its genuineness has recently received a powerful vindication from Prof. Harnack, of Berlin—and Matthew's Gospel, while some dubiety still rests on its original language (Aramaic or Greek), passed without challenge in the early church as the genuine Gospel of the Apostle Matthew. Criticism has more recently raised the question whether it is only the "groundwork" of the discourses (the "Logia") that comes directly from Matthew. However this may be settled, it is certain that the Gospel in its Greek form always passed as Matthew's. It must, therefore, if not written by him, have had his immediate authority. The narratives come to us, accordingly, with high apostolic sanction.

SOURCES OF THE NARRATIVES.

As to the *sources* of the narratives, not a little can be gleaned from the study of their internal character. Here two facts reveal themselves. The first is that the narrative of Luke is based on some old, archaic, highly original Aramaic writing. Its Aramaic character gleams through its every part. In style, tone, conception, it is highly primitive—emanates, apparently, from that circle of devout people in Jerusalem to whom its own pages introduce us (Luke 2:25, 36-38). It has, there-

fore, the highest claim to credit. The second fact is even more important. A perusal of the narratives shows clearly—what might have been expected—that the information they convey was derived from no lower source than Joseph and Mary themselves. This is a marked feature of contrast in the narratives—that Matthew's narrative is all told from Joseph's point of view, and Luke's is all told from Mary's. The signs of this are unmistakable. Matthew tells about Joseph's difficulties and action, and says little or nothing about Mary's thoughts and feelings. Luke tells much about Mary—even her inmost thoughts—but says next to nothing directly about Joseph. The narratives, in short, are not, as some would have it, contradictory, but are independent and complementary. The one supplements and completes the other. Both together are needed to give the whole story. They bear in themselves the stamp of truth, honesty, and purity, and are worthy of all acceptance, as they were evidently held to be in the early church.

UNFOUNDED OBJECTIONS.

Against the acceptance of these early, well-attested narratives, what, now, have the objectors to allege? I pass by the attempts to show, by critical elimination (expurgating Luke 1:35, and some other clauses), that Luke's narrative was not a narrative of a Virgin birth at all. This is a vain attempt in face of the testimony of manuscript authorities. Neither need I dwell on the alleged "discrepancies" in the genealogies and narratives. These are not serious, when the independence and different standpoints of the narratives are acknowledged. The genealogies, tracing the descent of Christ from David along different lines, present problems which exercise the minds of scholars, but they do not touch the central fact of the belief of both Evangelists in the birth of Jesus from a virgin. Even in a Syriac manuscript which contains the certainly wrong reading, "Joseph begat Jesus," the narrative goes on,

as usual, to recount the Virgin birth. It is not a contradiction, if Matthew is silent on the earlier residence in Nazareth, which Luke's object led him fully to describe.

SILENCE OF MARK AND JOHN.

The objection on which most stress is laid (apart from what is called the evidently "mythical" character of the narratives) is the *silence* on the Virgin birth in the remaining Gospels, and other parts of the New Testament. This, it is held, conclusively proves that the Virgin birth was not known in the earliest Christian circles, and was a legend of later origin. As respects the Gospels—Mark and John—the objection would only apply if it was the design of these Gospels to narrate, as the others do, the circumstances of the nativity. But this was evidently not their design. Both Mark and John knew that Jesus had a human birth—an infancy and early life—and that His mother was called Mary, but of deliberate purpose they tell us nothing about it. Mark begins his Gospel with Christ's entrance on His public ministry, and says nothing of the period before, especially of how Jesus came to be called "the Son of God" (Mark 1:1). John traces the divine descent of Jesus, and tells us that the "Word became flesh" (John 1:14); but how this miracle of becoming flesh was wrought he does not say. It did not lie within his plan. He knew the church tradition on the subject: he had the Gospels narrating the birth of Jesus from the Virgin in his hands: and he takes the knowledge of their teaching for granted. To speak of contradiction in a case like this is out of the question.

SILENCE OF PAUL.

How far Paul was acquainted with the facts of Christ's earthly origin it is not easy to say. To a certain extent these facts would always be regarded as among the privacies of the innermost Christian circles—so long at least as Mary lived—and the details may not have been fully known till the Gospels

were published. Paul admittedly did not base his preaching of his Gospel on these private, interior matters, but on the broad, public facts of Christ's ministry, death, and resurrection. It would be going too far, however, to infer from this that Paul had no knowledge of the miracle of Christ's birth. Luke was Paul's companion, and doubtless shared with Paul all the knowledge which he himself had gathered on this and other subjects. One thing certain is, that Paul could not have believed in the divine dignity, the pre-existence, the sinless perfection, and redeeming headship, of Jesus as he did, and not have been convinced that His entrance into humanity was no ordinary event of nature, but implied an unparalleled miracle of some kind. This Son of God, who "emptied" Himself, who was "born of a woman, born under the law," who "knew no sin" (Phil. 2:7, 8; Gal. 4:4; 2 Cor. 5:21), was not, and could not be, a simple product of nature. God must have wrought creatively in His human origin. The Virgin birth would be to Paul the most reasonable and credible of events. So also to John, who held the same high view of Christ's dignity and holiness.

CHRIST'S SINLESSNESS A PROOF.

It is sometimes argued that a Virgin birth is no aid to the explanation of Christ's *sinlessness*. Mary being herself sinful in nature, it is held the taint of corruption would be conveyed by one parent as really as by two. It is overlooked that the whole fact is not expressed by saying that Jesus was born of a virgin mother. There is the other factor—"conceived by the Holy Ghost." What happened was a divine, creative miracle wrought in the production of this new humanity which secured, from its earliest germinal beginnings, freedom from the slightest taint of sin. Paternal generation in such an origin is superfluous. The birth of Jesus was not, as in ordinary births, the creation of a new personality. It was a divine Person—already existing—entering on this new mode of exist-

ence. Miracle could alone effect such a wonder. *Because His human nature had this miraculous origin Christ was the "holy" One from the commencement (Luke 1:35).* Sinless He was, as His whole life demonstrated; but when, in all time, did natural generation give birth to a sinless personality?

THE EARLY CHURCH A WITNESS.

The history of the early church is occasionally appealed to in witness that the doctrine of the Virgin birth was not primitive. No assertion could be more futile. The early church, so far as we can trace it back, in all its branches, held this doctrine. No Christian sect is known that denied it, save the Jewish Ebionites formerly alluded to. The general body of the Jewish Christians—the Nazarenes as they are called—accepted it. Even the greater Gnostic sects in their own way admitted it. Those Gnostics who denied it were repelled with all the force of the church's greatest teachers. The Apostle John is related to have vehemently opposed Cerinthus, the earliest teacher with whom this denial is connected.

DISCREDITED VAGARIES.

What more remains to be said? It would be waste of space to follow the objectors into their various theories of a *mythical* origin of this belief. One by one the speculations advanced have broken down, and given place to others—all equally baseless. The newest of the theories seeks an origin of the belief in ancient Babylonia, and supposes the Jews to have possessed the notion in pre-Christian times. This is not only opposed to all real evidence, but is the giving up of the contention that the idea had its origin in *late* Christian circles, and was unknown to earlier apostles.

THE REAL CHRIST.

Doctrinally, it must be repeated that the belief in the Virgin birth of Christ is of the highest value for the right apprehension of Christ's unique and sinless personality. Here is

One, as Paul brings out in Romans 5:12 ff., who, free from sin Himself, and not involved in the Adamic liabilities of the race, reverses the curse of sin and death brought in by the first Adam, and establishes the reign of righteousness and life. Had Christ been naturally born, not one of these things could be affirmed of Him. As one of Adam's race, not an entrant from a higher sphere, He would have shared in Adam's corruption and doom—would Himself have required to be redeemed. Through God's infinite mercy, He came from above, inherited no guilt, needed no regeneration or sanctification, but became Himself the Redeemer, Regenerator, Sanctifier, for all who receive Him. "Thanks be unto God for His unspeakable gift" (2 Cor. 9:15).

CHAPTER II.

THE DEITY OF CHRIST.

BY PROF. BENJAMIN B. WARFIELD, D. D., LL. D.,
PRINCETON THEOLOGICAL SEMINARY.

A recent writer has remarked that our assured conviction of the deity of Christ rests, not upon "proof-texts or passages, nor upon old arguments drawn from these, but upon the general fact of the whole manifestation of Jesus Christ, and of the whole impression left by Him upon the world." The antithesis is too absolute, and possibly betrays an unwarranted distrust of the evidence of Scripture. To make it just, we should read the statement rather thus: Our conviction of the deity of Christ rests not alone on the scriptural passages which assert it, but also on His entire impression on the world; or perhaps thus: Our conviction rests not more on the scriptural assertions than upon His entire manifestation. Both lines of evidence are valid; and when twisted together form an unbreakable cord. The proof-texts and passages do prove that Jesus was esteemed divine by those who companied with Him; that He esteemed Himself divine; that He was recognized as divine by those who were taught by the Spirit; that, in fine, He was divine. But over and above this Biblical evidence the impression Jesus has left upon the world bears independent testimony to His deity, and it may well be that to many minds this will seem the most conclusive of all its evidences. It certainly is very cogent and impressive.

EXPERIENCE AS PROOF.

The justification which the author we have just quoted gives of his neglecting the scriptural evidence in favor of that borne by Jesus' impression on the world is also open to criticism. "Jesus Christ," he tells us, "is one of those essential

truths which are too great to be proved, like God, or freedom, or immortality." Such things rest, it seems, not on proofs but on experience. We need not stop to point out that this experience is itself a proof. We wish rather to point out that some confusion seems to have been fallen into here between our ability to marshal the proof by which we are convinced and our accessibility to its force. It is quite true that "the most essential conclusions of the human mind are much wider and stronger than the arguments by which they are supported;" that the proofs "are always changing but the beliefs persist." But this is not because the conclusions in question rest on no sound proofs; but because we have not had the skill to adduce, in our argumentative presentations of them, the really fundamental proofs on which they rest.

UNCONSCIOUS RATIONALITY.

A man recognizes on sight the face of his friend, or his own handwriting. Ask him how he knows this face to be that of his friend, or this handwriting to be his own, and he is dumb, or, seeking to reply, babbles nonsense. Yet his recognition rests on solid grounds, though he lacks analytical skill to isolate and state these solid grounds. We believe in God and freedom and immortality on good grounds, though we may not be able satisfactorily to analyse these grounds. No true conviction exists without adequate rational grounding in evidence. So, if we are solidly assured of the deity of Christ, it will be on adequate grounds, appealing to the reason. But it may well be on grounds not analysed, perhaps not analysable, by us, so as to exhibit themselves in the forms of formal logic.

We do not need to wait to analyse the grounds of our convictions before they operate to produce convictions, any more than we need to wait to analyse our food before it nourishes us; and we can soundly believe on evidence much mixed with error, just as we can thrive on food far from pure. The alchemy of the mind, as of the digestive tract, knows how to

separate out from the mass what it requires for its support; and as we may live without any knowledge of chemistry, so we may possess earnest convictions, solidly founded in right reason, without the slightest knowledge of logic. The Christian's conviction of the deity of his Lord does not depend for its soundness on the Christian's ability convincingly to state the grounds of his conviction. The evidence he offers for it may be wholly inadequate, while the evidence on which it rests may be absolutely compelling.

TESTIMONY IN SOLUTION.

The very abundance and persuasiveness of the evidence of the deity of Christ greatly increases the difficulty of adequately stating it. This is true even of the scriptural evidence, as precise and definite as much of it is. For it is a true remark of Dr. Dale's that the particular texts in which it is definitely asserted are far from the whole, or even the most impressive, proofs which the Scriptures supply of our Lord's deity. He compares these texts to the salt-crystals which appear on the sand of the sea-beach after the tide has receded. "These are not," he remarks, "the strongest, though they may be the most apparent, proofs that the sea is salt; the salt is present in solution in every bucket of sea-water." The deity of Christ is in solution in every page of the New Testament. Every word that is spoken of Him, every word which He is reported to have spoken of Himself, is spoken on the assumption that He is God. And that is the reason why the "criticism" which addresses itself to eliminating the testimony of the New Testament to the deity of our Lord has set itself a hopeless task. The New Testament itself would have to be eliminated. Nor can we get behind this testimony. Because the deity of Christ is the presupposition of every word of the New Testament, it is impossible to select words out of the New Testament from which to construct earlier documents in which the deity of Christ shall not be assumed. The assured

conviction of the deity of Christ is coëval with Christianity itself. There never was a Christianity, neither in the times of the Apostles nor since, of which this was not a prime tenet.

A SATURATED GOSPEL.

Let us observe in an example or two how thoroughly saturated the Gospel narrative is with the assumption of the deity of Christ, so that it crops out in the most unexpected ways and places.

In three passages of Matthew, reporting words of Jesus, He is represented as speaking familiarly and in the most natural manner in the world, of "*His* angels" (13:41; 16:27; 24:31). In all three He designates Himself as the "Son of man"; and in all three there are additional suggestions of His majesty. "The Son of man shall send forth *His* angels, and they shall gather out of *His* kingdom all things that cause stumbling and those that do iniquity, and shall cast them into the furnace of fire."

Who is this Son of man who has angels, by whose instrumentality the final judgment is executed at His command? "The Son of man shall come in the glory of His Father with *His* angels; and then shall *He* reward every man according to his deeds." Who is this Son of man surrounded by His angels, in whose hands are the issues of life? The Son of man "shall send forth *His* angels with a great sound of a trumpet, and they shall gather together *His* elect from the four winds, from one end of heaven to the other." Who is this Son of man at whose behest His angels winnow men? A scrutiny of the passages will show that it is not a peculiar body of angels which is meant by the Son of man's angels, but just the angels as a body, who are His to serve Him as He commands. In a word, Jesus Christ is above angels (Mark 13:32)—as is argued at explicit length at the beginning of the Epistle to the Hebrews. "To which of the angels said he at any time, Sit on my right hand, etc." (Heb. 1:13).

HEAVEN COME TO EARTH.

There are three parables recorded in the fifteenth chapter of Luke as spoken by our Lord in His defence against the murmurs of the Pharisees at His receiving sinners and eating with them. The essence of the defence which our Lord offers for Himself is, that there is joy *in heaven* over repentant sinners! Why "in heaven," "before the throne of God"? Is He merely setting the judgment of heaven over against that of earth, or pointing forward to His future vindication? By no means. He is representing His action in receiving sinners, in seeking the lost, as His proper action, because it is the normal conduct of heaven, manifested in Him. He is heaven come to earth. His defence is thus simply the unveiling of what the real nature of the transaction is. The lost when they come to Him are received because this is heaven's way; and *He* cannot act otherwise than in heaven's way. He tacitly assumes the good Shepherd's part as His own.

THE UNIQUE POSITION.

All the great designations are not so much asserted as assumed by Him for Himself. He does not call Himself a prophet, though He accepts this designation from others: He places Himself above all the prophets, even above John the greatest of the prophets, as Him to whom all the prophets look forward. If He calls Himself Messiah, He fills that term, by doing so, with a deeper significance, dwelling ever on the unique relation of Messiah to God as His representative and His Son. Nor is He satisfied to represent Himself merely as standing in a unique relation to God: He proclaims Himself to be the recipient of the divine fullness, the sharer in all that God has (Matt. 11:28). He speaks freely of Himself indeed as God's Other, the manifestation of God on earth, whom to have seen was to have seen the Father also, and who does the work of God on earth. He openly claims divine prerogatives—

the reading of the heart of man, the forgiveness of sins, the exercise of all authority in heaven and earth. Indeed, all that God has and is He asserts Himself to have and be; omnipotence, omniscience, perfection belong as to the one so to the other. Not only does He perform all divine acts; His self-consciousness coalesces with the divine consciousness. If His followers lagged in recognizing His deity, this was not because He was not God or did not sufficiently manifest His deity. It was because they were foolish and slow of heart to believe what lay patently before their eyes.

THE GREAT PROOF.

The Scriptures give us evidence enough, then, that Christ is God. But the Scriptures are far from giving us all the evidence we have. There is, for example, the revolution which Christ has wrought in the world. If, indeed, it were asked what the most convincing proof of the deity of Christ is, perhaps the best answer would be, just Christianity. The new life He has brought into the world; the new creation which He has produced by His life and work in the world; here are at least His most palpable credentials.

Take it objectively. Read such a book as Harnack's "The Expansion of Christianity," or such an one as Von Dobschütz's "Christian Life in the Primitive Church"—neither of which allows the deity of Christ—and then ask, Could these things have been wrought by power less than divine? And then remember that these things were not only wrought in that heathen world two thousand years ago, but have been wrought over again every generation since; for Christianity has reconquered the world to itself each generation. Think of how the Christian proclamation spread, eating its way over the world like fire in the grass of a prairie. Think how, as it spread, it transformed lives. The thing, whether in its objective or in its subjective aspect, were incredible, had it not actually occurred. "Should a voyager," says Charles Darwin.

“chance to be on the point of shipwreck on some unknown coast, he will most devoutly pray that the lesson of the missionary may have reached thus far. The lesson of the missionary is the enchanter’s wand.” Could this transforming influence, undiminished after two millenniums, have proceeded from a mere man? It is historically impossible that the great movement which we call Christianity, which remains unspent after all these years, could have originated in a merely human impulse: or could represent today the working of a merely human force.

THE PROOF WITHIN.

Or take it subjectively. Every Christian has within himself the proof of the transforming power of Christ, and can repeat the blind man’s syllogism: Why herein is the marvel that ye know not whence He is, and yet He opened my eyes. “Spirits are not touched to fine issues who are not finely touched.” “Shall we trust,” demands an eloquent reasoner, “the touch of our fingers, the sight of our eyes, the hearing of our ears, and not trust our deepest consciousness of our higher nature—the answer of conscience, the flower of spiritual gladness, the glow of spiritual love? To deny that spiritual experience is as real as physical experience is to slander the noblest faculties of our nature. It is to say that one half of our nature tells the truth, and the other half utters lies. The proposition that facts in the spiritual region are less real than facts in the physical realm contradicts all philosophy.” The transformed hearts of Christians, registering themselves “in gentle tempers, in noble motives, in lives visibly lived under the empire of great aspirations”—these are the ever-present proofs of the divinity of the Person from whom their inspiration is drawn.

The supreme proof to every Christian of the deity of his Lord is then his own inner experience of the transforming power of his Lord upon the heart and life. Not more surely

does he who feels the present warmth of the sun know that the sun exists, than he who has experienced the re-creative power of the Lord know Him to be his Lord and his God. Here is, perhaps we may say the proper, certainly we must say the most convincing, proof to every Christian of the deity of Christ; a proof which he cannot escape, and to which, whether he is capable of analysing it or drawing it out in logical statement or not, he cannot fail to yield his sincere and unassailable conviction. Whatever else he may or may not be assured of, he knows that his Redeemer lives. Because He lives, we shall live also—that was the Lord's own assurance. Because we live, He lives also—that is the ineradicable conviction of every Christian heart.

CHAPTER III.

THE PURPOSES OF THE INCARNATION.

BY REV. G. CAMPBELL MORGAN, D. D.,
PASTOR OF WESTMINSTER CHAPEL, LONDON, ENGLAND.

FOREWORD.

The title of this meditation marks its limitation, and indicates its scope.

Here is no attempt at defense of the statement of the New Testament that "the Word was made flesh." That is taken for granted as true.

Moreover, here is no attempt to explain the method of the Holy Mystery. That is recognized as Mystery: a fact revealed which is yet beyond human comprehension or explanation.

The scope is that of considering in broad outline the plain teaching of the New Testament as to the purposes of the Incarnation.

Its final limitation is that of its brevity. If, however, it serve to arouse a deeper sense of the wonder of the great central fact of our common Faith, and thus to inspire further meditation, its object will be gained.

THE INCARNATION.

The whole teaching of Holy Scripture places the Incarnation at the center of the methods of God with a sinning race.

Toward that Incarnation everything moved until its accomplishment, finding therein fulfillment and explanation. The messages of the prophets and seers and the songs of the psalmists trembled with more or less certainty toward the final music which announced the coming of Christ. All the results also of these partial and broken messages of the past led toward the Incarnation.

It is equally true that from that Incarnation all subsequent movements have proceeded, depending upon it for direction and dynamic. The Gospel stories are all concerned with the coming of Christ, with His mission and His message. The letters of the New Testament have all to do with the fact of the Incarnation, and its correlated doctrines and duties. The last book of the Bible is a book, the true title of which is *The Unveiling of the Christ*.

Not only the actual messages which have been bound up in this one Divine Library, but all the results issuing from them, are finally results issuing from this self-same coming of Christ. It is surely important, therefore, that we should understand its purposes in the economy of God.

There is a fourfold statement of purpose declared in the New Testament: the purpose to reveal the Father; the purpose to put away sin; the purpose to destroy the works of the devil; and the purpose to establish by another advent the Kingdom of God in the world.

Christ was in conflict with all that was contrary to the purposes of God in individual, social, national, and racial life. There is a sense in which when we have said this we have stated the whole meaning of His coming. His revelation of the Father was toward this end; His putting away of sin was part of this very process; and His second advent will be for the complete and final overthrow of all the works of the devil.

I. To Reveal the Father.

“No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him” (John 1:18).

“He that hath seen me hath seen the Father” (John 14:9).

This latter is Christ’s own statement of truth in this regard, and is characterized by simplicity and sublimity. Among all the things Jesus said concerning His relationship to the Father, none is more comprehensive, inclusive, exhaustive, than this.

The last hours of Jesus with His disciples were passing away. He was talking to them, and four times over they interrupted him. Philip said, "Lord, show us the Father, and it sufficeth us". Philip's interruption was due, in the first place, to a conviction of Christ's relation in some way to the Father. He had been so long with Jesus as to become familiar in some senses with His line of thought. In all probability Philip was asking that there should be repeated to him and the little group of disciples some such wonderful thing as they had read of in the past of their people's history; as when the elders once ascended the mountain and saw God; or when the prophet saw the Lord sitting upon a throne, high and lifted up, and His train filled the temple; or when Ezekiel saw God in fire, and wheels; in majesty and glory.

I cannot read the answer of Jesus to that request without feeling that He divested Himself, of set purpose, of anything that approached stateliness of diction, and dropped into the common speech of friend to friend, as,—looking back into the face of Philip, who was voicing, though he little knew it, the great anguish of the human heart, the great hunger of the human soul,—He said, "Have I been so long time with you, and dost thou not know me, Philip? He that hath seen me hath seen the Father". That claim has been vindicated in the passing of the centuries.

REVELATION TO THE RACE.

We will, therefore, consider first, what this revelation of God has meant to the race; and secondly, what it has meant to the individual.

First, then, what conception of God had the race before Christ came? Taking the Hebrew thought of God, let me put the whole truth as I see it into one comprehensive statement. Prior to the Incarnation there had been a growing intellectual apprehension of truth concerning God, accompanied by a diminishing moral result. It is impossible to study the Old

Testament without seeing that there gradually broke through the mists a clearer light concerning God. The fact of the unity of God; the fact of the might of God; the fact of the holiness of God; the fact of the beneficence of God; these things men had come to see through the process of the ages.

Yet side by side with this growing intellectual apprehension of God there was diminishing moral result, for it is impossible to read the story of the ancient Hebrew people without seeing how they waxed worse and worse in all matters moral. The moral life of Abraham was far purer than life in the time of the kings. Life in the early time of the kings was far purer than the conditions which the prophets ultimately described. In proportion as men grew in their intellectual conception of God, it seemed increasingly unthinkable that He could be interested in their every-day life. Morality became something not of intimate relationship to Him, and therefore something that mattered far less.

Think of the great Gentile world, as it then was, and as it still is, save where the message of the Evangel has reached it. We have had such remarkable teachers as Zoroaster, Buddha, Confucius; men speaking many true things, flashing with light, but notwithstanding these things a perpetual failure in morals and a uniform degradation of religion has been universal. The failure has ever been due to a lack of final knowledge concerning God.

At last there came the song of the angels, and the birth of the Son of God, through Whose Incarnation and ministry there came to men a new consciousness of God.

He included in His teaching and manifestation all the essential things which men had learned in the long ages of the past. He did not deny the truth of the unity of God; He re-emphasized it. He did not deny the might of God; He declared it and manifested it in many a gentle touch of infinite power. He did not deny the holiness of God; He insisted upon it in

teaching and life, and at last by the mystery of dying. He did not deny the beneficence of God; He changed the cold word beneficence into the word throbbing with the infinite heart of Deity—*Love*. He did more. That which men had imperfectly expressed in song and prophecy He came to state—"He that hath seen me hath seen the Father"—not Elohim, not Jehovah, not Adonai; none of the great names of the past, although all of them are suggestive. In and through Him that truth of the Fatherhood was revealed.

Fatherhood means a great deal more than we sometimes imagine. It is not merely a term of tenderness; it is also a term of law and discipline. But fatherhood means supremely that if the child have wandered away, the father will suffer everything to save and bring it home again. Within the realm of revealed religion this truth emerged, that the one God, mighty, holy, beneficent, is the Father who will sacrifice Himself to save the child. There man found the point of contact, in infinite love which never abandons him, never leaves him. That is the truth which, coming into revealed religion, saved it from being intellectual apprehension, minus moral dynamic, and sent running through all human life rivers of cleansing, renewal, regeneration.

Wherever Christ comes to people who have never had direct revelation, He comes first of all as fulfillment of all that in their thought and scheme is true. He comes, moreover, for the correction of all that in their thought and scheme is false. All the underlying consciousness of humanity concerning God is touched and answered and lifted into the supreme consciousness whenever God is seen in Christ. All the gleams of light which have been flashing across the consciousness of humanity merge into the essential light when He is presented.

Christ comes not to contradict the essential truth of Buddhism, but to fulfill it. He comes not to rob the Chinaman of his regard for parents, as taught by Confucius, but to fulfill

it, and to lift him upon that regard into regard for the One great Father, God. He comes always to fulfill. Wherever He has come; wherever He has been presented; wherever men low or high in the intellectual scale, have seen God in Christ, their hands have opened and they have dropped their fetishes, and their idols, and have yielded themselves to Him. If the world has not come to God through Him, it is because the world has not yet seen Him; and if the world has not yet seen Him, the blame is upon the Christian Church.

The wide issues of the manifestation of God in Christ are—the union of intellectual apprehension and moral improvement, and the relation of religion to life. In no system of religion in the world has there come to men the idea of God which unites religion with morals, save in this revelation of God in Jesus Christ.

REVELATION TO THE INDIVIDUAL.

Secondly, the effect of the manifestation in relation to the individual. In illustration we cannot do better than by taking Philip, the man to whom Christ spoke. To Philip's request, "Show us the Father and it sufficeth us", Jesus said, "Have I been so long time with you, and dost thou not know me, Philip?" The evident sense of the question is, You have seen enough of Me, Philip, if you have really seen Me, to have found what you are asking for—a vision of God.

What then had Philip seen? What revelations of Deity had come to this man who thought he had not seen and did not understand? We will adhere to what Scripture tells of what Philip had seen.

All the story is in John. Philip is referred to by Matthew, Mark, and Luke, as being among the number of the apostles, but in no other way. John tells of four occasions when Philip is seen in union with Christ. Philip was the first man Jesus *called* to follow Him; not the first man to follow Him. There were other two who preceded Philip, going after Christ in con-

sequence of the teaching of John. But Philip was the first man to whom Christ used that great formula of calling men which has become so precious in the passing of the centuries—"Follow me." What happened? "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, wrote." That was the first thing that Philip had seen in Christ according to his own confession: One Who embodied all the ideals of Moses and the prophets.

We find Philip next in the sixth chapter, when the multitudes were about Christ, and they were hungry. Philip, who considered it impossible to feed the hungry multitude, now sees Someone Who in a mysterious way had resource enough to satisfy human hunger. Philip then listened while in matchless discourse Jesus lifted the thought from material hunger to spiritual need and declared, "I am the bread of life". So that the second vision Philip had of Jesus, according to the record, was a vision of Him, full of resource and able to satisfy hunger, both material and spiritual.

We next see Philip in the twelfth chapter. The Greeks coming to him said, "Sir, we would see Jesus." Philip found his way with Andrew to Jesus, and asked Him to see the Greeks. Philip saw by what then took place that this Man had intimate relation with the Father, and that there was perfect harmony between them, no conflict, no controversy. He saw, moreover, that upon the basis of that communion with His Father, and that perfect harmony, His voice changed from the tones of sorrow to those of triumph,—“Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself.” That was Philip’s third vision of Jesus. It was the vision of One acting in perfect accord with God, bending to the sorrow that surged upon His soul, in order that through it He might accomplish human redemption.

We now come back to the last scene. Philip said, "Show

us the Father and it sufficeth us". Gathering up all the things of the past, Christ looked into the face of Philip and replied, "Have I been so long time with you, and dost thou not know me, Philip?" No, Philip had not seen these things. They were there to be seen, and by and by, the infinite work of Christ being accomplished, and the glory of Pentecost having dawned upon the world, Philip saw it all; saw the meaning of the things he had seen, and had never seen; the things he had looked upon, and had never understood.

He found that having seen Jesus he had actually seen the Father; that when he looked upon One Who embodied in His own personality all the facts of law and righteousness; Who was able to satisfy all the hunger of humanity; Who in co-operation with God was sent to share the sorrows of humanity in order to draw men to Himself and to save them; he had seen God.

This manifestation wins the submission of the reason; appeals to the love of the heart; demands the surrender of the will. Here is the value of the Incarnation as revelation of God.

Let us recall our thoughts for a moment from the particular application in the case of Philip, and think what this means to us. Is it true that this manifestation wins the submission of our reason, appeals to the love of our heart, asks the surrender of our will?

Then to refuse God in Christ is to violate at some essential point our own humanity. To refuse we must violate reason, which is captured by the revelation; or we must crush the emotion, which springs in our heart in the presence of the revelation; or we must decline to submit our will to the demands which the manifestation makes. God grant that we may rather look into His face and say, "My Lord and my God"! So shall we find our rest, and our hearts will be satisfied. It shall suffice, as we see the Father in Christ.

II. *To Take Away Sins.*

“Ye know that he was manifested to take away sins; and in him is no sin” (I. John 3:5).

In this text we get nearer to an understanding of the purpose of the Incarnation as it touches our human need. The simple and all-inclusive theme which it suggests is, first, that the purpose of the Incarnation was the taking away of sins; and secondly, that the process of accomplishment is that of the Incarnation.

THE PURPOSE.

First, then, we will take the purpose as declared, “He was manifested to take away sins”. In order to understand this, we must take the terms in all their simplicity, and be very careful to find what they really mean. What is intended by this word “sins”? The sum total of all lawless acts. The thought is incomprehensible as to numbers when we think of the race, but let us remember that in the midst of that which overwhelms us in our thinking are our own actual sins.

“Sins”—missings of the mark, whether wilful missings, or missings through ignorance, does not at present matter. The word includes all those thoughts and words and deeds in which we have missed the mark of the Divine purpose and the Divine ideal; those things which stand between man and God, so that man becomes afraid of God; those things which stand between man and his fellowmen, so that man becomes afraid of his fellowman, knowing that he has wronged him in some direction; those things which stand between man and his own success. Call them failures if you will; call them by any name you please; so that you understand the intention of the word.

The phrase “to take away” is a statement of result, not a declaration of process. The Hebrew equivalent of the word “take away” is found in that familiar story of the scapegoat. It was provided that this animal should be driven away to the wilderness “unto a solitary land”. This suggested that sins

should be lifted from one and placed upon another, and by that one carried away out of experience, out of consciousness. That is the simple signification of this declaration, "He was manifested to bear sins"—to *lift* sins. He was manifested in order that He might come into relationship with human life, and passing underneath the load of human sins, lift them, take them away.

Either this is the most glorious Gospel that man has ever heard; or it is the greatest delusion to which man has ever listened. In the heart of every man and woman there is a consciousness of sin. No one of us would be prepared to say, I have never deliberately done the thing I knew I ought not to do. That is consciousness of sin. We may affect to excuse it. We may be ready to argue as to the reason for it, and the issue of it; but if we could, we would undo it. We may profess to have turned our back upon these evangelical truths, and yet we know we have sinned and we wish we had not.

Passing for a moment from that outer fringe of men and women, who are somewhat careless about the matter, to the souls who are in agony concerning it; who know their sin and loathe it; who carry the consciousness of wrongs done in past years as a perpetual burden upon their souls; who hate the memory of their own sins,—to such, a declaration like this is the most cruel word, or the kindest, that can be uttered. Cruel, if it be false; kind indeed, with the kindness of the heart of God, if it be true. If it be true that He was manifested somehow, in some mystery that we shall never perfectly understand, in order to get beneath my sins, *my* sins, my thought of impurity, my words of bitterness, my unholy deeds, and lift them and bear them away—that is the one Evangel I long for more than all. More valuable to me, a sinner, than anything else that He can do for me, is this.

THE PROCESS.

Secondly, in order that this great purpose of the Incarna-

tion, as declared, may be more powerfully and better understood, let us reverently turn to the indication of the process which we have in this particular text, "He was manifested to take away sins". Who was the Person? It is perfectly evident that John here, as always, has his eye fixed upon the Man of Nazareth; and yet it is equally evident that he is looking through Jesus of Nazareth to God. That is the meaning of his word "manifested" here. He is the Word made flesh. He is flesh, but He is the Word. He is Someone that John had appreciated by the senses, and yet He is Someone Whom John knew pre-eminently by the Spirit.

Notice, that after he makes the affirmation, "He was manifested to take away sins," he adds this great word, "In Him is no sin"; or, "Missing of the mark was not in Him". The One in Whom there was no missing of the mark was manifested for the express purpose of lifting, bearing away, making not to be, the missings of the mark of others.

"He was manifested"—and in the name of God let us not read into the "He" anything small or narrow. If we do, we shall at once be driven into the place of having to deny the declaration that He can take away sins. If He was man as I am man merely, then though He be perfect and sinless, He cannot take away sins. If into the "He" we will read all that John evidently meant according to the testimony of his own writing, we shall begin to see something of the stupendous idea, and something of the possibility at least of believing the declaration that "He was manifested to take away sins."

Consider the manifestation and sins, as to man. The terms of the final promise of the Incarnation were, "Thou shalt call His name JESUS; for it is he that shall save his people from their sins." When the songs to which the shepherds listened were heard, what said they? "There is born to you this day . . . a Saviour, who is Christ the Lord." The promise of the Incarnation was that of the coming of One to lift sins.

During His life and ministry the words of Jesus were words revealing the meaning of sin; words calculated to rebuke sin and to bring men away from sin. The works of Jesus—and by works I mean miracles and signs and wonders—were chiefly works overtaking the results of sin. The miracles of Jesus were not supernatural in their effect upon men; they were always restorations of the unnatural to natural positions. When He cured disease it was the restoration of man to the normal physical condition. He was taking away the results of sin.

I come now to the final thing in this manifestation—the process of the death; for in that solemn and lonely and unapproachable hour of the cross is the final fulfilment of the word of the herald on the banks of the Jordan, “Behold the Lamb of God, that taketh away the sin of the world!” That phrase, “The Lamb of God,” could have but one significance in the ears of the men who heard it. This was the voice of a Hebrew prophet speaking to Hebrews, and when he spoke of the Lamb taking away sins, they had no alternative other than to think of the long line of symbolical sacrifices which had been offered, and which they had been taught shadowed forth some great mystery of Divine purpose whereby sin might be dealt with. So in the hour of His death we find the ultimate meaning of that great word. Whereas by manifestation, from first to last, He is for evermore dealing with sins and with sin, lifting, correcting, arresting, by gleams of light suggesting to men the deepest meaning of His mission; it is when we come to the hour of His unutterable loneliness, and deep darkness, and passion-baptism, that we have that part of the manifestation in which we see, as nowhere else, and as never before, the meaning of this text, “He was manifested to take away sins”.

Reverently let us take one step further. The manifestation and sins, as to God. The manifested One was God. If that be once seen, then we shall for evermore look back upon

that Man of Nazareth in His birth, His life, His cross, as but a manifestation. The whole fact cannot be seen, but the whole fact is brought to the point of visibility by the way of Incarnation. If indeed this One be very God manifested, then remember this, the whole measure of humanity is in Him, and infinitely more than the whole measure of humanity. Beyond the utmost bound of creation, God is. All creation, heaven and earth, suns and stars and systems, angels and archangels, principalities and powers, the hierarchies of whom we hear, but cannot perfectly explain their nature or their order, all these are in Him; but He is infinitely beyond them all.

I begin to wonder. In amazement I begin to believe in the possibility of lifting the burden of my sin. The cross, like everything else, was manifestation. In the cross of Jesus there was the working out into visibility of eternal things. Love and light were wrought out into visibility by the cross. Love and light in the presence of the conditions of sin became sorrow—and became joy! In the cross I see the sorrow of God, and in the cross I see the joy of God, for "it pleased the Lord to bruise him." In the cross I see the love of God working out through passion and power for the redemption of man. In the cross I see the light of God refusing to make any terms with iniquity and sin and evil. The cross is the historic revelation of the abiding facts within the heart of God. The measure of the cross is God. If all the measure of humanity is in God and He is more, and the measure of the cross is God, then the measure of the cross wraps humanity about, so that no one individual is outside its meaning and its power. He Who was manifested is God. He can gather into His eternal life all the race as to its sorrow and as to its sin, and bear it.

Yet remember this, It was not by the eternal facts that sins were taken away, but by the manifestation of those facts. This text does not affirm, and there is no text that begins to

affirm, that He before He was manifested, takes away sins. There is a sense in which that is true; but "He was *manifested* to take away sins". The passion revealed in the cross was indeed the passion of God, but the passion of God became dynamic in human life when it became manifest through human form, in the perfection of a life, and the mystery of a death.

Man's will is the factor always to be dealt with, and whereas the sin of man was gathered into the consciousness of God, and created the sorrow of God from the very beginning, it is only when that fact of the sorrow of Godhead is wrought out into visibility by manifestation, that the will of man can ever be captured—or ever constrained to the position of trust and obedience which is necessary for his practical and effectual restoration to righteousness. Wherever man thus yields himself, trusting—that is the condition—his sins are taken away, lifted.

If it be declared that God might have wrought this selfsame deliverance without suffering, our answer is that the man who says so knows nothing about sin. Sin and suffering are co-existent. The moment there is sin, there is suffering. The moment there is sin and suffering in a human being it is in God multiplied. "The Lamb was slain from the foundation of the world." From the moment when man in his sin became a child of sorrow, the sorrow was most keenly felt in heaven.

The man who is burdened with a sense of sin I would ask to contemplate the Person manifested. There is not one of us of whom it is not true that we live and move and have our being in God. God is infinitely more than I am; infinitely more than the whole human race from its first to its last. If infinitely more, then all my life is in Him. If in the mystery of Incarnation there became manifest the truth that He, God, lifted sin, then I can trust. If that be the cleaving of the rock, then I can say as never before—

“Rock of Ages, cleft for me,
Let me hide myself in Thee.”

He was manifested, and by that manifestation I see wrought out the infinite truth of the passion of God which we speak of as the atonement.

III. To Destroy the Works of the Devil.

“To this end was the Son of God manifested, that he might destroy the works of the devil” (I. John 3:8).

There can be no question as to the One to Whom John referred when he said, “the Son of God.” In all the writings of John it is evident that his eyes are fixed upon the man Jesus. Occasionally he does not even name Him; does not even refer to Him by a personal pronoun, but indicates Him by a word you can only use when you are looking at an object or a person. For instance, “*That* which we have seen with our eyes, *that* which we beheld, and our hands handled”. Upon another occasion he said, “He that saith he abideth in him, ought himself also to walk even as *he* walked.” It is always the method of expression of a man who is looking at a Person. For evermore the actual human Person of Christ was present to the mind of John as he wrote of Him.

How intimate he had been with Him we all know. One of the most tender and beautiful things in all the story of the life of Jesus is the story of John’s pure human love for Him. The other disciples loved Him, but their love was of a different tone and quality from that of John. John must get close to Him, and lay his head upon His bosom. Yet if I said no more, I would not have uttered half the truth. If John, the mystic, the lover, laid his head upon the human bosom of the Man of Nazareth, he heard the beating of the heart of God. If he laid his hand upon Jesus when he talked to Him, he knew that beneath the warm touch of the human flesh there beat the mystic majesty of Deity. “That which our hands handled, concerning the Word of life.” He is perfectly con-

scious of the flesh, but supremely conscious of the mystic Word veiled in flesh and shining through it. He is perfectly conscious of the human, and thereby finds Deity. So that when John comes to write of this One, he speaks of Him as "the Son of God." He remembers the warmth of His bosom, the gentleness of His touch, the love-lit glory of His eyes, but He is "the Son of God."

The word "manifested" presupposes existence prior to manifestation. In the Man of Nazareth there was manifestation of One Who had existed long before the Man of Nazareth.

The enemy is described here as the devil. We read that he is a murderer, a liar, a betrayer; the fountain-head of sin, the lawless one. The work of the murderer is destruction of life. The work of the liar is the extinguishing of light. The work of the betrayer is the violation of love. The work of the arch-sinner is the breaking of the law. These are the works of the devil.

He is a murderer. This consists fundamentally in the destruction of life on its highest level, which is the spiritual. Alienation from God is the devil's work. It is also death on the level of the mental. Vision which fails to include God is practical blindness. On the physical plane, all disease and all pain are ultimately results of sin, and are among the works of the devil. These things all lie within the realm of his work as murderer, destroyer of human life.

He is more. He is the liar, and to him is due the extinguishing of light, so that men blunder along the way. All ignorance, all despair, all wandering over the trackless deserts of life, are due to extinction of spiritual light in the mind of man. All ignorance is the result of the clouding of man's vision of God.

"This is life eternal," age-abiding life, high life, deep life, broad life, long life, comprehensive life, "that they should know thee the only true God, and him whom thou didst send, even

Jesus Christ." The proportion in which man knows God is the proportion in which he sees clearly to the heart of things. By and by, when the redemptive work of Christ has been perfected in man, and in the world, we shall find that all ignorance is banished, and man has found his way into light. But the liar, the one who brings darkness, has made his works far spread o'er all the face of humanity, and all ignorance and resultant despair, and all wandering aimlessly in every realm of life, are due to the work of the one whom Jesus designated a liar from the beginning.

Again, the violation of love, as a work of the devil, is seen supremely in the way he entered into the heart of Judas, and made him the betrayer. All the avarice you find in the world today, and all the jealousy, and all the cruelty, are the works of the devil.

Finally, he is the supreme sinner. Sin is lawlessness, which does not mean the condition of being without law, but the condition of being against law, breaking law. So that all wrong done to God in His world, all wrong done by man to man, all wrong done by man to himself, are works of the devil.

To summarize then: death, darkness, hatred, find them where you will, are works of the devil.

The Son of God was manifested that He might destroy the works of the devil. If at the beginning we saw Him as a soul in conflict with all these things, remember that was an indication of the program and a prophecy of the purpose. The Incarnation was not merely the birth of a little child in whom we were to learn the secret of childhood, and in whom presently we were to see the glories of manhood. All that is true; but it was the happening in the course of human events, of that one thing through which God Himself is able to destroy the works of the devil.

WHAT "DESTROY" MEANS.

"To destroy." It is a word which means to dissolve, to

loosen. It is the very same word as is used in the Apocalypse about loosing us from our sins; or if you will be more graphic, it is the word used in the Acts of the Apostles when you read that the ship was broken to pieces; loosed, dissolved, that which had been a consistent whole, was broken up and scattered and wrecked.

The word "destroyed" may be perfectly correct, but let us understand it. He was manifested to do a work in human history the result of which should be that the works of the devil should lose their consistency. The cohesive force that makes them appear stable until this moment, He came to loosen and dissolve. He was manifested to destroy death by the gift of life. He was manifested to destroy darkness by the gift of light. He was manifested to destroy hatred by the gift of love. He was manifested to destroy lawlessness by the gift of law. He was manifested to loosen, to break up, to destroy the negatives which spoil, by the bringing of the positive that remakes and uplifts.

He was manifested to destroy the works of the devil as to death, by the gift of life. This means first spiritual life, which is fellowship with God. It means also mental life, the vision of the open secret. Not yet perfectly do we understand, but already the trusting soul, utterly devoid of education, hears more in the wind at eventide, and sees more in the blossoming of the flowers than any merely scientific man can do.

He who sees has the true intellectual vision which Christ has bestowed in His gift of life. "This is life eternal, that they should know thee the only true God." The gift of life was to destroy death, and the man who has His gift of life laughs in the face of death, laughs triumphantly. I believe that there was laughter in the apostle's tone when he said, "O death, where is thy sting?" As though he had said, what hast thou done with thy victory? I trembled in thy presence once, O rider upon the pale horse; but now I laugh in thy face, for

thy paleness has become the glistening white of an angel of light. So He destroys the works of the devil by giving the gift of life which destroys death.

As to darkness. This is intimately associated with the thing already said. The gift of light always comes out of life. If there be death, then there is no vision. If there be life, there is light. Light means knowledge and hope and guidance, so that there is no more wandering aimlessly. By bringing light into human life and into the world He has destroyed the works of the devil.

As to hatred. He destroyed hatred by His gift of love. Benevolence—and I am not using the word idly as we often do; I am using it in all its rich, spacious, gracious meaning—benevolence, well-willing, self-abnegation, kindness in the apostle's sense of the word when writing to the Galatians he gives kindness as one of the qualities of love, the specific doing of small things out of pure love. All these things are things by which the works of the devil are being destroyed. Hatred, avarice, jealousy, selfishness, are destroyed by shedding abroad love which is the warmth of life, as light is its illumination. By these things He destroys the works of the devil.

As to lawlessness. This He destroys by the gift of law; passion for the rights of God, service to our fellowmen; the finding of self in the great abnegation, and the finding of self in the perfect freedom because I have become the bond-slave of the infinite Lord of love.

Nineteen centuries ago the Son of God was manifested, and during those centuries in the lives of hundreds, thousands, He has destroyed the works of the devil, mastered death by the gift of life; cast darkness out by the incoming light; turned the selfishness of avarice and jealousy into love, joy, peace, longsuffering, kindness, goodness. He has taken hold of lawless men and made them into the willing, glad bond-

servants of God. So has He destroyed the works of the devil.

HISTORIC MEANING OF THE INCARNATION.

Do not forget the meaning of the Incarnation historically. It was the invasion of human history by One Who snatched the scepter from the usurper. It was the intrusion of forces into human history which dissolved the consistency of the works of the devil and caused them to break and fail. "How long, O Lord, how long?" is the cry of the heart of the saint today. Yet let us take heart as we look back and know that the victorious force has operated for nineteen centuries, and always toward consummation. Still, the works of the devil are manifest; the works of the flesh are manifest. Yes, but the fruit of the Spirit of life which has come through the advent of Christ is also manifest. All over the world today on many a branch of the vine of the Father's planting, the rich clusters of fruit are to be found. All, so far, is but preliminary. It is twilight only. High noon has not arrived; but it is twilight, and the noon must come.

Further, the Incarnation was the coming of the Stronger than the strong man armed to destroy the works of the devil in my own life. Are the works of the devil—death, darkness, hatred, and rebellion—the master forces of your being? Then I bring you the Evangel. I tell you of One manifested to destroy all such works. I tell you not merely as a theory, but as having the testimony of history attesting the truth of the announcement of this text.

The forces of this Christ have operated, and are operating; and the things that were formerly established are loosened, and are falling to decay. He was manifested to destroy the works of the devil. If you are in the grip of forces of evil; if you realize that in your life His works are the things of strength, then I pray you, turn with full purpose of heart to the One manifested long ago, Who in all the power of His

gracious victory, will destroy in you all the works of the devil, and set you free.

IV. To Prepare for a Second Advent.

“Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation” (Hebrews 9:28).

We are all conscious that nothing is perfect; that the things which Christ came to do are not yet done; that the works of the devil are not yet finally destroyed; that sins are not yet experimentally taken away; that in the spiritual consciousness of the race, God is not yet perfectly known. “Now we see not yet all things subjected to Him.” The victory does not seem to be won. It is impossible to read the story of the Incarnation, and to believe in it, and to follow the history of the centuries that have followed upon that Incarnation without feeling in one’s deepest heart that something more is needed, that the Incarnation was preparatory, and that the consummation of its meaning can only be brought about by another coming, as personal, as definite, as positive, as real in human history as was the first.

“Christ . . . shall appear a second time.” There is no escape, other than by casuistry, from the simple meaning of those words. The first idea conveyed by them is that of an actual personal advent of Jesus yet to be. To spiritualize a statement like this and to attempt to make application of it in any other than the way in which a little child would understand it, is to be driven, one is almost inclined to say, to dishonesty with the simplicity of the scriptural declaration. There may be diversities of interpretations as to how He will come, and when He will come; whether He will come to usher in a millennium or to crown it; but the fact of His actual coming is beyond question.

Paul in all his writings is conscious of this truth of the second advent. In some of them he does not dwell upon it at

such great length, or with such clearness as in others, for the simple reason that it is not the specific subject with which he is dealing. In the Thessalonian letters we have most clearly set forth Paul's teaching concerning this matter. In the very center of the first letter we have a passage which declares in unmistakable language that "the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

James writing to those who were in affliction said, "Be ye also patient; establish your hearts: for the coming of the Lord is at hand."

Peter with equal clearness said to the early disciples, "Be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ."

John, who leaned upon his Master's bosom, and who wrote the most wonderful of all mystic words concerning Him, said, "We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure."

Jude said to those to whom he wrote, "Ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

Every New Testament writer presents this truth as part of the common Christian faith. Belief in the personal actual second advent of Jesus gave the bloom to primitive Christianity, and constituted the power of the early Christians to laugh in the face of death, and to overcome all forces that were against them. There is nothing more necessary in our day than a new declaration of this vital fact of Christian faith. Think what it would mean if the whole church still lifted her face

toward the east and waited for the morning; waited as the Lord would have her wait—not star-gazing, and almanac examining, but with loins girt for service, and lamps burning; waited as she served. If the whole Christian church were so waiting, she would cast off her worldliness and infidelity, and all other things which hinder her march to conquest.

MEANING OF THE SECOND ADVENT.

This text does more than affirm the fact of the second advent. In a somewhat remarkable way, it declares the meaning thereof, "Christ . . . shall appear a second time, *apart from sin.*" To rightly understand this, we must look upon it as putting the second advent into contrast with the first. That is what the writer most evidently means, for the context declares that He was manifested in the consummation of the ages to bear sins. He now says that "Christ . . . shall appear a second time apart from sin." All the things of the first advent were necessary to the second; but all the things of the second will be different from the things of the first.

By His first advent sin was revealed. His own cross was the place where all the deep hatred of the human heart expressed itself most diabolically in view of heaven and earth and hell.

There was also revelation of darkness as contrary to light. "Men loved the darkness rather than the light," was the supreme wail of the heart of Jesus.

His presence in the world was, moreover, revelation of spiritual death as contrary to life. In the perpetual attempt of men to materialize His work, the attempt of His own disciples as well as of all the rest, and their absolute failure to appreciate the spiritual teaching He gave, we see what spiritual death really is.

In His first advent He not only revealed sin, but bore it. In the words, "Christ also, having been once offered to bear the sins of many," the reference is not merely to the final move-

ment of the cross. The word "offered" is used in reference to God's action in giving Him. It would be perfectly correct interpretation to supply the word "offered" by the word "gave;" the word which we have in John's Gospel, "For God so loved the world, that he *gave* his only begotten Son." Let us put that word here—"Christ also, having been once *given* to bear the sins of many, shall appear a second time." All through His life He was putting Himself underneath sin in order to take it away. He bore its limitations throughout the whole of His life. In poverty, in sorrow, in loneliness, He lived: and all these things are limitations resulting from sin. When Jesus Christ entered into the flesh, He entered into the limitations which follow upon sin, and He bore sin in His own consciousness through all the years; not poverty only, but sorrow in all forms, and loneliness. All the sorrows of the human heart were upon His heart until He uttered that unspeakable cry, "My God, my God, why hast Thou forsaken Me?"

Having finally dealt with sin, and destroyed it at its very root at His first advent, His second advent is to be that of victory. He will come again; not to poverty, but to wealth. He will come again; not to sorrow, but with all joy. He will come again; not in loneliness, but to gather about Him all trusting souls who have looked and served and waited. All in His first advent of sorrow and loneliness, of poverty and of sin, will be absent from the second. The first advent was for atonement; the second will be for administration. He came, entering into human nature, and taking hold of it, to deal with sin and put it away. He has taken sin away, and He will come again to set up that kingdom, the foundations of which He laid in His first coming.

"JUDGMENT"—"SALVATION."

This text declares the purpose of the advent: "It is appointed unto men once to die, and after this cometh judgment; so Christ also, having been once offered to bear the sins of

many, shall appear a second time, apart from sin, to them that wait for him, unto salvation." A similarity is suggested. "It is appointed unto men once to die, and after this cometh judgment." Over against that dual appointment stands, "So Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation."

There is a strange differentiation in the ending of the two declarations. We would expect that it would be written to complete the comparison, thus, it is appointed unto men once to die, and after this cometh judgment; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, *unto judgment*. That would seem to be a balanced comparison, but the writer does not so write. This very difference unfolds the meanings of the first and second advents. It is appointed to men to die,—He was offered to bear the sins of many. After death judgment,—He is coming again unto salvation. As the first advent negated the death appointed unto men, the second advent will turn the judgment into salvation.

"It is appointed unto men once to die." It is often somewhat carelessly affirmed that men must die. While admitting the truth of this statement we inquire, why must they die? Science can no more account for death than it can account for life. It has never yet been able to say why men die. *How* they die, yes; *why* they die, no! I will tell you why. Death is the wage of sin. Science will admit that death comes by the breaking of certain laws, but Science will use some other word than the word sin. "It is appointed unto men once to die," by the fiat of God Almighty because they are sinners, and no man can escape that fiat.

But He was offered by God to bear the sins of many. That was the answer of the first advent to man's appointment to death.

Beyond death there is another appointment, that of judgment. Who shall appeal against the absolute justice of that appointment?

He "shall appear a second time, apart from sin . . . unto salvation." To those who have heard the message of the first advent and have believed it, and trusted in His great work, and have found shelter in the mystery of His manifestation and bearing of sin—to such, salvation takes the place of judgment. But to the man who will not shelter beneath that first advent and its atoning value—judgment abides. All the things begun by His first advent will be consummated by the second.

At His second advent there will be complete salvation for the individual—righteousness, sanctification, redemption. We believed, and were saved. We believe, and are being saved. We believe, and we shall be saved. The last movement will come when He comes.

Those who have fallen on sleep are safe with God, and He will bring them with Him when He comes. They are not yet perfected, "God having provided some better thing concerning us, that apart from us they should not be made perfect." They are at rest, and consciously at rest. They are "absent from the body . . . at home with the Lord," but they are not yet perfected; they are waiting. We are waiting in the midst of earth's struggle—they in heaven's light and joy, for the second advent. Heaven is waiting for it. Earth is waiting for it. Hell is waiting for it. The universe is waiting for it.

That coming will be to those who wait for Him. Who are those who wait for Him? "Ye turned unto God from idols, to serve a living and true God, and to wait for his Son from heaven." The first thing is the turning from idols. Have we done that? The second thing is serving the living God. Are we doing that? Then because we have turned from idols, and are serving Him, we are waiting. That is the waiting the New Testament enjoins, and to those who wait, His second advent will mean salvation. "Christ shall appear." Glorious Gospel!

CHAPTER IV.

THE PERSONALITY AND DEITY OF THE HOLY SPIRIT.

BY REV. R. A. TORREY, D. D.

IMPORTANCE OF THE DOCTRINE.

One of the most characteristic and distinctive doctrines of the Christian faith is that of the personality and deity of the Holy Spirit. The doctrine of the personality of the Holy Spirit is of the highest importance from the standpoint of worship. If the Holy Spirit is a divine person, worthy to receive our adoration, our faith and our love, and we do not know and recognize Him as such, then we are robbing a divine Being of the adoration and love and confidence which are His due.

The doctrine of the personality of the Holy Spirit is also of the highest importance from the practical standpoint. If we think of the Holy Spirit only as an impersonal power or influence, then our thought will constantly be, how can I get hold of and use the Holy Spirit; but if we think of Him in the Biblical way as a divine Person, infinitely wise, infinitely holy, infinitely tender, then our thought will constantly be, "How can the Holy Spirit get hold of and use me?" Is there no difference between the thought of the worm using God to thrash the mountain, or God using the worm to thrash the mountain? The former conception is low and heathenish, not differing essentially from the thought of the African fetich worshipper who uses his god to do his will. The latter conception is lofty and Christian. If we think of the Holy Spirit merely as a power or influence, our thought will be, "How can I get more of the Holy Spirit?"; but if we think of Him as a divine Person, our thought will be, "How can the Holy Spirit get more of me?" The former conception leads to self-exalta-

tion; the latter conception to self-humiliation, self-emptying, and self-renunciation. If we think of the Holy Spirit merely as a Divine power or influence and then imagine that we have received the Holy Spirit, there will be the temptation to feel as if we belonged to a superior order of Christians. A woman once came to me to ask a question and began by saying, "Before I ask the question, I want you to understand that I am a Holy Ghost woman." The words and the manner of uttering them made me shudder. I could not believe that they were true. But if we think of the Holy Spirit in the Biblical way as a divine Being of infinite majesty, condescending to dwell in our hearts and take possession of our lives, it will put us in the dust, and make us walk very softly before God.

It is of the highest importance from an experimental standpoint that we know the Holy Spirit as a person. Many can testify of the blessing that has come into their own lives from coming to know the Holy Spirit, as an ever-present, living, divine Friend and Helper.

There are four lines of proof in the Bible that the Holy Spirit is a person.

CHARACTERISTICS OF THE HOLY SPIRIT.

1. *All the distinctive characteristics of personality are ascribed to the Holy Spirit in the Bible.*

What are the distinctive characteristics or marks of personality? Knowledge, feeling and will. Any being who knows and feels and wills is a person. When you say that the Holy Spirit is a person, some understand you to mean that the Holy Spirit has hands and feet and eyes and nose, and so on, but these are the marks, not of personality, but of corporeity. When we say that the Holy Spirit is a person, we mean that He is not a mere influence or power that God sends into our lives but that He is a Being who knows and feels and wills. These three characteristics of personality, knowledge, feeling

and will, are ascribed to the Holy Spirit over and over again in the Scriptures.

KNOWLEDGE.

In 1 Cor. 2:10, 11 we read, "But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." Here "knowledge" is ascribed to the Holy Spirit. The Holy Spirit is not merely an illumination that comes into our minds, but He is a Being who Himself knows the deep things of God and who teaches us what He Himself knows.

WILL.

We read again in 1 Cor. 12:11, R. V., "But all these worketh the one and the same Spirit, dividing to each one severally as He will." Here "will" is ascribed to the Holy Spirit. The Holy Spirit is not a mere influence or power which we are to use according to our wills, but a Divine Person who uses us according to His will. This is a thought of fundamental importance in getting into right relations with the Holy Spirit. Many a Christian misses entirely the fullness of blessing that there is for him because he is trying to get the Holy Spirit to use Him according to his own foolish will, instead of surrendering himself to the Holy Spirit to be used according to His infinitely wise will. I rejoice that there is no divine power that I can get hold of and use according to my ignorant will. But how greatly do I rejoice that there is a Being of infinite wisdom who is willing to come into my heart and take possession of my life and use me according to His infinitely wise will.

MIND.

We read in Romans 8:27, "And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of

God” Here “mind” is ascribed to the Holy Spirit. The word here translated “mind” is a comprehensive word, including the ideas of thought, feeling and purpose. It is the same word used in Romans 8:7, where we read, “The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.” So then, in the passage quoted we have personality in the fullest sense ascribed to the Holy Spirit.

LOVE.

We read still further in Romans 15:30, “Now I beseech you, brethren, for the Lord Jesus Christ’s sake and for the *love of the Spirit*, that ye strive together with me in your prayers to God for me.” Here “love” is ascribed to the Holy Spirit. The Holy Spirit is not a mere blind, unfeeling influence or power that comes into our lives. The Holy Spirit is a person who loves as tenderly as God, the Father, or Jesus Christ, the Son. Very few of us meditate as we ought upon the love of the Spirit. Every day of our lives we think of the love of God, the Father, and the love of Christ, the Son, but weeks and months go by, with some of us, without our thinking of the love of the Holy Spirit. Every day of our lives we kneel down and look up into the face of God, the Father and say, “I thank Thee, Father, for Thy great love that led Thee to send Thy only begotten Son down into this world to die an atoning sacrifice upon the cross of Calvary for me.” Every day of our lives we kneel down and look up into the face of our Lord and Saviour, Jesus Christ, and say, “I thank Thee, Thou blessed Son of God, for that great love of Thine that led Thee to turn Thy back upon all the glory of heaven and to come down to all the shame and suffering of earth to bear my sins in Thine own body upon the cross.” But how often do we kneel down and say to the Spirit, “I thank Thee, Thou infinite and eternal Spirit of God for Thy great love that led Thee in obedience to the Father and the Son to come into this world and seek me

out in my lost estate, and to follow me day after day and week after week and year after year until Thou hadst brought me to see my need of a Saviour, and hadst revealed to me Jesus Christ as just the Saviour I needed, and hadst brought me to a saving knowledge of Him." Yet we owe our salvation just as truly to the love of the Spirit as we do to the love of the Father and the love of the Son.

If it had not been for the love of God, the Father, looking down upon me in my lost condition, yes, anticipating my fall and ruin, and sending His only begotten Son to make full atonement for my sin, I should have been a lost man today. If it had not been for the love of the eternal Word of God, coming down into this world in obedience to the Father's commandment and laying down His life as an atoning sacrifice for my sin on the cross of Calvary, I should have been a lost man today. But just as truly, if it had not been for the love of the Holy Spirit, coming into this world in obedience to the Father and the Son and seeking me out in all my ruin and following me with never-wearying patience and love day after day and week after week and month after month and year after year, following me into places that it must have been agony for Him to go, wooing me though I resisted Him and insulted Him and persistently turned my back upon Him, following me and never giving me up until at last He had opened my eyes to see that I was utterly lost and then revealed Jesus Christ to me as an all-sufficient Saviour, and then imparted to me power to make this Saviour mine; if it had not been for this long-suffering, patient, never-wearying, yearning and unspeakably tender love of the Spirit to me, I should have been a lost man today.

INTELLIGENCE AND GOODNESS.

Again we read in Neh. 9:20, R. V., "Thou gavest also Thy good Spirit to instruct them, and withheldest not Thy manna from their mouth, and gavest them water for their thirst." Here "intelligence" and "goodness" are ascribed to the Holy

Spirit. This does not add any new thought to the passages already considered, but we bring it in here because it is from the Old Testament. There are those who tell us that the personality of the Holy Spirit is not found in the Old Testament. This passage of itself, to say nothing of others, shows us that this is a mistake. While the truth of the personality of the Holy Spirit naturally is not as fully developed in the Old Testament as in the New, none the less the thought is there and distinctly there.

GRIEF.

We read again in Ephesians 4:30, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." In this passage "grief" is ascribed to the Holy Spirit. The Holy Spirit is not a mere impersonal influence or power that God sends into our lives. He is a person who comes to dwell in our hearts, observing all that we do and say and think. And if there is anything in act or word or thought, or fleeting imagination that is impure, unkind, selfish, or evil in any way, He is deeply grieved by it.

This thought once fully comprehended becomes one of the mightiest motives to a holy life and a careful walk. How many a young man, who has gone from a holy, Christian home to the great city with its many temptations, has been kept back from doing things that he would otherwise do by the thought that if he did them his mother might hear of it and that it would grieve her beyond description. But there is One who dwells in our hearts, if we are believers in Christ, who goes with us wherever we go, sees everything that we do, hears everything that we say, observes every thought, even the most fleeting fancy, and this One is purer than the holiest mother that ever lived, more sensitive against sin, One who recoils from the slightest sin as the purest woman who ever lived upon this earth never recoiled from sin in its most hideous forms; and, if there is anything in act, or word, or thought, that has

the slightest taint of evil in it, He is grieved beyond description. How often some evil thought is suggested to us and we are about to give entertainment to it and then the thought, "The Holy Spirit sees that and is deeply grieved by it," leads us to banish it forever from our mind.

THE ACTS OF THE SPIRIT.

2. The second line of proof in the Bible of the personality of the Holy Spirit is that *many acts that only a person can perform are ascribed to the Holy Spirit.*

SEARCHING, SPEAKING AND PRAYING.

For example, we read in 1 Cor. 2:10 that the Holy Spirit searcheth the deep things of God. Here He is represented not merely as an illumination that enables us to understand the deep things of God, but a person who Himself searches into the deep things of God and reveals to us the things which He discovers. In Rev. 2:7 and many other passages, the Holy Spirit is represented as speaking. In Gal. 4:6, He is represented as crying out. In Romans 8:26, R. V., we read, "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered." Here the Holy Spirit is represented to us as praying, not merely as an influence that leads us to pray, or an illumination that teaches us how to pray, but as a Person Who Himself prays in and through us. There is immeasurable comfort in the thought that every regenerate man or woman has two Divine Persons praying for him, Jesus Christ, the Son of God at the right hand of the Father praying for us (Heb. 7:25; 1 John 2:1); and the Holy Spirit praying through us down here. How secure and how blessed is the position of the believer with these two Divine Persons, whom the Father always hears, praying for him.

TEACHING AND GUIDING.

In John 15:26, 27, we read, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning." Here the Holy Spirit is very definitely set forth as a Person giving testimony, and a clear distinction is drawn between His testimony and the testimony which those in whom He dwells give. Again in John 14:26 we read, "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 in John 16:12-14, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify me: for He shall receive of mine, and shall shew it unto you." (cf. also Neh. 9:20.) In these passages, the Holy Spirit is set forth as a teacher of the truth, not merely an illumination that enables our mind to see the truth, but One who personally comes to us and teaches us the truth. It is the privilege of the humblest believer to have a divine person as his daily teacher of the truth of God. (cf. 1 John 2:20, 27.)

In Romans 8:14 ("For as many as are led by the Spirit of God, they are the sons of God") the Holy Spirit is represented as our personal guide, directing us what to do, taking us by the hand, as it were, and leading us into that line of action that is well-pleasing to God. In Acts 16:6, 7 we read these deeply significant words, "Now when they had gone throughout Phrygia and the region of Galatia, and were *forbidden of the Holy Ghost* to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but *the Spirit suffered*

them not." Here the Holy Spirit is represented as taking command of the life and conduct of a servant of Jesus Christ. In Acts 13:2 and Acts 20:28, we see the Holy Spirit calling men to work and appointing them to office. Over and over again in the Scriptures actions are ascribed to the Holy Spirit which only a person could perform.

THE OFFICE OF THE SPIRIT.

3. The third line of proof of the personality of the Holy Spirit is that *an office is predicated to the Holy Spirit that could only be predicated of a person.*

"ANOTHER COMFORTER."

We read in John 14:16, 17, "And I will pray the Father, and he shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you." Here we are told it is the office of the Holy Spirit to be "another Comforter" to take the place of our absent Saviour. Our Lord Jesus was about to leave His disciples. When He announced His departure to them, sorrow had filled their hearts (John 16:6). Jesus spoke words to comfort them. He told them that in the world to which He was going there was plenty of room for them also (John 14:2). He told them further that He was going to prepare that place for them (John 14:3) and that when He had thus prepared it, He was coming back for them; but He told them further that even during His absence, while He was preparing heaven for them, He would not leave them orphaned (John 14:18), but that He would pray the Father and the Father would send to them another Comforter to take His place. Is it possible that Jesus should have said this if that One Who was going to take His place after all was not a person, but only an influence or power, no matter how beneficent and divine? Still further, is it

conceivable that He should have said what He does say in John 16:7, "Nevertheless I tell you the truth; *It is expedient for you* that I go away; for if I go not away, the Comforter will not come unto you; but, if I depart, I will send Him unto you," if this other Comforter that was coming to take His place was only an influence or power?

ONE AT OUR SIDE.

This becomes clearer still when we bear in mind that the word translated "Comforter" means comforter plus a great deal more beside. The revisers found a great deal of difficulty in translating the Greek word. They have suggested "advocate," "helper" and a mere transference of the Greek word "Paraclete" into the English. The word so translated is *Parakletos*, the same word that is translated "advocate" in 1 John 2:1; but "advocate" does not give the full force and significance of the word etymologically. Advocate means about the same as *Parakletos*, but the word in usage has obtained restricted sense. "Advocate" is Latin; *Parakletos* is Greek. The exact Latin word is "*advocatus*," which means one called to another. (That is, to help him or take his part or represent him.) *Parakletos* means one called alongside, that is, one who constantly stands by your side as your helper, counsellor, comforter, friend. It is very nearly the thought expressed in the familiar hymn, "Ever present, truest friend." Up to the time that Jesus had uttered these words, He Himself had been the *Parakletos* to the disciples, the Friend at hand, the Friend who stood by their side. When they got into any trouble, they turned to Him. On one occasion they desired to know how to pray and they turned to Jesus and said, "Lord, teach us to pray" (Luke 11:1). On another occasion Peter was sinking in the waves of Galilee and he cried, saying, "Lord, save me. And immediately Jesus stretched forth His hand, and caught him," and saved him (Matt. 14:30, 31). In every extremity they turned to Him. Just so now that Jesus

has gone to be with the Father, while we are awaiting His return, we have another Person just as divine as He, just as wise, just as strong, just as able to help, just as loving, always by our side and ready at any moment that we look to Him, to counsel us, to teach us, to help us, to give us victory, to take the entire control of our lives.

CURE FOR LONELINESS.

This is one of the most comforting thoughts in the New Testament for the present dispensation. Many of us, as we have read the story of how Jesus walked and talked with His disciples, have wished that we might have been there; but today we have a Person just as divine as Jesus, just as worthy of our confidence and our trust, right by our side to supply every need of our life. If this wonderful truth of the Bible once gets into our hearts and remains there, it will save us from all anxiety and worry. It is a cure for loneliness. Why need we ever be lonely, even though separated from the best of earthly friends, if we realize that a divine Friend is always by our side? It is a cure for breaking hearts. Many of us have been called upon to part with those earthly ones whom we most loved, and their going has left an aching void that it seemed no one and no thing could ever fill; but there is a divine Friend dwelling in the heart of the believer, who can, and who, if we look to Him to do it, will fill every nook and corner and every aching place in our hearts. It is a cure from the fear of darkness and of danger. No matter how dark the night and how many foes we may fear are lurking on every hand, there is a divine One who walks by our side and who can and will protect us from every danger. He can make the darkest night bright by the glory of His presence.

But it is in our service for Christ that this thought of the Holy Spirit comes to us with greatest helpfulness. Many of us do what service we do for the Master with fear and trembling. We are always afraid that we may say or do the wrong thing;

and so we have no joy or liberty in our service. When we stand up to preach, there is an awful sense of responsibility upon us. We tremble with the thought that we are not competent to do the work that we are called to do, and there is the constant fear that we shall not do it as it ought to be done. But if we can only remember that the responsibility is not really upon us but upon another, the Holy Spirit, and that He knows just what ought to be done and just what ought to be said, and then if we will get just as far back out of sight as possible and let Him do the work which He is so perfectly competent to do, our fears and our cares will vanish. All sense of constraint will go and the proclamation of God's truth will become a joy unspeakable, not a worrying care.

PERSONAL TESTIMONY.

Perhaps a word of personal testimony would be pardonable at this point. I entered the ministry because I was obliged to. My conversion turned upon my preaching. For years I refused to be a Christian because I was determined that I would not preach. The night I was converted, I did not say, "I will accept Christ," or anything of that sort. I said, "I will preach." But if any man was never fitted by natural temperament to preach, it was I. I was abnormally timid. I never even spoke in a public prayer meeting until after I had entered the theological seminary. My first attempt to do so was an agonizing experience. In my early ministry I wrote my sermons out and committed them to memory, and when the evening service would close and I had uttered the last word of the sermon, I would sink back with a sense of great relief that that was over for another week. Preaching was torture. But the glad day came when I got hold of the thought, and the thought got hold of me, that when I stood up to preach another stood by my side, and though the audience saw me, the responsibility was really upon Him and that He was perfectly competent to bear it, and all I had to do was to stand back and get as far out of sight as

possible and let Him do the work which the Father sent Him to do. From that day preaching has not been a burden nor a duty but a glad privilege. I have no anxiety nor care. I know that He is conducting the service and doing it just as it ought to be done, and even though things sometimes may not seem to go just as I think they ought, I know they have gone right. Often times when I get up to preach and the thought takes possession of me that He is there to do it all, such a joy fills my heart that I feel like shouting for very ecstasy.

TREATMENT OF THE HOLY SPIRIT.

4. The fourth line of proof of the personality of the Holy Spirit is: *a treatment is predicated of the Holy Spirit that could only be predicated of a person.*

We read in Isa. 63:10, R. V., "But they rebelled and grieved His Holy Spirit: therefore he was turned to be their enemy, and Himself fought against them." Here we see that the Holy Spirit is rebelled against and grieved. (Cf. Eph. 4:30.) You cannot rebel against a mere influence or power. You can only rebel against and grieve a person. Still further we read in Heb. 10:29, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith He was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Here we are told that the Holy Spirit is "done despite unto," that is "treated with contumely." (Thayer's Greek-English Lexicon of the New Testament.) You cannot "treat with contumely" an influence or power, only a person. Whenever a truth is presented to our thought, it is the Holy Spirit who presents it. If we refuse to listen to that truth, then we turn our backs deliberately upon that divine Person who presents it; we insult Him.

Perhaps, at this present time, the Holy Spirit is trying to bring to the mind of the reader of these lines some truth that

the reader is unwilling to accept and you are refusing to listen. Perhaps you are treating that truth, which in the bottom of your heart you know to be true, with contempt, speaking scornfully of it. If so, you are not merely treating abstract truth with contempt, you are scorning and insulting a Person, a divine Person.

LYING TO THE HOLY SPIRIT.

In Acts 5:3, we read, "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?" Here we are taught that the Holy Spirit can be lied to. You cannot tell lies to a blind, impersonal influence or power, only to a person. Not every lie is a lie to the Holy Spirit. It was a peculiar kind of lie that Ananias told. From the context we see that Ananias was making a profession of an entire consecration of everything. (See ch. 4:36 to 5:11.) As Barnabas had laid all at the apostles' feet for the use of Christ and His cause, so Ananias pretended to do the same, but in reality he kept back part; the pretended full consecration was only partial. Real consecration is under the guidance of the Holy Spirit. The profession of full consecration was to Him and the profession was false. Ananias lied to the Holy Spirit. How often in our consecration meetings today we profess a full consecration, when in reality there is something that we have held back. In doing this, we lie to the Holy Spirit.

BLASPHEMY AGAINST THE HOLY SPIRIT.

In Matt. 12:31, 32, we read, "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Here we are

told that the Holy Spirit may be blasphemed. It is impossible to blaspheme an influence or power; only a Person can be blasphemed. We are still further told that the blasphemy of the Holy Spirit is a more serious and decisive sin than even the blasphemy of the Son of Man Himself. Could anything make more clear that the Holy Spirit is a person and a divine person?

SUMMARY.

To sum it all up, **THE HOLY SPIRIT IS A PERSON.** The Scriptures make this plain beyond a question to any one who candidly goes to the Scriptures to find out what they really teach. Theoretically, most of us believe this, but do we in our real thought of Him, in our practical attitude toward Him, treat Him as a Person? Do we regard Him as indeed as real a Person as Jesus Christ, as loving, as wise, as strong, as worthy of our confidence and love and surrender as He? The Holy Spirit came into this world to be to the disciples and to us what Jesus Christ had been to them during the days of His personal companionship with them. (John 14:16, 17.) Is He that to us? Do we walk in conscious fellowship with Him? Do we realize that He walks by our side every day and hour? Yes, and better than that, that He dwells in our hearts and is ready to fill them and take complete possession of our lives? Do we know the "communion of the Holy Ghost?" (2 Cor. 13:14.) Communion means fellowship, partnership, comradeship. Do we know this personal fellowship, this partnership, this comradeship, this intimate friendship of the Holy Spirit? Herein lies the secret of a real Christian life, a life of liberty and joy and power and fullness. To have as one's ever-present Friend, and to be conscious that one has as his ever-present Friend, the Holy Spirit, and to surrender one's life in all its departments entirely to His control, this is true Christian living.

CHAPTER V.

THE PROOF OF THE LIVING GOD,
AS FOUND IN THE PRAYER LIFE OF GEORGE MÜLLER, OF BRISTOL.

BY REV. ARTHUR T. PIERSON, D. D.

In Psalm 68:4, we are bidden to “extol Him who rideth upon the heavens by His name, JAH, and to rejoice before Him;” and in the next verse, He is declared to be “a father of the fatherless, and a judge of the widows, in His holy habitation.”

The name, “Jah,” here only found, is not simply an abbreviation of “Jehovah;” but the *present tense* of the Hebrew verb *to be*; and expresses the idea that this Jehovah is the *Living, Present God*; and, as the heavens are always over our heads, He is always a present Helper, especially to those who, like the widow and the orphan, lack other providers and protectors.

George Müller, of Bristol, undertook to demonstrate to the unbelieving world that God is such a living, present God, and that He proves it by answering prayer; and that the test of this fact might be definite and conclusive, he undertook to gather, feed, house, clothe, and also to teach and train, all available orphans, who were legitimate children, but deprived of both parents by death and destitute.

SIXTY- FIVE YEARS OF PROOF.

This work, which he began in 1833, in a very small and humble way, by giving to a few children, gathered out of the streets, a bit of bread for breakfast, and then teaching them for about an hour and a half to read the Scriptures, he carried on for sixty-five years, with growing numbers until there were under his care, and in the orphan houses which he built, twenty-two hundred orphans with their helpers; and yet, during all

that time, Mr. Müller's *sole dependence was Jah, the Living, Present God*. He appealed to no man for help; and did not even allow any need to be known before it had been supplied, even his intimate co-workers being forbidden to mention any existing want, outside the walls of the institution. His aim and purpose were to effectually apply the test of prayer to the unseen God, in such a way as to leave no doubt that, in these very days in which we live it is perfectly safe to cut loose from every human dependence and cast ourselves in faith upon the promises of a faithful Jehovah. To make the demonstration more absolutely convincing, for some years he withheld even the annual report of the work from the public, although it covered only work *already done*, lest some should think such a report an indirect appeal for future aid.

A human life thus filled with the presence and power of God is one of God's choicest gifts to His church and to the world.

DEMONSTRATION AND ILLUSTRATION.

Things unseen and eternal are, to the average man, distant and indistinct, while what is seen and temporal is vivid and real. Practically, any object in nature that can be seen or felt is thus more actual to most men than the Living God. Every man who walks with God, and finds Him a present Help in every time of need, who puts His promises to the practical proof and verifies them in actual experience; every believer, who, with the key of faith, unlocks God's mysteries and with the key of prayer unlocks God's treasures, thus furnishes to the race demonstration and illustration of the fact that "He is, and is a Rewarder of them that diligently seek Him."

George Müller was such an argument and example—a man of like passions, and tempted in all points, as we are, but who believed God and was established by believing; who prayed earnestly that he might live a life and do a work, which should be a convincing proof that God hears prayer, and that

it is safe to trust Him at all times; and who furnished just such a witness as he desired. Like Enoch, he truly walked with God, and had abundant testimony borne to him that he pleased God. And, when on the tenth day of March, 1898, it was told us of George Müller, that "he was not," we knew that "God had taken him": it seemed more like a translation than like death.

THE MAN HIMSELF.

To those familiar with his long life story, or who intimately knew him and felt the power of personal contact, he was one of God's ripest saints, and himself a living proof that a life of faith is possible; that God may be known, communed with, found, and become a conscious companion in the daily life. He proved for himself and for all others who will receive his witness, that to those who are willing to take God at His word and to yield self to His will, He is "the same yesterday and today and forever;" that the days of divine intervention and deliverance are past only so far as the days of faith and obedience are past; that believing prayer works still the wonders of which our fathers told in the days of old.

All we can do in the limited space now at our disposal, is to present a brief summary of George Müller's work, the details of which are spread through the five volumes of his carefully written "Journal," and the facts of which have never been denied or doubted, being embodied in five massive stone buildings on Ashley Down, and incarnated in thousands of living orphans who have been, or still are, the beneficiaries upon the bounty of the Lord, as administered by this great intercessor.

HIS LIFE PURPOSE.

One sentence from Mr. Müller's pen marks the purpose which was the very pivot of his whole being: "I have joyfully dedicated my whole life to the object of exemplifying how much may be accomplished by prayer and faith." This

prepared both for the development of the character of him who had such singleness of aim and for the development of the work in which that aim found action. Mr. Müller's oldest friend, Robert C. Chapman, of Barnstaple, beautifully says that "when a man's chief business is to serve and please the Lord, all his circumstances becomes his servants;" a maxim verified in Mr. Müller's life work.

NO VISIBLE SUPPORT.

Mr. James Wright, Mr. Müller's son-in-law and successor, said, in reviewing the sixty-five years of work, "It is written (Job 26:7) 'He hangeth the earth upon *nothing*'—that is, no *visible* support. And so we exult in the fact that 'The Scriptural Knowledge Institution for Home and Abroad' hangs, as it has ever hung, since its commencement, 'upon nothing,' that is, upon no *visible* support. It hangs upon no human patron, upon no endowment or funded property, but solely upon the good pleasure of the blessed God."

Blessed lesson to learn: that to depend upon the invisible God is not to hang "upon nothing," though it be upon nothing *visible*. The power and permanence of the invisible forces that hold up the earth after sixty centuries of human history are sufficiently shown by the fact that this great globe still swings securely in space and is whirled through its vast orbit, and without variation of a second still moves with divine exactness in its appointed path. Mr. Müller therefore trusted the same invisible God to sustain with His unseen power all the work which faith suspended upon His truth and love and unfailling word of promise, though to the natural eye all these may seem as nothing.

SUMMARY OF WORK DONE.

In the comprehensive summary contained in the fifty-ninth report, remarkable growth is apparent during the sixty-four years since the outset of the work in 1834.

During the year ending May 26, 1898, the number of day schools was seven and of pupils 354; the number of children in attendance from the beginning 81,501. The number of home Sunday Schools, twelve, and of children in them 1,341; but, from the beginning, 32,944.

The number of Sunday Schools *aided* in England and Wales, twenty-five. The amount expended in connection with home schools, £736. 13s. 10d.; from the outset, £109,992. 19s. 10d.

The Bibles and parts thereof circulated, 15,411; from the beginning 1,989,266. Money expended for this purpose the past year £439; from the first, £41,090. 13s. 3d.

Missionary laborers aided, 115. Money expended £2,082. 9s. 6d.; from the outset, £261,859. 7s. 4d.

Circulation of books and tracts, 3,101,338; money spent £1,100. 1s. 3d.; and from the first, £47,188. 11s. 10d.

The number of orphans on Ashley Down 1,620, and from the first 10,024.

Money spent that year, £22,523. 13s. 1d., and from the beginning £988,829.

To carry conviction into action sometimes requires a costly sacrifice; but, whatever Mr. Müller's fidelity to conviction cost in one way, he had stupendous results of his life work to contemplate even while he lived.

GIVING WITH PRAYING.

Let any one look at these figures and facts, and remember that one poor man who had been solely dependent on the help of God and only in answer to prayer, could look back, over more than three score years and see how he had built five large orphan houses, and taken under his care over ten thousand orphans, expending for them within twelve thousand pounds of a round million! This same man had given aid to day schools and Sunday Schools, in Britain and other lands, where nearly one hundred and fifty thousand children have been

taught, at a cost of over one hundred and ten thousand pounds more. He had also circulated nearly two million Bibles and parts thereof, at cost of over forty thousand pounds; and over three million books and tracts, at a cost of nearly fifty thousand pounds more. Besides all this, he had spent over two hundred and sixty thousand pounds to aid missionary laborers in various lands. The sum total of the money thus expended during sixty years thus reached very nearly the astonishing aggregate of one and a half million of pounds sterling (\$7,500,000). Mr. Müller's own gifts to the service of the Lord found, only after his death, full record and recognition. In the annual reports, an entry recurring with strange frequency, suggested a giver that must have reached a very ripe age: "from a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven." If that entry be carefully followed throughout and there be added the personal gifts made by Mr. Müller to various benevolent objects, the aggregate sum from this "servant" reaches, up to March 1, 1898, a *total of eighty-one thousand, four hundred and ninety pounds, eighteen shillings and eight pence*. After his death, it first became known that this "servant of the Lord Jesus" was no other than *George Müller* himself who thus donated, from money given to him or left to him for his own use by legacies, an amount equal to more than *one-fifteenth* of the entire sum expended from the beginning upon all five departments of the work (£1,448,959). This is a record of personal giving to which we know no parallel.

HIS INVESTMENTS.

Mr. Müller had received increasingly large sums from the Lord which he *invested* well and most profitably, so that for over sixty years he never lost a penny through a bad speculation! But his investments were not in lands, or banks, or railways, but in the *work of God*. He made "friends of the mammon of unrighteousness," and, when he failed, they re-

ceived him into everlasting habitations. He continued year after year to make provision for himself, his beloved wife and daughter only by laying up treasure in heaven. Such a giver had a right to exhort others to systematic beneficence. He gave as not one in a million gives—not a tithe, not any fixed proportion of annual income, but *all that was left after the simplest and most necessary supply of actual wants*. While most disciples regard themselves as doing their duty if, after they have given a portion to the Lord, they spend all the rest on themselves, God led George Müller to reverse this rule and reserve only the most frugal sum for personal needs that the entire remainder might be given to him that needeth. An utter *revolution* in our habits of giving would be necessary were such a rule adopted. Mr. Müller's own words are: "My aim never was, how much I could *obtain*, but rather how much I could *give*." Yet this was not done in the spirit of an ascetic, for he had no such spirit.

HIS STEWARDSHIP.

He kept continually before him *his stewardship* of God's property; and sought to make the most of the one brief life on earth and to use for the best and largest good the property held by him in trust. The things of God were deep realities, and, projecting every action and decision and motive into the light of the judgment seat of Christ, he asked himself how it would appear to him in the light of that tribunal. Thus he sought prayerfully and conscientiously so to live and labor, so to deny himself, and, by love, serve his Master, and his fellow-men that he should not be "ashamed before Him at His coming." But not in a spirit of *fear*; for if any man of his generation knew the perfect love that casts out fear it was he. He felt that God is love and love is of God. He saw that love manifested in the greatest of gifts—His only begotten Son; at Calvary he knew and believed the love that God hath to us; he received it into his own heart; it became an abiding presence

manifested in obedience and benevolence; and, subduing him more and more, it became perfected so as to expel all tormenting fear and impart a holy confidence and delight in God.

FAVORITE TEXTS.

Among the texts which strongly impressed and moulded Mr. Müller's habits of giving was Luke 6:38: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." He believed this promise and he verified it. His testimony is, "I had *given*, and God had caused to be *given to me again*, and bountifully." Again he read, "It is more blessed to give than to receive." He says that he *believed* what he found in the word of God and by His grace sought to *act accordingly*, and thus again records that he was blessed abundantly and his peace and joy in the Holy Spirit increased more and more.

It will not be a surprise, therefore, that, as has been already noted, Mr. Müller's entire personal estate at his death, as sworn to, when the will was admitted to probate, was only £169. 9s. 4d., of which books, household furniture, etc., were reckoned at over 100 pounds, the only money in his possession being a trifle over sixty pounds, and even this only awaiting disbursement as God's steward.

THE SECRET OF IT ALL.

To summarize Mr. Müller's service we must understand his great secret. Such a life and such a work are the result of one habit more than all else—daily and frequent communion with God. He was unwearied in supplications and intercessions. In every new need and crisis, the one resort was the *prayer of faith*. He first satisfied himself that he was in the way of duty, then he fixed his mind on the unchanging word of promise; then, in the boldness of a suppliant who comes to a throne of grace in the name of Jesus

Christ, and pleads the assurance of the immutable Promiser, he presented every petition. He was an unwearied intercessor. No delay discouraged him. This is seen particularly in the case of individuals for whose conversion or special guidance into the paths of full obedience he prayed. On his prayer list were the names of some for whom he had besought God daily by name, for from one to ten years before the answer was given. There were two parties, for whose reconciliation to God he prayed, day by day, *for over sixty years*, and who had not at the time of his death, turned unto God; but he said, "I have not a doubt that I shall meet them both in heaven; for my Heavenly Father would not lay upon my heart a burden of prayer for them for over three score years, if He had not concerning them purposes of mercy."

This is a sufficient example of his almost unparalleled perseverance and importunity in intercession. However long the delay, he held on, as with both hands clasping the very horns of the altar; and his childlike spirit reasoned simply but confidently that the very fact of his own spirit being so long drawn out in prayer for one object, and of the Lord's enabling him so to continue patiently and believingly to wait on Him for the blessing, was a promise and prophecy of the answer; and so he waited on, so assured of the ultimate result that he praised God in advance, as having already received that for which he asked.

One of the parties for whom for so many years he had unceasingly prayed, shortly after his departure, died in faith, having received the promises and embraced them and confessed Jesus as his Lord.

THE PRIVILEGE OF ALL.

Mr. Müller frequently in his Journal and reports warned his fellow disciples not to regard him as a *miracle worker*, or his experience as so exceptional as to have little application to the ordinary spheres of life and service. With patient

repetition he affirms that, in all essentials, such an experience is the privilege of all believers. God calls disciples to various forms of work, but all alike to the same *faith*. To say, therefore, "I am not called to build orphan houses, etc., and have no right to expect answers to my prayers as Mr. Müller did," is wrong and unbelieving. Every child of God is first to get into the sphere appointed of God, and therein to exercise full trust, and live by faith upon God's sure word of promise.

Throughout all the thousands of pages written by his pen, he teaches that this experience of God's faithfulness is both the reward of past faith and prayer and the preparation of the servant of God for larger work, more efficient service, and more convincing witness to his Lord.

SUPERNATURAL POWER.

No one can understand this work who does not see in it the *supernatural power of God*; without that, it is an enigma, defying solution; with that, all the mystery is an open mystery. He himself felt, from first to last, that this supernatural factor was the whole key to the work, and without that it would have been to himself a problem inexplicable. How pathetically he often compared himself and his work for God to the "burning bush in the wilderness," which always aflame and always threatened with apparent destruction, was not consumed, so that not a few turned aside, wondering to see this great sight. And why was it not burnt? Because Jehovah of Hosts who was in the bush dwelt in the man and in his work; or, as Wesley said with almost his last breath, "Best of all God is with us."

This simile of the burning bush is the more apt, when we consider the *rapid growth of the work*. At first so very small as to seem almost insignificant, and conducted in one small rented house, accommodating thirty orphans; then enlarged until other rented premises became necessary; then one, two, three, four and even five immense structures being

built until three hundred, seven hundred, eleven hundred and fifty, and finally two thousand and fifty inmates could find shelter within them; seldom has the world seen any such vast and rapid enlargement. Then look at the outlay! At first a trifling expenditure of perhaps four hundred pounds for the first year of the Scriptural Knowledge Institution, and of five hundred pounds for the first twelve months of the orphan work, and in the last year of Mr. Müller's life a grand total of over twenty-six thousand pounds for all the purposes of the work.

The cost of the houses built on Ashley Down might have staggered even a man of large capital, but this poor man only cried and the Lord helped him. The first house cost fifteen thousand pounds, the second over twenty-one thousand, the third over twenty-three thousand, and the fourth and fifth from fifty thousand to sixty thousand more—so that the total cost reached about one hundred and fifteen thousand pounds. Besides all this there was a yearly expenditure which rose as high as twenty-five thousand for the orphans alone, irrespective of those occasional outlays made needful for emergencies, such as improved sanitary precautions.

Here is a burning bush indeed, always in seeming danger of being consumed, yet still standing on Ashley Down, and still preserved because the same presence of Jehovah burns in it. Not a branch of this many sided work has utterly perished, while the whole work still challenges unbelievers to turn aside and see the great sight, and take off their shoes from their feet; for is not all ground holy where God abides and manifests Himself?

ABUNDANT IN LABORS.

In attempting a survey of this great life work we must not forget how much of it was wholly outside of the Scriptural Knowledge Institution; namely, all that service which Mr. Müller was permitted to render to the church of Christ

and the world at large, as preacher, pastor, witness for truth and author of books and tracts.

His preaching period covered the whole time from 1826 to 1898, the year of his departure—over seventy years; and with an average through the whole period of probably three sermons a week, or over ten thousand for his lifetime, which is probably a low estimate, for, during his missionary tours, which covered over two hundred thousand miles and were spread through seventeen years, he spoke on an average once a day, even at his already advanced age.

Probably those brought to the knowledge of Christ by his preaching would reach into the thousands, exclusive of orphans converted at Ashley Down. Then when we take into account the vast numbers addressed and impressed by his addresses given in all parts of the United Kingdom, on the continent of Europe, and in America, Asia and Australia, and the still vaster numbers who have read his narrative, his books and tracts, or who have in various other ways felt the quickening power of his example and life, we shall get some inadequate conception of the range and scope of the influence wielded by his tongue and pen, his labors and his life. Much of the best influence defies all tabulated statistics and evades all mathematical estimate—it is like the fragrance of the alabaster flask which fills all the house, but escapes our grosser senses of sight, hearing and touch. This part of George Müller's work belongs to a realm where we cannot penetrate. But God sees, knows and rewards it.

A DOUBTER'S DOUBTS.

Yet there are those who doubt or deny the sufficiency of even this proof, though so full and convincing. In a prominent daily newspaper, a correspondent, discussing the efficacy of prayer, thus referred to the experience of George Müller:

“I resided in that country during most of the seventies, when he was often described as the best-advertised man in

the Three Kingdoms. By a large number of religious people he was more spoken of than were Gladstone and Disraeli, and accordingly it is not miraculous that, although he said he had never once solicited aid on behalf of his charitable enterprise, money in a continuous stream flowed into his treasury. Even to non-religious persons in Great Britain his name was quite as familiar as that of Moody.

"Doubtless Müller was quite sincere in his convictions, but, by the very peculiarity of his method, his wants were advertised throughout the world most conspicuously, thus receiving the benefit of a far larger publicity than would otherwise have obtained, and it being known that he was praying for money, money, of course, came in to him.

"But were Müller's prayers answered invariably? According to a memoir by a personal friend, which has lately been published, this was far from having been the case, and he often felt aggrieved at what he considered a slight on the part of the Almighty, one of whose 'pets' (to quote Mr. Savage) he evidently imagined himself to be. For example, he prayed for two of his 'unconverted' friends for nearly fifty years without avail. There was absolutely nothing in his career which could not be accounted for as the result of purely natural causes.

"If it was possible to admit that what he looked upon as answers to his prayers were due to special interventions of Providence in his behalf (in other words, to favoritism), the question would inevitably arise, Why have the prayers of thousands of other Christian people, whose faith is quite as strong as Müller's, been disregarded? What are we to think of the little band of enthusiasts who left this country for Jerusalem a few months ago to see Christ 'appear in the clouds,' and who, at last accounts, were reported to be starving, with no immediate prospect of a return to their homes?"

"LECTOR."

"Lector" takes an easy way to evade the force of Mr. Müller's life witness. He contends that "the peculiarity" of his method, and the great "publicity" thus obtained, made him the "best advertised man in the Three Kingdoms," and so money poured in upon him from all quarters. Thus the

most conspicuous testimony to a prayer-hearing God, furnished by any one individual in the century, is dismissed with one sweep of the pen, affirming that "there was absolutely nothing in his career which could not be accounted for as the result of purely natural causes."

THE DOUBTER ANSWERED.

In answer I beg to submit twelve facts, all abundantly attested:

1. For sixty years and more he carried on a work for God, involving at times an average annual expenditure of \$125,000, and never once, privately or publicly, made any direct appeal for money.

2. Of all his large staff of helpers no one is ever allowed to mention to an outside party any want of the work, however pressing the emergency.

3. Thousands of times correspondents inquired as to the existing wants, but in no case did they receive information, even though at a crisis of need, the object being to prove that it is safe to trust in God alone.

4. Reports of the work, annually published, have no doubt largely prompted gifts; but even these cannot account for the remarkable way in which the work has been supported. In order to show that dependence was not placed on these reports, they were not issued in one case, for over two years, yet there was no cessation of supplies.

5. The coincidences between the need and the supply can be accounted for on no law of chance or awakened public interest. In thousands of cases the exact sum or supply required has been received at the exact time needed, and when donors could have had no knowledge of the facts.

6. The facts spread over too long a time and too broad a field of details to be accounted a wide advertising system. Mr. Müller recorded thousands of cases of prayer for definite blessings, with equally definite answers.

7. Many interpositions and deliverances were independent of any human gifts or aid, as when a break in the heating apparatus necessitated a new boiler. No sooner had the repairs begun than a cold north wind set in which risked the health and even the lives of over four hundred orphans living in the house, which there was no other mode of heating. Mr. Müller carried the case to the Father of the fatherless, and the wind shifted to the south and blew soft and warm till the repairs were complete.

8. Hundreds of cases occurred, in course of sixty-five years, when there was not food for the next meal, yet God only was appealed to, and never but twice was it needful to postpone a meal, and then only for half an hour! Even direct and systematic appeals to the public could not have brought supplies for hundreds of orphans and helpers with such regularity for all those years.

9. Again, the supplies always kept pace with growing wants. Mr. Müller began on a very small scale, and the orphan work was only the last of five departments of the work of the Scriptural Knowledge Institution. Can it be accounted for on any purely natural basis that the popular heart and purse, without even full information of the progress of the five-fold enterprise, responded regularly to its claims?

10. Again, many a crisis, absolutely unknown to contributors, was met successfully by adequate supplies, without which, at that very time, the work must have ceased. Once, when a single penny was lacking after all available funds were gathered, that one penny was found in the contribution box, and it was all there was.

11. Again, Mr. Müller found that his relations with God always determined the measure of his help from man; unless his fellowship with his Heavenly Father was closely maintained, all else went wrong. The more absolute his dependence on God, his separation unto Him and his faith in Him,

the more abundant and manifest His deliverances, so that, as he became more independent of man, he received the more from God through man.

12. Since his death in 1898, the work has been carried on by his successors and helpers on the same principles and with the same results. Though his strong personality is removed, the same God honors the same mode of doing His work, independent of the human instruments.

Mr. Müller's life purpose was to furnish to the world and the Church a simple example of the fact that a man can not only live, but work on a large scale, by faith in the living God; that he has only to trust and pray and obey and God will prove his own faithfulness. The reports were published with sole reference to the work already done, and because donors were entitled to such knowledge of the way in which their money was expended. He never used his reports as appeals for help in work yet to be begun or carried on. Nor was his personal presence or influence necessary, for he traveled for eighteen years in forty-two countries, mentioning his work only at urgent request; and during all this time the work went on just as when at home.

A CHALLENGE TO UNBELIEF.

One thing is obvious—there is a wide field still open for experiment. Let those who honestly believe that so great a life work may be entirely accounted for on a natural basis give us a practical proof. Let an institution be founded in some of our great cities similar to that in Bristol. Let there be no direct appeal made to anyone beyond the circulation of annual reports; or let there be the widest advertising of the fact that such a work is carried on, and that dependence is on public aid without direct solicitation. Of course, there must be no prayer, and no acknowledgment of God, lest someone think it to be religious and unscientific, and pious people should be moved to respond! Unbelievers outnumber Chris-

tian disciples five to one and the constituency is therefore very large. Let us have the experiment conducted, not on the faith basis, but in strictly scientific method! When we see an infidel carrying on such a work, building five great orphan houses and sustaining over 2,000 orphans from day to day without any direct appeal to human help, yet finding all supplies coming in without even a failure in sixty years, we shall be ready to reconsider our present conviction that it was because the living God heard and helped George Müller, that he who began with a capital of one shilling, took care of more than ten thousand orphans, aided hundreds of missionaries, scattered millions of Bibles and tracts, and in the course of his long life expended about \$7,500,000 for God and humanity; and then died with all his possessions valued at less than eight hundred dollars.

CHAPTER VI.

THE HISTORY OF THE HIGHER CRITICISM.

BY CANON DYSON HAGUE, M. A.,

RECTOR OF THE MEMORIAL CHURCH, LONDON, ONTARIO.

LECTURER IN LITURGICS AND ECCLESIOLOGY, WYCLIFFE COLLEGE, TORONTO, CANADA.

EXAMINING CHAPLAIN TO THE BISHOP OF HURON.

What is the meaning of the Higher Criticism? Why is it called higher? Higher than what?

At the outset it must be explained that the word "Higher" is an academic term, used in this connection in a purely special or technical sense. It is not used in the popular sense of the word at all, and may convey a wrong impression to the ordinary man. Nor is it meant to convey the idea of superiority. It is simply a term of contrast. It is used in contrast to the phrase, "Lower Criticism."

One of the most important branches of theology is called the science of Biblical criticism, which has for its object the study of the history and contents, and origins and purposes, of the various books of the Bible. In the early stages of the science Biblical criticism was devoted to two great branches, the Lower, and the Higher. The Lower Criticism was employed to designate the study of the text of the Scripture, and included the investigation of the manuscripts, and the different readings in the various versions and codices and manuscripts in order that we may be sure we have the original words as they were written by the Divinely inspired writers. (See Briggs, Hex., page 1.) The term generally used now-a-days is Textual Criticism. If the phrase were used in the twentieth century sense, Beza, Erasmus, Bengel, Griesbach, Lachmann, Tregelles, Tischendorff, Scrivener, Westcott, and

Hort would be called Lower Critics. But the term is not now-a-days used as a rule. The Higher Criticism, on the contrary, was employed to designate the study of the historic origins, the dates, and authorship of the various books of the Bible, and that great branch of study which in the technical language of modern theology is known as Introduction. It is a very valuable branch of Biblical science, and is of the highest importance as an auxiliary in the interpretation of the Word of God. By its researches floods of light may be thrown on the Scriptures.

The term Higher Criticism, then, means nothing more than the study of the literary structure of the various books of the Bible, and more especially of the Old Testament. Now this in itself is most laudable. It is indispensable. It is just such work as every minister or Sunday School teacher does when he takes up his Peloubet's Notes, or his Stalker's St. Paul, or Geikie's Hours with the Bible, to find out all he can with regard to the portion of the Bible he is studying; the author, the date, the circumstances, and purpose of its writing.

WHY IS HIGHER CRITICISM IDENTIFIED WITH UNBELIEF?

How is it, then, that the Higher Criticism has become identified in the popular mind with attacks upon the Bible and the supernatural character of the Holy Scriptures?

The reason is this. No study perhaps requires so devout a spirit and so exalted a faith in the supernatural as the pursuit of the Higher Criticism. It demands at once the ability of the scholar, and the simplicity of the believing child of God. For without faith no one can explain the Holy Scriptures, and without scholarship no one can investigate historic origins.

There is a Higher Criticism that is at once reverent in tone and scholarly in work. Hengstenberg, the German, and Horne, the Englishman, may be taken as examples. Perhaps the greatest work in English on the Higher Criticism is Horne's

Introduction to the Critical Study and Knowledge of the Holy Scripture. It is a work that is simply massive in its scholarship, and invaluable in its vast reach of information for the study of the Holy Scriptures. But Horne's Introduction is too large a work. It is too cumbrous for use in this hurrying age. (Carter's edition in two volumes contains 1,149 pages, and in ordinary book form would contain over 4,000 pages, i. e., about ten volumes of 400 pages each.) Latterly, however, it has been edited by Dr. Samuel Davidson, who practically adopted the views of Hupfield and Halle and interpolated not a few of the modern German theories. But Horne's work from first to last is the work of a Christian believer; constructive, not destructive; fortifying faith in the Bible, not rationalistic. But the work of the Higher Critic has not always been pursued in a reverent spirit nor in the spirit of scientific and Christian scholarship.

SUBJECTIVE CONCLUSIONS.

In the first place, the critics who were the leaders, the men who have given name and force to the whole movement, have been men who have based their theories largely upon their own subjective conclusions. They have based their conclusions largely upon the very dubious basis of the author's style and supposed literary qualifications. Everybody knows that style is a very unsafe basis for the determination of a literary product. The greater the writer the more versatile his power of expression; and anybody can understand that the Bible is the last book in the world to be studied as a mere classic by mere human scholarship without any regard to the spirit of sympathy and reverence on the part of the student. The Bible, as has been said, has no revelation to make to un-Biblical minds. It does not even follow that because a man is a philological expert he is able to understand the integrity or credibility of a passage of Holy Scripture any more than the beauty and spirit of it.

The qualification for the perception of Biblical truth is neither philosophic nor philological knowledge, but spiritual insight. The primary qualification of the musician is that he be musical; of the artist, that he have the spirit of art. So the merely technical and mechanical and scientific mind is disqualified for the recognition of the spiritual and infinite. Any thoughtful man must honestly admit that the Bible is to be treated as unique in literature, and, therefore, that the ordinary rules of critical interpretation must fail to interpret it aright.

GERMAN FANCIES.

In the second place, some of the most powerful exponents of the modern Higher Critical theories have been Germans, and it is notorious to what length the German fancy can go in the direction of the subjective and of the conjectural. For hypothesis-weaving and speculation, the German theological professor is unsurpassed. One of the foremost thinkers used to lay it down as a fundamental truth in philosophical and scientific enquiries that no regard whatever should be paid to the conjectures or hypotheses of thinkers, and quoted as an axiom the great Newton himself and his famous words, "Non fingo hypotheses": I do not frame hypotheses. It is notorious that some of the most learned German thinkers are men who lack in a singular degree the faculty of common sense and knowledge of human nature. Like many physical scientists, they are so preoccupied with a theory that their conclusions seem to the average mind curiously warped. In fact, a learned man in a letter to Descartes once made an observation which, with slight verbal alteration, might be applied to some of the German critics: "When men sitting in their closet and consulting only their books attempt disquisitions into the Bible, they may indeed tell how they would have made the Book if God had given them that commission. That is, they may describe chimeras which correspond to the fatuity of

their own minds, but without an understanding truly Divine they can never form such an idea to themselves as the Deity had in creating it." "If," says Matthew Arnold, "you shut a number of men up to make study and learning the business of their lives, how many of them, from want of some discipline or other, seem to lose all balance of judgment, all common sense."

The learned professor of Assyriology at Oxford said that the investigation of the literary source of history has been a peculiarly German pastime. It deals with the writers and readers of the ancient Orient as if they were modern German professors, and the attempt to transform the ancient Israelites into somewhat inferior German compilers, proves a strange want of familiarity with Oriental modes of thought. (Sayce, "Early History of the Hebrews," pages 108-112.)

ANTI-SUPERNATURALISTS.

In the third place, the dominant men of the movement were men with a strong bias against the supernatural. This is not an ex-parte statement at all. It is simply a matter of fact, as we shall presently show. Some of the men who have been most distinguished as the leaders of the Higher Critical movement in Germany and Holland have been men who have no faith in the God of the Bible, and no faith in either the necessity or the possibility of a personal supernatural revelation. The men who have been the voices of the movement, of whom the great majority, less widely known and less influential, have been mere echoes; the men who manufactured the articles the others distributed, have been notoriously opposed to the miraculous.

We must not be misunderstood. We distinctly repudiate the idea that all the Higher Critics were or are anti-supernaturalists. Not so. The British-American School embraces within its ranks many earnest believers. What we do say, as we will presently show, is that the dominant minds which have

led and swayed the movement, who made the theories that the others circulated, were strongly unbelieving.

Then the higher critical movement has not followed its true and original purposes in investigating the Scriptures for the purposes of confirming faith and of helping believers to understand the beauties, and appreciate the circumstances of the origin of the various books, and so understand more completely the Bible?

No. It has not; unquestionably it has not. It has been deflected from that, largely owing to the character of the men whose ability and forcefulness have given predominance to their views. It has become identified with a system of criticism which is based on hypotheses and suppositions which have for their object the repudiation of the traditional theory, and has investigated the origins and forms and styles and contents, apparently not to confirm the authenticity and credibility and reliability of the Scriptures, but to discredit in most cases their genuineness, to discover discrepancies, and throw doubt upon their authority.

THE ORIGIN OF THE MOVEMENT.

Who, then, were the men whose views have moulded the views of the leading teachers and writers of the Higher Critical school of today?

We will answer this as briefly as possible.

It is not easy to say who is the first so-called Higher Critic, or when the movement began. But it is not modern by any means. Broadly speaking, it has passed through three great stages:

1. The French-Dutch.
2. The German.
3. The British-American.

In its origin it was Franco-Dutch, and speculative, if not skeptical. The views which are now accepted as axiomatic by the Continental and British-American schools of Higher

Criticism seem to have been first hinted at by Carlstadt in 1521 in his work on the Canon of Scripture, and by Andreas Masius, a Belgian scholar, who published a commentary on Joshua in 1574, and a Roman Catholic priest, called Peyrere or Pererius, in his Systematic Theology, 1660. (LIV. Cap. i.)

But it may really be said to have originated with Spinoza, the rationalist Dutch philosopher. In his *Tractatus Theologico-Politicus* (Cap. vii-viii), 1670, Spinoza came out boldly and impugned the traditional date and Mosaic authorship of the Pentateuch and ascribed the origin of the Pentateuch to Ezra or to some other late compiler.

Spinoza was really the fountain-head of the movement, and his line was taken in England by the British philosopher Hobbes. He went deeper than Spinoza, as an outspoken antagonist of the necessity and possibility of a personal revelation, and also denied the Mosaic authorship of the Pentateuch. A few years later a French priest, called Richard Simon of Dieppe, pointed out the supposed varieties of style as indications of various authors in his *Historical Criticism of the Old Testament*, "an epoch-making work." Then another Dutchman, named Clericus (or Le Clerk), in 1685, advocated still more radical views, suggesting an Exilian and priestly authorship for the Pentateuch, and that the Pentateuch was composed by the priest sent from Babylon (2 Kings, 17), about 678, B. C., and also a kind of later editor or redactor theory. Clericus is said to have been the first critic who set forth the theory that Christ and his Apostles did not come into the world to teach the Jews criticism, and that it is only to be expected that their language would be in accordance with the views of the day.

In 1753 a Frenchman named Astruc, a medical man, and reputedly a free-thinker of profligate life, propounded for the first time the Jehovistic and Elohistie divisive hypothesis, and opened a new era. (Briggs' *Higher Criticism of the*

Pentateuch, page 46.) Astruc said that the use of the two names, Jehovah and Elohim, shewed the book was composed of different documents. (The idea of the Holy Ghost employing two words, or one here and another there, or both together as He wills, never seems to enter the thought of the Higher Critic!) His work was called "Conjectures Regarding the Original Memoirs in the Book of Genesis," and was published in Brussels.

Astruc may be called the father of the documentary theories. He asserted there are traces of no less than ten or twelve different memoirs in the book of Genesis. He denied its Divine authority, and considered the book to be disfigured by useless repetitions, disorder, and contradiction. (Hirschfelder, page 66.) For fifty years Astruc's theory was unnoticed. The rationalism of Germany was as yet undeveloped, so that the body was not yet prepared to receive the germ, or the soil the weed.

THE GERMAN CRITICS.

The next stage was largely German. Eichhorn is the greatest name in this period, the eminent Oriental professor at Gottingen who published his work on the Old Testament introduction in 1780. He put into different shape the documentary hypothesis of the Frenchman, and did his work so ably that his views were generally adopted by the most distinguished scholars. Eichhorn's formative influence has been incalculably great. Few scholars refused to do honor to the new sun. It is through him that the name Higher Criticism has become identified with the movement. He was followed by Vater and later by Hartmann with their fragment theory which practically undermined the Mosaic authorship, made the Pentateuch a heap of fragments, carelessly joined by one editor, and paved the way for the most radical of all divisive hypotheses.

In 1806 De Wette, Professor of Philosophy and Theology

at Heidelberg, published a work which ran through six editions in four decades. His contribution to the introduction of the Old Testament instilled the same general principles as Eichhorn, and in the supplemental hypotheses assumed that Deuteronomy was composed in the age of Josiah (2 Kings 22:8). Not long after, Vatke and Leopold George (both Hegelians) unreservedly declared the post-Mosaic and post-prophetic origin of the first four books of the Bible. Then came Bleek, who advocated the idea of the Grundschrift or original document and the redactor theory; and then Ewald, the father of the Crystallization theory; and then Hupfield (1853), who held that the original document was an independent compilation; and Graf, who wrote a book on the historical books of the Old Testament in 1866 and advocated the theory that the Jehovistic and Elohist documents were written hundreds of years after Moses' time. Graf was a pupil of Reuss, the redactor of the Ezra hypothesis of Spinoza.

Then came a most influential writer, Professor Kuenen of Leyden in Holland, whose work on the Hexateuch was edited by Colenso in 1865, and his "Religion of Israel and Prophecy in Israel," published in England in 1874-1877. Kuenen was one of the most advanced exponents of the rationalistic school. Last, but not least, of the continental Higher Critics is Julius Wellhausen, who at one time was a theological professor in Germany, who published in 1878 the first volume of his history of Israel, and won by his scholarship the attention if not the allegiance of a number of leading theologians. (See *Higher Criticism of the Pentateuch*, Green, pages 59-88.)

It will be observed that nearly all these authors were Germans, and most of them professors of philosophy or theology.

THE BRITISH-AMERICAN CRITICS.

The third stage of the movement is the British-American. The best known names are those of Dr. Samuel Davidson,

whose "Introduction to the Old Testament," published in 1862, was largely based on the fallacies of the German rationalists. The supplementary hypothesis passed over into England through him and with strange incongruity, he borrowed frequently from Baur. Dr. Robertson Smith, the Scotchman, recast the German theories in an English form in his works on the Pentateuch, the Prophets of Israel, and the Old Testament in the Jewish Church, first published in 1881, and followed the German school, according to Briggs, with great boldness and thoroughness. A man of deep piety and high spirituality, he combined with a sincere regard for the Word of God a critical radicalism that was strangely inconsistent, as did also his namesake, George Adam Smith, the most influential of the present-day leaders, a man of great insight and scriptural acumen, who in his works on Isaiah, and the twelve prophets, adopted some of the most radical and least demonstrable of the German theories, and in his later work, "Modern Criticism and the Teaching of the Old Testament," has gone still farther in the rationalistic direction.

Another well-known Higher Critic is Dr. S. R. Driver, the Regius professor of Hebrew at Oxford, who, in his "Introduction to the Literature of the Old Testament," published ten years later, and his work on the Book of Genesis, has elaborated with remarkable skill and great detail of analysis the theories and views of the continental school. Driver's work is able, very able, but it lacks originality and English independence. The hand is the hand of Driver, but the voice is the voice of Kuenen or Wellhausen.

The third well-known name is that of Dr. C. A. Briggs, for some time Professor of Biblical Theology in the Union Theological Seminary of New York. An equally earnest advocate of the German theories, he published in 1883 his "Biblical Study"; in 1886, his "Messianic Prophecy," and a little later his "Higher Criticism of the Hexateuch." Briggs studied

the Pentateuch, as he confesses, under the guidance chiefly of Ewald. (Hexateuch, page 63.)

Of course, this list is a very partial one, but it gives most of the names that have become famous in connection with the movement, and the reader who desires more will find a complete summary of the literature of the Higher Criticism in Professor Bissell's work on the Pentateuch (Scribner's, 1892). Briggs, in his "Higher Criticism of the Hexateuch" (Scribner's, 1897), gives an historical summary also.

We must now investigate another question, and that is the religious views of the men most influential in this movement. In making the statement that we are about to make, we desire to deprecate entirely the idea of there being anything uncharitable, unfair, or unkind, in stating what is simply a matter of fact.

THE VIEWS OF THE CONTINENTAL CRITICS.

Regarding the views of the Continental Critics, three things can be confidently asserted of nearly all, if not all, of the real leaders.

1. They were men who denied the validity of miracle, and the validity of any miraculous narrative. What Christians consider to be miraculous they considered legendary or mythical; "legendary exaggeration of events that are entirely explicable from natural causes."

2. They were men who denied the reality of prophecy and the validity of any prophetic statement. What Christians have been accustomed to consider prophetic, they called dexterous conjectures, coincidences, fiction, or imposture.

3. They were men who denied the reality of revelation, in the sense in which it has ever been held by the universal Christian Church. They were avowed unbelievers of the supernatural. Their theories were excogitated on pure grounds of human reasoning. Their hypotheses were constructed on the assumption of the falsity of Scripture. As to the inspira-

tion of the Bible, as to the Holy Scriptures from Genesis to Revelation being the Word of God, they had no such belief. We may take them one by one. Spinoza repudiated absolutely a supernatural revelation. And Spinoza was one of their greatest. Eichhorn discarded the miraculous, and considered that the so-called supernatural element was an Oriental exaggeration; and Eichhorn has been called the father of Higher Criticism, and was the first man to use the term. De Wette's views as to inspiration were entirely infidel. Vatke and Leopold George were Hegelian rationalists, and regarded the first four books of the Old Testament as entirely mythical. Kuenen, says Professor Sanday, wrote in the interests of an almost avowed Naturalism. That is, he was a free-thinker, an agnostic; a man who did not believe in the Revelation of the one true and living God. (Brampton Lectures, 1893, page 117.) He wrote from an avowedly naturalistic standpoint, says Driver (page 205). According to Wellhausen the religion of Israel was a naturalistic evolution from heathendom, an emanation from an imperfectly monotheistic kind of semi-pagan idolatry. It was simply a human religion.

THE LEADERS WERE RATIONALISTS.

In one word, the formative forces of the Higher Critical movement were rationalistic forces, and the men who were its chief authors and expositors, who "on account of purely philological criticism have acquired an appalling authority," were men who had discarded belief in God and Jesus Christ Whom He had sent. The Bible, in their view, was a mere human product. It was a stage in the literary evolution of a religious people. If it was not the resultant of a fortuitous concourse of Oriental myths and legendary accretions, and its Jahveh or Jahweh, the excogitation of a Sinaitic clan, it certainly was not given by the inspiration of God, and is not the Word of the living God. "Holy men of God spake as they were moved by the Holy Ghost," said Peter. "God, who at sundry

times and in diverse manners spake by the prophets," said Paul. Not so, said Kuenen; the prophets were not moved to speak by God. Their utterances were all their own. (Sunday, page 117.)

These then were their views and these were the views that have so dominated modern Christianity and permeated modern ministerial thought in the two great languages of the modern world. We cannot say that they were men whose rationalism was the result of their conclusions in the study of the Bible. Nor can we say their conclusions with regard to the Bible were wholly the result of their rationalism. But we can say, on the one hand, that inasmuch as they refused to recognize the Bible as a direct revelation from God, they were free to form hypotheses ad libitum. And, on the other hand, as they denied the supernatural, the animus that animated them in the construction of the hypotheses was the desire to construct a theory that would explain away the supernatural. Unbelief was the antecedent, not the consequent, of their criticism.

Now there is nothing unkind in this. There is nothing that is uncharitable, or unfair. It is simply a statement of fact which modern authorities most freely admit.

THE SCHOOL OF COMPROMISE.

When we come to the English-writing Higher Critics, we approach a much more difficult subject. The *British-American Higher Critics* represent a school of compromise. On the one hand they practically accept the premises of the Continental school with regard to the antiquity, authorship, authenticity, and origins of the Old Testament books. On the other hand, they refuse to go with the German rationalists in altogether denying their inspiration. They still claim to accept the Scriptures as containing a Revelation from God. But may they not hold their own peculiar views with regard to the origin and date and literary structure of the Bible without endangering either their own faith or the faith of Chris-

tians? This is the very heart of the question, and, in order that the reader may see the seriousness of the adoption of the conclusions of the critics, as brief a resumé as possible of the matter will be given.

THE POINT IN A NUTSHELL.

According to the faith of the universal church, the Pentateuch, that is, the first five books of the Bible, is one consistent, coherent, authentic and genuine composition, inspired by God, and, according to the testimony of the Jews, the statements of the books themselves, the reiterated corroborations of the rest of the Old Testament, and the explicit statement of the Lord Jesus (Luke 24:44, John 5:46-47) was written by Moses (with the exception, of course, of Deut. 34, possibly written by Joshua, as the Talmud states, or probably by Ezra) at a period of about fourteen centuries before the advent of Christ, and 800 years or so before Jeremiah. It is, moreover, a portion of the Bible that is of paramount importance, for it is the basic substratum of the whole revelation of God, and of paramount value, not because it is merely the literature of an ancient nation, but because it is the introductory section of the Word of God, bearing His authority and given by inspiration through His servant Moses. That is the faith of the Church.

THE CRITICS' THEORY.

But according to the Higher Critics:

1. The Pentateuch consists of four completely diverse documents. These completely different documents were the primary sources of the composition which they call the Hexateuch: (a) The Yahwist or Jahwist, (b) the Elohist, (c) the Deuteronomist, and (d) the Priestly Code, the Grundschrift, the work of the first Elohist (Sayce Hist. Heb., 103), now generally known as J. E. D. P., and for convenience designated by these symbols.
2. These different works were composed at various peri-

ods of time, not in the fifteenth century, B. C., but in the ninth, seventh, sixth and fifth centuries; J. and E. being referred approximately to about 800 to 700 B. C.; D to about 650 to 625 B. C., and P. to about 525 to 425 B. C. According to the Graf theory, accepted by Kuenen, the Elohist documents were post-exilian, that is, they were written only five centuries or so before Christ. Genesis and Exodus as well as the Priestly Code, that is, Leviticus and part of Exodus and Numbers were also post-exilic.

3. These different works, moreover, represent different traditions of the national life of the Hebrews, and are at variance in most important particulars.

4. And, further. They conjecture that these four suppositive documents were not compiled and written by Moses, but were probably constructed somewhat after this fashion: For some reason, and at some time, and in some way, some one, no one knows who, or why, or when, or where, wrote J. Then someone else, no one knows who, or why, or when, or where, wrote another document, which is now called E. And then at a later time, the critics only know who, or why, or when, or where, an anonymous personage, whom we may call Redactor I, took in hand the reconstruction of these documents, introduced new material, harmonized the real and apparent discrepancies, and divided the inconsistent accounts of one event into two separate transactions. Then some time after this, perhaps one hundred years or more, no one knows who, or why, or when, or where, some anonymous personage wrote another document, which they style D. And after a while another anonymous author, no one knows who, or why, or when, or where, whom we will call Redactor II, took this in hand, compared it with J. E., revised J. E., with considerable freedom, and in addition introduced quite a body of new material. Then someone else, no one knows who, or why, or when, or where, probably, however, about 525, or

perhaps 425, wrote P.; and then another anonymous Hebrew, whom we may call Redactor III, undertook to incorporate this with the triplicated composite J. E. D., with what they call redactional additions and insertions. (Green, page 88, cf. Sayce, *Early History of the Hebrews*, pages 100-105.)

It may be well to state at this point that this is not an exaggerated statement of the Higher Critical position. On the contrary, we have given here what has been described as a position "established by proofs, valid and cumulative" and "representing the most sober scholarship." The more advanced continental Higher Critics, Green says, distinguish the writers of the primary sources according to the supposed elements as J1 and J2, E1 and E2, P1, P2 and P3, and D1 and D2, nine different originals in all. The different Redactors, technically described by the symbol R., are Rj., who combined J. and E.; Rd., who added D. to J. E., and Rh., who completed the Hexateuch by combining P. with J. E. D. (*H. C. of the Pentateuch*, page 88.)

A DISCREDITED PENTATEUCH.

5. These four suppositive documents are, moreover, alleged to be internally inconsistent and undoubtedly incomplete. How far they are incomplete they do not agree. How much is missing and when, where, how and by whom it was removed; whether it was some thief who stole, or copyist who tampered, or editor who falsified, they do not declare.

6. In this redactory process no limit apparently is assigned by the critic to the work of the redactors. With an utter irresponsibility of freedom it is declared that they inserted misleading statements with the purpose of reconciling incompatible traditions; that they amalgamated what should have been distinguished, and sundered that which should have amalgamated. In one word, it is an axiomatic principle of the divisive hypothesizers that the redactors "have not only misapprehended, but misrepresented the originals" (Green,

page 170). They were animated by "egotistical motives." They confused varying accounts, and erroneously ascribed them to different occasions. They not only gave false and colored impressions; they destroyed valuable elements of the suppositive documents and tampered with the dismantled remnant.

7. And worst of all. The Higher Critics are unanimous in the conclusion that these documents contain three species of material:

- (a) The probably true.
- (b) The certainly doubtful.
- (c) The positively spurious.

"The narratives of the Pentateuch are usually trustworthy, though partly mythical and legendary. The miracles recorded were the exaggerations of a later age." (Davidson, Introduction, page 131.) The framework of the first eleven chapters of Genesis, says George Adam Smith in his "Modern Criticism and the Preaching of the Old Testament," is woven from the raw material of myth and legend. He denies their historical character, and says that he can find no proof in archæology for the personal existence of characters of the Patriarchs themselves. Later on, however, in a fit of apologetic repentance he makes the condescending admission that it is extremely probable that the stories of the Patriarchs have at the heart of them historical elements. (Pages 90-106.)

Such is the view of the Pentateuch that is accepted as conclusive by "the sober scholarship" of a number of the leading theological writers and professors of the day. It is to this the Higher Criticism reduces what the Lord Jesus called the writings of Moses.

A DISCREDITED OLD TESTAMENT.

As to the rest of the Old Testament, it may be briefly said that they have dealt with it with an equally confusing hand.

The time-honored traditions of the Catholic Church are set at naught, and its thesis of the relation of inspiration and genuineness and authenticity derided. As to the Psalms, the harp that was once believed to be the harp of David was not handled by the sweet Psalmist of Israel, but generally by some anonymous post-exilist; and Psalms that are ascribed to David by the omniscient Lord Himself are daringly attributed to some anonymous Maccabean. Ecclesiastes, written, nobody knows when, where, and by whom, possesses just a possible grade of inspiration, though one of the critics "of cautious and well-balanced judgment" denies that it contains any at all. "Of course," says another, "it is not really the work of Solomon." (Driver, Introduction, page 470.) The Song of Songs is an idyl of human love, and nothing more. There is no inspiration in it; it contributes nothing to the sum of revelation. (Sanday, page 211.) Esther, too, adds nothing to the sum of revelation, and is not historical (page 213). Isaiah was, of course, written by a number of authors. The first part, chapters 1 to 40, by Isaiah; the second by a Deutero-Isaiah and a number of anonymous authors. As to Daniel, it was a purely pseudonymous work, written probably in the second century B. C.

With regard to the New Testament: The English writing school have hitherto confined themselves mainly to the Old Testament, but if Professor Sanday, who passes as a most conservative and moderate representative of the critical school, can be taken as a sample, the historical books are "yet in the first instance strictly histories, put together by ordinary historical methods, or, in so far as the methods on which they are composed, are not ordinary, due rather to the peculiar circumstances of the case, and not to influences, which need be specially described as supernatural" (page 399). The Second Epistle of Peter is pseudonymous, its name counterfeit, and, therefore, a forgery, just as large parts of Isaiah,

Zachariah and Jonah, and Proverbs were supposititious and quasi-fraudulent documents. This is a straightforward statement of the position taken by what is called the moderate school of Higher Criticism. It is their own admitted position, according to their own writings.

The difficulty, therefore, that presents itself to the average man of today is this: How can these critics still claim to believe in the Bible as the Christian Church has ever believed it?

A DISCREDITED BIBLE.

There can be no doubt that Christ and His Apostles accepted the whole of the Old Testament as inspired in every portion of every part; from the first chapter of Genesis to the last chapter of Malachi, all was implicitly believed to be the very Word of God Himself. And ever since their day the view of the Universal Christian Church has been that the Bible is the Word of God; as the twentieth article of the Anglican Church terms it, it is God's Word written. The Bible as a whole is inspired. "All that is written is God-inspired." That is, the Bible does not merely *contain* the Word of God; it *is* the Word of God. It contains a revelation. "All is not revealed, but all is inspired." This is the conservative and, up to the present day, the almost universal view of the question. There are, it is well known, many theories of inspiration. But whatever view or theory of inspiration men may hold, plenary, verbal, dynamical, mechanical, superintendent, or governmental, they refer either to the inspiration of the men who wrote, or to the inspiration of what is written. In one word, they imply throughout the work of God the Holy Ghost, and are bound up with the concomitant ideas of authority, veracity, reliability, and truth divine. (The two strongest works on the subject from this standpoint are by Gausson and Lee. Gausson on the Theopneustia is published in an American edition by Hitchcock & Walden, of

Cincinnati; and Lee on the Inspiration of Holy Scripture is published by Rivingtons. Bishop Wordsworth, on the "Inspiration of the Bible," is also very scholarly and strong. Rivingtons, 1875.)

The Bible can no longer, according to the critics, be viewed in this light. It is not the Word in the old sense of that term. It is not the Word of God in the sense that all of it is given by the inspiration of God. It simply *contains* the Word of God. In many of its parts it is just as uncertain as any other human book. It is not even reliable history. Its records of what it does narrate as ordinary history are full of falsifications and blunders. The origin of Deuteronomy, e. g., was "a consciously refined falsification." (See Möller, page 207.)

THE REAL DIFFICULTY.

But do they still claim to believe that the Bible is inspired? Yes. That is, in a measure. As Dr. Driver says in his preface, "Criticism in the hands of Christian scholars does not banish or destroy the inspiration of the Old Testament; it pre-supposes it." That is perfectly true. Criticism in the hands of Christian scholars is safe. But the preponderating scholarship in Old Testament criticism has admittedly *not* been in the hands of men who could be described as Christian scholars. It has been in the hands of men who disavow belief in God and Jesus Christ Whom He sent. Criticism in the hands of Horne and Hengstenberg does not banish or destroy the inspiration of the Old Testament. But, in the hands of Spinoza, and Graf, and Wellhausen, and Kuenen, inspiration is neither pre-supposed nor possible. Dr. Briggs and Dr. Smith may avow earnest avowals of belief in the Divine character of the Bible, and Dr. Driver may assert that critical conclusions do not touch either the authority or the inspiration of the Scriptures of the Old Testament, but from first to last, they treat God's Word with an indifference almost

equal to that of the Germans. They certainly handle the Old Testament as if it were ordinary literature. And in all their theories they seem like plastic wax in the hands of the rationalistic moulders. But they still claim to believe in Biblical inspiration.

A REVOLUTIONARY THEORY.

Their theory of inspiration must be, then, a very different one from that held by the average Christian.

In the Bampton Lectures for 1903, Professor Sanday of Oxford, as the exponent of the later and more conservative school of Higher Criticism, came out with a theory which he termed the inductive theory. It is not easy to describe what is fully meant by this, but it appears to mean the presence of what they call "a divine element" in certain parts of the Bible. What that really is he does not accurately declare. The language always vapours off into the vague and indefinite, whenever he speaks of it. In what books it is he does not say. "It is present in different books and parts of books in different degrees." "In some the Divine element is at the maximum; in others at the minimum." He is not always sure. He is sure it is not in Esther, in Ecclesiastes, in Daniel. If it is in the historical books, it is there as conveying a religious lesson rather than as a guarantee of historic veracity, rather as interpreting than as narrating. At the same time, if the histories as far as textual construction was concerned were "natural processes carried out naturally," it is difficult to see where the Divine or supernatural element comes in. It is an inspiration which seems to have been devised as a hypothesis of compromise. In fact, it is a tenuous, equivocal, and indeterminate something, the amount of which is as indefinite as its quality. (Sanday, pages 100-398; cf. Driver, Preface, ix.)

But its most serious feature is this: It is a theory of inspiration that completely overturns the old-fashioned ideas of the Bible and its unquestioned standard of authority and

truth. For whatever this so-called Divine element is, it appears to be quite consistent with defective argument, incorrect interpretation, if not what the average man would call forgery or falsification.

It is, in fact, revolutionary. To accept it the Christian will have to completely readjust his ideas of honor and honesty, of falsehood and misrepresentation. Men used to think that forgery was a crime, and falsification a sin. Pusey, in his great work on Daniel, said that "to write a book under the name of another and to give it out to be his is in any case a forgery, dishonest in itself and destructive of all trustworthiness." (Pusey, *Lectures on Daniel*, page 1.) But according to the Higher Critical position, all sorts of pseudonymous material, and not a little of it believed to be true by the Lord Jesus Christ Himself, is to be found in the Bible, and no antecedent objection ought to be taken to it.

Men used to think that inaccuracy would affect reliability and that proven inconsistencies would imperil credibility. But now it appears that there may not only be mistakes and errors on the part of copyists, but forgeries, intentional omissions, and misinterpretations on the part of authors, and yet, marvelous to say, faith is not to be destroyed, but to be placed on a firmer foundation. (Sanday, page 122.) They have, according to Briggs, enthroned the Bible in a higher position than ever before. (Briggs, "The Bible, Church and Reason," page 149.) Sanday admits that there is an element in the Pentateuch derived from Moses himself. An element! But he adds, "However much we may believe that there is a genuine Mosaic foundation in the Pentateuch, it is difficult to lay the finger upon it, and to say with confidence, here Moses himself is speaking." "The strictly Mosaic element in the Pentateuch must be indeterminate." "We ought not, perhaps, to use them (the visions of Ex. 3 and 33) without reserve for Moses himself" (pages 172-174-176). The ordi-

nary Christian, however, will say: Surely if we deny the Mosaic authorship and the unity of the Pentateuch we must undermine its credibility. The Pentateuch claims to be Mosaic. It was the universal tradition of the Jews. It is expressly stated in nearly all the subsequent books of the Old Testament. The Lord Jesus said so most explicitly. (John 5:46-47.)

IF NOT MOSES, WHO?

For this thought must surely follow to the thoughtful man: If Moses did not write the Books of Moses, who did?

If there were three or four, or six, or nine authorized original writers, why not fourteen, or sixteen, or nineteen? And then another and more serious thought must follow that. Who were these original writers, and who originated them? If there were manifest evidences of alterations, manipulations, inconsistencies and omissions by an indeterminate number of unknown and unknowable and undateable redactors, then the question arises, who were these redactors, and how far had they authority to redact, and who gave them this authority? If the redactor was the writer, was he an inspired writer, and if he was inspired, what was the degree of his inspiration; was it partial, plenary, inductive or indeterminate? This is a question of questions: What is the guarantee of the inspiration of the redactor, and who is its guarantor? Moses we know, and Samuel we know, and Daniel we know, but ye anonymous and pseudonymous, who are ye? The Pentateuch, with Mosaic authorship, as Scriptural, divinely accredited, is upheld by Catholic tradition and scholarship, and appeals to reason. But a mutilated cento or scrap-book of anonymous compilations, with its pre- and post-exilic redactors and redactions, is confusion worse confounded.

At least that is the way it appears to the average Christian. He may not be an expert in philosophy or theology, but his common sense must surely be allowed its rights. And

that is the way it appears, too, to such an illustrious scholar and critic as Dr. Emil Reich. (Contemporary Review, April, 1905, page 515.)

It is not possible then to accept the Kuenen-Wellhausen theory of the structure of the Old Testament and the Sanday-Driver theory of its inspiration without undermining faith in the Bible as the Word of God. For the Bible is either the Word of God, or it is not. The children of Israel were the children of the Only Living and True God, or they were not. If their Jehovah was a mere tribal deity, and their religion a human evolution; if their sacred literature was natural with mythical and pseudonymous admixtures; then the Bible is dethroned from its throne as the exclusive, authoritative, Divinely inspired Word of God. It simply ranks as one of the sacred books of the ancients with similar claims of inspiration and revelation. Its inspiration is an indeterminate quantity and any man has a right to subject it to the judgment of his own critical insight, and to receive just as much of it as inspired as he or some other person believes to be inspired. When the contents have passed through the sieve of his judgment the inspired residuum may be large, or the inspired residuum may be small. If he is a conservative critic it may be fairly large, a maximum; if he is a more advanced critic it may be fairly small, a minimum. It is simply the ancient literature of a religious people containing somewhere the Word of God; "a revelation of no one knows what, made no one knows how, and lying no one knows where, except that it is to be somewhere between Genesis and Revelation, but probably to the exclusion of both." (Pusey, Daniel, xxviii.)

NO FINAL AUTHORITY.

Another serious consequence of the Higher Critical movement is that it threatens the Christian system of doctrine and the whole fabric of systematic theology. For up to the present time any text from any part of the Bible was accepted as

a proof-text for the establishment of any truth of Christian teaching, and a statement from the Bible was considered an end of controversy. The doctrinal systems of the Anglican, the Presbyterian, the Methodist and other Churches are all based upon the view that the Bible contains the truth, the whole truth, and nothing but the truth. (See 39 Articles Church of England, vi, ix, xx, etc.) They accept as an axiom that the Old and New Testaments in part, and as a whole, have been given and sealed by God the Father, God the Son, and God the Holy Ghost. All the doctrines of the Church of Christ, from the greatest to the least, are based on this. All the proofs of the doctrines are based also on this. No text was questioned; no book was doubted; all Scripture was received by the great builders of our theological systems with that unassailable belief in the inspiration of its texts, which was the position of Christ and His apostles.

But now the Higher Critics think they have changed all that.

They claim that the science of criticism has dispossessed the science of systematic theology. Canon Henson tells us that the day has gone by for proof-texts and harmonies. It is not enough now for a theologian to turn to a book in the Bible, and bring out a text in order to establish a doctrine. It might be in a book, or in a portion of the Book that the German critics have proved to be a forgery, or an anachronism. It might be in Deuteronomy, or in Jonah, or in Daniel, and in that case, of course, it would be out of the question to accept it. The Christian system, therefore, will have to be re-adjusted if not revolutionized, every text and chapter and book will have to be inspected and analyzed in the light of its date, and origin, and circumstances, and authorship, and so on, and only after it has passed the examining board of the modern Franco-Dutch-German criticism will it be allowed to stand as a proof-text for the establishment of any Christian doctrine.

But the most serious consequence of this theory of the structure and inspiration of the Old Testament is that it overturns the juridic authority of our Lord Jesus Christ.

WHAT OF CHRIST'S AUTHORITY?

The attitude of Christ to the Old Testament Scriptures must determine ours. He is God. He is truth. His is the final voice. He is the Supreme Judge. There is no appeal from that court. Christ Jesus the Lord believed and affirmed the historic veracity of the whole of the Old Testament writings implicitly (Luke 24:44). And the Canon, or collection of Books of the Old Testament, was precisely the same in Christ's time as it is today. And further. Christ Jesus our Lord believed and emphatically affirmed the Mosaic authorship of the Pentateuch (Matt. 5:17-18; Mark 12:26-36; Luke 16:31; John 5:46-47). That is true, the critics say. But, then, neither Christ nor His Apostles were critical scholars! Perhaps not in the twentieth century sense of the term. But, as a German scholar said, if they were not *critici doctores*, they were *doctores veritatis* who did not come into the world to fortify popular errors by their authority. But then they say, Christ's knowledge as man was limited. He grew in knowledge (Luke 2:52). Surely that implies His ignorance. And if His ignorance, why not His ignorance with regard to the science of historical criticism? (Gore, *Lux Mundi*, page 360; Briggs, *H. C. of Hexateuch*, page 28.) Or even if He did know more than His age, He probably spoke as He did in accommodation with the ideas of His contemporaries! (Briggs, page 29.)

In fact, what they mean is practically that Jesus did know perfectly well that Moses did not write the Pentateuch, but allowed His disciples to believe that Moses did, and taught His disciples that Moses did, simply because He did not want to upset their simple faith in the whole of the Old Testament as the actual and authoritative and Divinely revealed Word

of God. (See Driver, page 12.) Or else, that Jesus imagined, like any other Jew of His day, that Moses wrote the books that bear his name, and believed, with the childlike Jewish belief of His day, the literal inspiration, Divine authority and historic veracity of the Old Testament, and yet was completely mistaken, ignorant of the simplest facts, and wholly in error. In other words, He could not tell a forgery from an original, or a pious fiction from a genuine document. (The analogy of Jesus speaking of the sun rising as an instance of the theory of accommodation is a very different thing.)

This, then, is their position: Christ knew the views He taught were false, and yet taught them as truth. Or else, Christ didn't know they were false and believed them to be true when they were not true. In either case the Blessed One is dethroned as True God and True Man. If He did not know the books to be spurious when they were spurious and the fables and myths to be mythical and fabulous; if He accepted legendary tales as trustworthy facts, then He was not and is not omniscient. He was not only intellectually fallible, He was morally fallible; for He was not true enough "to miss the ring of truth" in Deuteronomy and Daniel.

And further. If Jesus did know certain of the books to be lacking in genuineness, if not spurious and pseudonymous; if He did know the stories of the Fall and Lot and Abraham and Jonah and Daniel to be allegorical and imaginary, if not unverifiable and mythical, then He was neither trustworthy nor good. "If it were not so, I would have told you." We feel, those of us who love and trust Him, that if these stories were not true, if these books were a mass of historical untruths, if Abraham was an eponymous hero, if Joseph was an astral myth, that He would have told us so. It is a matter that concerned His honor as a Teacher as well as His knowledge as our God. As Canon Liddon has conclusively pointed out, if our Lord was unreliable in these historic and

documentary matters of inferior value, how can He be followed as the teacher of doctrinal truth and the revealer of God? (John 3:12.) (Liddon, *Divinity of Our Lord*, pages 475-480.)

AFTER THE KENOSIS.

Men say in this connection that part of the humiliation of Christ was His being touched with the infirmities of our human ignorance and fallibilities. They dwell upon the so-called doctrine of the Kenosis, or the emptying, as explaining satisfactorily His limitations. But Christ spoke of the Old Testament Scriptures after His resurrection. He affirmed after His glorious resurrection that "all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning Me" (Luke 24:44). This was not a statement made during the time of the Kenosis, when Christ was a mere boy, or a youth, or a mere Jew after the flesh (1 Cor. 13:11). It is the statement of Him Who has been declared the Son of God with power. It is the Voice that is final and overwhelming. The limitations of the Kenosis are all abandoned now, and yet the Risen Lord not only does not give a shadow of a hint that any statement in the Old Testament is inaccurate or that any portion thereof needed revision or correction, not only most solemnly declared that those books which we receive as the product of Moses were indeed the books of Moses, but authorized with His Divine imprimatur the whole of the Old Testament Scriptures from beginning to end.

There are, however, two or three questions that must be raised, as they will have to be faced by every student of present day problems. The first is this: Is not refusal of the higher critical conclusions mere opposition to light and progress and the position of ignorant alarmists and obscurantists?

NOT OBSCURANTISTS.

It is very necessary to have our minds made perfectly clear on this point, and to remove not a little dust of misunderstanding.

The desire to receive all the light that the most fearless search for truth by the highest scholarship can yield is the desire of every true believer in the Bible. No really healthy Christian mind can advocate obscurantism. The obscurant who opposes the investigation of scholarship, and would throttle the investigators, has not the spirit of Christ. In heart and attitude he is a Mediævalist. To use Bushnell's famous apologue, he would try to stop the dawning of the day by wringing the neck of the crowing cock. No one wants to put the Bible in a glass case. But it is the duty of every Christian who belongs to the noble army of truth-lovers to test all things and to hold fast that which is good. He also has rights even though he is, technically speaking, unlearned, and to accept any view that contradicts his spiritual judgment simply because it is that of a so-called scholar, is to abdicate his franchise as a Christian and his birthright as a man. (See that excellent little work by Professor Kennedy, "Old Testament Criticism and the Rights of the Unlearned," F. H. Revell.) And in his right of private judgment he is aware that while the privilege of investigation is conceded to all, the conclusions of an avowedly prejudiced scholarship must be subjected to a peculiarly searching analysis. The most ordinary Bible reader is learned enough to know that the investigation of the Book that claims to be supernatural by those who are avowed enemies of all that is supernatural, and the study of subjects that can be understood only by men of humble and contrite heart by men who are admittedly irreverent in spirit, must certainly be received with caution. (See Parker's striking work, "None Like It," F. H. Revell, and his last address.)

THE SCHOLARSHIP ARGUMENT.

The second question is also serious: Are we not bound to receive these views when they are advanced, not by rationalists, but by Christians, and not by ordinary Christians, but by men of superior and unchallengeable scholarship?

There is a widespread idea among younger men that the so-called Higher Critics must be followed because their scholarship settles the questions. This is a great mistake. No expert scholarship can settle questions that require a humble heart, a believing mind and a reverent spirit, as well as a knowledge of Hebrew and philology; and no scholarship can be relied upon as expert which is manifestly characterized by a biased judgment, a curious lack of knowledge of human nature, and a still more curious deference to the views of men with a prejudice against the supernatural. No one can read such a suggestive and sometimes even such an inspiring writer as George Adam Smith without a feeling of sorrow that he has allowed this German bias of mind to lead him into such an assumption of infallibility in many of his positions and statements. It is the same with Driver. With a kind of *sic volo sic jubeo* airy ease he introduces assertions and propositions that would really require chapter after chapter, if not even volume after volume, to substantiate. On page after page his "must be," and "could not possibly be," and "could certainly not," extort from the average reader the natural exclamation: "But why?" "Why not?" "Wherefore?" "On what grounds?" "For what reason?" "Where are the proofs?" But of proofs or reason there is not a trace. The reader must be content with the writer's assertions. It reminds one, in fact, of the "we may well suppose," and "perhaps" of the Darwinian who offers as the sole proof of the origination of a different species his random supposition! ("Modern Ideas of Evolution," Dawson, pages 53-55.)

A GREAT MISTAKE.

There is a widespread idea also among the younger students that because Graf and Wellhausen and Driver and Cheyne are experts in Hebrew that, therefore, their deductions as experts in language must be received. This, too, is a mistake. There is no such difference in the Hebrew of the so-called original sources of the Hexateuch as some suppose. The argument from language, says Professor Bissell ("Introduction to Genesis in Colors," page vii), requires extreme care for obvious reasons. There is no visible cleavage line among the supposed sources. Any man of ordinary intelligence can see at once the vast difference between the English of Tennyson and Shakespeare, and Chaucer and Sir John de Mandeville. But no scholar in the world ever has or ever will be able to tell the dates of each and every book in the Bible by the style of the Hebrew. (See Sayce, "Early History of the Hebrews," page 109.) The unchanging Orient knows nothing of the swift lingual variations of the Occident. Pusey, with his masterly scholarship, has shown how even the Book of Daniel, from the standpoint of philology, cannot possibly be a product of the time of the Maccabees. ("On Daniel," pages 23-59.) The late Professor of Hebrew in the University of Toronto, Professor Hirschfelder, in his very learned work on Genesis, says: "We would search in vain for any peculiarity either in the language or the sense that would indicate a two-fold authorship." As far as the language of the original goes, "the most fastidious critic could not possibly detect the slightest peculiarity that would indicate it to be derived from two sources" (page 72). Dr. Emil Reich also, in his "Bankruptcy of the Higher Criticism," in the *Contemporary Review*, April, 1905, says the same thing.

NOT ALL ON ONE SIDE.

A third objection remains, a most serious one. It is that all the scholarship is on one side. The old-fashioned conserva-

tive views are no longer maintained by men with pretension to scholarship. The only people who oppose the Higher Critical views are the ignorant, the prejudiced, and the illiterate. (Briggs' "Bible, Church and Reason," pages 240-247.)

This, too, is a matter that needs a little clearing up. In the first place it is not fair to assert that the upholders of what are called the old-fashioned or traditional views of the Bible are opposed to the pursuit of scientific Biblical investigation. It is equally unfair to imagine that their opposition to the views of the Continental school is based upon ignorance and prejudice.

What the Conservative school oppose is not Biblical criticism, but Biblical criticism by rationalists. They do not oppose the conclusions of Wellhausen and Kuenen because they are experts and scholars; they oppose them because the Biblical criticism of rationalists and unbelievers can be neither expert nor scientific. A criticism that is characterized by the most arbitrary conclusions from the most spurious assumptions has no right to the word scientific. And further. Their adhesion to the traditional views is not only conscientious but intelligent. They believe that the old-fashioned views are as scholarly as they are Scriptural. It is the fashion in some quarters to cite the imposing list of scholars on the side of the German school, and to sneeringly assert that there is not a scholar to stand up for the old views of the Bible.

This is not the case. Hengstenberg of Basle and Berlin, was as profound a scholar as Eichhorn, Vater or De Wette; and Keil or Kurtz, and Zahn and Rupprecht were competent to compete with Reuss and Kuenen. Wilhelm Möller, who confesses that he was once "immovably convinced of the irrefutable correctness of the Graf-Wellhausen hypothesis," has revised his former radical conclusions on the ground of reason and deeper research as a Higher Critic; and Professor Winckler, who has of late overturned the assured and settled results of the Higher Critics from the foundations, is,

according to Orr, the leading Orientalist in Germany, and a man of enormous learning.

Sayce, the Professor of Assyriology at Oxford, has a right to rank as an expert and scholar with Cheyne, the Oriel Professor of Scripture Interpretation. Margoliouth, the Laudian Professor of Arabic at Oxford, as far as learning is concerned, is in the same rank with Driver, the Regius Professor of Hebrew, and the conclusion of this great scholar with regard to one of the widely vaunted theories of the radical school, is almost amusing in its terseness.

“Is there then nothing in the splitting theories,” he says in summarizing a long line of defense of the unity of the book of Isaiah; “is there then nothing in the splitting theories? To my mind, *nothing at all!*” (“Lines of Defense,” page 136.)

Green and Bissell are as able, if not abler, scholars than Robertson Smith and Professor Briggs, and both of these men, as a result of the widest and deepest research, have come to the conclusion that the theories of the Germans are unscientific, unhistorical, and unscholarly. The last words of Professor Green in his very able work on the “Higher Criticism of the Pentateuch” are most suggestive. “Would it not be wiser for them to revise their own ill-judged alliance with the enemies of evangelical truth, and inquire whether Christ’s view of the Old Testament may not, after all, be the true view?”

Yes. That, after all, is the great and final question. We trust we are not ignorant. We feel sure we are not malignant. We desire to treat no man unfairly, or set down aught in malice.

But we desire to stand with Christ and His Church. If we have any prejudice, we would rather be prejudiced against rationalism. If we have any bias, it must be against a teaching which unsteadies heart and unsettles faith. Even at the expense of being thought behind the times, we prefer to

stand with our Lord and Saviour Jesus Christ in receiving the Scriptures as the Word of God, without objection and without a doubt. A little learning, and a little listening to rationalistic theorizers and sympathizers may incline us to uncertainty; but deeper study and deeper research will incline us as it inclined Hengstenberg and Möller, to the profoundest conviction of the authority and authenticity of the Holy Scriptures, and to cry, "Thy word is very pure; therefore, Thy servant loveth it."

APPENDIX.

It may not be out of place to add here a small list of reading matter that will help the reader who wants to strengthen his position as a simple believer in the Bible. As I said before, a large list would be altogether too cumbersome. I would only put down those that I have personally found most valuable and suggestive. If one can afford only one or two, I would suggest Green and Kennedy; or Munhall and Parker; or Saphir and Anderson; or Orr and Urquhart.

The most massive and scholarly are Horne's Introduction, and Pusey on Daniel, but they are deep, heavy and suitable only for the more cultured and trained readers.

GREEN. "The Higher Criticism of the Pentateuch." (Scribner's.)

GREEN. "General Introduction to the Old Testament," in two volumes; the Text and the Canon. (Scribner's.)

GREEN. "Unity of Genesis." (Scribner's.)

The foregoing are very good. Green was a great scholar, the Princeton Professor of Oriental and Old Testament Literature, a man who deeply loved the Bible and the Lord Jesus. He is perhaps the strongest of the scholarly opponents of the rationalistic Higher Critics.

- ORR. "The Bible under Trial." (Armstrong & Son, New York.)
- ORR. "The Problem of the Old Testament." (Nesbit & Co.)
Dr. Orr is one of the ablest and most scholarly writers in the English-speaking world today.
- BISSELL. "The Pentateuch. Its Origin and Structure." (Scribner's.)
- BISSELL. "Introduction to Genesis." Printed in colors.
Bissell is a careful scholar, and writes from the conservative side. Able, but not so firm as Green.
- MUNHALL. "The Highest Critic vs. the Higher Critics." (Revell.)
By an evangelist, and therefore from the earnest rather than the expert standpoint. More to the level of the average reader than Green or Bissell.
- MÖLLER. "Are the Critics Right?" (Revell.)
By a former follower of Graf-Wellhausen and most interesting to the scholarly. Hardly suitable for the average reader, as it assumes familiarity with the technicalities of the German critical school.
- MARGOLIOUTH. "Lines of Defence of the Biblical Revelation." (Hodder & Stoughton.) Academic and technical; intensely interesting. His reasoning is not equally powerful throughout, however.
- ANDERSON. "The Bible and Modern Criticism." (Revell.)
The work of a layman, vigorous and earnest. He gives no uncertain sound.
- PARKER. "None Like It." A plea for the old sword. (Revell.)
Vigorous and slashing, too, but grand in the eloquence of its pleadings. Every minister should read it. Brimming with sanctified common sense.
- SAYCE. "The Early History of the Hebrews." (Rivington's.)
The chapter on the composition of the Pentateuch is very strong.
- WALLER. "Moses and the Prophets." (Nisbet.)
A vigorous and unanswerable criticism of Driver's treatment of the Pentateuch.
- KENNEDY. "Old Testament Criticism and the Rights of the Unlearned." (Revell.)
A small and cheap book, but well worth study.
- SHERATON. "The Higher Criticism." (The Tract Society, Toronto.)
A most valuable little work. Thoroughly up-to-date.

The following works also, although they are not exactly along the line of the Higher Criticism, are most valuable and suggestive :

- SAPHIR. "Christ and the Scriptures." (Revell.)
A little book, but a multum in parvo. To my mind for its size the best thing ever written on the subject.
- SAPHIR. "The Divine Unity of Scripture." (Revell.)
A great book. Full of well cooked meat. Most scholarly, deeply spiritual, always suggestive.
- PIERSON. "Many Infallible Proofs." (Revell.)
Earnest, full, illustrative; most helpful.
- URQUHART. "The Inspiration and Accuracy of the Holy Scriptures." (Marshall Bros.)
Excellent and scholarly.
- GIBSON. "The Ages before Moses." (Oliphant's, Edinburgh.)
A most valuable and suggestive work. Especially useful to young ministers.
- GIBSON. "The Mosaic Era." (Randolph, New York.)
Spiritual and suggestive also.

A scholarly friend suggests also the following :

- Rev. Thos. Whitelaw, M. A., D. D., LL. D., on "The Old Testament Problem."
James W. Thurtle, LL. D., D. D., on "Old Testament Problems."
C. H. Rouse, M. A., LL. B., D. D., on "Old Testament Criticism in New Testament Light."
Rev. Hugh M'Intosh, M. A., on "Is Christ Infallible and The Bible True?"

CHAPTER VII.

A PERSONAL TESTIMONY.

BY HOWARD A. KELLY, M. D.

(To those who have believed that faith in the Bible and the God of the Bible does not harmonize with the modern scientific spirit the following testimony from a distinguished physician and surgeon should be of great value.

The Editor of Appleton's Magazine says of Dr. Kelly:

"Dr. Howard Kelly, of Baltimore, holds a position almost unique in his profession. With academic, professional, and honorary degrees from the Universities of Pennsylvania, Washington and Lee, Aberdeen, and Edinburgh, his rank as a scholar is clearly recognized. For some twenty years Professor of obstetrics and gynecology at Johns Hopkins University, his place as a worker and teacher in the applied science of his profession has been beyond question the highest in America and Europe. At least a dozen learned societies in England, Scotland, Ireland, Italy, Germany, Austria, France and the United States have welcomed him to membership as a master in his specialty in surgery. Finally, his published works have caused him to be reckoned the most eminent of all authorities in his own field.")

I have, within the past twenty years of my life, come out of uncertainty and doubt into a faith which is an absolute dominating conviction of the truth and about which I have not a shadow of doubt. I have been intimately associated with eminent scientific workers; have heard them discuss the profoundest questions; have myself engaged in scientific work, and so know the value of such opinions. I was once profoundly disturbed in the traditional faith in which I have been brought up—that of a Protestant Episcopalian—by inroads which were made upon the book of Genesis by the higher critics. I could not then gainsay them, not knowing Hebrew

nor archæology well, and to me, as to many, to pull out one great prop was to make the whole foundation uncertain.

So I floundered on for some years trying, as some of my higher critical friends are trying today, to continue to use the Bible as the Word of God and at the same time holding it of composite authorship, a curious and disastrous piece of mental gymnastics—a bridge over the chasm separating an older Bible-loving generation from a newer Bible-emancipated race. I saw in the book a great light and glow of heat, yet shivered out in the cold.

One day it occurred to me to see what the book had to say about itself. As a short, but perhaps not the best method, I took a concordance and looked out "Word," when I found that the Bible claimed from one end to the other to be the authoritative Word of God to man. I then tried the natural plan of taking it as my text-book of religion, as I would use a text-book in any science, testing it by submitting to its conditions. I found that Christ Himself invites men (John 7:17) to do this.

I now believe the Bible to be the inspired Word of God, inspired in a sense utterly different from that of any merely human book.

I believe Jesus Christ to be the Son of God, without human father, conceived by the Holy Ghost, born of the Virgin Mary. That all men without exception are by nature sinners, alienated from God, and when thus utterly lost in sin the Son of God Himself came down to earth, and by shedding His blood upon the cross paid the infinite penalty of the guilt of the whole world. I believe he who thus receives Jesus Christ as his Saviour is born again spiritually as definitely as in his first birth, and, so born spiritually, has new privileges, appetites and affections; that he is one body with Christ the Head and will live with Him forever. I believe no man can save himself by good works, or what is commonly known as a

“moral life,” such works being but the necessary fruits and evidence of the faith within.

Satan I believe to be the cause of man’s fall and sin, and his rebellion against God as rightful governor. Satan is the Prince of all the kingdoms of this world, yet will in the end be cast into the pit and made harmless. Christ will come again in glory to earth to reign even as He went away from the earth, and I look for His return day by day.

I believe the Bible to be God’s Word, because, as I use it day by day as spiritual food, I discover in my own life as well as in the lives of those who likewise use it a transformation correcting evil tendencies, purifying affections, giving pure desires, and teaching that concerning the righteousness of God which those who do not so use it can know nothing of. It is as really food for the spirit as bread is for the body.

Perhaps one of my strongest reasons for believing the Bible is that it reveals to me, as no other book in the world could do, that which appeals to me as a physician, a diagnosis of my spiritual condition. It shows me clearly what I am by nature—one lost in sin and alienated from the life that is in God. I find in it a consistent and wonderful revelation, from Genesis to Revelation, of the character of God, a God far removed from any of my natural imaginings.

It also reveals a tenderness and nearness of God in Christ which satisfies the heart’s longings, and shows me that the infinite God, Creator of the world, took our very nature upon Him that He might in infinite love be one with His people to redeem them. I believe in it because it reveals a religion adapted to all classes and races, and it is intellectual suicide knowing it not to believe it.

What it means to me is as intimate and difficult a question to answer as to be required to give reasons for love of father and mother, wife and children. But this reasonable faith gives me a different relation to family and friends; greater tender-

ness to these and deeper interest in all men. It takes away the fear of death and creates a bond with those gone before. It shows me God as a Father who perfectly understands, who can give control of appetites and affections, and rouse one to fight with self instead of being self-contented.

And if faith so reveals God to me I go without question, wherever He may lead me. I can put His assertions and commands above every seeming probability in life, dismissing cherished convictions and looking upon the wisdom and ratiocinations of men as folly if opposed to Him. I place no limits to faith when once vested in God, the sum of all wisdom and knowledge, and can trust Him though I should have to stand alone before the world in declaring Him to be true.

PUBLISHER'S NOTICE

As already stated in the Foreword (page 4), the present book is the first in a series of volumes to be sent to those throughout the English speaking world whose time is wholly or largely employed in active Christian work. No expense will attach to its receipt on the part of those to whom it is sent.

It is possible that the addresses of some who are engaged in the various lines of work indicated in the Foreword have been overlooked. And if so, as soon as our attention is called to the matter with the full address accompanying and line of Christian work in which the person is engaged, we will gladly place such address on the list for future issues.

Any change of address should be promptly reported in order that there may be no delay in receiving succeeding volumes. **Write plainly** both old and new address **in full**.

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The Fundamentals

A Testimony to the Truth

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FOREWORD

This book is the second of a series which will be published and sent to every pastor, evangelist, missionary, theological professor, theological student, Sunday school superintendent, Y. M. C. A. and Y. W. C. A. secretary in the English speaking world, so far as the addresses of all these can be obtained.

Two intelligent, consecrated Christian laymen bear the expense, because they believe that the time has come when a new statement of the fundamentals of Christianity should be made.

Their earnest desire is that you will carefully read it and pass its truth on to others.

(See Publishers' Notice, Page 127.)

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THE FUNDAMENTALS

VOLUME II.

CHAPTER I.

THE TESTIMONY OF THE MONUMENTS TO THE TRUTH OF THE SCRIPTURES.

BY PROF. GEORGE FREDERICK WRIGHT, D. D., LL. D.,
OBERLIN COLLEGE.

All history is fragmentary. Each particular fact is the center of an infinite complex of circumstances. No man has intelligence enough to insert a supposititious fact into circumstances not belonging to it and make it exactly fit. This only infinite intelligence could do. A successful forgery, therefore, is impossible if only we have a sufficient number of the original circumstances with which to compare it. It is this principle which gives such importance to the cross-examination of witnesses. If the witness is truthful, the more he is questioned the more perfectly will his testimony be seen to accord with the framework of circumstances into which it is fitted. If false, the more will his falsehood become apparent.

Remarkable opportunities for cross-examining the Old Testament Scriptures have been afforded by the recent uncovering of long-buried monuments in Bible lands and by deciphering the inscriptions upon them. It is the object of this essay to give the results of a sufficient portion of this cross-examination to afford a reasonable test of the competence and honesty of the historians of the Old Testament, and of the faithfulness with which their record has been transmitted to us. But the prescribed limits will not permit the half to be told; while room

is left for an entire essay on the discoveries of the last five years to be treated by another hand, specially competent for the task.

Passing by the monumental evidence which has removed objections to the historical statements of the New Testament, as less needing support, attention will be given first to one of the Old Testament narratives, which is nearest to us in time, and against which the harshest judgments of modern critics have been hurled. We refer to the statements in the Book of Daniel concerning the personality and fate of Belshazzar.

THE IDENTIFICATION OF BELSHAZZAR.

In the fifth chapter of Daniel Belshazzar is called the "son of Nebuchadnezzar," and is said to have been "king" of Babylon and to have been slain on the night in which the city was taken. But according to the other historians he was the son of Nabonidus, who was then king, and who is known to have been out of the city when it was captured, and to have lived some time afterwards.

Here, certainly, there is about as glaring an apparent discrepancy as could be imagined. Indeed, there would seem to be a flat contradiction between profane and sacred historians. But in 1854 Sir Henry Rawlinson found, while excavating in the ruins of Mugheir (identified as the site of the city of Ur, from which Abraham emigrated), inscriptions which stated that when Nabonidus was near the end of his reign he associated with him on the throne his eldest son, Bil-shar-uzzur, and allowed him the royal title, thus making it perfectly credible that Belshazzar should have been in Babylon, as he is said to have been in the Bible, and that he should have been called king, and that he should have perished in the city while Nabonidus survived outside. That he should have been called king while his father was still living is no more strange than that Jehoram should have been appointed by his father, Jehoshaphat, king of Judah, seven years before his father's death

(see 2 Kings 1:17 and 8:16), or that Jotham should have been made king before his father, Uzziah, died of leprosy, though Uzziah is still called king in some of the references to him.

That Belshazzar should have been called son of Nebuchadnezzar is readily accounted for on the supposition that he was his grandson, and there are many things to indicate that Nabonidus married Nebuchadnezzar's daughter, while there is nothing known to the contrary. But if this theory is rejected, there is the natural supposition that in the loose use of terms of relationship common among Oriental people "son" might be applied to one who was simply a successor. In the inscriptions on the monuments of Shalmaneser II., referred to below, Jehu, the *extirpator* of the house of Omri, is called the "son of Omri."

The status of Belshazzar implied in this explanation is confirmed incidentally by the fact that Daniel is promised in verse 6 the "third" place in the kingdom, and in verse 29 is given that place, all of which implies that Belshazzar was second only.

Thus, what was formerly thought to be an insuperable objection to the historical accuracy of the Book of Daniel proves to be, in all reasonable probability, a mark of accuracy. The coincidences are all the more remarkable for being so evidently undesigned.

THE BLACK OBELISK OF SHALMANESER.

From various inscriptions in widely separated places we are now able to trace the movements of Shalmaneser II. through nearly all of his career. In B. C. 842 he crossed the Euphrates for the sixteenth time and carried his conquests to the shores of the Mediterranean. Being opposed by Hazael of Damascus, he overthrew the Syrian army, and pursued it to the royal city and shut it up there, while he devastated the territory surrounding. But while there is no mention of his fighting with the Tyrians, Sidonians, and Israelites, he is said

to have received tribute from them and "from Jehu, the son of Omri." This inscription occurs on the celebrated Black Obelisk discovered many years ago by Sir Henry Rawlinson in the ruins of Nimroud. On it are represented strings of captives with evident Jewish features, in the act of bringing their tribute to the Assyrian king. Now, though there is no mention in the sacred records of any defeat of Jehu by the Assyrians, nor of the paying of tribute by him, it is most natural that tribute should have been paid under the circumstances; for in the period subsequent to the battle of Karkar, Damascus had turned against Israel, so that Israel's most likely method of getting even with Hazael would have been to make terms with his enemy, and pay tribute, as she is said to have done, to Shalmaneser.

THE MOABITE STONE.

One of the most important discoveries, giving reality to Old Testament history, is that of the Moabite Stone, discovered at Dibon, east of the Jordan, in 1868, which was set up by King Mesha (about 850 B. C.) to signalize his deliverance from the yoke of Omri, king of Israel. The inscription is valuable, among other things, for its witness to the civilized condition of the Moabites at that time and to the close similarity of their language to that of the Hebrews. From this inscription we learn that Omri, king of Israel, was compelled by the rebellion of Mesha to resubjugate Moab; and that after doing so, he and his son occupied the cities of Moab for a period of forty years, but that, after a series of battles, it was restored to Moab in the days of Mesha. Whereupon the cities and fortresses retaken were strengthened, and the country repopulated, while the methods of warfare were similar to those practiced by Israel. On comparing this with 2 Kings 3:4-27, we find a parallel account which dovetails in with this in a most remarkable manner, though naturally the biblical narrative treats lightly of the reconquest by Mesha, simply stating

that, on account of the horror created by the idolatrous sacrifice of his eldest son upon the walls before them, the Israelites departed from the land and returned to their own country.

THE EXPEDITION OF SHISHAK.

In the fourteenth chapter of 1 Kings we have a brief account of an expedition of Shishak, king of Egypt, against Jerusalem in the fifth year of Rehoboam. To the humiliation of Judah, it is told that Shishak succeeded in taking away the treasures of the house of Jehovah and of the king's house, among them the shields of gold which Solomon had made; so that Rehoboam made shields of brass in their stead. To this simple, unadorned account there is given a wonderful air of reality as one gazes on the southern wall of the court of the temple of Amen at Karnak and beholds the great expanse of sculptures and hieroglyphics which are there inscribed to represent this campaign of Shishak. One hundred and fifty-six places are enumerated among those which were captured, the northernmost being Megiddo. Among the places are Gaza, Adullam, Beth-Horon, Aijalon, Gibeon, and Juda-Malech, in which Dr. Birch is probably correct in recognizing the sacred city of Jerusalem,—*Malech* being the word for royalty.

ISRAEL IN EGYPT.

The city of Tahpanhes, in Egypt, mentioned by Jeremiah as the place to which the refugees fled to escape from Nebuchadnezzar, was discovered in 1886 in the mound known as Tel Defenneh, in the northeastern portion of the delta, where Mr. Flinders Petrie found not only evidences of the destruction of the palace caused by Nebuchadnezzar, but apparently the very "brick work or pavement" spoken of in Jer. 43:8: "Then came the word of the Lord unto Jeremiah in Tahpanhes, saying, Take great stones in thine hand, and hide them in mortar in the brickwork, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah," adding that

Nebuchadnezzar would "set his throne upon these stones," and "spread his royal pavilion over them."

A brick platform in partial ruins, corresponding to this description, was found by Mr. Petrie adjoining the fort "upon the northwest." In every respect the arrangement corresponded to that indicated in the Book of Jeremiah.

Farther to the north, not a great way from Tahpanhes, on the Tanitic branch of the Nile, at the modern village of San, excavations revealed the ancient Egyptian capital Tanis, which went under the earlier name of Zoan, where the Pharaoh of the oppression frequently made his headquarters. According to the Psalmist, it was in the field of "Zoan" that Moses and Aaron wrought their wonders before Pharaoh; and, according to the Book of Numbers, "Hebron" was built only seven years before Zoan. As Hebron was a place of importance before Abraham's time, it is a matter of much significance that Zoan appears to have been an ancient city which was a favorite dwelling-place of the Hyksos, or Shepherd Kings, who preceded the period of the Exodus, and were likely to be friendly to the Hebrews, thus giving greater credibility to the precise statements made in Numbers, and to the whole narrative of the reception of the patriarchs in Egypt.

The Pharaoh of the Oppression, "who knew not Joseph," is generally supposed to be Rameses II., the third king of the nineteenth dynasty, known among the Greeks as Sesostris, one of the greatest of the Egyptian monarchs. Among his most important expeditions was one directed against the tribes of Palestine and Syria, where, at the battle of Kadesh, east of the Lebanon Mountains, he encountered the Hittites. The encounter ended practically in a drawn battle, after which a treaty of peace was made. But the whole state of things revealed by this campaign and subsequent events shows that Palestine was in substantially the same condition of affairs which was found by the children of Israel when they occupied it shortly after, thus confirming the Scripture account.

This Rameses during his reign of sixty-seven years was among the greatest builders of the Egyptian monarchs. It is estimated that nearly half of the extant temples were built in his reign, among which are those at Karnak, Luxor, Abydos, Memphis, and Bubastis. The great Ramesseum at Thebes is also his work, and his name is found carved on almost every monument in Egypt. His oppression of the children of Israel was but an incident in his remarkable career. While engaged in his Asiatic campaigns he naturally made his headquarters at Bubastis, in the land of Goshen, near where the old canal and the present railroad turn off from the delta toward the Bitter Lakes and the Gulf of Suez. Here the ruins of the temple referred to are of immense extent and include the fragments of innumerable statues and monuments which bear the impress of the great oppressor. At length, also, his mummy has been identified; so that now we have a photograph of it which illustrates in all its lineaments the strong features of his character.

THE STORE CITIES OF PITHOM AND RAMESES.

But most interesting of all, in 1883, there were uncovered, a short distance east of Bubastis, the remains of vast vaults, which had evidently served as receptacles for storing grain preparatory to supplying military and other expeditions setting out for Palestine and the far East. Unwittingly, the engineers of the railroad had named the station Rameses. But from the inscriptions that were found it is seen that its original name was Pithom, and its founder was none other than Rameses II., and it proves to be the very place where it is said in the Bible that the children of Israel "built for Pharaoh store-cities, Pithom and Raamses" (Ex. 1:11), when the Egyptians "made their lives bitter with hard bondage, in mortar and in brick." It was in connection with the building of these cities that the oppression of the children of Israel reached its climax, when they were compelled (after the straw with which the brick

were held together failed) to gather for themselves stubble which should serve the purpose of straw, and finally, when even the stubble failed, to make brick without straw (Ex. 5).

Now, as these store pits at Pithom were uncovered by Mr. Petrie, they were found (unlike anything else in Egypt) to be built with *mortar*. Moreover, the lower layers were built of brick which contained straw, while the middle layers were made of brick in which stubble, instead of straw, had been used in their formation, and the upper layers were of brick made without straw. A more perfect circumstantial confirmation of the Bible account could not be imagined. Every point in the confirmation consists of unexpected discoveries. The use of mortar is elsewhere unknown in Ancient Egypt, as is the peculiar succession in the quality of the brick used in the construction of the walls.

Thus have all Egyptian explorations shown that the writer of the Pentateuch had such familiarity with the country, the civilization, and the history of Egypt as could have been obtained only by intimate, personal experience. The leaf which is here given is in its right place. It could not have been inserted except by a participant in the events, or by direct Divine revelation.

THE HITTITES.

In Joshua 1:4, the country between Lebanon and the Euphrates is called the land of the Hittites. In 2 Sam. 24:6, according to the reading of the Septuagint, the limit of Joab's conquests was that of "the Hittites of Kadesh," which is in Coele Syria, some distance north of the present Baalbeck. Solomon is also said to have imported horses from "the kings of the Hittites"; and when the Syrians were besieging Samaria, according to 2 Kings 7:6, they were alarmed from fear that the king of Israel had hired against them "the kings of the Hittites." These references imply the existence of a strong nation widely spread over the northern part of Syria and the regions beyond. At the same time frequent mention is made

of Hittite families in Palestine itself. It was of a Hittite (Gen. 23:10) that Abraham bought his burying-place at Hebron. Bathsheba, the mother of Solomon, had been the wife of Uriah the Hittite, and Esau had two Hittite wives. Hittites are also mentioned as dwelling with the Jebusites and Amorites in the mountain region of Canaan.

Until the decipherment of the inscriptions on the monuments of Egypt and Assyria, the numerous references in the Bible to this mysterious people were unconfirmed by any other historical authorities, so that many regarded the biblical statements as mythical, and an indication of the general untrustworthiness of biblical history. A prominent English biblical critic declared not many years ago that an alliance between Egypt and the Hittites was as improbable as would be one at the present time between England and the Choctaws. But, alas for the over-confident critic, recent investigations have shown, not only that such an alliance was natural, but that it actually occurred.

From the monuments of Egypt we learn that Thothmes III. of the eighteenth dynasty, in 1470 B. C., marched to the banks of the Euphrates and received tribute from "the Greater Hittites" to the amount of 3,200 pounds of silver and a "great piece of crystal." Seven years later tribute was again sent from "the king of the Greater Hittite land." Later, Amenophis III. and IV. are said, in the Tel el-Amarna tablets, to have been constantly called upon to aid in repelling the attacks of the Hittite king, who came down from the north and intrigued with the disaffected Canaanitish tribes in Palestine; while in B. C. 1343, Rameses the Great attempted to capture the Hittite capital at Kadesh, but was unsuccessful, and came near losing his life in the attempt, extricating himself from an ambuscade only by most heroic deeds of valor. Four years later a treaty of peace was signed between the Hittites and the Egyptians, and a daughter of the Hittite king was given in marriage to Rameses.

The Assyrian monuments also bear abundant testimony to the prominence of the Hittites north and west of the Euphrates, of which the most prominent state was that with its capital at Carchemish, in the time of Tiglath-pileser I., about 1100 B. C. In 854 B. C. Shalmaneser II. included the kings of Israel, of Ammon, and of the Arabs, among the "Hittite" princes whom he had subdued, thus bearing most emphatic testimony to the prominence which they assumed in his estimation.

The cuneiform inscriptions of Armenia also speak of numerous wars with the Hittites, and describe "the land of the Hittites" as extending far westward from the banks of the Euphrates.

Hittite sculptures and inscriptions are now traced in abundance from Kadesh, in Coele Syria, westward to Lydia, in Asia Minor, and northward to the Black Sea beyond Marsovan. Indeed, the extensive ruins of Boghaz-Keui, seventy-five miles southwest of Marsovan, seem to mark the principal capital of the Hittites. Here partial excavations have already revealed sculptures of high artistic order, representing deities, warriors and amazons, together with many hieroglyphs which have not yet been translated. The inscriptions are written in both directions, from left to right, and then below back from right to left. Similar inscriptions are found in numerous other places. No clue to their meaning has yet been found, and even the class of languages to which they belong has not been discovered. But enough is known to show that the Hittites exerted considerable influence upon the later civilization which sprung up in Greece and on the western coasts of Asia Minor. It was through them that the emblem of the winged horse made its way into Europe. The mural crown carved upon the head of some of the goddesses at Boghaz-Keui also passed into Grecian sculpture; while the remarkable lions sculptured over the gate at Mycenae are thought to represent Hittite, rather than Babylonian art.

It is impossible to overestimate the value of this testimony

in confirmation of the correctness of biblical history. It shows conclusively that the silence of profane historians regarding facts stated by the biblical writers is of small account, in face of direct statements made by the biblical historians. All the doubts entertained in former times concerning the accuracy of the numerous biblical statements concerning the Hittites is now seen to be due to our ignorance. It was pure ignorance, not superior knowledge, which led so many to discredit these representations. When shall we learn the inconclusiveness of negative testimony?

THE TEL EL-AMARNA TABLETS.

In 1887 some Arabs discovered a wonderful collection of tablets at Tel el-Amarna, an obscure settlement on the east bank of the Nile, about two hundred miles above Cairo and about as far below Thebes. These tablets were of clay, which had been written over with cuneiform inscriptions, such as are found in Babylonia, and then burnt, so as to be indestructible. When at length the inscriptions were deciphered, it appeared that they were a collection of official letters, which had been sent shortly before 1300 B. C. to the last kings of the eighteenth dynasty.

There were in all about three hundred letters, most of which were from officers of the Egyptian army scattered over Palestine to maintain the Egyptian rule which had been established by the preceding kings, most prominent of whom was Tahutimes III., who flourished about one hundred years earlier. But many of the letters were from the kings and princes of Babylonia. What surprised the world most, however, was that this correspondence was carried on, not in the hieroglyphic script of Egypt, but in the cuneiform script of Babylonia.

All this was partly explained when more became known about the character of the Egyptian king to whom the letters were addressed. His original title was Amenhotep IV., indicating that he was a priest of the sun god who is worshiped

at Thebes. But in his anxiety to introduce a religious reform he changed his name to Aken-Aten,—Aten being the name of the deity worshiped at Heliopolis, near Cairo, where Joseph got his wife. The efforts of Aken-Aten to transform the religious worship of Egypt were prodigious. The more perfectly to accomplish it, he removed his capital from Thebes to Tel el-Amarna, and there collected literary men and artists and architects in great numbers and erected temples and palaces, which, after being buried in the sand with all their treasures for more than three thousand years, were discovered by some wandering Arabs twenty-two years ago.

A number of the longest and most interesting of the letters are those which passed between the courts of Egypt and those of Babylonia. It appears that not only did Aken-Aten marry a daughter of the Babylonian king, but his mother and grandmother were members of the royal family in Babylonia, and also that one of the daughters of the king of Egypt had been sent to Babylonia to become the wife of the king. All this comes out in the letters that passed back and forth relating to the dowry to be bestowed upon these daughters and relating to their health and welfare.

From these letters we learn that, although the king of Babylon had sent his sister to be the wife of the king of Egypt, that was not sufficient. The king of Egypt requested also the daughter of the king of Babylon. This led the king of Babylon to say that he did not know how his sister was treated; in fact, he did not know whether she was alive, for he could not tell whether or not to believe the evidence which came to him. In response, the king of Egypt wrote: "Why don't you send some one who knows your sister, and whom you can trust?" Whereupon the royal correspondents break off into discussions concerning the gifts which are to pass between the two in consideration of their friendship and intimate relations.

Syria and Palestine were at this time also, as at the present day, infested by robbers, and the messengers passing be-

tween these royal houses were occasionally waylaid. Whereupon the one who suffered loss would claim damages from the other if it was in his territory, because he had not properly protected the road. An interesting thing in connection with one of these robberies is that it took place at "Hannathon," one of the border towns mentioned in Josh. 19:14, but of which nothing else was ever known until it appeared in this unexpected manner.

Most of the Tel el-Amarna letters, however, consist of those which were addressed to the king of Egypt (Amenhotep IV.) by his officers who were attempting to hold the Egyptian fortresses in Syria and Palestine against various enemies who were pressing hard upon them. Among these were the Hittites, of whom we hear so much in later times, and who, coming down from the far north, were gradually extending their colonies into Palestine and usurping control over the northern part of the country.

About sixty of the letters are from an officer named Rib-addi, who is most profuse in his expressions of humility and loyalty, addressing the king as "his lord" and "sun," and calling himself the "footstool of the king's feet," and saying that he "prostrates himself seven times seven times at his feet." He complains, however, that he is not properly supported in his efforts to defend the provinces of the king, and is constantly wanting more soldiers, more cavalry, more money, more provisions, more everything. So frequent are his importunities that the king finally tells him that if he will write less and fight more he would be better pleased, and that there would be more hopes of his maintaining his power. But Rib-addi says that he is being betrayed by the "curs" that are surrounding him, who represent the other countries that pretend to be friendly to Egypt, but are not.

From this correspondence, and from letters from the south of Palestine, it is made plain that the Egyptian power was fast losing its hold of the country, thus preparing the way for

the condition of things which prevailed a century or two later, when Joshua took possession of the promised land, and found no resistance except from a number of disorganized tribes then in possession.

In this varied correspondence a large number of places are mentioned with which we are familiar in Bible history, among them Damascus, Sidon, Lachish, Ashkelon, Gaza, Joppa, and Jerusalem. Indeed, several of the letters are written from Jerusalem by one Abd-hiba, who complains that some one is slandering him to the king, charging that he was in revolt against his lord. This, he says, the king ought to know is absurd, from the fact that "neither my father nor my mother appointed me to this place. The strong arm of the king inaugurated me in my father's territory. Why should I commit an offense against my lord, the king?" The argument being that, as his office is not hereditary, but one which is held by the king's favor and appointment, his loyalty should be above question.

A single one of these Jerusalem letters may suffice for an illustration:

"To My Lord the King:—Abd-hiba, your servant. At the feet of my lord the king, seven and seven times I fall. Behold the deed which Milki-il and Suardata have done against the land of my lord the king—they have hired the soldiers of Gazri, of Gimti and of Kilti, and have taken the territory of Rubuti. The territory of the king is lost to Habiri. And now, indeed, a city of the territory of Jerusalem, called Bit-Ninib, one of the cities of the king, has been lost to the people of Kilti. Let the king listen to Abd-hiba, his servant, and send troops that I may bring back the king's land to the king. For if there are no troops, the land of the king will be lost to the Habiri. This is the deed of Suardata and Milki-il * * * [defective], and let the king take care of his land."

The discovery of these Tel el-Amarna letters came like a flash of lightning upon the scholarly world. In this case the overturning of a few spadefuls of earth let in a flood of light

upon the darkest portion of ancient history, and in every way confirmed the Bible story.

As an official letter-writer, Rib-addi has had few equals, and he wrote on material which the more it was burned the longer it lasted. Those who think that a history of Israel could not have been written in Moses' time, and that, if written, it could not have been preserved, are reasoning without due knowledge of the facts. Considering the habits of the time, it would have been well nigh a miracle if Moses and his band of associates coming out of Egypt had not left upon imperishable clay tablets a record of the striking events through which they passed.

ACCURACY OF GEOGRAPHICAL DETAILS.

Many persons doubtless wonder why it is that the Bible so abounds in "uninteresting" lists of names both of persons and places which seem to have no relation to modern times or current events. Such, however, will cease to wonder when they come to see the relation which these lists sustain to our confidence in the trustworthiness of the records containing them. They are like the water-marks in paper, which bear indelible evidence of the time and place of manufacture. If, furthermore, one should contemplate personal explorations in Egypt, Canaan, or Babylonia, he would find that for his purposes the most interesting and important portions of the Bible would be these very lists of the names of persons and places which seemed to encumber the historical books of the Old Testament.

One of the most striking peculiarities of the Bible is the "long look" toward the permanent wants of mankind which is everywhere manifested in its preparation; so that it circulates best in its entirety. No man knows enough to abridge the Bible without impairing its usefulness. The parts which the reviser would cut out as superfluous are sure, very soon, to be found to be "the more necessary." If we find that we have not any use for any portion of the Bible, the reason doubtless

is that we have not lived long enough, or have not had sufficiently wide experience to test its merits in all particulars.

Gezer was an important place in Joshua's time, but it afterward became a heap of ruins, and its location was unknown until 1870, when M. Clermont-Ganneau discovered the site in Tel Jezer, and, on excavating it, found three inscriptions, which on interpretation read "Boundary of Gezer."

Among the places conquered by Joshua one of the most important and difficult to capture was Lachish (Josh. 10:31). This has but recently been identified in Tel el-Hesy, about eighteen miles northeast of Gaza. Extensive excavations, first in 1890 by Dr. Flinders Petrie, and finally by Dr. Bliss, found a succession of ruins, one below the other, the lower foundations of which extended back to about 1700 B. C., some time before the period of conquest, showing at that time a walled city of great strength. In the debris somewhat higher than this there was found a tablet with cuneiform inscriptions corresponding to the Tel el-Amarna tablets, which are known to have been sent to Egypt from this region about 1400 B. C. At a later period, in the time of Sennacherib, Lachish was assaulted and taken by the Assyrian army, and the account of the siege forms one of the most conspicuous scenes on the walls of Sennacherib's palace in Nineveh. These sculptures are now in the British Museum.

Among the places mentioned in the Tel el-Amarna correspondence from which letters were sent to Egypt about 1400 B. C., are Gebal, Beirut, Tyre, Accho (Acre), Hazor, Joppa, Ashkelon, Makkadah, Lachish, Gezer, Jerusalem; while mention is also made of Rabbah, Sarepta, Ashtaroth, Gaza, Gath, Bethshemesh, all of which are familiar names, showing that the Palestine of Joshua is the Palestine known to Egypt in the preceding century. Two hundred years before this (about 1600 B. C.) also, Thothmes III. conquered Palestine, and gives in an inscription the names of more than fifty towns which can be confidently identified with those in the Book of Joshua.

Finally, the forty-two stations named in Num. 33 as camping places for the children of Israel on their way to Palestine, while they cannot all of them be identified, can be determined in sufficient numbers to show that it is not a fictitious list, nor a mere pilgrim's diary, since the scenes of greatest interest, like the region immediately about Mount Sinai, are specially adapted to the great transactions which are recorded as taking place. Besides, it is incredible that a writer of fiction should have encumbered his pages with such a barren catalogue of places. But as part of the great historical movement they are perfectly appropriate.

This conformity of newly discovered facts to the narrative of Sacred Scripture confirms our confidence in the main testimony; just as the consistency of a witness in a cross-examination upon minor and incidental points establishes confidence in his general testimony. The late Sir Walter Besant, in addition to his other literary and philanthropic labors, was for many years secretary of the Palestine Exploration Fund. In reply to the inquiry whether the work of the survey under his direction sustained the historical character of the Old Testament, he says: "To my mind, absolute truth in local details, a thing which cannot possibly be invented, when it is spread over a history covering many centuries, is proof almost absolute as to the truth of the things related." Such proof we have for every part of the Bible.

THE FOURTEENTH OF GENESIS.

The fourteenth chapter of Genesis relates that "In the days of Amraphel, king of Shinar, Arioch, king of Ellasar, Chedorlaomer, king of Elam, and Tidal, king of Goiim (nations), they made war with Bera, king of Sodom, and with Bersha, king of Gomorrah, and Shinab, king of Admah, and Shemeber, king of Zeboim, and the king of Bela (the same is Zoar)." The Babylonian kings were successful and the region about the Dead Sea was subject to them for twelve years, when

a rebellion was instigated and in the following year Chedorlaomer and the kings that were with him appeared on the scene and, after capturing numerous surrounding cities, joined battle with the rebellious allies in the vale of Siddim, which was full of slime pits. The victory of Chedorlaomer was complete, and after capturing Lot and his goods in Sodom he started homeward by way of Damascus, near which place Abraham overtook him, and by a successful stratagem scattered his forces by night and recovered Lot and his goods. This story, told with so many details that its refutation would be easy if it were not true to the facts and if there were contemporary records with which to compare it, has been a special butt for the ridicule of the Higher Critics of the Wellhausen school, Professor Nöldeke confidently declaring as late as 1869 that criticism had forever disproved its claim to be historical. But here again the inscriptions on the monuments of Babylonia have come to the rescue of the sacred historian, if, indeed, he were in need of rescue. (For where general ignorance was so profound as it was respecting that period forty years ago, true modesty should have suggested caution in the expression of positive opinions in contradiction to such a detailed historical statement as this is.)

From the inscriptions already discovered and deciphered in the Valley of the Euphrates, it is now shown beyond reasonable doubt that the four kings mentioned in the Bible as joining in this expedition are not, as was freely said, "etymological inventions," but real historical persons. Amraphel is identified as the Hammurabi whose marvelous code of laws was so recently discovered by De Morgan at Susa. The "H" in the latter word simply expresses the rough breathing so well known in Hebrew. The "p" in the biblical name has taken the place of "b" by a well-recognized law of phonetic change. "Amrap" is equivalent to "Hamrab." The addition of "il" in the biblical name is probably the suffix of the divine name, like "el" in Israel.

Hammurabi is now known to have had his capital at Babylon at the time of Abraham. Until recently this chronology was disputed, so that the editors and contributors of the New Schaff-Herzog Cyclopedia dogmatically asserted that as Abraham lived nearly 300 years later than Hammurabi, the biblical story must be unhistorical. Hardly had these statements been printed, however, when Dr. King of the British Museum discovered indisputable evidence that two of the dynasties which formerly had been reckoned as consecutive were, in fact, contemporaneous, thus making it easy to bring Hammurabi's time down exactly to that of Abraham.

Chedorlaomer is pretty certainly identified as Kudur-Lagamar (servant of Lagamar, one of the principal Elamite gods). Kudur-Lagamar was king of Elam, and was either the father or the brother of Kudur-Mabug, whose son, Eri-Aku (Arioch), reigned over Larsa and Ur, and other cities of southern Babylonia. He speaks of Kudur-Mabug "as the father of the land of the Amorites," *i. e.*, of Palestine and Syria.

Tidal, "king of nations," was supposed by Dr. Pinches to be referred to on a late tablet in connection with Chedorlaomer and Arioch under the name Tudghula, who are said, together, to have "attacked and spoiled Babylon."

However much doubt there may be about the identification of some of these names, the main points are established, revealing a condition of things just such as is implied by the biblical narrative. Arioch styles himself king of Shumer and Accad, which embraced Babylon, where Amraphel (Hammurabi) was in his early years subject to him. This furnishes a reason for the association of Chedorlaomer and Amraphel in a campaign against the rebellious subjects in Palestine. Again, Kudur-Mabug, the father of Arioch, styles himself "Prince of the land of Amurru," *i. e.*, of Palestine and Syria. Moreover, for a long period before, kings from Babylonia had claimed possession of the whole eastern shore of the Mediterranean, including the Sinaitic Peninsula.

In light of these well-attested facts, one reads with astonishment the following words of Wellhausen, written no longer ago than 1889: "That four kings from the Persian Gulf should, 'in the time of Abraham,' have made an incursion into the Sinaitic Peninsula, that they should on this occasion have attacked five kinglets on the Dead Sea Littoral and have carried them off prisoners, and finally that Abraham should have set out in pursuit of the retreating victors, accompanied by 318 men servants, and have forced them to disgorge their prey,—all these incidents are sheer impossibilities which gain nothing in credibility from the fact that they are placed in a world which had passed away."

And we can have little respect for the logic of a later scholar (George Adam Smith), who can write the following: "We must admit that while archæology has richly illustrated the possibility of the main outlines of the Book of Genesis from Abraham to Joseph, it has not one whit of proof to offer for the personal existence or the characters of the patriarchs themselves. This is the whole change archæology has wrought; it has given us a background and an atmosphere for the stories of Genesis; it is unable to recall or certify their heroes."

But the name Abraham does appear in tablets of the age of Hammurabi. (See Professor George Barton in *Journal of Biblical Literature*, Vol. 28, 1909, page 153.) It is true that this evidently is not the Abraham of the Bible, but that of a small farmer who had rented land of a well-to-do land owner. The preservation of his name is due to the fact that the most of the tablets preserved contain contracts relating to the business of the times. There is little reason to expect that we should find a definite reference to the Abraham who in early life migrated from his native land. But it is of a good deal of significance that his name appears to have been a common one in the time and place of his nativity.

In considering the arguments in the case, it is important to

keep in mind that where so few facts are known, and general ignorance is so great, negative evidence is of small account, while every scrap of positive evidence has great weight. The burden of proof in such cases falls upon those who dispute the positive evidence. For example, in the article above referred to, Professor Barton argues that it is not "quite certain" that Arioch (Eri-Agu) was a real Babylonian king. But he admits that our ignorance is such that we must admit its "possibility." Dr. Barton further argues that "we have as yet no evidence from the inscriptions that Arad-Sin, even if he were called Iri-Agu, ever had anything to do with Hammurabi." But, he adds, "Of course, it is possible that he may have had, as their reigns must have overlapped, but that remains to be proved."

All such reasoning (and there is any amount of it in the critics of the prevalent school) reveals a lamentable lack in their logical training. When we have a reputable document containing positive historical statements which are shown by circumstantial evidence to be possible, that is all we need to accept them as true. When, further, we find a great amount of circumstantial evidence positively showing that the statements conform to the conditions of time and place, so far as we know them, this adds immensely to the weight of the testimony. We never can fill in all the background of any historical fact. But if the statement of it fits into the background so far as we can fill it in, we should accept the fact until positive contrary evidence is produced. No supposition can be more extravagant than that which Professor Barton seems to accept (which is that of the German critic, Meyer) that a Jew, more than 1,000 years after the event, obtained in Babylon the amount of exact information concerning the conditions in Babylonia in Abraham's time, found in the fourteenth chapter of Genesis, and interpolated the story of Chedorlaomer's expedition into the background thus furnished. To entertain such

a supposition discredits the prevalent critical scholarship, rather than the Sacred Scriptures.

But present space forbids further enumeration of particulars. It is sufficient to say that while many more positive confirmations of the seemingly improbable statements of the sacred historians can be adduced, there have been no discoveries which necessarily contravene their statements. The cases already here enumerated relate to such widely separated times and places, and furnish explanations so unexpected, yet natural, to difficulties that have been thought insuperable, that their testimony cannot be ignored or rejected. That this history should be confirmed in so many cases and in such a remarkable manner by monuments uncovered 3,000 years after their erection, can be nothing else than providential. Surely, God has seen to it that the failing faith of these later days should not be left to grope in darkness. When the faith of many was waning and many heralds of truth were tempted to speak with uncertain sound, the very stones have cried out with a voice that only the deaf could fail to hear. Both in the writing and in the preservation of the Bible we behold the handiwork of God.

CHAPTER II.

THE RECENT TESTIMONY OF ARCHAEOLOGY TO THE SCRIPTURES.

BY M. G. KYLE, D. D., LL. D.,
EGYPTOLOGIST.

PROFESSOR OF BIBLICAL ARCHAEOLOGY, XENIA THEOLOGICAL
SEMINARY.

CONSULTING EDITOR OF THE RECORDS OF THE PAST, WASH-
INGTON, D. C.

(The numbers in parentheses throughout this article refer to the notes at the end of the article.)

INTRODUCTION.

“Recent” is a dangerously capacious word to intrust to an archaeologist. Anything this side of the Day of Pentecost is “recent” in biblical archaeology. For this review, however, anything since 1904 is accepted to be, in a general way, the meaning of the word “recent.”

“Recent testimony of archaeology” may be either the testimony of recent discoveries or recent testimony of former discoveries. A new interpretation, if it be established to be a true interpretation, is a discovery. For to uncover is not always to discover; indeed, the real value of a discovery is not its emergence, but its significance, and the discovery of its real significance is the real discovery.

The most important testimony to the Scriptures of this five-year archaeological period admits of some classification:

I. THE HISTORICAL SETTING OF THE PATRIARCHAL RE- CEPTION IN EGYPT.

The reception in Egypt accorded to Abraham and to Jacob and his sons⁽¹⁾ and the elevation of Joseph there⁽²⁾ per-

emptorily demand either the acknowledgment of a mythical element in the stories, or the belief in a suitable historical setting therefor. Obscure, insignificant, private citizens are not accorded such recognition at a foreign and unfriendly court. While some have been conceding a mythical element in the stories⁽³⁾, archaeology has uncovered to view such appropriate historical setting that the patriarchs are seen not to have been obscure, insignificant, private citizens, nor Zoan a foreign and unfriendly court.

The presence of the Semitic tongue in Hyksos' territory has long been known⁽⁴⁾; from still earlier than patriarchal times until much later, the Phoenicians, first cousins of the Hebrews, did the foreign business of the Egyptians⁽⁵⁾, as the English, the Germans, and the French do the foreign business of the Chinese of today; and some familiarity, even sympathy, with Semitic religion has been strongly suspected from the interview of the Hyksos kings with the patriarchs⁽⁶⁾; but the discovery in 1906⁽⁷⁾, by Petrie, of the great fortified camp at Tel-el-Yehudiyeh set at rest, in the main, the biblical question of the relation between the patriarchs and the Hyksos. The abundance of Hyksos scarabs and the almost total absence of all others mark the camp as certainly a Hyksos camp⁽⁸⁾; the original character of the fortifications, before the Hyksos learned the builders' craft from the Egyptians, shows them to have depended upon the bow for defense⁽⁹⁾; and, finally, the name Hyksos, in the Egyptian *Haq Shashu*⁽¹⁰⁾ "Bedouin princes," brings out, sharp and clear, the harmonious picture of which we have had glimpses for a long time, of the Hyksos as wandering tribes of the desert, of "Upper and Lower Ruthen"⁽¹¹⁾; *i. e.*, Syria and Palestine, northern and western Arabia, "Bow people"⁽¹²⁾, as the Egyptians called them, their traditional enemies as far back as pyramid times⁽¹³⁾.

Why, then, should not the patriarchs have had a royal reception in Egypt? They were themselves also the heads of

wandering tribes of "Upper and Lower Ruthen," in the tongue of the Egyptians, Haq Shashu, "Bedouin princes"; and among princes, a prince is a prince, however small his principality. So Abraham, the Bedouin prince, was accorded princely consideration at the Bedouin court in Egypt; Joseph, the Bedouin slave, became again the Bedouin prince when the wisdom of God with him and his rank by birth became known. And Jacob and his other sons were welcome, with all their followers and their wealth, as a valuable acquisition to the court party, always harassed by the restive and rebellious native Egyptians. This does not prove racial identity between the Hyksos and the patriarchs, but very close tribal relationship. And thus every suspicion of a mythical element in the narrative of the reception accorded the patriarchs in Egypt disappears when archaeology has testified to the true historical setting.

II. THE HITTITE VINDICATION.

A second recent testimony of archaeology gives us the great Hittite vindication. The Hittites have been, in one respect, the Trojans of Bible history; indeed, the inhabitants of old Troy were scarcely more in need of a Schliemann to vindicate their claim to reality than the Hittites of a Winckler.

In 1904 one of the foremost archaeologists of Europe said to me: "I do not believe there ever were such people as the Hittites, and I do not believe 'Kheta' in the Egyptian inscriptions was meant for the name Hittites." We will allow that archaeologist to be nameless now. But the ruins of Troy vindicated the right of her people to a place in real history, and the ruins of Boghatz-Köi bid fair to afford a more striking vindication of the Bible representation of the Hittites.

Only the preliminary announcement of Winckler's great treasury of documents from Boghatz-Köi has yet been made⁽¹⁴⁾. The complete unfolding of a long-eclipsed great national history is still awaited impatiently. But enough has

been published to redeem this people completely from their half-mythical plight, and give them a firm place in sober history greater than imagination had ever fancied for them under the stimulus of any hint contained in the Bible.

There has been brought to light a Hittite empire⁽¹⁵⁾ in Asia Minor, with central power and vassal dependencies round about and with treaty rights on equal terms with the greatest nations of antiquity, thus making the Hittite power a third great power with Babylonia and Egypt, as was, indeed, foreshadowed in the great treaty of the Hittites with Rameses II., inscribed on the projecting wing of the south wall of the Temple of Amon at Karnak⁽¹⁶⁾, though Rameses tried so hard to obscure the fact. The ruins at the village of Boghatz-Köi are shown also to mark the location of the Hittite capital⁽¹⁷⁾, and the unknown language on the cuneiform tablets recovered there to be the Hittite tongue⁽¹⁸⁾, while the cuneiform method of writing, as already upon the Amarna tablets⁽¹⁹⁾, so still more clearly here, is seen to have been the diplomatic script, and in good measure the Babylonian to have been the diplomatic language of the Orient in that age⁽²⁰⁾. And the large admixture of Babylonian words and forms in these Hittite inscriptions opens the way for the real decipherment of the Hittite language⁽²¹⁾, and imagination can scarcely promise too much to our hopes for the light which such a decipherment will throw upon the historical and cultural background of the Bible.

Only one important point remains to be cleared up, the relation between the Hittite language of these cuneiform tablets and the language of the Hittite hieroglyphic inscription⁽²²⁾. That these were identical is probable; that the hieroglyphic inscriptions represent an older form of the language, a kind of "Hieratic," is possible; that it was essentially different from the language of these tablets is improbable. There has been the Hittite vindication; the complete illumination of Hittite history is not likely to be long delayed.

III. THE PALESTINIAN CIVILIZATION.

Other recent testimony of archaeology brings before us the Palestinian civilization of the conquest period. Palestinian explorations within the last few years have yielded a startling array of "finds" illustrating things mentioned in the Bible, finds of the same things, finds of like things, and finds in harmony with things⁽²³⁾. Individual mention of them all is here neither possible nor desirable. Of incomparably greater importance than these individually interesting relics of Canaanite antiquity is the answer afforded by recent research to two questions:

1. First in order, Does the Canaanite culture as revealed by the excavations accord with the story of Israel at the conquest as related in the Bible? How much of a break in culture is required by the Bible account, and how much is revealed by the excavations? For answer, we must find a standpoint somewhere between that of the dilettante traveler in the land of the microscopic scientist thousands of miles away. The careful excavator in the field occupies that sane and safe middle point of view. Petrie⁽²⁴⁾, Bliss⁽²⁵⁾, Macalister⁽²⁶⁾, Schumacker⁽²⁷⁾ and Sellin⁽²⁸⁾—these are the men with whom to stand. And for light on the early civilization of Palestine, the great work of Macalister at Gezer stands easily first.

HISTORICAL VALUE OF POTTERY.

In determining this question of culture, too much importance has been allowed to that estimate of time and chronological order which is gained exclusively from the study of pottery. The pottery remains are not to be undervalued, and neither are they to be overvalued. Time is only one thing that shows itself in similarity or dissimilarity in pottery. Different stages of civilization at different places at the same time, and adaptation to an end either at the same time or at widely different times, show themselves in pottery, and render very uncertain any chronological deduction. And, still more,

available material may result in the production of similar pottery in two very different civilizations arising one thousand years or more apart. This civilization of pots, as a deciding criterion, is not quite adequate, and is safe as a criterion at all only when carefully compared with the testimony of location, intertribal relations, governmental domination, and literary attainments.

These are the things, in addition to the pots, which help to determine—indeed, which do determine—how much of a break in culture is required by the Bible account of the Conquest, and how much is shown by excavations. Since the Israelites occupied the cities and towns and vineyards and olive orchards of the Canaanites, and their “houses full of all good things”⁽²⁹⁾, had the same materials and in the main the same purposes for pottery and would adopt methods of cooking suited to the country, spoke the “language of Canaan”⁽³⁰⁾, and were of the same race as many of the people of Canaan, intermarried, though against their law⁽³¹⁾, with the people of the land, and were continually chided for lapses into the idolatry and superstitious practices of the Canaanites⁽³²⁾, and, in short, were greatly different from them only in religion, it is evident that the only marked, immediate change to be expected at the Conquest is a change in religion, and that any other break in culture occasioned by the devastation of war will be only a break in continuance of the same kind of culture, evidence of demolition, spoliation, and reconstruction. Exactly such change in religion and interruption in culture at the Conquest period excavations show.

RELIGION AND CULTURE.

(a) The rubbish at Gezer shows history in distinct layers, and the layers themselves are in distinct groups⁽³³⁾. At the bottom are layers Canaanite, not Semitic; above these, layers Semitic, Amorite giving place to Jewish; and higher still, layers of Jewish culture of the monarchy and later times.

(b) The closing up of the great tunnel to the spring within the fortifications at Gezer is placed by the layers of history in the rubbish heaps at the period of the Conquest⁽³⁴⁾. But when a great fortification is so ruined and the power it represents so destroyed that it loses sight of its water-supply, surely the culture of the time has had an interruption, though it be not much changed. Then this tunnel, as a great engineering feat, is remarkable testimony to the advanced state of civilization at the time of its construction; but the more remarkable the civilization it represents, the more terrible must have been the disturbance of the culture which caused it to be lost and forgotten⁽³⁵⁾.

(c) Again, there is apparent an enlargement of the populated area of the city of Gezer by encroaching upon the Temple area at the period of the Conquest⁽³⁶⁾, showing at once the crowding into the city of the Israelites without the destruction of the Canaanites, as stated in the Bible, and a corresponding decline in reverence for the sacred inclosure of the High Place. While, at a time corresponding to the early period of the Monarchy⁽³⁷⁾, there is a sudden decrease of the populated area corresponding to the destruction of the Canaanites in the city by the father of Solomon's Egyptian wife⁽³⁸⁾.

(d) Of startling significance, the hypothetical Musri Egypt in North Arabia, concerning which it has been said⁽³⁹⁾ the patriarchs descended thereto, the Israelites escaped therefrom, and a princess thereof Solomon married, has been finally and definitely discredited. For Gezer was a marriage dower of that princess whom Solomon married⁽⁴⁰⁾, a portion of her father's dominion, and so a part of the supposed Musri, if it ever existed, and if so, at Gezer, then, we should find some evidence of this people and their civilization. Of such there is not a trace. But, instead, we find from very early times, but especially at this time, Egyptian remains in great abundance⁽⁴¹⁾.

(e) Indeed, even Egyptian refinement and luxuries were

not incongruous in the Palestine of the Conquest period. The great rock-hewn, and rock-built cisterns at Taanek⁽⁴²⁾, the remarkable engineering on the tunnel at Gezer⁽⁴³⁾, the great forty-foot city wall in an Egyptian picture of Canaanite war⁽⁴⁴⁾, the list of richest Canaanite booty given by Thothmes III.⁽⁴⁵⁾, the fine ceramic and bronze utensils and weapons recovered from nearly every Palestinian excavation⁽⁴⁶⁾, and the literary revelations of the Amarna tablets⁽⁴⁷⁾, together with the reign of law seen by a comparison of the scriptural account with the Code of Hammurabi, show⁽⁴⁸⁾ Canaanite civilization of that period to be fully equal to that of Egypt.

(f) Then the Bible glimpses of Canaanite practices and the products of Canaanite religion now uncovered exactly agree. The mystery of the High Place of the Bible narrative, with its sacred caves, lies bare at Gezer and Taanek. The sacrifice of infants, probably first-born, and the foundation and other sacrifices of children, either infant or partly grown, appear in all their ghastliness in various places at Gezer and "practically all over the hill" at Taanek⁽⁴⁹⁾.

(g) But the most remarkable testimony of archaeology of this period is to the Scripture representations of the spiritual monotheism of Israel in its conflict with the horrible idolatrous polytheism of the Canaanites, the final overthrow of the latter and the ultimate triumph of the former. The history of that conflict is as plainly written at Gezer in the gradual decline of the High Place and giving way of the revolting sacrifice of children to the bowl and lamp deposit as it is in the inspired account of Joshua, Judges and Samuel. And the line that marks off the territory of divine revelation in religion from the impinging heathenism round about is as distinct as that line off the coast of Newfoundland where the cold waters of the North beat against the warm life-giving flow of the Gulf Stream. The revelation of the spade in Palestine is making to stand out every day more clearly the revelation that God made. There is no evidence of a purer religion growing up out of

that vile culture, but rather of a purer religion coming down and overwhelming it.

2. Another and still more important question concerning Palestine civilization is, What was the source and course of the dominant civilization and especially the religious culture reflected in the Bible account of the millennium preceding and the millennium succeeding the birth of Abraham? Was it from without toward Canaan or from Canaan outward? Did Palestine in her civilization and culture of those days, in much or in all, but reflect Babylonia, or was she a luminary?

PALESTINE AND BABYLONIA.

The revision of views concerning Palestinian civilization forced by recent excavations at once puts a bold interrogation point to the opinion long accepted by many of the source and course of religious influence during this formative period of patriarchal history, and the time of the working out of the principles of Israel's religion into the practices of Israel's life. If the Palestinian civilization during this period was equal to that of Egypt, and so certainly not inferior to that of Babylonia, then the opinion that the flow of religious influence was then from Babylonia to Palestine must stand for its defense. Here arises the newest problem of biblical archaeology.

And one of the most expert cuneiform scholars of the day, Albert T. Clay⁽⁵⁰⁾, has essayed this problem and announces a revolutionary solution of it by a new interpretation of well-known material as well as the interpretation of newly acquired material. The solution is nothing less, indeed, than that instead of the source of religious influence being Babylonia, and its early course from Babylonia into Palestine, exactly the reverse is true. "That the Semitic Babylonian religion is an importation from Syria and Palestine (Amurru), that the creation, deluge, ante-diluvian patriarchs, etc., of the Babylonian came from Amurru, instead of the Hebraic stories having come from Babylonia, as held by nearly all Semitic scholars."

This is startling and far reaching in its consequences. Clay's work must be put to the test; and so it will be, before it can be finally accepted. It has, however, this initial advantage, that it is in accord with the apparent self-consciousness of the Scripture writers and, as we have seen, exactly in the direction in which recent discoveries in Palestinian civilization point.

IV. PALESTINE AND EGYPT.

Again archæology has of late furnished illumination of certain special questions of both Old and New Testament criticism.

1. "Light from Babylonia" by L. W. King⁽⁶¹⁾ of the British Museum on the chronology of the first three dynasties helps to determine the date of Hammurabi, and so of Abraham's call and of the Exodus, and, indeed, has introduced a corrective element into the chronology of all subsequent history down to the time of David and exerts a far-reaching influence upon many critical questions in which the chronological element is vital.

SACRIFICE IN EGYPT.

2. The entire absence from the offerings of old Egyptian religion of any of the great Pentateuchal ideas of sacrifice, substitution, atonement, dedication, fellowship, and, indeed, of almost every essential idea of real sacrifice, as clearly established by recent very exhaustive examination of the offering scenes⁽⁵²⁾, makes for the element of revelation in the Mosaic system by delimiting the field of rationalistic speculation on the Egyptian side. Egypt gave nothing to that system, for she had nothing to give.

THE FUTURE LIFE IN THE PENTATEUCH.

3. Then the grossly materialistic character of the Egyptian conception of the other world and of the future life, and the fact, **every** day becoming clearer, that the so-called and

so-much-talked-about resurrection in the belief of the Egyptians was not a resurrection at all, but a resuscitation to the same old life on "oxen, geese, bread, wine, beer, and all good things," is furnishing a most complete solution of the problem of the obscurity of the idea of the resurrection in the Pentateuchal documents. For, whether they came from Moses when he had just come from Egypt or are by some later author attributed to Moses, when he had just come from Egypt, the problem is the same: Why is the idea of the resurrection so obscure in the Pentateuch? Now to have put forth in revelation the idea of the resurrection at that time, before the growth of spiritual ideas of God and of worship here, of the other world and the future life there, and before the people under the influence of these new ideas had outgrown their Egyptian training, would have carried over into Israel's religious thinking all the low, degrading materialism of Egyptian belief on this subject. The Mosaic system made no use of Egyptian belief concerning the future life because it was not by it usable, and it kept away from open presentation of the subject altogether, because that was the only way to get the people away from Egypt's conception of the subject.

WELLHAUSEN'S MISTAKE.

4. The discovery of the Aramaic papyri at Syene⁽⁵³⁾ made possible a new chapter in Old Testament criticism, raised to a high pitch hopes for contemporary testimony on Old Testament history which hitherto hardly dared raise their heads, and contributed positive evidence on a number of important points. Tolerable, though not perfect, identifications are made out for Bagoas, Governor of the Jews; of Josephus and Diodorus; Sanballat, of Nehemiah and Josephus; and Jochanan, of Nehemiah and Josephus. But more important than all these identifications is the information that the Jews had, at that period, built a temple and offered sacrifice far from Jerusalem. Wellhausen⁽⁵⁴⁾ lays down the first stone

of the foundation of his Pentateuchal criticism in these words: "The returning exiles were thoroughly imbued with the ideas of Josiah's reformation and had no thought of worshiping except in Jerusalem. It cost them no sacrifice of their feelings to leave the ruined High Places unbuilt. From this date, all Jews understood, as a matter of course, that the one God had only one sanctuary." So much Wellhausen. But here is this petition of the Jews at Syene in the year 407 B. C. after Nehemiah's return declaring that they had built a temple there and established a system of worship and of sacrifices, and evidencing also that they expected the approval of the Jews at Jerusalem in rebuilding that temple and re-establishing that sacrificial worship, and, what is more, received from the governor of the Jews permission so to do, a thing which, had it been opposed by the Jews at Jerusalem was utterly inconsistent with the Jewish policy of the Persian Empire in the days of Nehemiah.

NEW TESTAMENT GREEK.

5. Then the redating of the Hermetic writings⁽⁵⁵⁾ whereby they are thrown back from the Christian era to 500-300 B. C. opens up a completely new source of critical material for tracing the rise and progress of theological terms in the Alexandrian Greek of the New Testament. In a recent letter from Petrie, who has written a little book on the subject, he sums up the whole case, as he sees it, in these words: "My position simply is that the current religious phrases and ideas of the B. C. age must be grasped in order to understand the usages of religious language in which the New Testament is written. And we can never know the real motive of New Testament writings until we know how much is new thought and how much is current theology in terms of which the *Eu-angelos* is expressed." Whether or not all the new dates for the writings shall be permitted to stand, and Petrie's point of view be justified, a discussion of the dates and a criti-

cal examination of the Hermetic writings from the standpoint of their corrected dates alone can determine; but it is certain that the products of the examination cannot but be far-reaching in their influence and in the illumination of the teachings of Christ and the Apostles.

V. IDENTIFICATIONS.

Last and more generally, of recent testimony from archaeology to Scripture we must consider the identification of places, peoples, and events of the Bible narrative.

For many years archaeologists looked up helplessly at the pinholes in the pediment of the Parthenon, vainly speculating about what might have been the important announcement in bronze once fastened at those pinholes. At last an ingenious young American student carefully copied the pinholes, and from a study of the collocation divined at last the whole imperial Roman decree once fastened there. So, isolated identification of peoples, places, and events in the Bible may not mean so much; however startling their character, they may be, after all, only pinholes in the mosaic of Bible history, but the collocation of these identifications, when many of them have been found, indicates at last the whole pattern of the mosaic.

Now the progress of important identifications has of late been very rapid. It will suffice only to mention those which we have already studied for their intrinsic importance together with the long list of others within recent years. In 1874, Clermont-Ganneau discovered one of the boundary stones of Gezer⁽⁵⁶⁾, at which place now for six years Mr. R. A. Stewart Macalister has been uncovering the treasures of history of that Levitical city⁽⁵⁷⁾; in 1906, Winckler discovered the Hittites at their capital city; in 1904-5, Schumacker explored Megiddo; in 1900-02, Sellin, Taannek; Jericho has now been accurately located by Sellin and the foundations of her walls laid bare; the Edomites, long denied existence in patriarchal times, have been given historical place in the time of Meremp-

tah by the papyrus Anastasia⁽⁵⁸⁾; Moab, for some time past in dispute, I identified beyond further controversy at Luxor in 1908, in an inscription of Rameses II., before the time of the Exodus⁽⁵⁹⁾; while Hilprecht at Nippur⁽⁶⁰⁾, Glaser in Arabia⁽⁶¹⁾, Petrie at Magherah and along the route of the Exodus⁽⁶²⁾, and Reisner at Samaria have been adding a multitude of geographical, ethnographical and historical identifications.

The completion of the whole list of identifications is rapidly approaching, and the collocation of these identifications has given us anew, from entirely independent testimony of archaeology, the whole outline of the biblical narrative and its surroundings, at once the necessary material for the historical imagination and the surest foundation of apologetics. Fancy for a moment that the peoples, places and events of the wanderings of Ulysses should be identified: all the strange route of travel followed; the remarkable lands visited and described, the curious creatures, half human and half monstrous, and even unmistakable traces of strange events, found, all just as the poet imagined, what a transformation in our views of Homer's great epic must take place! Henceforth that romance would be history. Let us reverse the process and fancy that the peoples, places, and events of the Bible story were as little known from independent sources as the wanderings of Ulysses; the intellectual temper of this age would unhesitatingly put the Bible story in the same mythical category in which have always been the romances of Homer. If it were possible to blot out biblical geography, biblical ethnology, and biblical history from the realm of exact knowledge, so would we put out the eyes of faith, henceforth our religion would be blind, stone blind.

Thus the value of the rapid progress of identifications appears. It is the identifications which differentiate history from myth, geography from the "land of nowhere," the record of events from tales of "never was," Scripture from folklore, and the Gospel of the Saviour of the world from the de-

lusions of hope. Every identification limits by so much the field of historical criticism. When the progress of identification shall reach completion, the work of historical criticism will be finished.

CONCLUSION.

The present status of the testimony from archaeology to Scripture, as these latest discoveries make it to be, may be pointed out in a few words.

NOT EVOLUTION.

1. The history of civilization as everywhere illuminated is found to be only partially that of the evolutionary theory of early Israelite history, but very exactly that of the biblical narrative; that is to say, this history, like all history sacred or profane, shows at times, for even a century or two, steady progress, but the regular, orderly progress from the most primitive state of society toward the highest degree of civilization, which the evolutionary theory imperatively demands, if it fulfill its intended mission, fails utterly. The best ancient work at Taannek is the earliest. From the cave dwellers to the city builders at Gezer is no long, gentle evolution; the early Amorite civilization leaps with rapid strides to the great engineering feats on the defenses and the water-works. Wherever it has been possible to institute comparison between Palestine and Egypt, the Canaanite civilization in handicraft, art, engineering, architecture, and education has been found to suffer only by that which climate, materials and location impose; in genius and in practical execution it is equal to that of Egypt, and only eclipsed, before Graeco-Roman times, by the brief glory of the Solomonic period.

HARMONY WITH SCRIPTURE.

2. When we come to look more narrowly at the details of archaeological testimony, the historical setting thus afforded for the ~~events~~ of the Bible narrative is seen to be exactly in

harmony with the narrative. This is very significant of the final outcome of research in early Bible history. Because views of Scripture must finally square with the results of archaeology; that is to say, with contemporaneous history, and the archaeological testimony of these past five years well indicates the present trend toward the final conclusion. The Bible narrative plainly interpreted at its face value is everywhere being sustained, while, of the great critical theories proposing to take Scripture recording events of that age at other than the face value, as the illiteracy of early Western Semitic people, the rude nomadic barbarity of Palestine and the Desert in the patriarchal age, the patriarchs not individuals but personifications, the Desert "Egypt," the gradual invasion of Palestine, the naturalistic origin of Israel's religion, the inconsequence of Moses as a law-giver, the late authorship of the Pentateuch, and a dozen others, not a single one is being definitely supported by the results of archaeological research. Indeed, reconstructing criticism hardly finds it worth while, for the most part, to look to archaeology for support.

The recent testimony of archaeology to Scripture, like all such testimony that has gone before, is definitely and uniformly favorable to the Scriptures at their face value, and not to the Scriptures as reconstructed by criticism.

AUTHORITIES REFERRED TO ABOVE.

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O. L. Z.=Orientalistischen Litteratur-Zeitung.

Q. S.=Quarterly Statement of the Palestine Exploration Society.

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FALLACIES OF THE HIGHER CRITICISM.

BY FRANKLIN JOHNSON, D. D., LL. D.

The errors of the higher criticism of which I shall write pertain to its very substance. Those of a secondary character the limits of my space forbid me to consider. My discussion might be greatly expanded by additional masses of illustrative material, and hence I close it with a list of books which I recommend to persons who may wish to pursue the subject further.

DEFINITION OF "THE HIGHER CRITICISM."

As an introduction to the fundamental fallacies of the higher criticism, let me state what the higher criticism is, and then what the higher critics tell us they have achieved.

The name "the higher criticism" was coined by Eichhorn, who lived from 1752 to 1827. Zenos,* after careful consideration, adopts the definition of the name given by its author: "The discovery and verification of the facts regarding the origin, form and value of literary productions upon the basis of their internal characters." The higher critics are not blind to some other sources of argument. They refer to history where they can gain any polemic advantage by doing so. The background of the entire picture which they bring to us is the assumption that the hypothesis of evolution is true. But after all their chief appeal is to the supposed evidence of the documents themselves.

Other names for the movement have been sought. It has been called the "historic view," on the assumption that it represents the real history of the Hebrew people as it must have unfolded itself by the orderly processes of human evolution.

*"The Elements of the Higher Criticism."

But, as the higher critics contradict the testimony of all the Hebrew historic documents which profess to be early, their theory might better be called the "unhistoric view." The higher criticism has sometimes been called the "documentary hypothesis." But as all schools of criticism and all doctrines of inspiration are equally hospitable to the supposition that the biblical writers may have consulted documents, and may have quoted them, the higher criticism has no special right to this title. We must fall back, therefore, upon the name "the higher criticism" as the very best at our disposal, and upon the definition of it as chiefly an inspection of literary productions in order to ascertain their dates, their authors, and their value, as they themselves, interpreted in the light of the hypothesis of evolution, may yield the evidence.

"ASSURED RESULTS" OF THE HIGHER CRITICISM.

I turn now to ask what the higher critics profess to have found out by this method of study. The "assured results" on which they congratulate themselves are stated variously. In this country and England they commonly assume a form less radical than that given them in Germany, though sufficiently startling and destructive to arouse vigorous protest and a vigorous demand for the evidences, which, as we shall see, have not been produced and cannot be produced. The less startling form of the "assured results" usually announced in England and America may be owing to the brighter light of Christianity in these countries. Yet it should be noticed that there are higher critics in this country and England who go beyond the principal German representatives of the school in their zeal for the dethronement of the Old Testament and the New, in so far as these holy books are presented to the world as the very Word of God, as a special revelation from heaven.

The following statement from Zenos* may serve to introduce us to the more moderate form of the "assured results"

*Page 205.

reached by the higher critics. It is concerning the analysis of the Pentateuch, or rather of the Hexateuch, the Book of Joshua being included in the survey. "The Hexateuch is a composite work whose origin and history may be traced in four distinct stages: (1) A writer designated as J. Jahvist, or Jehovist, or Judean prophetic historian, composed a history of the people of Israel about 800 B. C. (2) A writer designated as E. Elohist, or Ephraemite prophetic historian, wrote a similar work some fifty years later, or about 750 B. C. These two were used separately for a time, but were fused together into JE by a redactor [an editor], at the end of the seventh century. (3) A writer of different character wrote a book constituting the main portion of our present Deuteronomy during the reign of Josiah, or a short time before 621 B. C. This writer is designated as D. To his work were added an introduction and an appendix, and with these accretions it was united with JE by a second redactor, constituting JED. (4) Contemporaneously with Ezekiel the ritual law began to be reduced to writing. It first appeared in three parallel forms. These were codified by Ezra not very much earlier than 444 B. C., and between that date and 280 B. C. it was joined with JED by a final redactor. Thus no less than nine or ten men were engaged in the production of the Hexateuch in its present form, and each one can be distinguished from the rest by his vocabulary and style and his religious point of view."

Such is the analysis of the Pentateuch as usually stated in this country. But in Germany and Holland its chief representatives carry the division of labor much further. Wellhausen distributes the total task among twenty-two writers, and Kuenen among eighteen. Many others resolve each individual writer into a school of writers, and thus multiply the numbers enormously. There is no agreement among the higher critics concerning this analysis, and therefore the cautious learner may well wait till those who represent the theory tell him just what it is they desire him to learn.

While some of the "assured results" are thus in doubt, certain things are matters of general agreement. Moses wrote little or nothing, if he ever existed. A large part of the Hexateuch consists of unhistorical legends. We may grant that Abraham, Isaac, Jacob, Ishmael and Esau existed, or we may deny this. In either case, what is recorded of them is chiefly myth. These denials of the truth of the written records follow as matters of course from the late dating of the books, and the assumption that the writers could set down only the national tradition. They may have worked in part as collectors of written stories to be found here and there; but, if so, these written stories were not ancient, and they were diluted by stories transmitted orally. These fragments, whether written or oral, must have followed the general law of national traditions, and have presented a mixture of legendary chaff, with here and there a grain of historic truth to be sifted out by careful winnowing.

Thus far of the Hexateuch.

The Psalms are so full of references to the Hexateuch that they must have been written after it, and hence after the captivity, perhaps beginning about 400 B. C. David may possibly have written one or two of them, but probably he wrote none, and the strong conviction of the Hebrew people that he was their greatest hymn-writer was a total mistake.

These revolutionary processes are carried into the New Testament, and that also is found to be largely untrustworthy as history, as doctrine, and as ethics, though a very good book, since it gives expression to high ideals, and thus ministers to the spiritual life. It may well have influence, but it can have no divine authority. The Christian reader should consider carefully this invasion of the New Testament by the higher criticism. So long as the movement was confined to the Old Testament many good men looked on with indifference, not reflecting that the Bible, though containing "many parts" by many writers, and though recording a progressive revelation,

is, after all, one book. But the limits of the Old Testament have long since been overpassed by the higher critics, and it is demanded of us that we abandon the immemorial teaching of the church concerning the entire volume. The picture of Christ which the New Testament sets before us is in many respects mistaken. The doctrines of primitive Christianity which it states and defends were well enough for the time, but have no value for us today except as they commend themselves to our independent judgment. Its moral precepts are fallible, and we should accept them or reject them freely, in accordance with the greater light of the twentieth century. Even Christ could err concerning ethical questions, and neither His commandments nor His example need constrain us.

The foregoing may serve as an introductory sketch, all too brief, of the higher criticism, and as a basis of the discussion of its fallacies, now immediately to follow.

FIRST FALLACY: THE ANALYSIS OF THE PENTATEUCH.

I. The first fallacy that I shall bring forward is its analysis of the Pentateuch.

1. We cannot fail to observe that these various documents and their various authors and editors are only imagined. As Green* has said, "There is no evidence of the existence of these documents and redactors, and no pretense of any, apart from the critical tests which have determined the analysis. All tradition and all historical testimony as to the origin of the Pentateuch are against them. The burden of proof is wholly upon the critics. And this proof should be clear and convincing in proportion to the gravity and the revolutionary character of the consequences which it is proposed to base upon it."

2. Moreover, we know what can be done, or rather what cannot be done, in the analysis of composite literary productions. Some of the plays of Shakespeare are called his "mixed plays," because it is known that he collaborated with another

*"Moses and His Recent Critics," pages 104, 105.

author in their production. The very keenest critics have sought to separate his part in these plays from the rest, but they confess that the result is uncertainty and dissatisfaction. Coleridge professed to distinguish the passages contributed by Shakespeare by a process of feeling, but Macaulay pronounced this claim to be nonsense, and the entire effort, whether made by the analysis of phraseology and style, or by esthetic perceptions, is an admitted failure. And this in spite of the fact that the style of Shakespeare is one of the most peculiar and inimitable. The Anglican Prayer Book is another composite production which the higher critics have often been invited to analyze and distribute to its various sources. Some of the authors of these sources lived centuries apart. They are now well known from the studies of historians. But the Prayer Book itself does not reveal one of them, though its various vocabularies and styles have been carefully interrogated. Now if the analysis of the Pentateuch can lead to such certainties, why should not the analysis of Shakespeare and the Prayer Book do as much? How can men accomplish in a foreign language what they cannot accomplish in their own? How can they accomplish in a dead language what they cannot accomplish in a living language? How can they distinguish ten or eighteen or twenty-two collaborators in a small literary production, when they cannot distinguish two? These questions have been asked many times, but the higher critics have given no answer whatever, preferring the safety of a learned silence;

“The oracles are dumb.”

3. Much has been made of differences of vocabulary in the Pentateuch, and elaborate lists of words have been assigned to each of the supposed authors. But these distinctions fade away when subjected to careful scrutiny, and Driver admits that “the phraseological criteria * * * are slight.” Orr,* who quotes this testimony, adds, “They are slight, in fact, to a degree of tenuity that often makes the recital of them appear like trifling.”

*“The Problem of the Old Testament,” page 230.

SECOND FALLACY: THE THEORY OF EVOLUTION APPLIED TO LITERATURE AND RELIGION.

II. A second fundamental fallacy of the higher criticism is its dependence on the theory of evolution as the explanation of the history of literature and of religion. The progress of the higher criticism towards its present state has been rapid and assured since Vatke¹ discovered in the Hegelian philosophy of evolution a means of biblical criticism. The Spencerian philosophy of evolution, aided and reinforced by Darwinism, has added greatly to the confidence of the higher critics. As Vatke, one of the earlier members of the school, made the hypothesis of evolution the guiding presupposition of his critical work, so today does Professor Jordan,² the very latest representative of the higher criticism. "The nineteenth century," he declares, "has applied to the history of the documents of the Hebrew people its own magic word, evolution. The thought represented by that popular word has been found to have a real meaning in our investigations regarding the religious life and the theological beliefs of Israel." Thus, were there no hypothesis of evolution, there would be no higher criticism. The "assured results" of the higher criticism have been gained, after all, not by an inductive study of the biblical books to ascertain if they present a great variety of styles and vocabularies and religious points of view. They have been attained by assuming that the hypothesis of evolution is true, and that the religion of Israel must have unfolded itself by a process of natural evolution. They have been attained by an interested cross-examination of the biblical books to constrain them to admit the hypothesis of evolution. The imagination has played a large part in the process, and the so-called evidences upon which the "assured results" rest are largely imaginary.

But the hypothesis of evolution, when applied to the his-

¹"Die Biblische Theologie Wissenschaftlich Dargestellt."

²"Biblical Criticism and Modern Thought," T. and T. Clark, 1909.

tory of literature, is a fallacy, leaving us utterly unable to account for Homer, or Dante, or Shakespeare, the greatest poets of the world, yet all of them writing in the dawn of the great literatures of the world. It is a fallacy when applied to the history of religion, leaving us utterly unable to account for Abraham and Moses and Christ, and requiring us to deny that they could have been such men as the Bible declares them to have been. The hypothesis is a fallacy when applied to the history of the human race in general. Our race has made progress under the influence of supernatural revelation; but progress under the influence of supernatural revelation is one thing, and evolution is another. Buckle* undertook to account for history by a thorough-going application of the hypothesis of evolution to its problems; but no historian today believes that he succeeded in his effort, and his work is universally regarded as a brilliant curiosity. The types of evolution advocated by different higher critics are widely different from one another, varying from the pure naturalism of Wellhausen to the recognition of some feeble rays of supernatural revelation; but the hypothesis of evolution in any form, when applied to human history, blinds us and renders us incapable of beholding the glory of God in its more signal manifestations.

THIRD FALLACY: THE BIBLE A NATURAL BOOK.

III. A third fallacy of the higher critics is the doctrine concerning the Scriptures which they teach. If a consistent hypothesis of evolution is made the basis of our religious thinking, the Bible will be regarded as only a product of human nature working in the field of religious literature. It will be merely a natural book. If there are higher critics who recoil from this application of the hypothesis of evolution and who seek to modify it by recognizing some special evidences of the divine in the Bible, the inspiration of which they speak rises but little higher than the providential guidance of the writers.

*"History of Civilization in England."

The church doctrine of the full inspiration of the Bible is almost never held by the higher critics of any class, even of the more believing. Here and there we may discover one and another who try to save some fragments of the church doctrine, but they are few and far between, and the salvage to which they cling is so small and poor that it is scarcely worth while. Throughout their ranks the storm of opposition to the supernatural in all its forms is so fierce as to leave little place for the faith of the church that the Bible is the very Word of God to man. But the fallacy of this denial is evident to every believer who reads the Bible with an open mind. He knows by an immediate consciousness that it is the product of the Holy Spirit. As the sheep know the voice of the shepherd, so the mature Christian knows that the Bible speaks with a divine voice. On this ground every Christian can test the value of the higher criticism for himself. The Bible manifests itself to the spiritual perception of the Christian as in the fullest sense human, and in the fullest sense divine. This is true of the Old Testament, as well as of the New.

FOURTH FALLACY: THE MIRACLES DENIED.

IV. Yet another fallacy of the higher critics is found in their teachings concerning the biblical miracles. If the hypothesis of evolution is applied to the Scriptures consistently, it will lead us to deny all the miracles which they record. But if applied timidly and waveringly, as it is by some of the English and American higher critics, it will lead us to deny a large part of the miracles, and to inject as much of the natural as is any way possible into the rest. We shall strain out as much of the gnat of the supernatural as we can, and swallow as much of the camel of evolution as we can. We shall probably reject all the miracles of the Old Testament, explaining some of them as popular legends, and others as coincidences. In the New Testament we shall pick and choose, and no two of us will agree concerning those to be rejected

and those to be accepted. If the higher criticism shall be adopted as the doctrine of the church, believers will be left in a distressing state of doubt and uncertainty concerning the narratives of the four Gospels, and unbelievers will scoff and mock. A theory which leads to such wanderings of thought regarding the supernatural in the Scriptures must be fallacious. God is not a God of confusion.

Among the higher critics who accept some of the miracles there is a notable desire to discredit the virgin birth of our Lord, and their treatment of this event presents a good example of the fallacies of reasoning by means of which they would abolish many of the other miracles. One feature of their argument may suffice as an exhibition of all. It is the search for parallels in the pagan mythologies. There are many instances in the pagan stories of the birth of men from human mothers and divine fathers, and the higher critics would create the impression that the writers who record the birth of Christ were influenced by these fables to emulate them, and thus to secure for Him the honor of a celestial paternity. It turns out, however, that these pagan fables do not in any case present to us a virgin mother; the child is always the product of commerce with a god who assumes a human form for the purpose. The despair of the higher critics in this hunt for events of the same kind is well illustrated by Cheyne,* who cites the record of the Babylonian king Sargon, about 3,800 B. C. This monarch represents himself as having "been born of a poor mother in secret, and as not knowing his father." There have been many millions of such instances, but we do not think of the mothers as virgins. Nor does the Babylonian story affirm that the mother of Sargon was a virgin, or even that his father was a god. It is plain that Sargon did not intend to claim a supernatural origin, for, after saying that he "did not know his father," he adds that "the brother of his father lived in the mountains." It was a case

*"Bible Problems," page 86.

like multitudes of others in which children, early orphaned, have not known their fathers, but have known the relations of their fathers. This statement of Sargon I quote from a translation of it made by Cheyne himself in the "Encyclopedia Biblica." He continues, "There is reason to suspect that something similar was originally said by the Israelites of Moses." To substantiate this he adds, "See Encyclopedia Biblica, 'Moses,' section 3 with note 4." On turning to this reference the reader finds that the article was written by Cheyne himself, and that it contains no evidence whatever.

FIFTH FALLACY: THE TESTIMONY OF ARCHAEOLOGY DENIED.

V. The limitation of the field of research as far as possible to the biblical books as literary productions has rendered many of the higher critics reluctant to admit the new light derived from archaeology. This is granted by Cheyne.* "I have no wish to deny," he says, "that the so-called 'higher critics' in the past were as a rule suspicious of Assyriology as a young, and, as they thought, too self-assertive science, and that many of those who now recognize its contributions to knowledge are somewhat too mechanical in the use of it, and too skeptical as to the influence of Babylonian culture in relatively early times in Syria, Palestine and even Arabia." This grudging recognition of the testimony of archaeology may be observed in several details.

1. It was said that the Hexateuch must have been formed chiefly by the gathering up of oral traditions, because it is not to be supposed that the early Hebrews possessed the art of writing and of keeping records. But the entire progress of archaeological study refutes this. In particular the discovery of the Tel el-Amarna tablets has shown that writing in cuneiform characters and in the Assyrio-Babylonian language was common to the entire biblical world long before the exodus.

*"Bible Problems," page 142.

The discovery was made by Egyptian peasants in 1887. There are more than three hundred tablets, which came from various lands, including Babylonia and Palestine. Other finds have added their testimony to the fact that writing and the preservation of records were the peculiar passions of the ancient civilized world. Under the constraint of the overwhelming evidences, Professor Jordan writes as follows: "The question as to the age of writing never played a great part in the discussion." He falls back on the supposition that the nomadic life of the early Hebrews would prevent them from acquiring the art of writing. He treats us to such reasoning as the following: "If the fact that writing is very old is such a powerful argument when taken alone, it might enable you to prove that Alfred the Great wrote Shakespeare's plays."

2. It was easy to treat Abraham as a mythical figure when the early records of Babylonia were but little known. The entire coloring of those chapters of Genesis which refer to Mesopotamia could be regarded as the product of the imagination. This is no longer the case. Thus Clay,* writing of Genesis 14, says: "The theory of the late origin of all the Hebrew Scriptures prompted the critics to declare this narrative to be a pure invention of a later Hebrew writer. * * * The patriarchs were relegated to the region of myth and legend. Abraham was made a fictitious father of the Hebrews. * * * Even the political situation was declared to be inconsistent with fact. * * * Weighing carefully the position taken by the critics in the light of what has been revealed through the decipherment of the cuneiform inscriptions, we find that the very foundations upon which their theories rest, with reference to the points that could be tested, totally disappear. The truth is, that wherever any light has been thrown upon the subject through excavations, their hypotheses have invariably been found wanting." But the higher critics are

*"Light on the Old Testament from Babel." 1907. Clay is Assistant Professor and Assistant Curator of the Babylonian Section, Department of Archaeology, in the University of Pennsylvania.

still reluctant to admit this new light. Thus Kent¹ says, "The primary value of these stories is didactic and religious, rather than historical."

3. The books of Joshua and Judges have been regarded by the higher critics as unhistorical on the ground that their portraiture of the political, religious, and social condition of Palestine in the thirteenth century B. C. is incredible. This cannot be said any longer, for the recent excavations in Palestine have shown us a land exactly like that of these books. The portraiture is so precise, and is drawn out in so many minute lineaments, that it cannot be the product of oral tradition floating down through a thousand years. In what details the accuracy of the biblical picture of early Palestine is exhibited may be seen perhaps best in the excavations by Macalister² at Gezer. Here again there are absolutely no discrepancies between the Land and the Book, for the Land lifts up a thousand voices to testify that the Book is history and not legend.

4. It was held by the higher critics that the legislation which we call Mosaic could not have been produced by Moses, since his age was too early for such codes. This reasoning was completely negatived by the discovery of the code of Hammurabi, the Amraphel³ of Genesis 14. This code is very different from that of Moses; it is more systematic; and it is at least seven hundred years earlier than the Mosaic legislation.

In short, from the origin of the higher criticism till this present time the discoveries in the field of archaeology have given it a succession of serious blows. The higher critics were shocked when the passion of the ancient world for writing and the preservation of documents was discovered. They were shocked when primitive Babylonia appeared as the land of Abraham. They were shocked when early Palestine appeared as the land of Joshua and the Judges. They were shocked when

¹Biblical World, Dec., 1906.

²"Bible Side-Lights from the Mound of Gezer."

³On this matter see any dictionary of the Bible, art. "Amraphel."

Amraphel came back from the grave as a real historical character, bearing his code of laws. They were shocked when the stele of the Pharaoh of the exodus was read, and it was proved that he knew a people called Israel, that they had no settled place of abode, that they were "without grain" for food, and that in these particulars they were quite as they are represented by the Scriptures to have been when they had fled from Egypt into the wilderness.* The embarrassment created by these discoveries is manifest in many of the recent writings of the higher critics, in which, however, they still cling heroically to their analysis and their late dating of the Pentateuch and their confidence in the hypothesis of evolution as the key of all history.

SIXTH FALLACY: THE PSALMS WRITTEN AFTER THE EXILE.

VI. The Psalms are usually dated by the higher critics after the exile. The great majority of the higher critics are agreed here, and tell us that these varied and touching and magnificent lyrics of religious experience all come to us from a period later than 450 B. C. A few of the critics admit an earlier origin of three or four of them, but they do this waveringly, grudgingly, and against the general consensus of opinion among their fellows. In the Bible a very large number of the Psalms are ascribed to David, and these, with a few insignificant and doubtful exceptions, are denied to him and brought down, like the rest, to the age of the second temple. This leads me to the following observations:

*The higher critics usually slur over this remarkable inscription, and give us neither an accurate translation nor a natural interpretation of it. I have, therefore, special pleasure in quoting the following from Driver, "Authority and Archaeology," page 61: "Whereas the other places named in the inscription all have the determinative for 'country,' Ysiraal has the determinative for 'men': it follows that the reference is not to the land of Israel, but to Israel as a tribe or people, whether migratory, or on the march." Thus this distinguished higher critic sanctions the view of the record which I have adopted. He represents Maspero and Naville as doing the same.

1. Who wrote the Psalms? Here the higher critics have no answer. Of the period from 400 to 175 B. C. we are in almost total ignorance. Josephus knows almost nothing about it, nor has any other writer told us more. Yet, according to the theory, it was precisely in these centuries of silence, when the Jews had no great writers, that they produced this magnificent outburst of sacred song.

2. This is the more remarkable when we consider the well known men to whom the theory denies the authorship of any of the Psalms. The list includes such names as Moses, David, Samuel, Nathan, Solomon, Isaiah, Jeremiah, and the long list of preëxilic prophets. We are asked to believe that these men composed no Psalms, and that the entire collection was contributed by men so obscure that they have left no single name by which we can identify them with their work.

3. This will appear still more extraordinary if we consider the times in which, it is said, no Psalms were produced, and contrast them with the times in which all of them were produced. The times in which none were produced were the great times, the times of growth, of mental ferment, of conquest, of imperial expansion, of disaster, and of recovery. The times in which none were produced were the times of the splendid temple of Solomon, with its splendid worship. The times in which none were produced were the heroic times of Elijah and Elisha, when the people of Jehovah struggled for their existence against the abominations of the pagan gods. On the other hand, the times which actually produced them were the times of growing legalism, of obscurity, and of inferior abilities. All this is incredible. We could believe it only if we first came to believe that the Psalms are works of slight literary and religious value. This is actually done by Wellhausen, who says,* "They certainly are to the smallest extent original, and are for the most part imitations which illustrate the saying about much writing." The Psalms are not all of an

*Quoted by Orr. "The Problem of the Old Testament," page 435.

equally high degree of excellence, and there are a few of them which might give some faint color of justice to this depreciation of the entire collection. But as a whole they are exactly the reverse of this picture. Furthermore, they contain absolutely no legalism, but are as free from it as are the Sermon on the Mount and the Pauline epistles. Yet further, the writers stand out as personalities, and they must have left a deep impression upon their fellows. Finally, they were full of the fire of genius kindled by the Holy Spirit. It is impossible for us to attribute the Psalms to the unknown mediocrities of the period which followed the restoration.

4. Very many of the Psalms plainly appear to be ancient. They sing of early events, and have no trace of allusion to the age which is said to have produced them.

5. The large number of Psalms attributed to David have attracted the special attention of the higher critics. They are denied to him on various grounds. He was a wicked man, and hence incapable of writing these praises to the God of righteousness. He was an iron warrior and statesman, and hence not gifted with the emotions found in these productions. He was so busy with the cares of conquest and administration that he had no leisure for literary work. Finally, his conception of God was utterly different from that which moved the psalmists.

The larger part of this catalogue of inabilities is manifestly erroneous. David, with some glaring faults, and with a single enormous crime, for which he was profoundly penitent, was one of the noblest of men. He was indeed an iron warrior and statesman, but also one of the most emotional of all great historic characters. He was busy, but busy men not seldom find relief in literary occupations, as Washington, during the Revolutionary War, poured forth a continual tide of letters, and as Cæsar, Marcus Aurelius, and Gladstone, while burdened with the cares of empire, composed immortal books. The conception of God with which David began his career was indeed narrow (I. Sam. 26:19). But **did** he learn nothing

in all his later experiences, and his associations with holy priests and prophets? He was certainly teachable: did God fail to make use of him in further revealing Himself to His people? To deny these Psalms to David on the ground of his limited views of God in his early life, is this not to deny that God made successive revelations of Himself wherever He found suitable channels? If, further, we consider the unquestioned skill of David in the music of his nation and his age (I. Sam. 16:14-25), this will constitute a presupposition in favor of his interest in sacred song. If, finally, we consider his personal career of danger and deliverance, this will appear as the natural means of awakening in him the spirit of varied religious poetry. His times were much like the Elizabethan period, which ministered unexampled stimulus to the English mind.

From all this we may turn to the singular verdict of Professor Jordan: "If a man says he cannot see why David could not have written Psalms 51 and 139, you are compelled to reply as politely as possible that if he did write them then any man can write anything." So also we may say, "as politely as possible," that if Shakespeare, with his "small Latin and less Greek," did write his incomparable dramas, "then any man can write anything"; that if Dickens, with his mere elementary education, did write his great novels, "then any man can write anything"; and that if Lincoln, who had no early schooling, did write his Gettysburg address, "then any man can write anything."

SEVENTH FALLACY: DEUTERONOMY NOT WRITTEN BY MOSES.

VII. One of the fixed points of the higher criticism is its theory of the origin of Deuteronomy. In I. Kings 22 we have the history of the finding of the book of the law in the temple, which was being repaired. Now the higher critics present this finding, not as the discovery of an ancient docu-

ment, but as the finding of an entirely new document, which had been concealed in the temple in order that it might be found, might be accepted as the production of Moses, and might produce an effect by its assumed authorship. It is not supposed for a moment that the writer innocently chose the fictitious dress of Mosaic authorship for merely literary purposes. On the contrary, it is steadfastly maintained that he intended to deceive, and that others were with him in the plot to deceive. This statement of the case leads me to the following reflections:

1. According to the theory, this was an instance of pious fraud. And the fraud must have been prepared deliberately. The manuscript must have been soiled and frayed by special care, for it was at once admitted to be ancient. This supposition of deceit must always repel the Christian believer.

2. Our Lord draws from the Book of Deuteronomy all the three texts with which He foils the tempter, Matt. 4:1-11, Luke 4:1-14. It must always shock the devout student that his Saviour should select His weapons from an armory founded on deceit.

3. This may be called an appeal to ignorant piety, rather than to scholarly criticism. But surely the moral argument should have some weight in scholarly criticism. In the sphere of religion moral impossibilities are as insuperable as physical and mental.

4. If we turn to consideration of a literary kind, it is to be observed that the higher criticism runs counter here to the statement of the book itself that Moses was its author.

5. It runs counter to the narrative of the finding of the book, and turns the finding of an ancient book into the forgery of a new book.

6. It runs counter to the judgment of all the intelligent men of the time who learned of the discovery. They judged the book to have come down from the Mosaic age, and to be from the pen of Moses. We hear of no dissent whatever.

7. It seeks support in a variety of reasons, such as style, historical discrepancies, and legal contradictions, all of which prove of little substance when examined fairly.

EIGHTH FALLACY: THE PRIESTLY LEGISLATION NOT ENACTED UNTIL THE EXILE.

VIII. Another case of forgery is found in the origin of the priestly legislation, if we are to believe the higher critics. This legislation is contained in a large number of passages scattered through Exodus, Leviticus, and Numbers. It has to do chiefly with the tabernacle and its worship, with the duties of the priests and Levites, and with the relations of the people to the institutions of religion. It is attributed to Moses in scores of places. It has a strong coloring of the Mosaic age and of the wilderness life. It affirms the existence of the tabernacle, with an orderly administration of the ritual services. But this is all imagined, for the legislation is a late production. Before the exile there were temple services and a priesthood, with certain regulations concerning them, either oral or written, and use was made of this tradition; but as a whole the legislation was enacted by such men as Ezekiel and Ezra during and immediately after the exile, or about 444 B. C. The name of Moses, the fiction of a tabernacle, and the general coloring of the Mosaic age, were given it in order to render it authoritative and to secure the ready obedience of the nation. But now:

1. The moral objection here is insuperable. The supposition of forgery, and of forgery so cunning, so elaborate, and so minute, is abhorrent. If the forgery had been invented and executed by wicked men to promote some scheme of selfishness, it would have been less odious. But when it is presented to us as the expedient of holy men, for the advancement of the religion of the God of righteousness, which afterwards blossomed out into Christianity, we must revolt.

2. The theory gives us a portraiture of such men as

Ezekiel and Ezra which is utterly alien from all that we know of them. The expedient might be worthy of the prophets of Baal or of Chemosh; it was certainly not worthy of the prophets of Jehovah, and we dishonor them when we attribute it to them and place them upon a low plane of craft and cunning of which the records concerning them are utterly ignorant.

3. The people who returned from the exile were among the most intelligent and enterprising of the nation, else they would not have returned, and they would not have been deceived by the sudden appearance of Mosaic laws forged for the occasion and never before heard of.

4. Many of the regulations of this legislation are drastic. It subjected the priests and Levites to a rule which must have been irksome in the extreme, and it would not have been lightly accepted. We may be certain that if it had been a new thing fraudulently ascribed to Moses, these men would have detected the deceit, and would have refused to be bound by it. But we do not hear of any revolt, or even of any criticism.

Such are some of the fundamental fallacies of the higher criticism. They constitute an array of impossibilities. I have stated them in their more moderate forms, that they may be seen and weighed without the remarkable extravagances which some of their advocates indulge. In the very mildest interpretation which can be given them, they are repugnant to the Christian faith.

NO MIDDLE GROUND.

But might we not accept a part of this system of thought without going to any hurtful extreme? Many today are seeking to do this. They present to us two diverse results.

1. Some, who stand at the beginning of the tide, find themselves in a position of doubt. If they are laymen, they know not what to believe. If they are ministers, they know not what to believe or to teach. In either case, they have no firm footing, and no Gospel, except a few platitudes which do little harm and little good.

2. The majority of those who struggle to stand here find it impossible to do so, and give themselves up to the current. There is intellectual consistency in the lofty church doctrine of inspiration. There may be intellectual consistency in the doctrine that all things have had a natural origin and history, under the general providence of God, as distinguished from His supernatural revelation of Himself through holy men, and especially through His co-equal Son, so that the Bible is as little supernatural as the "Imitation of Christ" or the "Pilgrim's Progress." But there is no position of intellectual consistency between these two, and the great mass of those who try to pause at various points along the descent are swept down with the current. The natural view of the Scriptures is a sea which has been rising higher for three-quarters of a century. Many Christians bid it welcome to pour lightly over the walls which the faith of the church has always set up against it, in the expectation that it will prove a healthful and helpful stream. It is already a cataract, uprooting, destroying, and slaying.

APPENDIX.

Those who wish to study these fallacies further are advised to read the following books:

ORR.	"The Problem of the Old Testament," and "The Bible Under Fire."
MÖLLER.	"Are the Critics Right?"
SCHMAUK.	"The Negative Criticism and the Old Testament."
CROSLEGH.	"The Bible in the Light of Today."
VARIOUS AUTHORS.	"Lex Mosaica."
GREEN.	"The Higher Criticism of the Pentateuch."
CHAMBERS.	"Moses and His Recent Critics."
BLOMFIELD.	"The Old Testament and the New Criticism."
RAVEN.	"Old Testament Introduction."
SAYCE.	"The Early History of the Hebrews."

CHAPTER IV.

CHRIST AND CRITICISM.

BY SIR ROBERT ANDERSON, K. C. B., LL. D.

AUTHOR OF "THE BIBLE AND MODERN CRITICISM," ETC., ETC.,
LONDON, ENGLAND.

In his "Founders of Old Testament Criticism" Professor Cheyne of Oxford gives the foremost place to Eichhorn. He hails him, in fact, as *the* founder of the cult. And according to this same authority, what led Eichhorn to enter on his task was "his hope to contribute to the winning back of the educated classes to religion." The rationalism of Germany at the close of the eighteenth century would accept the Bible only on the terms of bringing it down to the level of a human book, and the problem which had to be solved was to get rid of the element of miracle which pervades it. Working on the labors of his predecessors, Eichhorn achieved this to his own satisfaction by appealing to the oriental habit of thought, which seizes upon ultimate causes and ignores intermediate processes. This commended itself on two grounds. It had an undoubted element of truth, and it was consistent with reverence for Holy Scripture. For of the founder of the "Higher Criticism" it was said, what cannot be said of any of his successors, that "faith in that which is holy, even in the miracles of the Bible, was never shattered by Eichhorn in any youthful mind."

In the view of his successors, however, Eichhorn's hypothesis was open to the fatal objection that it was altogether inadequate. So the next generation of critics adopted the more drastic theory that the Mosaic books were "mosaic" in the sense that they were literary forgeries of a late date, composed of materials supplied by ancient documents and the myths and legends of the Hebrew race. And though this theory has been

modified from time to time during the last century, it remains substantially the "critical" view of the Pentateuch. But it is open to two main objections, either of which would be fatal. It is inconsistent with the evidence. And it directly challenges the authority of the Lord Jesus Christ as a teacher; for one of the few undisputed facts in this controversy is that our Lord accredited the books of Moses as having divine authority.

THE TRUE AND THE COUNTERFEIT.

It may be well to deal first with the least important of these objections. And here we must distinguish between the true Higher Criticism and its counterfeit. The rationalistic "Higher Criticism," when putting the Pentateuch upon its trial, began with the verdict and then cast about to find the evidence; whereas, true criticism enters upon its inquiries with an open mind and pursues them without prejudice. The difference may be aptly illustrated by the position assumed by a typical French judge and by an ideal English judge in a criminal trial. The one aims at convicting the accused, the other at elucidating the truth. "The proper function of the Higher Criticism is to determine the origin, date, and literary structure of an ancient writing." This is Professor Driver's description of *true* criticism. But the aim of the counterfeit is to disprove the genuineness of the ancient writings. The justice of this statement is established by the fact that Hebraists and theologians of the highest eminence, whose investigation of the Pentateuch problem has convinced them of the genuineness of the books, are not recognized at all.

In Britain, at least—and I am not competent to speak of Germany or America—no theologian of the first rank has adopted their "assured results." But the judgment of such men as Pusey, Lightfoot and Salmon, not to speak of men who are still with us, they contemptuously ignore; for the rationalistic Higher Critic is not one who investigates the evidence, but one who accepts the verdict.

THE PHILOLOGICAL INQUIRY.

If, as its apostles sometimes urge, the Higher Criticism is a purely philological inquiry, two obvious conclusions follow. The first is that its verdict must be in favor of the Mosaic books; for each of the books contains peculiar words suited to the time and circumstances to which it is traditionally assigned. This is admitted, and the critics attribute the presence of such words to the Jesuitical skill of the priestly forgers. But this only lends weight to the further conclusion that Higher Criticism is wholly incompetent to deal with the main issue on which it claims to adjudicate. For the genuineness of the Pentateuch must be decided on the same principles on which the genuineness of ancient documents is dealt with in our courts of justice. And the language of the documents is only one part of the needed evidence, and not the most important part. And fitness for dealing with evidence depends upon qualities to which Hebraists, as such, have no special claim. Indeed, their writings afford signal proofs of their unfitness for inquiries which they insist on regarding as their special preserve.

Take, for example, Professor Driver's grave assertion that the presence of two Greek words in Daniel (they are the names of musical instruments) *demand* a date for the book subsequent to the Greek conquest. It has been established by Professor Sayce and others that the intercourse between Babylon and Greece in, and before, the days of Nebuchadnezzar would amply account for the presence in the Chaldean capital of musical instruments with Greek names. And Colonel Conder, moreover,—a very high authority—considers the words to be Akkadian, and not Greek at all! But apart from all this, we can imagine the reception that would be given to such a statement by any competent tribunal. The story bears repeating—it is a record of facts—that at a church bazaar in Lincoln some years ago, the alarm was raised that pickpockets were at work,

and two ladies had lost their purses. The empty purses were afterwards found in the pocket of the Bishop of the Diocese! On the evidence of the two purses the Bishop should be convicted as a thief, and on the evidence of the two words the book of Daniel should be convicted as a forgery!

HISTORICAL BLUNDER.

Here is another typical item in the Critics' indictment of Daniel. The book opens by recording Nebuchadnezzar's siege of Jerusalem in the third year of Jehoiakim, a statement the correctness of which is confirmed by history, sacred and secular. Berosus, the Chaldean historian, tells us that during this expedition Nebuchadnezzar received tidings of his father's death, and that, committing to others the care of his army and of his Jewish and other prisoners, "he himself hastened home across the desert." But the German skeptics, having decided that Daniel was a forgery, had to find evidence to support their verdict. And so they made the brilliant discovery that Berosus was here referring to the expedition of the following year, when Nebuchadnezzar won the battle of Carchemish against the army of the king of Egypt, and that he had not at that time invaded Judea at all. But Carchemish is on the Euphrates, and the idea of "hastening home" from there to Babylon across the desert is worthy of a schoolboy's essay! That he crossed the desert is proof that he set out from Judea; and his Jewish captives were, of course, Daniel and his companion princes. His invasion of Judea took place before his accession, in Jehoiakim's *third* year, whereas the battle of Carchemish was fought after his accession, in the king of Judah's *fourth* year, as the biblical books record. But this grotesque blunder of Bertholdt's "Book of Daniel" in the beginning of the nineteenth century is gravely reproduced in Professor Driver's "Book of Daniel" at the beginning of the twentieth century.

CRITICAL PROFANITY.

But to return to Moses. According to "the critical hypothesis," the books of the Pentateuch are literary forgeries of the Exilic Era, the work of the Jerusalem priests of those evil days. From the Book of Jeremiah we know that those men were profane apostates; and if "the critical hypothesis" be true, they were infinitely worse than even the prophet's inspired denunciations of them indicate. For no eighteenth century atheist ever sank to a lower depth of profanity than is displayed by their use of the Sacred Name. In the preface to his "Darkness and Dawn," Dean Farrar claims that he "never touches the early preachers of Christianity with the finger of fiction." When his story makes Apostles speak, he has "confined their words to the words of a revelation." But *ex. hyp.*, the authors of the Pentateuch "touched with the finger of fiction" not only the holy men of the ancient days, but their Jehovah God. "Jehovah spake unto Moses, saying." This and kindred formulas are repeated times without number in the Mosaic books. If this be romance, a lower type of profanity is inconceivable, unless it be that of the man who fails to be shocked and revolted by it.

But no; facts prove that this judgment is unjust. For men of unfeigned piety and deep reverence for divine things can be so blinded by the superstitions of "religion" that the *imprimatur* of the church enables them to regard these discredited books as Holy Scripture. As critics they brand the Pentateuch as a tissue of myth and legend and fraud, but as religionists they assure us that this "implies no denial of its inspiration or disparagement of its contents."*

ERRORS REFUTED BY FACTS.

In controversy it is of the greatest importance to allow opponents to state their position in their own words; and here

*"The Higher Criticism: Three Papers," by Professors Driver and Kirkpatrick.

is Professor Driver's statement of the case against the Books of Moses:

"We can only argue on grounds of probability derived from our view of the progress of the art of writing, or of literary composition, or of the rise and growth of the prophetic tone and feeling in ancient Israel, or of the period at which the traditions contained in the narratives might have taken shape, or of the probability that they would have been written down before the impetus given to culture by the monarchy had taken effect, and similar considerations, for estimating most of which, though plausible arguments on one side or the other may be advanced, a standard on which we can confidently rely scarcely admits of being fixed." ("Introduction," 6th ed., page 123.)

This modest reference to "literary composition" and "the art of writing" is characteristic. It is intended to gloss over the abandonment of one of the chief points in the original attack. Had "Driver's Introduction" appeared twenty years earlier, the assumption that such a literature as the Pentateuch could belong to the age of Moses would doubtless have been branded as an anachronism. For one of the main grounds on which the books were assigned to the latter days of the monarchy was that the Hebrews of six centuries earlier were an illiterate people. And after that error had been refuted by archaeological discoveries, it was still maintained that a code of laws so advanced, and so elaborate, as that of Moses could not have originated in such an age. This figment, however, was in its turn exploded, when the spade of the explorer brought to light the now famous Code of Khammurabi, the Amraphel of Genesis, who was king of Babylon in the time of Abraham.

Instead, however, of donning the white sheet when confronted by this new witness, the critics, with great effrontery, pointed to the newly-found Code as the original of the laws of Sinai. Such a conclusion is natural on the part of men who treat the Pentateuch as merely human. But the critics cannot have it both ways. The Moses who copied Khammurabi must

have been the real Moses of the Exodus, and not the mythical Moses of the Exile, who wrote long centuries after Khammurabi had been forgotten!

AN INCREDIBLE THEORY.

The evidence of the Khammurabi Code refutes an important count in the critics' indictment of the Pentateuch; but we can call another witness whose testimony demolishes their whole case. The Pentateuch, as we all know, and the Pentateuch alone, constitutes the Bible of the Samaritans. Who, then, were the Samaritans? And how and when did they obtain the Pentateuch? Here again the critics shall speak for themselves. Among the distinguished men who have championed their crusade in Britain there has been none more esteemed, none more scholarly, than the late Professor Robertson Smith; and here is an extract from his "Samaritans" article in the "Encyclopedia Britannica":

"They (the Samaritans) regard themselves as Israelites, descendants of the ten tribes, and claim to possess the orthodox religion of Moses * * * The priestly law, which is throughout based on the practice of the priests in Jerusalem before the Captivity, was reduced to form after the Exile, and was published by Ezra as the law of the rebuilt temple of Zion. The Samaritans must, therefore, have derived their Pentateuch from the Jews after Ezra's reforms." And in the same paragraph he says that, according to the contention of the Samaritans, "not only the temple of Zion, but the earlier temple of Shiloh and the priesthood of Eli, were schismatical." And yet, as he goes on to say, "the Samaritan religion was built on the Pentateuch alone."

Now mark what this implies. We know something of racial bitterness. We know more, unfortunately, of the fierce bitterness of religious strife. And both these elements combined to alienate the Samaritans from the Jews. But more than this, in the post-exilic period distrust and dislike were

turned to intense hatred—"abhorrence" is Robertson Smith's word—by the sternness and contempt with which the Jews spurned their proffered help in the work of reconstruction at Jerusalem, and refused to acknowledge them in any way. And yet we are asked to believe that, at this very time and in these very circumstances, the Samaritans, while hating the Jews much as Orangemen hate the Jesuits, and denouncing the whole Jewish cult as schismatical, not only accepted these Jewish books relating to that cult as the "service books" of their own ritual, but adopted them as their "Bible," to the exclusion even of the writings of their own Israelite prophets, and the venerated and sacred books which record the history of their kings. In the whole range of controversy, religious or secular, was there ever propounded a theory more utterly incredible and preposterous!

ANOTHER PREPOSTEROUS POSITION.

No less preposterous are the grounds on which this conclusion is commended to us. Here is a statement of them, quoted from the standard textbook of the cult, Hasting's "Bible Dictionary":

"There is at least one valid ground for the conclusion that the Pentateuch was first accepted by the Samaritans after the Exile. Why was their request to be allowed to take part in the building of the second temple refused by the heads of the Jerusalem community? Very probably because the Jews were aware that the Samaritans did not as yet possess the Law-Book. It is hard to suppose that otherwise they would have met with this refusal. Further, anyone who, like the present writer, regards the modern criticism of the Pentateuch as essentially correct, has a second decisive reason for adopting the above view." (Professor König's article, "Samaritan Pentateuch," page 68.)

Here are two "decisive reasons" for holding that "the Pentateuch was first accepted by the Samaritans after the Exile." First, because "very probably" it was because they had not

those forged books that the Jews spurned their help; and so they went home and adopted the forged books as their Bible! And, secondly, because criticism has proved that the books were not in existence till then. To characterize the writings of these scholars as they deserve is not a grateful task but the time has come to throw off reserve, when such drivel as this is gravely put forward to induce us to tear from our Bible the Holy Scriptures on which our Divine Lord based His claims to Messiahship.

THE IDEA OF SACRIFICE A REVELATION.

The refutation of the Higher Criticism does not prove that the Pentateuch is inspired of God. The writer who would set himself to establish such a thesis as that within the limits of a Review Article might well be admired for his enthusiasm and daring, but certainly not for his modesty or discretion. Neither does it decide questions which lie within the legitimate province of the true Higher Criticism, as *ex. gr.*, the authorship of Genesis. It is incredible that for the thousands of years that elapsed before the days of Moses, God left His people on earth without a revelation. It is plain, moreover, that many of the ordinances divinely entrusted to Moses were but a renewal of an earlier revelation. The religion of Babylon is clear evidence of such a primeval revelation. How else can the universality of sacrifice be accounted for? Could such a practice have originated in a human brain?

If some demented creature conceived the idea that killing a beast before his enemy's door would propitiate him, his neighbors would no doubt have suppressed him. And if he evolved the belief that his god would be appeased by such an offensive practice, he must have supposed his god to be as mad as himself. The fact that sacrifice prevailed among all races can be explained only by a primeval revelation. And the Bible student will recognize that God thus sought to impress on men that death was the penalty of sin, and to lead them to

look forward to a great blood shedding that would bring life and blessing to mankind. But Babylon was to the ancient world what Rome has been to Christendom. It corrupted every divine ordinance and truth, and perpetuated them as thus corrupted. And in the Pentateuch we have the divine re-issue of the true cult. The figment that the debased and corrupt version was the original may satisfy some professors of Hebrew, but no one who has any practical knowledge of human nature would entertain it.

INSUFFICIENT EVIDENCE.

At this stage, however, what concerns us is not the divine authority of the books, but the human error and folly of the critical attack upon them. The only historical basis of that attack is the fact that in the revival under Josiah, "the book of the law" was found in the temple by Hilkiyah, the high priest, to whom the young king entrusted the duty of cleansing and renovating the long neglected shrine. A most natural discovery it was, seeing that Moses had in express terms commanded that it should be kept there (2 Kings 22:8; Deut. 31:26). But according to the critics, the whole business was a detestable trick of the priests. For they it was who forged the books and invented the command, and then hid the product of their infamous work where they knew it would be found.

And apart from this, the only foundation for "the assured results of modern criticism," as they themselves acknowledge, consists of "grounds of probability" and "plausible arguments"! In no civilized country would an habitual criminal be convicted of petty larceny on such evidence as this; and yet it is on these grounds that we are called upon to give up the sacred books which our Divine Lord accredited as "the Word of God" and made the basis of His doctrinal teaching.

CHRIST OR CRITICISM?

And this brings us to the second, and incomparably the

graver, objection to "the assured results of modern criticism." That the Lord Jesus Christ identified Himself with the Hebrew Scriptures, and in a very special way with the Book of Moses, no one disputes. And this being so, we must make choice between Christ and Criticism. For if "the critical hypothesis" of the Pentateuch be sustained, the conclusion is seemingly inevitable, either that He was not divine, or that the records of His teaching are untrustworthy.

Which alternative shall we adopt? If the second, then every claim to inspiration must be abandoned, and agnosticism must supplant faith in the case of every fearless thinker. Inspiration is far too great a question for incidental treatment here; but two remarks with respect to it may not be inopportune. Behind the frauds of Spiritualism there lies the fact, attested by men of high character, some of whom are eminent as scientists and scholars, that definite communications are received in precise words from the world of spirits.* And this being so, to deny that the Spirit of God could thus communicate truth to men, or, in other words, to reject verbal inspiration on *a priori* grounds, betrays the stupidity of systematized unbelief. And, secondly, it is amazing that any one who regards the coming of Christ as God's supreme revelation of Himself can imagine that (to put it on no higher ground than "Providence") the Divine Spirit could fail to ensure that mankind should have a trustworthy and true record of His mission and His teaching.

A MORE HOPELESS DILEMMA.

But if the Gospel narrative be authentic, we are driven back upon the alternative that He of whom they speak could not be divine. "Not so," the critics protest, "for did He not Himself confess His ignorance? And is not this explained by the Apostle's statement that in His humiliation He emptied Himself of His Deity?" And the inference drawn from this (to

*The fact that, as the Christian believes, these spirits are demons who personate the dead, does not affect the argument.

quote the standard text-book of the cult) is that the Lord of Glory "held the current Jewish notions respecting the divine authority and revelation of the Old Testament." But even if this conclusion—as portentous as it is profane—could be established, instead of affording an escape from the dilemma in which the Higher Criticism involves its votaries, it would only serve to make that dilemma more hopeless and more terrible. For what chiefly concerns us is not that, *ex. hyp.*, the Lord's doctrinal teaching was false, but that in unequivocal terms, and with extreme solemnity, He declared again and again that His teaching was not His own but His Father's, and that the very words in which He conveyed it were God-given.

A few years ago the devout were distressed by the proceedings of a certain Chicago "prophet," who claimed divine authority for his lucubrations. Kindly disposed people, rejecting a severer estimate of the man and his platform utterances, regarded him merely as a profane fool. Shall the critics betray us into forming a similarly indulgent estimate of ——— My pen refuses to complete the sentence!

And will it be believed that the only scriptural basis offered us for this astounding position is a verse in one of the Gospels and a word in one of the Epistles! Passing strange it is that men who handle Holy Scripture with such freedom when it conflicts with their "assured results" should attach such enormous importance to an isolated verse or a single word, when it can be misused to support them. The verse is Mark 13:32, where the Lord says, with reference to His coming again: "Of that day and hour knoweth no one; no, not the angels which are in heaven, neither the Son, but the Father." But this follows immediately upon the words: "Heaven and earth shall pass away, but My words shall not pass away."

THE WORDS OF GOD.

The Lord's words were not "inspired"; they were the words of God in a still higher sense. "The people were astonished

at His teaching," we are told, "for He taught them as one having *exousia*." The word occurs again in Acts 1:7, where He says that times and seasons "the Father hath put in His own *exousia*." And this is explained by Phil. 2:6, 7: "He counted it not a prize (or a thing to be grasped) to be on an equality with God, but *emptied* Himself"—the word on which the *kenosis* theory of the critics depends. And He not only stripped Himself of His glory as God; He gave up His liberty as a man. For He never spoke His own words, but only the words which the Father gave Him to speak. And this was the limitation of His "authority"; so that, beyond what the Father gave Him to speak, He knew nothing and was silent.

But when He spoke, "He taught them as one who had authority, and not as their scribes." From their scribes they were used to receive definite teaching, but it was teaching based on "the law and the prophets." But here was One who stood apart and taught them from a wholly different plane. "For," He declared, "I spake not from Myself; but the Father which sent Me, He hath given Me a commandment what I should say and what I should speak. * * * The things, therefore, which I speak, even as the Father hath said unto Me, so I speak" (John 12:49, 50, R. V.).

And let us not forget that it was not merely the substance of His teaching that was divine, but the very language in which it was conveyed. So that in His prayer on the night of the betrayal He could say, not only "I have given them Thy word," but "I have given them *the words* which Thou gavest Me."* His words, therefore, about Moses and the Hebrew Scriptures were not, as the critics, with such daring and seeming profanity, maintain, the lucubrations of a superstitious and ignorant Jew; they were the words of God, and conveyed truth that was divine and eternal.

When in the dark days of the Exile, God needed a prophet

*Both the *λόγος* and the *ῥήματα* John 17:8, 14; as again in Chap. 14:10. 24.

who would speak only as He gave him words, He struck Ezekiel dumb. Two judgments already rested on that people—the seventy years' Servitude to Babylon, and then the Captivity—and they were warned that continued impenitence would bring on them the still more terrible judgment of the seventy years' desolations. And till that last judgment fell, Ezekiel remained dumb (Ezek. 3:26; 24:27; 33:22). But the Lord Jesus Christ needed no such discipline. He came to do the Father's will, and no words ever passed His lips save the words given Him to speak.

In this connection, moreover, two facts which are strangely overlooked claim prominent notice. The first is that in Mark 13 the antithesis is not at all between man and God, but between the Son of God and the Father. And the second is that He had been re-invested with all that, according to Phil. 2. He laid aside in coming into the world. "All things have been delivered unto Me of My Father," He declared; and this at a time when the proofs that "He was despised and rejected of men" were pressing on Him. His reassuming the glory awaited His return to heaven, but here on earth the all things were already His (Matt. 11:27).

AFTER THE KENOSIS.

The foregoing is surely an adequate reply to the *kenosis* figment of the critics; but if any should still doubt or cavil, there is another answer which is complete and crushing. Whatever may have been the limitations under which He rested during His ministry on earth, He was released from them when He rose from the dead. And it was in His post-resurrection teaching that He gave the fullest and clearest testimony to the Hebrew Scriptures. Then it was that, "*beginning at Moses*, and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." And again, confirming all His previous teaching about those Scriptures, "He said unto them, These are the words which I spake unto you while I was

yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me."

And the record adds: "Then opened He their mind that they might understand the Scriptures." And the rest of the New Testament is the fruit of that ministry, enlarged and unfolded by the Holy Spirit given to lead them into all truth. And in every part of the New Testament the Divine authority of the Hebrew Scriptures, and especially of the Books of Moses, is either taught or assumed.

THE VITAL ISSUE.

Certain it is, then, that the vital issue in this controversy is not the value of the Pentateuch, but the Deity of Christ. And yet the present article does not pretend to deal with the truth of the Deity. Its humble aim is not even to establish the authority of the Scriptures, but merely to discredit the critical attack upon them by exposing its real character and its utter feebleness. The writer's method, therefore, has been mainly destructive criticism, the critics' favorite weapon being thus turned against themselves.

A DEMAND FOR CORRECT STATEMENT.

One cannot but feel distress at having to accord such treatment to certain distinguished men whose reverence for divine things is beyond reproach. A like distress is felt at times by those who have experience in dealing with sedition, or in suppressing riots. But when men who are entitled to consideration and respect thrust themselves into "the line of fire," they must take the consequences. These distinguished men will not fail to receive to the full the deference to which they are entitled, if only they will dissociate themselves from the dishonest claptrap of this crusade ("the assured results of modern criticism"; "all scholars are with us"; and so on—bluster and falsehood by which the weak and ignorant are browbeaten or

deceived) and acknowledge that their "assured results" are mere hypotheses, repudiated by Hebraists and theologians as competent and eminent as themselves.

THINGS TO FEAR.

The effects of this "Higher Criticism" are extremely grave. For it has dethroned the Bible in the home, and the good, old practice of "family worship" is rapidly dying out. And great national interests also are involved. For who can doubt that the prosperity and power of the Protestant nations of the world are due to the influence of the Bible upon character and conduct? Races of men who for generations have been taught to think for themselves in matters of the highest moment will naturally excel in every sphere of effort or of enterprise. And more than this, no one who is trained in the fear of God will fail in his duty to his neighbor, but will prove himself a good citizen. But the dethronement of the Bible leads practically to the dethronement of God; and in Germany and America, and now in England, the effects of this are declaring themselves in ways, and to an extent, well fitted to cause anxiety for the future.

CHRIST SUPREME.

If a personal word may be pardoned in conclusion, the writer would appeal to every book he has written in proof that he is no champion of a rigid, traditional "orthodoxy." With a single limitation, he would advocate full and free criticism of Holy Scripture. And that one limitation is that the words of the Lord Jesus Christ shall be deemed a bar to criticism and "an end of controversy" on every subject expressly dealt with in His teaching. "The Son of God is come"; and by Him came both grace and TRUTH. And from His hand it is that we have received the Scriptures of the Old Testament.

CHAPTER V.

MODERN PHILOSOPHY.

BY PHILIP MAURO, COUNSELLOR-AT-LAW, NEW YORK CITY.

“Beware lest any man spoil you *through philosophy* and vain deceit after (according to) the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fullness of the Godhead bodily; and ye are *complete in Him*, who is the Head of all principality and power.” Col. 2:8-10.

In the foregoing passage occurs the only mention which the Scriptures make of philosophy. Nothing is more highly esteemed among men than philosophy. It is on all hands regarded as the supreme exercise and occupation of the human mind, and is indeed an occupation for which but very few men have the requisite intellectual equipment. As far back as the tradition of men goes, philosophy has held this high place in human estimation; and it is, therefore, a fact of much significance that, in all the Bible, philosophy is but once named.

Even in our day the deference paid to philosophy is such that there are not many teachers of the Bible who would venture to warn their fellow-men of its dangers; for philosophers have managed to maintain in Christendom the same eminence which they occupied in heathendom. Indeed, a course in philosophy is now, and for some generations has been, considered an essential part of the education of a man who is preparing for the Christian ministry; and this is not the only one of the “rudiments of the *world*” which has found its way into our theological seminaries. It is, therefore, not surprising that, in the teaching imparted by these seminary graduates, philosophy holds a very different place from that assigned to it by the Bible.

NOT A HUMAN UTTERANCE.

We may be very sure, then, that the passage quoted above is not a human utterance. It does not express man's estimate of philosophy—far from it. In pronouncing that warning Paul is not repeating what he learned while pursuing his course in philosophy at the school of Gamaliel. No *man* would ever have coupled philosophy with vain deceit, or characterized it as a dangerous process against which God's people should be cautioned, lest thereby they should be despoiled of their possessions. No *man* ever defined philosophy as being according to human tradition and the basic principles of this evil world, and not according to Christ. This warning is from God Himself; but, alas, like many other of His solemn warnings, it has been despised and utterly disregarded. The thing against which this earnest warning was spoken has been welcomed with open arms, and incorporated into the theological machinery of our ecclesiastical systems. The consequences of this contemptuous disregard of God's warning are such as might have been expected.

This word "beware" (sometimes rendered "take heed" in our version) does not occur very often in the New Testament. There are not many things whereof believers are bidden to "beware." Some of these are "the scribes," "dogs," "evil-workers," "the concision," and an "evil heart of unbelief" (Mark 12:38; Phil. 3:2; Acts 13:40; Heb. 3:12). The warning of our text is addressed to believers who have been instructed as to their oneness with Christ in His death (at the hands of the world), His burial, and His resurrection. Additional emphasis is given to the warning by the connection in which it occurs. The word rendered "spoil" signifies literally *to make a prey of*, as when one falls into the hands of robbers and is stripped by violence of his goods, or into the hands of smooth-tongued and plausible swindlers who gain his confidence, and by means of their arts fleece him of his valuables. It is heavenly treasure that is in contemplation here, even the

believer's portion of the unsearchable riches of Christ. Hence *empty* deceit is contrasted with the *fulness* of the Godhead which dwells in Christ; and the despoiled condition of one who has been victimized through philosophy is contrasted with the enrichment of those who have apprehended by faith their *completeness* in Him who is the Head of all principality and power.

But why, we may profitably inquire, is philosophy described as an instrument of spoliation in the hands of artful men? And why is it characterized as being after (*i. e.*, according to) the rudiments, or basic principles, of the world? The word rendered "rudiments" occurs four times in Scripture. In Col. 2:20 it is again rendered "rudiments." In Gal. 4:3 and 9 it is rendered "elements." It seems to convey the idea of basic or foundation principles of the world-system. These elements are described in Gal. 4:9 as "weak and beggarly." They do not strengthen and enrich, but weaken and impoverish those who resort to them.

PHILOSOPHY DEFINED.

The reason is perceived, in a general way at least, when we ascertain what philosophy is, namely, the occupation of attempting to devise, by the exercise of the human reason, an explanation of the universe. It is an interminable occupation for the reason that, if the explanation which philosophy is forever seeking were to be found, that discovery would be the end of philosophy. The occupation of the philosopher would be gone. It is interminable for the stronger reason that the philosopher is bound, by the rules of his profession, to employ in his quest only human wisdom, and it is written that the world, by its wisdom, does not come to the knowledge of God (1 Cor. 1:19-21, 2:14). Incidentally, a large part of the time of the philosopher is occupied in criticising and demonstrating the unreasonableness or absurdity of all philosophical systems except that espoused by himself. This, however, is merely the destructive part of his work, the constructive part being, as has

been said, the employment of his reasoning faculties in the task of devising a system which will account, after a fashion, for the existence and origin of, and for the changes which appear to take place in, the visible universe. Having settled upon such a system, the philosopher must thenceforth defend it from the attacks of philosophers of opposing "Schools" (who will put forth weighty volumes demonstrating to their entire satisfaction that his philosophical system is a tissue of absurdities), and in replying to their many and various objections and criticisms.

"NOT ACCORDING TO CHRIST."

We may thus see at a glance that philosophy is, in its essential character, in accordance with human tradition and the fundamental or primary principles of the world-system; and that it is not according to Christ, who is hated by the world, and who has laid the axe at the root of all its principles. Prominent among the elements of the world and of human tradition is the principle that the world reflects the grandeur of *man*, and that human reason is the highest and mightiest factor in it. In our day it has become a tenet of popular theology that the human reason is the final court of appeal in all matters of doctrine. In man's world human achievement is exalted to the highest place, and no limit is set to what may be accomplished by human ingenuity. "Let *us* build *us* a city and a tower whose top may reach unto heaven, and let *us* make *us* a name" (Gen. 11:4), is the program of humanity, as announced by those who established the basic principles of the world. In the great world-system that only is valued and lauded which is attained by the effort of man and redounds to his credit. Philosophy adheres strictly to this tradition and to these principles in that its various explanations, in order to receive recognition as "philosophical," must be purely the products of *human reason* exercised upon the results of *human investigations*.

PHILOSOPHY VS. REVELATION.

It follows of necessity that philosophy and divine revelation are utterly irreconcilable. The very existence of philosophy as an occupation for the human mind depends upon the rigid exclusion of every explanation of the universe which is not reached by a speculative process. If a philosophy admits the existence of a God (as the philosophies just now in favor do), it is a god who either is dumb, or else is not permitted to tell anything about himself, or how he made and sustains the universe. Should the philosopher's god break through these restrictions, there would be straightway an end of his philosophy. For it is not the pursuit of truth that makes one a philosopher. The pursuit of truth, in order to be *philosophical*, must be conducted in directions in which truth *cannot possibly be found*. For the discovery of what philosophers pretend to be seeking would bring their philosophies to an end, and such a calamity must, of course, be avoided. Therefore, the moment one receives an explanation of the universe *as coming from God* who made it, he can have no further use for philosophy. One who has obtained the truth is no longer a seeker. The value of philosophy, therefore, lies not in its results, for there are none, but solely in the employment which its unverifiable speculations afford to those whose tastes and intellectual endowments qualify them to engage in it.

PHILOSOPHY VS. CHRIST.

Again, philosophy is "not according to Christ" for the simple and sufficient reason that the testimony of Christ puts an end, for all who accept it, to all philosophical speculations concerning the relations of humanity to God and to the universe. Christ set His seal to the truth and divine authority of the Old Testament Scriptures. He, moreover, revealed the Father; and finally He promised further revelations of truth through His apostles under the immediate teaching of the Holy Spirit. These revelations are not only directly opposed to philosoph-

ical speculations, but they cut the ground from under them. The testimony and teaching of Christ were not communicated to men for the purpose of informing them how man and the world came to be what they are—though they do reveal the truth as to that. The purpose of the doctrine of Christ and of His personal mission to the world was to show to men their true condition, as under the dominion of sin and death, and to accomplish eternal redemption for all who believe the good tidings and accept the gift of God's grace. The doctrine of Christ not only instructs men as to the way into the kingdom of God, but also entitles those who accept it to the *immediate* possession and enjoyment of many and valuable rights and privileges which can be acquired in no other way. If, therefore, you are a believer in Christ Jesus, trusting the merit of His sacrifice for your acceptance with God, beware lest any man despoil you of these inestimable rights and privileges through philosophy and vain deceit, according to the principles of the world, and not according to Christ. For in Him, and not elsewhere, dwells the fulness of the Godhead; and in Him, and not elsewhere, the believer may be filled to his utmost capacity. Philosophy can strip men of part of the inheritance of faith. It has nothing to offer them in exchange.

FRUITS OF PHILOSOPHY.

It would be quite possible, for one who had the requisite leisure and curiosity, to trace the main developments of philosophy, and to examine the many different "Schools" to which it has given rise during a period of several thousand years. Having done so, he would find that philosophy consists, as already said, in the pursuit of the unattainable, and that, among all the varied fields of human activity there is none which has witnessed such an absolutely futile and barren expenditure of energy as the field of speculative philosophy. A philosopher of repute at the present time has declared that "philosophy has been on a *false scent* ever since the days of Socrates and Plato."

The following of a false scent for more than two thousand years is surely not a record to boast of; and yet it is true that, so far as *results* are concerned, philosophy has nothing more encouraging than this to offer as an inducement for engaging in it.

We do not, however, propose anything so stupendous (and so unprofitable) as a review of the history of philosophy, but merely a brief statement setting forth the *status* of philosophy at the present day. And this we undertake in order that the non-philosophical reader may be able to ascertain the character of the influence which philosophy is exerting, in these times of change and mental unrest, upon the immediate problems of humanity, and upon what is called "the progress of human thought."

The great majority of men do no thinking beyond the matters which lie within the little circle of their personal interests. This unthinking majority takes its thoughts and opinions from an intellectual and cultured few, or from leaders who manage to gain their confidence. It is important, therefore, to ascertain what ideas are prevalent among those who are in a position to influence the opinions of the mass of mankind. This may easily be done by sampling the current philosophical teaching at the great universities of the English-speaking countries.

THEISTIC AND ATHEISTIC PHILOSOPHY.

The various schools of philosophy which have flourished through the ages may be divided into two main classes, namely, *theistic* and *atheistic*. The former class embraces all philosophic systems which assume a god of some sort as the originator and sustainer of the universe. It may be remarked in passing that theistic philosophies are more dangerous to humankind than the atheistic class, for the reason that the former are well calculated to ensnare those who, by nature or training, have a repugnance to atheism. We need pay no attention to atheistic philosophy, for the reason that it is quite out of favor

at the present day, and shows no sign of ever recovering a respectable status.

DUALISM AND PANTHEISM.

Confining our attention, therefore, to theistic philosophies, we find several classes of these, namely, "Dualistic" and "Pantheistic." *Dualism* is the name which philosophers have been pleased to bestow upon those systems which maintain that God (or the "First Cause") created the universe as an act of His will, and has an existence distinct and apart from it. These systems are called "dualistic" because they count God as *one* entity, and the universe or creation as *another* entity, thus making *two* entities. The reader should understand clearly that when a learned professor of philosophy speaks of "dualism" he has Christianity in mind.

MONISM AND PLURALISM.

Pantheism, on the other hand, maintains that God and the universe are one being. There are several varieties of pantheism which have followers among living philosophers, *e. g.*, *monism* and *pluralism*. *Monism* is that variety of pantheism which is most in favor at the present day. This system assumes as the basis of reality an "absolute" or "all-knower"—a monstrosity which comprehends in its vast being all things and all their relations and activities. *Monism*, therefore, asserts that there is but one *entity*. God has no existence apart from the universe, and never had. The latter is, therefore, eternal, and there has been no creation.

It is a remarkable and highly significant fact that the basic principle of this ruling philosophy of our day is also the basic principle of the rapidly rising religio-economic system of socialism. For socialism is grounded upon the proposition that *man is organically and essentially one with God and with the universe*. From this strange agreement—this strange meeting of extremes—far-reaching results may be expected.

THE PRESENT SITUATION.

In order to obtain for our consideration a fair and accurate statement of the position of present-day philosophy, reference will be made to the "Hibbert Lectures" of 1909, on "The Present Situation in Philosophy," delivered by Professor William James, of Harvard University, at Manchester College, Oxford. These lectures have been published in a volume entitled "A Pluralistic Universe" (Longmans, Green & Co.).

Professor James is one of the very few philosophers of note who reject the teaching of monism. He advocates a theory styled "Pluralism," of which a sufficient idea may be gained from the quotations to follow. It is of first importance to us to learn from Professor James what is the present status of dualism, since, as we have seen, that class embraces old-fashioned or Bible Christianity. As to this, he says:

"Dualistic theism is *professed* as firmly as ever at all *Catholic* seats of learning, whereas it has of late years tended to disappear at our British and American Universities, and be replaced by a monistic pantheism more or less open or disguised" (page 24).

According to this competent authority, the Roman Catholic colleges are the only ones of any consequence wherein the statements of the Bible regarding the creation and government of the universe, the origin of living creatures, including man, the origin of evil, etc., are even "professed." The great universities of England and America, which were founded for the purpose of maintaining the doctrines of Scriptures, and spreading knowledge of them as the revelations of the living God, and as the foundations of all true learning, have been despoiled of all that made them useful for the nurture of young minds, and that made them valuable to the communities wherein they have flourished; and this momentous change has been accomplished through the agency of philosophy and vain deceit, according to the ancient tradition of men, according to the rudiments of the world, and not according to Christ.

A STRANGE PHENOMENON.

Herein, as it seems to the writer, we have an explanation for the strange phenomenon that Romanism is gaining ground rapidly in Protestant England and America, while steadily losing influence in those countries where it has had almost exclusive sway over the consciences of the people. The latter countries have never enjoyed the privileges of the open Bible. They have never had any links attaching them to the living Word of God. All they have had is "the church," and that they are now judging by its fruits.

But in England and America it is far otherwise. For many generations, from father to son, the people have been knit by many strong and tender ties and associations to the Word of the living God. Its influences upon the customs and life of the people have been many and potent. Only those whose minds are blinded will deny the mighty influence which the Bible has exerted as a factor in the national prosperity of the English-speaking countries. The great universities have been their pride, and have been counted among the national bulwarks; and the Bible has been the foundation stone of the universities. But now a change has come—so swiftly and so stealthily that we can scarcely realize what has happened. The universities have discarded the teaching of the Bible, and have repudiated its *authority* as the divinely inspired teacher. Only at "Catholic seats of learning" is its teaching professed. What wonder, then, in a time of general disintegration and unrest, that the children of Bible-loving ancestors should be drawn by thousands to a system which has the *appearance* of stability, where all else is falling to pieces, and which, with all its errors, does proclaim the infallibility of the Holy Scriptures! Whoso is wise will consider these things.

A SUDDEN CHANGE.

Professor James, in his lectures at Manchester, treats the teaching of the Bible as being now so utterly discredited and

out of date as to call for only a brief, passing reference in a discussion purporting to deal with "the present situation in philosophy." He says:

"I shall leave cynical materialism entirely out of our discussion as not calling for treatment before this present audience, and I shall ignore *old-fashioned dualistic theism for the same reason*" (page 30).

It is also important for our purpose to note the *suddenness* of the great change which has taken place at our universities, whereby Christian doctrine has been relegated to a position of obscurity so profound that it calls for no consideration in a discussion of this sort. The lecturer, after remarking that he had been told by *Hindoos* that "the great obstacle to the spread of Christianity in their country was the puerility of our dogma of creation," added: "Assuredly, most members of this audience are ready to side with Hinduism in this matter." And then he proceeded to say that "those of us who are sexagenarians" have witnessed such changes as "make the thought of a past generation seem as foreign to its successor as if it were the expression of *a different race of men*. The theological machinery that spoke so livingly to our ancestors, with its finite age of the world, its creation out of nothing, its juridical morality and eschatology, its treatment of God as an external contriver, an intelligent and moral governor, *sounds as odd to most of us as if it were some outlandish savage religion*" (page 29).

ITS SIGNIFICANCE.

Let the reader not fail to grasp the significance of the statement. For hundreds of years the instruction imparted to the youths of England and America has been grounded upon the Scriptures as the oracles of God; and, in fact, the work of teaching has been carried on mainly by ministers of the Word. The positions which England and America have gained among the nations during those centuries is known to every one. God has greatly blessed them with national prosperity and world-

wide dominion. But now, we are told (and it is true), that *within a single generation* the framework of our educational systems has been so changed that the language which expressed the abiding convictions of our ancestors sounds as strange in the atmosphere of our great universities as the language of a "different race of men," uttering the formulas of some "outlandish savage religion." Whether the change is for the better or for the worse is not, for the moment, in question. What we wish to impress upon our readers' minds at this point is simply the fact that a *tremendous change* has taken place, with *amazing suddenness*, and in regard to matters that are of vital importance to the whole world, and particularly to the English-speaking people.

EFFECT UPON PLASTIC MINDS.

The effect upon the plastic minds of undergraduates of such words as those last quoted can easily be imagined. They artfully convey the suggestion that these young men are, in respect of their philosophical notions, vastly superior to the men of light and learning of past generations, and that it is by the repudiation of Christianity and its "lively oracles" that they furnish convincing proof of their intellectual superiority. There are few minds among men of the age here addressed, or of any age—except they be firmly grounded and established in the truth—which could resist the insidious influence of such an appeal to the innate vanity of men.

Such being then the influences to which the students at our universities are now exposed, is there not urgent need of impressing upon Christian parents (there are yet a few remaining) the warning of our text, and exhorting them to beware lest their children be despoiled through philosophy and empty deceit?

A GREAT PERIL.

What does this sudden and stupendous change portend? Is not the very existence of Christianized civilization (*i. e.*, the

social system which has been reared under the influence and protection of Christianity) imperiled by it? *Beyond all doubt it is.* Nor is our reasonable apprehension in this regard in any wise allayed by Professor James' statements that the principal factors of this change are "scientific evolutionism" and "the rising tide of social democratic ideals." Great is the mischief already accomplished by these mighty agencies of evil, and we are as yet but at the beginning of their destructive career.

One more word Professor James speaks on this point:

"An external creator and his institutions may still be verbally confessed at Church in formulas that linger by their mere inertia, but *the life is out of them*" (page 34).

And with this agree the words of the risen Christ to the church in its Sardis stage, "Thou hast a name that thou livest, and art dead. *Be watchful, and strengthen the things that remain that are ready to die*" (Rev. 3:1, 2).

BUDDHA OR CHRIST?

It is now in order to inspect briefly that system of philosophy which, in its several forms, has crowded out of our universities the doctrine of Christ (and which has incidentally made Him a liar). We have already stated that this reigning system, now holding almost undisputed sway in "Christian" England and America, is pantheism, which has flourished for thousands of years as the philosophical religious cult of India. We have seen how Professor James defers to the Hindoo estimate of the Bible doctrine of creation, and sides with it. If the test of a doctrine is the way it is regarded by the Hindoos, it is quite logical to go to them for the interpretation of the universe which is to be taught at our schools and colleges.

The philosophers of today have, therefore, nothing to offer to us that our ancestors did not understand as well as they, and that they were not as free to choose as we are. Did our ancestors then prefer the worse thing to the better when they

chose, and founded great universities to preserve, the doctrines taught by Jesus Christ and His Apostles, rather than (as they might have done) the doctrines associated with the name of Buddha? Our present-day teachers of philosophy appear to say so. But if there remains any judgment at all in the twentieth-century man, he will remember, before lightly acquiescing in the removal of the ancient foundations, that whatever there may be of superiority in the social order of Christianized England and America over that of pantheistic India is due to the choice which our forefathers made when they accepted the teaching of the Gospel of Christ, and to the fact that *every subsequent generation until the present has ratified and adhered firmly to that choice.*

WHAT BENEFIT?

What benefit, then, can any sane man expect as the result of this sudden and wholesale repudiation of teachings which are vital to Christianity, and the acceptance in their stead of the ancient doctrines of heathendom? Surely there never was a generation of men so unwise, so blinded by its own conceit, as this foolish generation, in thus casting away the guidance of that Book which has put England and America at the head of the nations, and which has been the source of everything that is commendable in so-called "civilized society," and in accepting in its place the brutalizing and degrading doctrines of pantheism.

In whatever our eyes can rest upon with satisfaction in our past history or our present institutions, our art, literature, ethics, standards of family life and national life, etc., etc., we see the evidences of the influence of those teachings which have now been discarded by the wise men of our day as "puerile" in comparison with those of heathen philosophy. How long will it be before the righteous judgment of God overtakes the peoples who have thus turned with contempt from the source of all their greatness?

The warning, therefore, should be sounded out, not only to the young men and women who are likely to be the direct victims of the "higher education" of the day, but to every dweller in civilized lands, to beware lest any man make a prey of them through philosophy and vain deceit. For the matter we are considering vitally affects the interests of every civilized community.

NATIONAL RESPONSIBILITY.

From the Bible and from secular history we learn that God deals not only with individuals on the ground of privilege and responsibility, but with nations also. Because of the extraordinary privileges granted to the Israelites, a heavier responsibility rested upon them than upon other nations, and they were visited for their unfaithfulness with corresponding severity. And now we are living in that long stretch of centuries known as "the times of the Gentiles," during which the natural branches of the olive tree (Israel) are broken off, and the branches of the wild olive tree are grafted into their place; that is to say, the period wherein the Gentiles are occupying temporarily Israel's place of special privilege and responsibility. The diminishing of them has become the riches of the Gentiles (Rom. 11:11-25).

In dealing with a nation God looks to its rulers or leaders as responsible for its actions. The justice of this is specially evident in countries where the people choose their own rulers and governors. In our day *the people* are all-powerful. Rulers are chosen for the express purpose of executing the popular will. Likewise also the time has come when the people not only elect their rulers, but also *heap to themselves teachers*, because they will not endure sound doctrine (2 Tim. 4:3, 4). We may be sure, then, that the persons we find in the professional chairs of our colleges are there by the mandate of the people, who have turned away their ears from the truth and give heed to fables which please their itching ears.

By the very constitution of a democratic social order the teachers *must* teach what the people like to hear, or else give place to those who will.

God will surely judge the privileged nations for this. The change has been great and sudden. The judgment will be swift and severe. Until our day, whatever may have been the moral state of the masses of people of England and America, governments were established on the foundations of Christian doctrine; kings and other rulers were sworn to defend the faith; the Bible was taught in the schools; and no one was regarded as fit for a position of public responsibility who was not a professed follower of Jesus Christ. As for the teachers in our schools and colleges, not one could have been found who did not hold and teach as the unchanging truth of God the doctrines of Bible Christianity.

A GREAT APOSTASY.

Recognizing these facts, which all must admit to be facts, however much they may differ as to the significance of them, it follows that we are living under the dark shadow of *the greatest national apostasy that has ever taken place*. During all the history of mankind there has never been such a wholesale turning away from the Source of national blessings, in order to take up with the gods of the heathen.

SOLEMN NONSENSE.

We have already stated that the regnant philosophy, *i. e.*, pantheism, is expounded in our universities in two forms, known respectively as "monism" and "pluralism." Professor James, although a vigorous critic of monism, admits that the latter has almost complete possession of the field, and that his own cult of "pluralism" has very few adherents. These two species of pantheism are, however, alike in the essential matter that "both identify human substance with divine substance." From a Christian standpoint, therefore, it is not very important

to distinguish between them. The principal difference is that monism (or "absolutism") "thinks that said substance becomes fully divine only in the form of totality, and is not its real self in any form but the *all*-form"; whereas pluralism maintains "that there may ultimately never be an *all*-form at all, that the substance of reality may never get totally collected * * * and that a distributive form of reality, the *each*-form, is logically as acceptable, and empirically as probable, as the *all*-form" (page 34).

"For monism the world is no collection, but one great all-inclusive fact, outside of which there is nothing;" "And when the monism is *idealistic*, this all-enveloping fact is represented as an *absolute mind* that makes the partial facts by thinking them, just as we make objects in a dream by dreaming them, or personages in a story by imagining them."

"The world and the all-thinker thus compenetrate and soak each other up without residuum." "The absolute makes us by thinking us." "The absolute and the world are one fact." "This is the *full pantheistic scheme*, the immanence of God in His creation, a conception sublime from its tremendous unity."

On the other hand, *pluralism* says that "reality may exist in a distributive form in the shape not of an *all*, but of a set of *eaches*." "There is this in favor of the *eaches*, that they are at any rate real enough to have made themselves at least *appear* to every one, whereas the absolute has as yet appeared immediately to only a few mystics, and indeed to them very ambiguously" (page 129).

I have transcribed the foregoing specimens of this solemn nonsense in order that the reader may be informed of the choice which our great universities now set before the thousands of eager and receptive minds that throng them in quest of knowledge. The rulers of these educational institutions virtually say to their students, You *must* accept a pantheistic conception of the universe, but you may choose between a monistic

universe and a pluralistic universe—between a universe which consists of a single ponderous “All,” or one comprising an indefinite number of miscellaneous “Eaches.”

CONFLICTING SCHOOLS.

Whichever of these “weak and beggarly” conceptions our young student adopts, he must be prepared to hear it assailed by the adherents of the rival school and criticized as highly irrational and absurd; and for this his course in philosophy prepares him. Thus the advocates of monism declare that pluralism is “infected and undermined by self-contradiction.” On the other hand, Professor James maintains that the “absolute” of the monist “involves features of irrationality peculiar to itself.” He points out that, upon the theory of absolute idealism, the all-knower must know, and be always distinctly conscious of, not only every fact, characteristic, and relation of every object in the whole universe, but also all that the object is not—as that a “table is not a chair, not a rhinoceros, not a logarithm, not a mile away from the door, not worth five hundred pounds sterling, not a thousand centuries old,” etc., *ad infinitum, ad nauseam*.

“Furthermore, if it be a fact that certain ideas are silly, the absolute has to have already thought the silly ideas to establish them in silliness. The rubbish in its mind would thus appear easily to outweigh in amount the more desirable material. One would expect it fairly to burst with such an obesity, plethora, and superfoetation of useless information” (page 128).

And how about things that are criminal, vicious, and impure? These are of necessity just as much the thought-forms of the absolute as their opposites.

A PHILOSOPHER'S VERDICT.

Again, after mentioning certain difficulties of the idealist theory, Professor James speaks disparagingly of “the oddity of inventing as a remedy for the inconveniences resulting from

this situation a *supernumerary conceptual* object called an 'absolute,' into which you pack the self-same contradictions unreduced" (page 271).

Once more we quote:

"When I read transcendentalist literature * * * I get nothing but a sort of marking of time, champing of jaws, pawing of the ground, and resettling into the same attitude, like a weary horse in a stall with an empty manger. It is but a turning over the same threadbare categories, bringing the same objections, and urging the same answers and solutions, with never a new fact or new horizon coming into sight" (page 265).

This is what a philosopher of the front ranks says of the ruling philosophy of the day, whose speculations are being impressed upon the minds of our brightest college students. One comment may be permitted, namely, that if a foolish absolute did not create men by thinking them, certainly foolish men have created an absolute by thinking it; and it is difficult to conceive how they could have employed their minds more foolishly.

AN IMPOSSIBLE TASK.

This is the situation brought about, now that Christianity has been politely bowed out of our schools and seminaries in order to make room for the irrational philosophy of Hindooism! Very pertinent in this connection are the words of the prophet: "The wise men are ashamed; they are dismayed and taken. Lo, they have *rejected the Word of the Lord*, and what wisdom is in them?" (Jer. 8:9.) For the occupation in which our philosophers are engaged is the impossible task of trying to establish an explanation of the visible universe after having rejected the true account thereof received from its Creator. The god of the ruling philosophy is one who is not permitted to speak or make himself known in any way. Philosophy must needs put these restraints upon him for its own protection; for, should he break through them, the occupation of the

philosopher would be gone. So he must remain in impenetrable obscurity, speaking no word, and making no intelligible sign or motion, in order that philosophers may continue their congenial business of making bad guesses at what he is like.

A WARNING.

It is not difficult for one who has come to the knowledge of the truth through receiving the Word of God, "not as the word of men, but as it is in truth the Word of God" (1 Thess. 2:13), to perceive the folly and futility of all this. But who shall deliver the ignorant, the innocent, and the unwary from being victimized and eternally despoiled by these men who, professing themselves to be wise, have become fools? We can but sound the alarm and give warning, especially to those who are responsible for bringing up children, of the dangers which infect the intellectualistic atmosphere of our universities, colleges and seminaries.

A REASON FOR IT.

In closing we may with profit to our readers point out a profound reason why the enemy of Christ, and of the men whom He seeks to save, should be desirous of impressing upon the minds of the latter the conception of pantheism. That doctrine wholly excludes the idea that man is a sinner, and hence it puts redemption outside the pale of discussion. Under the influence of that doctrine man would never discover his corrupt nature and his need of salvation, and hence, if not delivered from it, he would die in his sins. An enemy of man could devise against him no greater mischief than this.

GOD MALIGNED.

But the doctrine which the philosophy of our day has imported from India works not only destruction to men, but also dishonor to God. Herein may its satanic character be clearly perceived by all who have eyes to see. Its foundation

principle is that God and man are truly one in substance and being, and that the character of God is revealed in the history of humanity. This evil doctrine makes God the partner with man in all the manifold and grievous wickednesses of mankind. It makes Him *particeps criminis* in all the monstrous crimes, cruelties, uncleannesses and unnamable abominations, that have stained the record of humanity. It makes Him really the prime actor in all sins and wickednesses, since the thought and impulses prompting them originate with Him. Thus God is charged with all the evil deeds which the Bible denounces, and against which the wrath of the God of the Bible is declared.

SATAN'S PLEDGE.

It may be that, somewhere in the dark places of this sinful world, there lurks a doctrine more monstrously wicked, more characteristically satanic than this, which is now installed in our seats of learning and there openly venerated as the last word of matured human wisdom; but, if such there be, the writer of these pages is not aware of its existence. That doctrine is virtually the assurance, given under the seal of those who occupy the eminences of human culture, learning and wisdom, that the pledge of the serpent given to the parents of the race of what would result if they would follow his track, has at last been redeemed. "Ye shall become as God," he declared; and now the leaders of the thought of the day unite in proclaiming that man and God are truly one substance and nature. Beware! Beware! This teaching is, indeed, according to human tradition—the most ancient of all human traditions;—it is according to the basic principles of the world and of the god of this world, and not according to Christ. No greater danger menaces the younger men and women of the present generation than the danger that some man, some smooth-tongued, learned and polished professor, may make a prey of them by means of philosophy and vain deceit.

CHAPTER VI.

JUSTIFICATION BY FAITH.

BY H. C. G. MOULE, D. D.,
BISHOP OF DURHAM, ENGLAND.

“Justification by Faith”; the phrase is weighty alike with Scripture and with history. In Holy Scripture it is the main theme of two great dogmatic epistles, Romans and Galatians. In Christian history it was the potent watchword of the Reformation movement in its aspect as a vast spiritual upheaval of the church. It is not by any means the only great truth considered in the two epistles; we should woefully misread them if we allowed their message about Justification by Faith to obscure their message about the Holy Ghost, and the strong relation between the two messages. It was not the only great truth which moved and animated the spiritual leaders of the Reformation. Nevertheless, such is the depth and dignity of this truth, and so central in some respects is its reference to other truths of our salvation, that we may fairly say that it was *the* message of St. Paul, and *the* truth that lay at the heart of the distinctive messages of the non-Pauline epistles too, and that it was *the* truth of the great Reformation of the Western church.

With reason, seeing things as he was led in a profound experience to see them, did Luther say that Justification by Faith was “the articles of a standing or a falling church.” With reason does an illustrious representative of the older school of “higher” Anglicanism, a name to me ever bright and venerable, Edward Harold Browne, say that Justification by Faith is not only this, but also “the article of a standing or a falling soul.”*

*“Messiah Foretold and Expected,” ad finem.

IMPORT OF THE TERMS.

Let us apply ourselves first to a study of the meaning of our terms. Here are two great terms before us, Justification and Faith. We shall, of course, consider in its place the word which, in our title, links them, and ask how Justification is "by" Faith. But first, what is Justification, and then, what is Faith?

By derivation, no doubt, JUSTIFICATION means to make just, that is to say, to make conformable to a true standard. It would seem thus to mean a process by which wrong is corrected, and bad is made good, and good better, in the way of actual improvement of the thing or person justified. In one curious case, and, so far as I know, in that case only, the word has this meaning in actual use. "Justification" is a term of the printer's art. The compositor "justifies" a piece of typework when he corrects, brings into perfect order, as to spaces between words and letters, and so on, the types which he has set up.

But this, as I have said, is a solitary case. In the use of words otherwise, universally, Justification and Justify mean something quite different from improvement of condition. They mean establishment of position as before a judge or jury, literal or figurative. They mean the winning of a favorable verdict in such a presence, or again (what is the same thing from another side) the utterance of that verdict, the sentence of acquittal, or the sentence of vindicated right, as the case may be.

I am thinking of the word not at all exclusively as a religious word. Take it in its common, everyday employment; it is always thus. To justify an opinion, to justify a course of conduct, to justify a statement, to justify a friend, what does it mean? Not to readjust and improve your thoughts, or your actions, or your words; not to educate your friend to be wiser or more able. No, but to win a verdict for thought, or ac-

tion, or word, or friend, at some bar of judgment, as for example the bar of public opinion, or of common conscience. It is not to improve, but to vindicate.

Take a ready illustration to the same effect from Scripture, and from a passage not of doctrine, but of public Israelite law: "If there be a controversy between men, and they come unto judgment, that the judges may judge them, then they shall justify the righteous and condemn the wicked" (Deut. 25:1). Here it is obvious that the question is not one of moral improvement. The judges are not to make the righteous man better. They are to vindicate his position as satisfactory to the law.

Non-theological passages, it may be observed, and generally non-theological connections, are of the greatest use in determining the true, native meaning of theological terms. For with rare exceptions, which are for the most part matters of open history, as in the case of the *Homoïusion*, theological terms are terms of common thought, adapted to a special use, but in themselves unchanged. That is, they were thus used at first, in the simplicity of original truth. Later ages may have deflected that simplicity. It was so as a fact with our word Justification, as we shall see immediately. But at first the word meant in religion precisely what it meant out of it. It meant the winning, or the consequent announcement, of a favorable verdict. Not the word, but the application was altered when salvation was in question. It was indeed a new and glorious application. The verdict in question was the verdict not of a Hebrew court, nor of public opinion, but of the eternal Judge of all the earth. But that left the meaning of the word the same.

JUSTIFICATION A "FORENSIC" TERM.

It is thus evident that the word Justification, alike in religious and in common parlance, is a word connected with law. It has to do with acquittal, vindication, acceptance before

a judgment seat. To use a technical term, it is a *forensic* word, a word of the law-courts (which in old Rome stood in the *forum*). In regard of "us men and our salvation" it stands related not so much, not so directly, to our need of spiritual revolution, amendment, purification, holiness, as to our need of getting, somehow—in spite of our guilt, our liability, our debt, our deserved condemnation—a sentence of acquittal, a sentence of acceptance, at the judgment seat of a holy God.

Not that it has nothing to do with our inward spiritual purification. It has intense and vital relations that way. But they are not *direct* relations. The direct concern of Justification is with man's need of a divine deliverance, not from the power of his sin, but from its guilt.

MISTAKEN INTERPRETATIONS.

Here we must note accordingly two remarkable instances of misuse of the word Justification in the history of Christian thought. The first is found in the theology of the Schoolmen, the great thinkers of the Middle Ages in Western Christendom—Peter Lombard, Thomas Aquinas, and others.* To them Justification appears to have meant much the same as regeneration, the great internal change in the state of our nature wrought by grace. The other instance appears in the sixteenth century, in the Decrees of the Council of Trent, a highly authoritative statement of Romanist belief and teaching. There Justification is described (vi. c. 7) as "not the mere remission of sins but also the sanctification and renovation of the inner man." In this remarkable sentence the Romanist theologians seem to combine the true account of the word, though imperfectly stated, with the view of the Schoolmen. It is not too much to say that a careful review of the facts summarized above, as regards the secular use of the word Justification, and the Scriptural use of it in the doctrine of salva-

*See T. B. Mozley, "Baptismal Controversy," Chap. VII.

tion, is enough to negative these explanations. They are curious and memorable examples of misinterpretation of terms; that most fruitful source of further, wider and deeper error.

JUSTIFICATION NOT THE SAME AS PARDON.

The problem raised then, in religion, by the word Justification, is, How shall man be just before God? To use the words of our Eleventh Article, it is, How shall we be "accounted righteous before God?" In other words, How shall we, having sinned, having broken the holy Law, having violated the will of God, be treated, as to our acceptance before Him, as to our "peace with Him" (Rom. 5:1), as if we had not done so? Its question is not, *directly*, How shall I a sinner become holy, but, How shall I a sinner be received by my God, whom I have grieved, as if I had not grieved Him?

Here let us note, what will be clear on reflection, that Justification means properly no less than this, the being received by Him as if we had not grieved Him. It is not only, the being forgiven by Him. We do indeed as sinners most urgently need forgiveness, the remission of our sins, the putting away of the holy vengeance of God upon our rebellion. But we need more. We need the voice which says, not merely, you may go; you are let off your penalty; but, you may come; you are welcomed into My presence and fellowship. We shall see later how important this difference is in the practical problems of our full salvation. But one thing is evident at first sight, namely, that this is implied in the very word Justification. For Justification, in common speech, never means pardon. It means winning, or granting, a position of acceptance. "You are justified in taking this course of action," does not mean, you were wrong, yet you are forgiven. It means, you were right, and in the court of my opinion you have proved it. In religion accordingly our Justification means not merely a grant of pardon, but a verdict in favor of our standing as satisfactory before the Judge.

THE SPECIAL PROBLEM OF *our* JUSTIFICATION.

Here in passing let us notice that of course the word Justification does not *of itself* imply that the justified person is a sinner. To see this as plainly as possible, recollect that God Himself is said to be justified, in Psalm 51:4, and Christ Himself, in 1 Tim. 3:16. In a human court of law, as we have seen above, it is the supreme duty of the judge to "justify *the righteous*" (Deut. 25:1), and the righteous only. In all such cases Justification bears its perfectly proper meaning, unperplexed, crossed by no mystery or problem. But then, the moment we come to the concrete, practical question, how shall *we* be justified, and *before God*, or, to bring it closer home, how shall *I, I the sinner*, be welcomed by my offended Lord as if I were satisfactory, then the thought of Justification presents itself to us in a new and most solemn aspect. The word keeps its meaning unshaken. But how about its application. Here am I, guilty. To be justified is to be pronounced not guilty, to be vindicated and accepted by Lawgiver and Law. Is it possible? Is it not impossible?

Justification by Faith, in the actual case of our salvation, is thus a "short phrase." It means, in full, the acceptance of guilty sinners, before God, by Faith. Great is the problem so indicated. And great is the wonder and the glory of the solution given us by the grace of God. But to this solution we must advance by some further steps.

WHAT IS FAITH?

We may now fitly approach our second great term, Faith, and ask ourselves, What does it mean? As with Justification, so with Faith, we may best approach the answer by first asking, What does Faith mean in common life and speech? Take such phrases as, to have faith in a policy, faith in a remedy, faith in a political leader, or a military leader, faith in a lawyer, faith in a physician. Here the word Faith is used in a way obviously parallel to that in which, for exam-

ple, our Lord uses it when He appeals to the Apostles, in the Gospels, to have faith in Him; as He did in the storm on the Lake. The use is parallel also to its habitual use in the epistles; for example, in Romans 4, where St. Paul makes so much of Abraham's faith, in close connection with the faith which he seeks to develop in us.

Now is it not plain that the word means, to all practical intents and purposes, trust, reliance? Is not this obvious without comment when a sick man sends for the physician in whom he has faith, and when the soldier follows, perhaps literally in utter darkness, the general in whom he has faith? Reliance upon thing or person supposed to be trustworthy, this is Faith.

PRACTICAL CONFIDENCE.

To note a further aspect of the word. Faith, in actual common use, tends to mean a *practical* confidence. Rarely, if ever, do we use it of a mere opinion, however distinct, lying passive in the mind. To have faith in a commander does not mean merely to entertain a conviction, a belief, however positive, that he is skillful and competent. We may entertain such a belief about the commander of the enemy—with very unpleasant impressions on our minds in consequence. We may be *confident* that he is a great general in a sense the very opposite to a personal *confidence in him*. No, to have faith in a commander implies a view of him in which we either actually do, or are quite ready to, trust ourselves and our cause to his command. And just the same is true of faith in a divine Promise, faith in a divine Redeemer. It means a reliance, genuine and practical. It means a putting of ourselves and our needs, in personal reliance, into His hands.

Here, in passing, we observe that Faith accordingly always implies an element, more or less, of the dark, of the unknown. Where everything is, so to speak, *visible* to the heart and mind there scarcely can be Faith. I am on a dan-

gerous piece of water, in a boat, with a skilled and experienced boatman. I cross it, not without tremor perhaps, but with faith. Here faith is exercised on a trustworthy and known object, the boatman. But it is exercised regarding what are more or less, to me, uncertain circumstances, the amount of peril, and the way to handle the boat in it. Were there no uncertain circumstances my opinion of the boatman would not be faith, but mere opinion; estimate, not reliance.

Our illustration suggests the remark that Faith, as concerned with our salvation, needs a certain and trustworthy *Object*, even Jesus Christ. Having Him, we have the right condition for exercising Faith, reliance in the dark, trust in His skill and power on our behalf in unknown or mysterious circumstances.

HEBREWS XI:1 NOT A DEFINITION.

It seems well to remark here on that great sentence, Heb. 11:1, sometimes quoted as a definition of Faith: "Now faith is certainty of things hoped for, proof of things not seen." If this is a definition, properly speaking, it must negative the simple definition of Faith which we have arrived at above, namely, reliance. For it leads us towards a totally different region of thought, and suggests, what many religious thinkers have held, that Faith is as it were a mysterious spiritual sense, a subtle power of touching and feeling the unseen and eternal, a "vision and a faculty divine," almost a "second-sight" in the soul. We on the contrary maintain that it is always the same thing in itself, whether concerned with common or with spiritual things, namely, reliance, reposed on a trustworthy object, and exercised more or less in the dark. The other view would look on Faith (in things spiritual) rather as a faculty in itself than as an attitude towards an Object. The thought is thus more engaged with Faith's own latent power than with the power and truth of a Promiser. Now on this I remark, first, that the words of Heb. 11:1

scarcely read like a definition at all. For a definition is a description which fits the thing defined and it alone, so that the thing is fixed and settled by the description. But the words "certainty of things hoped for, proof of things not seen," are not exclusively applicable to Faith. They would be equally fit to describe, for example, God's promises in their power. For *they* are able to make the hoped-for certain and the unseen visible.

And this is just what we take the words to mean as a description of Faith. They do not define Faith in itself; they describe it in its power. They are the sort of statement we make when we say, Knowledge is power. That is not a definition of knowledge, by any means. It is a description of it in one of its great effects.

The whole chapter, Heb. 11, illustrates this, and, as it seems to me, confirms our simple definition of Faith. Noah, Abraham, Joseph, Moses—they all treated the hoped-for and the unseen as solid and certain because they all relied upon the faithful Promiser. Their victories were mysteriously great, their lives were related vitally to the Unseen. But the action to this end was on their part sublimely simple. It was reliance on the Promiser. It was taking God at His Word.

I remember a friend of mine, many years ago, complaining of the skeptical irreverence of a then lecturer at Oxford, who asked his class for a definition of Faith. Heb. 11:1 was quoted as an answer, and he replied, "You could not have given me a worse definition." Now this teacher may have been really flippant. But I still think it possible that he meant no contempt of the Scripture. He may merely have objected, though with needless roughness, to a false use of the Scripture. He felt, I cannot but surmise, that Heb. 11:1 was really no definition at all.

DEFINITION AND EFFECT.

It is all-important to remember alike this simplicity of

definition and this grandeur of effect in the matter of Faith. It is all-important in the great question of our salvation. Here on the one side is an action of the mind and will, in itself perfectly simple, capable of the very homeliest illustration. We all know what reliance means. Well, Faith is reliance. But then, when the reliance is directed upon an Object infinitely great and good, when it reposes upon God in Christ, upon Him in His promise, His fidelity, His love, upon His very Self, what is *not* this reliance in its effects? It is the creature laying hold upon the Creator. It is our reception of God Himself in His Word. So, it is the putting ourselves in the way of His own almighty action in the fulfilment of His Word, in the keeping of His promise.

“The virtue of Faith lies in the virtue of its Object.” That Object, in this matter of Justification, so the Scriptures assure us abundantly and with the utmost clearness, is our Lord Jesus Christ Himself, who died for us and rose again.

Here the simplest reliance, so it be sincere, is our point of contact with infinite resources. When lately the vast dam of the Nile was completed, with all its giant sluices, there needed but the touch of a finger on an electric button to swing majestically open the gates of the barrier and so to let through the Nile in all its mass and might. There was the simplest possible contact. But it was contact with forces and appliances adequate to control or liberate at pleasure the great river. So Faith, in reliance of the soul, the soul perhaps of the child, perhaps of the peasant, perhaps of the outcast, is only a reliant look, a reliant touch. But it sets up contact with JESUS CHRIST, in all His greatness, in His grace, merit, saving power, eternal love.

FAITH, NO MERIT.

One momentous issue from this reflection is as follows: We are here warned off from the temptation to erect Faith into a Saviour, to rest our reliance upon our Faith, if I may

put it so. That is a real temptation to many. Hearing, and fully thinking, that to be justified we must have Faith, they, we, are soon occupied with an anxious analysis of our Faith. Do I trust enough? Is my reliance satisfactory in kind and quantity? But if saving Faith is, in its essence, simply a reliant attitude, then the question of its effect and virtue is at once shifted to the question of the adequacy of its Object. The man then is drawn to ask, not, Do I rely enough? but, Is Jesus Christ great enough, and gracious enough, for me to rely upon? The introspective microscope is laid down. The soul's open eyes turn upward to the face of our Lord Jesus Christ; and Faith forgets itself in its own proper action. In other words, the man relies instinctively upon an Object seen to be so magnificently, so supremely, able to sustain him. His feet are on the Rock, and he knows it, not by feeling for his feet, but by feeling the Rock.

Here let us note that Faith, thus seen to be reliance, is obviously a thing as different as possible from merit. No one in common life thinks of a well-placed reliance as meritorious. It is right, but not righteous. It does not make a man deserving of rescue when, being in imminent danger, he implicitly accepts the guidance of his rescuer. And the man who, discovering himself, in the old-fashioned way (the way as old as David before Nathan, Isaiah in the vision, the publican in the temple, the jailor at Philippi, Augustine at Milan), to be a guilty sinner, whose "mouth is shut" before God, relies upon Christ as his all for pardon and peace, certainly does not merit anything for closing with his own salvation. He deserves nothing by the act of accepting all.

"God," says Richard Hooker, in that great "Discourse" of his on Justification, "doth justify the believing man, yet not for the worthiness of his belief but for the worthiness of Him which is believed."* So it is not our attitude which we rely on. Our attitude is just our reliance. And reliance means the going out upon Another for repose.

*"A Discourse of Justification," Chap. 33.

Once for all let us remember that we may make the falsest use, even under the truest definitions, of both ideas, Justification and Faith. We may think of either of them as the object of our hope, the ultimate cause of our salvation. So thought of, they are phantoms, nay, they are idols. Seen truly, they are but expressions for Jesus Christ our Lord as He is given and taken. Justification is no Saviour, nor is Faith. Justification by Faith—what is it? It is the acceptance of the guilty by reason of a Trusted Christ.

“BY” DEFINED.

So now we may take up the question of that middle and connective word in our title, “by.” Justification *by* Faith, what does it mean? This divine welcome of the guilty as if they were not guilty, *by* reliance upon Jesus Christ, what have we to think about this?

We have seen a moment ago that one meaning most certainly cannot be borne by the word “by.” It cannot mean “on account of,” as if Faith were a valuable consideration which entitled us to Justification. The surrendering rebel is not amnestied because of the valuable consideration of his surrender, but because of the grace of the sovereign or state which amnesties. On the other hand, his surrender is the necessary means to the amnesty becoming actually his. It is his only proper attitude (in a supposed case of unlawful rebellion) towards the offended power. That power cannot, in the nature of things, make peace with a subject who is in a wrong attitude towards it. It wishes him well, or it would not provide amnesty. But it cannot make peace with him while he declines the provision. Surrender is accordingly not the price paid for peace, but it is nevertheless the open hand necessary to appropriate the gift of it.

In a fair measure this illustrates our word “by” in the matter of Justification by Faith. Faith, reliance, is, from one side, just the sinful man’s “coming in” to accept the sacred

amnesty of God in Christ, taking at His Word his benignant King. It is the rebel's putting himself into right relations with his offended Lord in this great matter of forgiveness and acceptance. It is not a virtue, not a merit, but a proper means.

UNION WITH CHRIST.

The word "by," *per*, lends itself meantime to the expression of another aspect of the subject. One of the great problems attaching to the mighty truth of Christ our Righteousness, our Merit, our Acceptance, is that of the *nexus*, the bond, which so draws us and Him together that, not in fiction but in fact, our load can pass over to Him and His wealth to us. The New Testament largely teaches, what lies assuredly in the very nature of things, as it puts the facts of salvation before us, that we enter "into" Christ, we come to be "in" Him, we get part and lot in the life eternal, which is in Him alone, by Faith. "He gave power to become the sons of God, to them that believed on His Name." "Believing, we have life in His Name" (John 1:12; 20:31). Faith is our soul-contact with the Son of God, setting up (upon our side) that union with Him in His life of which Scripture is so full. And thus it is open to us, surely, to say that Justification by Faith means, from one momentous aspect, Justification because of the Christ with whom through Faith we are made mysteriously but truly one. Believing, we are one with Him, one in the common life with which the living members live with the Head, by the power of His Spirit. One with Him in life, we are therefore, by no mere legal fiction but in vital fact, capable of oneness with Him in interest also.

THE MARRIAGE-BOND.

"Faith," says Bishop Hopkins of Derry, "is the marriage-bond between Christ and a believer; and therefore all the debts of the believer are chargeable upon Christ, and the

righteousness of Christ is instated upon the believer. * * *
Indeed this union is a high and inscrutable mystery, yet plain
it is that there is such a close, spiritual, and real union
between Christ and a believer. * * * So Faith is the
way and means of our Justification. By Faith we are united
to Christ. By that union we truly have a righteousness. And
upon that righteousness the justice as well as mercy of God
is engaged to justify and acquit us."*

*E. Hopkins. "The Doctrine of the Covenants."

CHAPTER VII.

TRIBUTES TO CHRIST AND THE BIBLE BY BRAINY
MEN NOT KNOWN AS ACTIVE CHRISTIANS.

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

BENJAMIN FRANKLIN.

"Young man, my advice to you is that you cultivate an acquaintance with and firm belief in the Holy Scriptures, for this is your certain interest. I think Christ's system of morals and religion, as He left them with us, the best the world ever saw or is likely to see."

THOMAS JEFFERSON.

"I have said and always will say that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands."

DANIEL WEBSTER.

"If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but, if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity. The Bible is the book of all others for lawyers as well as divines, and I pity the man who cannot find in it a rich supply of thought and rule of conduct. I believe Jesus Christ to be the Son of God. The miracles which He wrought establish in my mind His personal authority and render it proper for me to believe what He asserts."

RALPH WALDO EMERSON.

"Jesus is the most perfect of all men that have yet appeared."

NAPOLEON BONAPARTE.

"I know men, and I tell you Jesus Christ was not a man. Superficial minds see a resemblance between Christ and the founders of empires and the gods of other religions. That resemblance does not exist. There is between Christianity and other religions the distance of infinity. Alexander, Cæsar, Charlemagne and myself founded empires. But on what did we rest the creations of our genius? Upon sheer force. Jesus Christ alone founded His empire upon love; and at this hour millions of men will die for Him. In every other existence but that of Christ how many imperfections! From the first day to the last He is the same; majestic and simple; infinitely firm and infinitely gentle. He proposes to our faith a series of mysteries and commands with authority that we should believe them, giving no other reason than those tremendous words, 'I am God.'

"The Bible contains a complete series of acts and of historical men to explain time and eternity, such as no other religion has to offer. If it is not the true religion, one is very excusable in being deceived, for everything in it is grand and worthy of God. The more I consider the Gospel, the more I am assured that there is nothing there which is not beyond the march of events and above the human mind. Even the impious themselves have never dared to deny the sublimity of the Gospel, which inspires them with a sort of compulsory veneration. What happiness that Book procures for those who believe it!"

GOETHE.

"It is a belief in the Bible which has served me as the guide of my moral and literary life. No criticism will be able to perplex the confidence which we have entertained of a writing whose contents have stirred up and given life to our vital energy by its own. The farther the ages advance in civilization the more will the Bible be used."

THOMAS CARLYLE.

"Jesus is our divinest symbol. Higher has the human thought not yet reached. A symbol of quite perennial, infinite character: whose significance will ever demand to be anew inquired into and anew made manifest."

JAMES ANTHONY FROUDE.

"The most perfect being who has ever trod the soil of this planet was called the Man of Sorrows."

CHARLES DICKENS IN HIS WILL.

"I commit my soul to the mercy of God, through our Lord and Saviour Jesus Christ, and exhort my dear children humbly to try to guide themselves by the teachings of the New Testament."

SHAKESPEARE IN HIS WILL.

"I commend my soul into the hands of God, my Creator, hoping and assuredly believing, through the only merits of Jesus Christ my Saviour, to be made partaker of life everlasting."

LORD BYRON.

"If ever man was God, or God man, Jesus Christ was both."

MATTHEW ARNOLD.

"To the Bible men will return because they cannot do without it. The true God is and must be pre-eminently the God of the Bible, the eternal who makes for righteousness, from whom Jesus came forth, and whose spirit governs the course of humanity."

DIDEROT.

"No better lessons can I teach my child than those of the Bible."

PROFESSOR HUXLEY.

“I have always been strongly in favor of secular education without theology, but I must confess that I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of moral conduct, is to be kept up in the present utterly chaotic state of opinion on these matters without the use of the Bible.”

JOHN STUART MILL.

“Who among His disciples, or among their proselytes, was capable of inventing the sayings of Jesus, or imagining the life and character ascribed to Him? Certainly not the fishermen of Galilee; as certainly not Saint Paul, whose character and idiosyncrasies were of a totally different sort; and still less the early Christian writers. When this pre-eminent genius is combined with the qualities of probably the greatest moral reformer and martyr to His mission who ever existed upon earth, religion cannot be said to have made a bad choice in pitching on this man as the ideal representative and guide of humanity; nor even now would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, than to endeavor so to live that Christ would approve his life.”

ROUSSEAU.

“Can it be possible that the sacred personage whose history the Scriptures contain should be a mere man? Where is the man, where the philosopher, who could so live and so die without weakness and without ostentation? When Plato describes his imaginary righteous man, loaded with all the punishments of guilt, yet meriting the highest rewards of virtue, he exactly describes the character of Jesus Christ. What an infinite disproportion between the son of Sophroniscus and the Son of Mary. Socrates dies with honor, surrounded by his disciples

listening to the most tender words—the easiest death that one could wish to die. Jesus dies in pain, dishonor, mockery, the object of universal cursing—the most horrible death that one could fear. At the receipt of the cup of poison, Socrates blesses him who could not give it to him without tears; Jesus, while suffering the sharpest pains, prays for His most bitter enemies. If Socrates lived and died like a philosopher, Jesus lived and died like a god.

“Peruse the books of philosophers with all their pomp of diction. How meager, how contemptible are they when compared with the Scriptures! The majesty of the Scriptures strikes me with admiration.”

PECAUT.

“Christ’s moral character rose beyond comparison above that of any other great man of antiquity. No one was ever so gentle, so humble, so kind as He. In His spirit He lived in the house of His heavenly Father. His moral life is wholly penetrated by God. He was the master of all, because He was really their brother.”

ERNEST RENAN.

“All history is incomprehensible without Him. He created the object and fixed the starting point of the future faith of humanity. He is the incomparable man to whom the universal conscience has decreed the title of Son of God, and that with justice. In the first rank of this grand family of the true sons of God we must place Jesus. The highest consciousness of God which ever existed in the breast of humanity was that of Jesus. Repose now in Thy glory, noble founder! Thy work is finished, Thy divinity established. Thou shalt become the corner-stone of humanity so entirely that to tear Thy name from this world would rend it to its foundations. Between Thee and God there will no longer be any distinction. Complete Conqueror of death, take possession of Thy kingdom,

whither shall follow Thee, by the royal road which Thou hast traced, ages of adoring worshipers. Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; His legend will call forth tears without end; His sufferings will melt the noblest hearts; and all ages will proclaim that among the sons of men there is none born greater than Jesus. Even Paul is not Jesus. How far removed are we all from Thee, dear Master! Where is Thy mildness, Thy poetry? Thou to whom a flower didst bring pleasure and ecstasy, dost Thou recognize as Thy disciples these wranglers, these men furious over their prerogatives, and desiring that everything should be given to them? They are men; Thou art a god."

BENJAMIN DISRAELI.

"The wildest dreams of their rabbis have been far exceeded. Has not Jesus conquered Europe and changed its name to Christendom? All countries that refuse the cross wither, and the time will come, when the vast communities and countless myriads of America and Australia, looking upon Europe as Europe now looks upon Greece, and wondering how so small a space could have achieved such great deeds, will find music in the songs of Zion and solace in the parables of Galilee."

PROFESSOR HEGARD OF THE UNIVERSITY OF COPENHAGEN.

"The experiences of life, its sufferings and grief, have shaken my soul and have broken the foundation upon which I formerly thought I could build. Full of faith in the sufficiency of science, I thought to have found in it a sure refuge from all the contingencies of life. This illusion is vanished; when the tempest came, which plunged me in sorrow, the moorings, the cable of science, broke like thread. Then I seized upon that help which many before me have laid hold of. I sought and found peace in God. Since then I have certainly not abandoned science, but I have assigned to it another place in my life."



When a man of brains speaks well of the Bible and Christ he consciously or unconsciously bears tribute to the inspiration of the one and the deity of the other.

The Bible claims to be a revelation from God, and its character sustains its claim. "The Word of the Lord came expressly to Ezekiel." (Ezek. 1:13.) "The Lord said unto me," exclaimed Jeremiah. (Jer. 1:7.) "Hear the Word of the Lord," says Isaiah. (Isa. 1:10.) "Thus saith the Lord," rings through the Old Testament. And the New Testament puts the seal of inspiration upon the Old. "The Holy Ghost spake by the mouth of David." (Acts 1:16.) "All Scripture is given by inspiration of God." (2 Tim. 3:16.) "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.)

If the men who wrote this Book were not inspired, they were liars, and we have to explain how the Book which contains the highest morality ever given to earth could be written by a set of liars. And these bad men at the same time wrote their own doom, for there is no vice more severely condemned in the Bible than deception. To claim that good men wrote the Bible, and deny its inspiration, is on a par with the claim that Christ was a good man, while He pretended to be what He was not.



PUBLISHERS' NOTICE

As stated in the "Foreword" (page 4), of FUNDAMENTALS, Volume I, this series of books is being sent to every pastor, evangelist, missionary, theological professor, theological student, Sunday school superintendent, Y. M. C. A. and Y. W. C. A. secretary in the English-speaking world, so far as the addresses of all these may be obtained. No expense attaches itself to those who receive the book.

It is quite probable that the addresses of some who are engaged in the foregoing various lines of work have been overlooked. And if so, as soon as our attention is called to the matter with the full address accompanying and line of Christian work in which the person is engaged, we will gladly place such address on the list for future issues.

There has been a demand for the book by the laity, and to meet this demand each volume will be furnished at a cost of fifteen cents per copy, eight copies for one dollar, or one hundred copies for ten dollars.

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The Fundamentals

A Testimony

Volume III

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“To the Law and to the Testimony”

Isaiah 8:20

The Fundamentals

A Testimony to the Truth

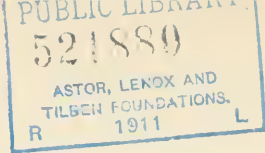
Volume III

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FOREWORD

The Committee, to whom the two Christian laymen entrusted the editing and publishing of this series of books, have been greatly encouraged by the more than 10,000 letters of appreciation, which have come from all parts of the world; and the adverse criticisms have been almost equally encouraging, because they indicate that the books have been read by some who need the truth they contain, and their criticism will attract the attention of others. All we desire is that the truth shall be known, and we believe that the God of Truth will bless it.

This volume goes to about 250,000 pastors, evangelists, missionaries, theological professors, theological students, Y. M. C. A. secretaries, Y. W. C. A. secretaries, college professors, Sunday School superintendents, and religious editors in the English speaking world; and we earnestly request all whose faith is in the God who answers prayer, to pray daily that the truth may "run and be glorified."

(See Publishers' Notice, Page 127.)

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THE FUNDAMENTALS

VOLUME III

CHAPTER I

THE INSPIRATION OF THE BIBLE—DEFINITION, EXTENT AND PROOF

BY REV. JAMES M. GRAY, D. D.,
DEAN OF MOODY BIBLE INSTITUTE, CHICAGO, ILL.

In this paper the authenticity and credibility of the Bible are assumed, by which is meant (1), that its books were written by the authors to whom they are ascribed, and that their contents are in all material points as when they came from their hands; and (2), that those contents are worthy of entire acceptance as to their statements of fact. Were there need to prove these assumptions, the evidence is abundant, and abler pens have dealt with it.

Let it not be supposed, however, that because these things are assumed their relative importance is undervalued. On the contrary, they underlie inspiration, and, as President Patton says, come in on the ground floor. They have to do with the historicity of the Bible, which for us just now is the basis of its authority. Nothing can be settled until this is settled, but admitting its settlement which, all things considered, we now may be permitted to do, what can be of deeper interest than the question as to how far that authority extends?

This is the inspiration question, and while so many have taken in hand to discuss the others, may not one be at liberty to discuss this? It is an old question, so old, indeed, as again in the usual recurrence of thought to have become new. Our

fathers discussed it, it was the great question once upon a time, it was sifted to the bottom, and a great storehouse of fact, and argument, and illustration has been left for us to draw upon in a day of need.

For a long while the enemy's attack has directed our energies to another part of the field, but victory there will drive us back here again. The other questions are outside of the Bible itself, this is inside. They lead men away from the contents of the book to consider how they came, this brings us back to consider what they are. Happy the day when the inquiry returns here, and happy the generation which has not forgotten how to meet it.

I. DEFINITION OF INSPIRATION

1. *Inspiration is not revelation.* As Dr. Charles Hodge expressed it, revelation is the act of communicating divine knowledge to the mind, but inspiration is the act of the same Spirit controlling those who make that knowledge known to others. In Chalmer's happy phrase, the one is the influx, the other the efflux. Abraham received the influx, he was granted a revelation; but Moses was endued with the efflux, being inspired to record it for our learning. In the one case there was a flowing in and in the other a flowing out. Sometimes both of these experiences met in the same person, indeed Moses himself is an illustration of it, having received a revelation at another time and also the inspiration to make it known, but it is of importance to distinguish between the two.

2. *Inspiration is not illumination.* Every regenerated Christian is illuminated in the simple fact that he is indwelt by the Holy Spirit, but every such an one is not also inspired, but only the writers of the Old and New Testaments. Spiritual illumination is subject to degrees, some Christians possessing more of it than others, but, as we understand it, inspiration is not subject to degrees, being in every case the breath of God, expressing itself through a human personality.

3. *Inspiration is not human genius.* The latter is simply a natural qualification, however exalted it may be in some cases, but inspiration in the sense now spoken of is supernatural throughout. It is an endowment coming upon the writers of the Old and New Testaments directing and enabling them to write those books, and on no other men, and at no other time, and for no other purpose. No human genius of whom we ever heard introduced his writings with the formula, "Thus saith the Lord," or words to that effect, and yet such is the common utterance of the Bible authors. No human genius ever yet agreed with any other human genius as to the things it most concerns men to know, and, therefore, however exalted his equipment, it differs not merely in degree but in kind from the inspiration of the Scriptures.

In its mode the divine agency is inscrutable, though its effects are knowable. We do not undertake to say just how the Holy Spirit operated on the minds of these authors to produce these books any more than we undertake to say how He operates on the human heart to produce conversion, but we accept the one as we do the other on the testimony that appeals to faith.

4. When we speak of the Holy Spirit coming upon the men in order to the composition of the books, it should be further understood that *the object is not the inspiration of the men but the books*—not the writers but the *writings*. It terminates upon the record, in other words, and not upon the human instrument who made it.

To illustrate: Moses, David, Paul, John, were not always and everywhere inspired, for then always and everywhere they would have been infallible and inerrant, which was not the case. They sometimes made mistakes in thought and erred in conduct. But however fallible and errant they may have been as men compassed with infirmity like ourselves, such fallibility or errancy was never under any circumstances communicated to their sacred writings.

Ecclesiastes is a case in point, which on the supposition of its Solomonic authorship, is giving us a history of his search for happiness "under the sun." Some statements in that book are only partially true while others are altogether false, therefore it cannot mean that Solomon was inspired as he tried this or that experiment to find what no man has been able to find outside of God. But it means that his language is inspired as he records the various feelings and opinions which possessed him in the pursuit.

This disposes of a large class of objections sometimes brought against the doctrine of inspiration—those, for example, associated with the question as to whether the Bible is the Word of God or only contains that Word. If by the former be meant that God spake every word in the Bible, and hence that every word is true, the answer must be *no*; but if it be meant that God caused every word in the Bible, true or false, to be recorded, the answer should be *yes*. There are words of Satan in the Bible, words of false prophets, words of the enemies of Christ, and yet they are God's words, not in the sense that He uttered them, but that He caused them to be recorded, infallibly and inerrantly recorded, for our profit. In this sense the Bible does not merely contain the Word of God, it *is* the Word of God.

Of any merely human author it is the same. This paper is the writer's word throughout, and yet he may quote what other people say to commend them or dispute them. What they say he records, and in doing so he makes the record his in the sense that he is responsible for its accuracy.

5. Let it be stated further in this definitional connection, that *the record for whose inspiration we contend is the original record*—the autographs or parchments of Moses, David, Daniel, Matthew, Paul or Peter, as the case may be, and not any particular translation or translations of them whatever. There is no translation absolutely without error, nor could there be, considering the infirmities of human copyists, unless

God were pleased to perform a perpetual miracle to secure it.

But does this make nugatory our contention? Some would say it does, and they would argue speciously that to insist on the inerrancy of a parchment no living being has ever seen is an academic question merely, and without value. But do they not fail to see that the character and perfection of the Godhead are involved in that inerrancy?

Some years ago a "liberal" theologian, deprecating this discussion as not worth while, remarked that it was a matter of small consequence whether a pair of trousers were originally perfect if they were now rent. To which the valiant and witty David James Burrell replied, that it might be a matter of small consequence to the wearer of the trousers, but the tailor who made them would prefer to have it understood that they did not leave his shop that way. And then he added, that if the Most High must train among knights of the shears He might at least be regarded as the best of the guild, and One who drops no stitches and sends out no imperfect work.

Is it not with the written Word as with the incarnate Word? Is Jesus Christ to be regarded as imperfect because His character has never been perfectly reproduced before us? Can He be the incarnate Word unless He were absolutely without sin? And by the same token, can the scriptures be the written Word unless they were inerrant?

But if this question be so purely speculative and valueless, what becomes of the science of Biblical criticism by which properly we set such store today? Do builders drive piles into the soft earth if they never expect to touch bottom? Do scholars dispute about the scripture text and minutely examine the history and meaning of single words, "the delicate coloring of mood, tense and accent," if at the end there is no approximation to an absolute? As Dr. George H. Bishop says, does not our concordance, every time we take it up, speak loudly to us of a once inerrant parchment? Why do we not possess concordances for the very words of other books?

Nor is that original parchment so remote a thing as some suppose. Do not the number and variety of manuscripts and versions extant render it comparatively easy to arrive at a knowledge of its text, and does not competent scholarship today affirm that as to the New Testament at least, we have in 999 cases out of every thousand the very word of that original text? Let candid consideration be given to these things and it will be seen that we are not pursuing a phantom in contending for an inspired autograph of the Bible.

II. EXTENT OF INSPIRATION

1. *The inspiration of scripture includes the whole and every part of it.* There are some who deny this and limit it to only the prophetic portions, the words of Jesus Christ, and, say, the profounder spiritual teachings of the epistles. The historical books in their judgment, and as an example, do not require inspiration because their data were obtainable from natural sources.

The Bible itself, however, knows of no limitations, as we shall see: "*All scripture is given by inspiration of God.*" The historical data, most of it at least, might have been obtained from natural sources, but what about the supernatural guidance required in their selection and narration? Compare, for answer, the records of creation, the fall, the deluge, etc., found in Genesis with those recently discovered by excavations in Bible lands. Do not the results of the pick-axe and the spade point to the same original as the Bible, and yet do not their childishness and grotesqueness often bear evidence of the human and sinful mould through which they ran? Do they not show the need of some power other than man himself to lead him out of the labyrinth of error into the open ground of truth?

Furthermore, are not the historical books in some respects the most important in the Bible? Are they not the bases of its doctrine? Does not the doctrine of sin need for its starting

point the record of the fall? Could we so satisfactorily understand justification did we not have the story of God's dealings with Abraham? And what of the priesthood of Christ? Dismiss Leviticus and what can be made of Hebrews? Is not the Acts of the Apostles historical, but can we afford to lose its inspiration?

And then, too, the historical books are, in many cases, prophetic as well as historical. Do not the types and symbols in them show forth the Saviour in all the varying aspects of His grace? Has not the story of Israel the closest relation as type and anti-type to our spiritual redemption? Does not Paul teach this in 1 Cor., 10:6-11? And if these things were thus written for our learning, does not this imply their inspiration?

Indeed, the historical books have the strongest testimony borne to their importance in other parts of the Bible. This will appear more particularly as we proceed, but take, in passing, Christ's use of Deuteronomy in His conflict with the tempter. Thrice does He overcome him by a citation from that historical book without note or comment. Is it not difficult to believe that neither He nor Satan considered it inspired?

Thus without going further, we may say, with Dr. DeWitt of Princeton, that it is impossible to secure the *religious* infallibility of the Bible—which is all the objector regards as necessary—if we exclude Bible history from the sphere of its inspiration. But if we include Bible history at all, we must include the whole of it, for who is competent to separate its parts?

2. *The inspiration includes not only all the books of the Bible in general but in detail, the form as well as the substance, the word as well as the thought.* This is sometimes called the *verbal* theory of inspiration and is vehemently spoken against in some quarters. It is too mechanical, it degrades the writers to the level of machines, it has a tendency to make skeptics, and all that.

This last remark, however, is not so alarming as it sounds.

The doctrine of the eternal retribution of the wicked is said to make skeptics, and also that of a vicarious atonement, not to mention other revelations of Holy Writ. The natural mind takes to none of these things. But if we are not prepared to yield the point in one case for such a reason, why should we be asked to do it in another?

And as to degrading the writers to the level of machines, even if it were true, as it is not, why should fault be found when one considers the result? Which is the more important, the free agency of a score or two of mortals, or the divinity of their message? The whole argument is just a spark from the anvil on which the race is ever trying to hammer out the deification of itself.

But we are insisting upon no theory—not even the verbal theory—if it altogether excludes the human element in the transmission of the sacred word. As Dr. Henry B. Smith says, “God speaks through the personality as well as the lips of His messengers,” and we may pour into that word “personality” everything that goes to make it—the age in which the person lived, his environment, his degree of culture, his temperament and all the rest. As Wayland Hoyt expressed it, “Inspiration is not a mechanical, crass, bald compulsion of the sacred writers, but rather a dynamic, divine influence over their freely-acting faculties” in order that the latter in relation to the subject-matter then in hand may be kept inerrant, *i. e.*, without mistake or fault. It is limiting the Holy One of Israel to say that He is unable to do this without turning a human being into an automaton. Has He who created man as a free agent left himself no opportunity to mould his thoughts into forms of speech inerrantly expressive of His will, without destroying that which He has made?

And, indeed, wherein resides man’s free agency, in his mind or in his mouth? Shall we say he is free while God controls his thought, but that he becomes a mere machine when that control extends to the *expression* of his thought?

But returning to the argument, if the divine influence upon the writers did not extend to the form as well as the substance of their writings; if, in other words, God gave them only the thought, permitting them to express it in their own words, what guarantee have we that they have done so?

An illustration the writer has frequently used will help to make this clear. A stenographer in a mercantile house was asked by his employer to write as follows:

“Gentlemen: We misunderstood your letter and will now fill your order.”

Imagine the employer’s surprise, however, when a little later this was set before him for his signature:

“Gentlemen: We misunderstood your letter and will *not* fill your order.”

The mistake was only of a single letter, but it was entirely subversive of his meaning. And yet the thought was given clearly to the stenographer, and the words, too, for that matter. Moreover, the latter was capable and faithful, but he was human, and it is human to err. Had not his employer controlled his expression down to the very letter, the thought intended to be conveyed would have failed of utterance.

In the same way the human authors of the Bible were men of like passions with ourselves. Their motives were pure, their intentions good, but even if their subject-matter were the commonplaces of men, to say nothing of the mysterious and transcendent revelation of a holy God, how could it be an absolute transcript of the mind from which it came in the absence of miraculous control?

In the last analysis, it is the Bible itself, of course, which must settle the question of its inspiration and the extent of it, and to this we come in the consideration of the proof, but we may be allowed a final question. Can even God Himself give a thought to man without the words that clothe it? Are not the two inseparable, as much so “as a sum and its figures, or a tune and its notes?” Has any case been known in human his-

tory where a healthy mind has been able to create ideas without expressing them to its own perception? In other words, as Dr. A. J. Gordon once observed: "To deny that the Holy Spirit speaks in scripture is an intelligible proposition, but to admit that He speaks, it is impossible to know what He says except as we have His Words."

III. PROOF OF INSPIRATION

1. *The inspiration of the Bible is proven by the philosophy, or what may be called the nature of the case.*

The proposition may be stated thus: The Bible is the history of the redemption of the race, or from the side of the individual, a supernatural revelation of the will of God to men for their salvation. But it was given to certain men of one age to be conveyed in writing to other men in different ages. Now all men experience difficulty in giving faithful reflections of their thoughts to others because of sin, ignorance, defective memory and the inaccuracy always incident to the use of language.

Therefore it may be easily deduced that if the revelation is to be communicated precisely as originally received, the same supernatural power is required in the one case as in the other. This has been sufficiently elaborated in the foregoing and need not be dwelt upon again.

2. *It may be proven by the history and character of the Bible, i. e., by all that has been assumed as to its authenticity and credibility. All that goes to prove these things goes to prove its inspiration.*

To borrow in part, the language of the Westminster Confession, "the heavenliness of its matter, the efficacy of its doctrine, the unity of its various parts, the majesty of its style and the scope and completeness of its design" all indicate the divinity of its origin.

The more we think upon it the more we must be convinced that men unaided by the Spirit of God could neither have con-

ceived, nor put together, nor preserved in its integrity that precious deposit known as the Sacred Oracles.

3. *But the strongest proof is the declarations of the Bible itself* and the inferences to be drawn from them. Nor is this reasoning in a circle as some might think. In the case of a man as to whose veracity there is no doubt, no hesitancy is felt in accepting what he says about himself; and since the Bible is demonstrated to be true in its statements of fact by unassailable evidence, may we not accept its witness in its own behalf?

Take the argument from Jesus Christ as an illustration. He was content to be tested by the prophecies that went before on Him, and the result of that ordeal was the establishment of His claims to be the Messiah beyond a peradventure. That complex system of prophecies, rendering collusion or counterfeit impossible, is the incontestable proof that He was what He claimed to be. But of course, He in whose birth, and life, and death, and resurrection such marvelous prophecies met their fulfilment, became, from the hour in which His claims were established, a witness to the divine authority and infallible truth of the sacred records in which these prophecies are found.—(The New Apologetic, by Professor Robert Watts, D. D.)

It is so with the Bible. The character of its contents, the unity of its parts, the fulfilment of its prophecies, the miracles wrought in its attestation, the effects it has accomplished in the lives of nations and of men, all these go to show that it is divine, and if so, that it may be believed in what it says about itself.

A. ARGUMENT FOR THE OLD TESTAMENT

To begin with the Old Testament, (*a*) consider how the writers speak of the origin of their messages. Dr. James H. Brookes is authority for saying that the phrase, "Thus saith the Lord" or its equivalent is used by them 2,000 times. Sup-

pose we eliminate this phrase and its necessary context from the Old Testament in every instance, one wonders how much of the Old Testament would remain.

(b) Consider how the utterances of the Old Testament writers are introduced into the New. Take Matthew 1:22 as an illustration, "Now all this was done that it might be fulfilled which was spoken by the Lord through the prophet." It was not the prophet who spake, but the Lord who spake through the prophet.

(c) Consider how Christ and His apostles regard the Old Testament. He came "not to destroy but to fulfill the law and the prophets." Matt. 5:17. "The Scripture cannot be broken." John 10:35. He sometimes used single words as the bases of important doctrines, twice in Matthew 22, at verses 31, 32 and 42-45. The apostles do the same. See Galatians 3:16, Hebrews 2:8, 11 and 12:26, 27.

(d) Consider what the apostles directly teach upon the subject. Peter tells us that "No prophecy ever came by the will of man, but men spake from God, being moved by the Holy Spirit" (2 Peter 1:21, R. V.). "Prophecy" here applies to the word written as is indicated in the preceding verse, and means not merely the foretelling of events, but the utterances of any word of God without reference as to time past, present or to come. As a matter of fact, what Peter declares is that the will of man had nothing to do with any part of the Old Testament, but that the whole of it, from Genesis to Malachi, was inspired by God.

Of course Paul says the same, in language even plainer, in 2 Timothy 3:16, "All scripture is given by inspiration of God, and is profitable." The phrase "inspiration of God" means literally *God-breathed*. The whole of the Old Testament is God-breathed, for it is to that part of the Bible the language particularly refers, since the New Testament as such was not then generally known.

As this verse is given somewhat differently in the Revised Version we dwell upon it a moment longer. It there reads, "Every scripture inspired of God is also profitable," and the caviller is disposed to say that therefore some scripture may be inspired and some may not be, and that the profitableness extends only to the former and not the latter.

But aside from the fact that Paul would hardly be guilty of such a weak truism as that, it may be stated in reply first, that the King James rendering of the passage is not only the more consistent scripture, but the more consistent Greek. Several of the best Greek scholars of the period affirm this, including some of the revisers themselves who did not vote for the change. And secondly, even the revisers place it in the margin as of practically equal authority with their preferred translation, and to be chosen by the reader if desired. There are not a few devout Christians, however, who would be willing to retain the rendering of the Revised Version as being stronger than the King James, and who would interpolate a word in applying it to make it mean, "Every scripture (*because*) inspired of God is also profitable." We believe that both Gausen and Wordsworth take this view, two as staunch defenders of plenary inspiration as could be named.

B. ARGUMENT FOR THE NEW TESTAMENT

We are sometimes reminded that, however strong and convincing the argument for the inspiration of the Old Testament, that for the New Testament is only indirect. "Not one of the evangelists tells us that he is inspired," says a certain theological professor, "and not one writer of an epistle, except Paul."

We shall be prepared to dispute this statement a little further, but in the meantime let us reflect that the inspiration of the Old Testament being assured as it is, why should similar evidence be required for the New? Whoever is competent to speak as a Bible authority knows that the *unity* of the Old

and New Testaments is the strongest demonstration of their common source. They are seen to be not two books, but only two parts of one book.

To take then the analogy of the Old Testament. The foregoing argument proves its inspiration as a whole, although there were long periods separating the different writers, Moses and David let us say, or David and Daniel, the Pentateuch and the Psalms, or the Psalms and the Prophets. As long, or longer, than between Malachi and Matthew, or Ezra and the Gospels. If then to carry conviction for the plenary inspiration of the Old Testament as a whole, it is not necessary to prove it for every book, why, to carry conviction for the plenary inspiration of the *Bible* as a whole is it necessary to do the same?

We quote here a paragraph or two from Dr. Nathaniel West. He is referring to 2 Timothy 3:16, which he renders, "*Every* scripture is inspired of God," and adds:

"The distributive word 'Every' is used not only to particularize each individual scripture of the Canon that Timothy had studied from his youth, but also to include, along with the Old Testament the New Testament scriptures extant in Paul's day, and any others, such as those that John wrote after him.

"The Apostle Peter tells us that he was in possession, not merely of some of Paul's Epistles, but '*all* his Epistles,' and places them, canonically, in the same rank with what he calls 'the other scriptures,' *i. e.*, of equal inspiration and authority with the 'words spoken before by the Holy Prophets, and the commandment of the Lord and Savior, through the Apostles.' 2 Peter 3:2, 16.

"Paul teaches the same co-ordination of the Old and New Testaments. Having referred to the Old as a unit, in his phrase 'Holy Scriptures,' which the revisers translate 'Sacred Writings,' he proceeds to particularize. He tells Timothy that 'every scripture,' whether of Old or New Testament production, 'is inspired of God.' Let it be in the Pentateuch, the Psalms, the Prophets, the Historical Books, let it be a

chapter or a verse; let it be in the Gospels, the Acts, his own or Peter's Epistles, or even John's writings, yet to be, still each part of the Sacred Collection is God-given and because of that possesses divine authority as part of the Book of God."

We read this from Dr. West twenty years ago, and rejected it as his dictum. We read it today, with deeper and fuller knowledge of the subject, and we believe it to be true.

It is somewhat as follows that Dr. Gausson in his exhaustive "Theopneustia" gives the argument for the inspiration of the New Testament.

(a) The New Testament is the later, and for that reason the more important revelation of the two, and hence if the former were inspired, it certainly must be true of the latter. The opening verses of the first and second chapters of Hebrews plainly suggest this: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son * * * *Therefore* we ought to give the more earnest heed to the things which we have heard."

And this inference is rendered still more conclusive by the circumstance that the New Testament sometimes explains, sometimes proves, and sometimes even repeals ordinances of the Old Testament. See Matthew 1:22, 23 for an illustration of the first, Acts 13:19 to 39 for the second and Galatians 5:6 for the third. Assuredly these things would not be true if the New Testament were not of equal, and in a certain sense, even greater authority than the Old.

(b) The writers of the New Testament were of an equal or higher rank than those of the Old. That they were prophets is evident from such allusions as Romans 16:25-27, and Ephesians 3:4, 5. But that they were more than prophets is indicated in the fact that wherever in the New Testament prophets and apostles are both mentioned, the last-named is always mentioned first (see 1 Cor. 12:28, Ephesians 2:20,

Ephesians 4:11). It is also true that the writers of the New Testament had a higher mission than those of the Old, since they were sent forth by Christ, as he had been sent forth by the Father (John 20:21). They were to go, not to a single nation only (as Israel), but into all the world (Matthew 28:19). They received the keys of the kingdom of heaven (Matthew 16:19). And they are to be pre-eminently rewarded in the regeneration (Matthew 19:28). Such considerations and comparisons as these are not to be overlooked in estimating the authority by which they wrote.

(c) The writers of the New Testament were especially qualified for their work, as we see in Matthew 10:19, 20, Mark 13:11, Luke 12:2, John 14:26 and John 16:13, 14. These passages will be dwelt on more at length in a later division of our subject, but just now it may be noticed that in some of the instances, inspiration of the most absolute character was promised as to what they should *speak*—the inference being warranted that none the less would they be guided in what they wrote. Their spoken words were limited and temporary in their sphere, but their written utterances covered the whole range of revelation and were to last forever. If in the one case they were inspired, how much more in the other?

(d) The writers of the New Testament directly claim divine inspiration. See Acts 15:23-29, where, especially at verse 28, James is recorded as saying, "for it seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things." Here it is affirmed very clearly that the Holy Ghost is the real writer of the letter in question and simply using the human instruments for his purpose. Add to this 1 Corinthians 2:13, where Paul says: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual," or as the margin of the Revised Version puts it, "imparting spiritual things to spiritual men." In 1 Thessalonians 2:13 the same writer says: "For this cause also thank

we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of man, but as it is in truth the word of God." In 2 Peter 3:2 the apostle places his own words on a level with those of the prophets of the Old Testament, and in verses 15 and 16 of the same chapter he does the same with the writings of Paul, classifying them "with the other scriptures." Finally, in Revelation 2:7, although it is the Apostle John who is writing, he is authorized to exclaim: "He that hath an ear let him hear what the Spirit saith unto the churches," and so on throughout the epistles to the seven churches.

C. ARGUMENT FOR THE WORDS

The evidence that the inspiration includes the form as well as the substance of the Holy Scriptures, the word as well as the thought, may be gathered in this way.

1. *There were certainly some occasions when the words were given to the human agents.* Take the instance of Balaam (Numbers 22:38, 23:12, 16). It is clear that this self-seeking prophet *thought, i. e.*, desired to speak differently from what he did, but was obliged to speak the word that God put in his mouth. There are two incontrovertible witnesses to this, one being Balaam himself and the other God.

Take Saul (1 Samuel 10:10), or at a later time, his messengers (19:20-24). No one will claim that there was not an inspiration of the words here. And Caiaphas also (John 11:49-52), of whom it is expressly said that when he prophesied that one man should die for the people, "this spake he not of himself." Who believes that Caiaphas meant or really knew the significance of what he said?

And how entirely this harmonizes with Christ's promise to His disciples in Matthew 10:19, 20 and elsewhere. "When they deliver you up take no thought (be not anxious) how or what ye shall speak; for it shall be given you in that hour what ye shall speak. For it is not ye that speak but the Spirit

of your Father which speaketh in you." Mark is even more emphatic: "Neither do ye *premeditate*, but whatsoever shall be given you in that hour, that speak ye, for it is not ye that speak, but the Holy Ghost."

Take the circumstance of the day of Pentecost (Acts 2:4-11), when the disciples "began to speak with other tongues as the Spirit gave them utterance." Parthians, Medes, Elamites, the dwellers in Mesopotamia, in Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, in the parts of Libya about Cyrene, the strangers of Rome, Cretes and Arabians all testified, "we do here them speak in our tongues the wonderful works of God!" Did not this inspiration include the words? Did it not indeed *exclude* the thought? What clearer example could be desired?

To the same purport consider Paul's teaching in 1 Corinthians 14 about the gift of tongues. He that speaketh in an unknown tongue, in the Spirit speaketh mysteries, but no man understandeth him, therefore he is to pray that he may interpret. Under some circumstances, if no interpreter be present, he is to keep silence in the church and speak only to himself and to God.

But better still, consider the utterance of 1 Peter 1:10, 11, where he speaks of them who prophesied of the grace that should come, as "searching what, or what manner of time, the Spirit of Christ which was in them did signify when He testified beforehand the sufferings of Christ and the glory that should follow, to whom it was revealed," etc.

"Should we see a student who, having taken down the lecture of a profound philosopher, was now studying diligently to comprehend the sense of the discourse which he had written, we should understand simply that he was a pupil and not a master; that he had nothing to do with originating either the thoughts or the words of the lecture, but was rather a disciple whose province it was to understand what he had transcribed, and so be able to communicate it to others.

“And who can deny that this is the exact picture of what we have in this passage from Peter? Here were inspired writers studying the meaning of what they themselves had written. With all possible allowance for the human peculiarities of the writers, they must have been reporters of what they heard, rather than formulators of that which they had been made to understand.”—A. J. Gordon in “The Ministry of the Spirit,” pp. 173, 174.

2. *The Bible plainly teaches that inspiration extends to its words.* We spoke of Balaam as uttering that which God put in his mouth, but the same expression is used by God Himself with reference to His prophets. When Moses would excuse himself from service because he was not eloquent, He who made man's mouth said, “Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say” (Exodus 4:10-12). And Dr. James H. Brookes' comment is very pertinent. “God did not say I will be with thy mind, and teach thee what thou shalt think; but I will be with thy mouth and teach thee what thou shalt say. This explains why, forty years afterwards, Moses said to Israel, ‘Ye shall not add unto the word I command you, neither shall ye diminish ought from it.’ (Deut. 4:2.)” Seven times Moses tells us that the tables of stone containing the commandments were the work of God, and the writing was the writing of God, graven upon the tables (Exodus 31:16).

Passing from the Pentateuch to the poetical books we find David saying, “The Spirit of the Lord spake by me, and His word was in my tongue” (2 Samuel 23:1, 2). He, too, does not say, God thought by me, but spake by me.

Coming to the prophets, Jeremiah confesses that, like Moses, he recoiled from the mission on which he was sent and for the same reason. He was a child and could not speak. “Then the Lord put forth His hand and touched my mouth. And the Lord said unto me, Behold I have put My word in thy mouth” (Jeremiah 1:6-9).

All of which substantiates the declaration of Peter quoted earlier, that "no prophecy ever came by the will of man, but man spake from God, being moved by the Holy Spirit." Surely, if the will of man had *nothing* to do with the prophecy, he could not have been at liberty in the selection of the words.

So much for the Old Testament, but when we reach the New, we have the same unerring and verbal accuracy guaranteed to the apostles by the Son of God, as we have seen. And we have the apostles making claim of it, as when Paul in 1 Corinthians 2:12, 13 distinguishes between the "things" or the thoughts which God gave him and the words in which he expressed them, and insisting on the divinity of both; "Which things also we speak," he says, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." In Galatians 3:16, following the example of His divine Master, he employs not merely a single word, but a single letter of a word as the basis of an argument for a great doctrine. The blessing of justification which Abraham received has become that of the believer in Jesus Christ. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy *seed*, which is Christ."

The writer of the epistle to the Hebrews bases a similar argument on the word "all" in chapter 1:8, on the word "one" in 1:11, and on the phrase "yet once more" in 12:26, 27.

To recur to Paul's argument in Galatians, Archdeacon Farrar in one of his writings denies that by any possibility such a Hebraist as he, and such a master of Greek usage could have argued in this way. He says Paul must have known that the plural of the Hebrew and Greek terms for "seed" is never used by Hebrew or Greek writers to designate human offspring. It means, he says, various kinds of grain.

His artlessness is amusing. We accept his estimate of Paul's knowledge of Hebrew and Greek, says Professor Watts, he was certainly a Hebrew of the Hebrews, and as to his Greek he could not only write it but speak it as we know,

and quote what suited his purpose from the Greek poets. But on this supposition we feel justified in asking Dr. Farrar whether a lexicographer in searching Greek authors for the meanings they attached to *spèrmata*, the Greek for "seeds," would not be inclined to add "human offspring" on so good an authority as Paul?

Nor indeed would they be limited to his authority, since Sophocles uses it in the same way, and Aeschylus. "I was driven away from my country by my own offspring" (*spèrmata*)—literally by my own seeds, is what the former makes one of his characters say.

Dr. Farrar's rendering of *spèrmata* in Galatians 3:16 on the other hand would make nonsense if not sacrilege. "He saith not unto various kinds of grain as of many, but as of one, and to thy grain, which is Christ."

"Granting then, what we thank no man for granting, that *spèrmata* means human offspring, it is evident that despite all opinions to the contrary, this passage sustains the teaching of an inspiration of Holy Writ extending to its very words."

3. *But the most unique argument for the inspiration of the words of scripture is the relation which Jesus Christ bears to them.* In the first place, He Himself was inspired as to His words. In the earliest reference to His prophetic office (Deut. 18:18), Jehovah says, "I will put My words in His mouth, and He shall speak * * * all that I shall command Him." A limitation on His utterance which Jesus everywhere recognizes. "As My Father hath taught Me, I speak these things;" "the Father which sent Me, He gave Me a commandment what I should say, and what I should speak;" "whatsoever I speak therefore, even as the Father said unto Me, so I speak;" "I have given unto them the words which Thou gavest Me;" "the words that I speak unto you, they are spirit and they are life." (John 6:63; 8:26, 28, 40; 12:49, 50.)

The thought is still more impressive as we read of the relation of the Holy Spirit to the God-man. "The Spirit of

the Lord is upon Me because He hath annointed Me to preach the gospel to the poor;" "He through the Holy Ghost had given commandments unto the apostles;" "the revelation of Jesus Christ which God gave unto Him;" "these things saith He that holdeth the seven stars in His right hand;" "He that hath an ear let him hear what the *Spirit* saith unto the churches" (Luke 4:18; Acts 1:2; Rev. 1:1; 2:1, 11). If the incarnate Word needed the unction of the Holy Ghost to give to men the revelation He received from the Father in Whose bosom He dwells; and if the agency of the same Spirit extended to the words He spake in preaching the gospel to the meek or dictating an epistle, how much more must these things be so in the case of ordinary men when engaged in the same service? With what show of reason can one contend that any Old or New Testament writer stood, so far as his words were concerned, in need of no such agency."—The New Apologetic, pp. 67, 68.

In the second place He used the scriptures as though they were inspired as to their words. In Matthew 22:31, 32, He substantiates the doctrine of the resurrection against the skepticism of the Sadducees by emphasizing the present tense of the verb "to be," *i. e.*, the word "am" in the language of Jehovah to Moses at the burning bush. In verses 42-45 of the same chapter He does the same for His own Deity by alluding to the second use of the word "Lord" in Psalm CX. "The LORD said unto my Lord * * * If David then call him Lord, how is he his son?" In John 10:34-36, He vindicates Himself from the charge of blasphemy by saying, "Is it not written in your law, I said, Ye are gods? If He called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"

We have already seen Him (in Matthew 4) overcoming the tempter in the wilderness by three quotations from Deuter-

onomy without note or comment except, "*It is written.*" Referring to which Adolphe Monod says, "I know of nothing in the whole history of humanity, nor even in the field of divine revelation, that proves more clearly than this the inspiration of the scriptures. What! Jesus Christ, the Lord of heaven and earth, calling to his aid in that solemn moment Moses his servant? He who speaks from heaven fortifying himself against the temptations of hell by the word of him who spake from earth? How can we explain that spiritual mystery, that wonderful reversing of the order of things, if for Jesus the words of Moses were not the words of God rather than those of men? How shall we explain it if Jesus were not fully aware that holy men of God spake as they were moved by the Holy Ghost?"

"I do not forget the objections which have been raised against the inspiration of the scriptures, nor the real obscurity with which that inspiration is surrounded; if they sometimes trouble your hearts, they have troubled mine also. But at such times, in order to revive my faith, I have only to glance at Jesus glorifying the scriptures in the wilderness; and I have seen that for all who rely upon Him, the most embarrassing of problems is transformed into a historical fact, palpable and clear. Jesus no doubt was aware of the difficulties connected with the inspiration of the scriptures, but did this prevent Him from appealing to their testimony with unreserved confidence? Let that which was sufficient for Him suffice for you. Fear not that the rock which sustained the Lord in the hour of His temptation and distress will give way because you lean too heavily upon it."

In the third place, Christ teaches that the scriptures are inspired as to their words. In the Sermon on the Mount He said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Here is testimony confirmed by an oath, for "verily" on the lips of the Son of Man carries such force. He affirms the indestructibility of the law, not its substance merely but its form, not the thought but the word.

"One jot or tittle shall in no wise pass from the law." The "jot" means the *yod*, the smallest letter in the Hebrew alphabet, while the "tittle" means the *horn*, a short projection in certain letters extending the base line beyond the upright one which rests upon it. A reader unaccustomed to the Hebrew needs a strong eye to see the tittle, but Christ guarantees that as a part of the sacred text neither the tittle nor the *yod* shall perish.

The elder Lightfoot, the Hebraist and rabbinical scholar of the Westminster Assembly time, has called attention to an interesting story of a certain letter *yod* found in the text of Deut. 32:18. It is in the word *teshi*, to forsake, translated in the King James as "unmindful." Originally it seems to have been written smaller even than usual, *i. e.*, undersized, and yet notwithstanding the almost infinite number of times in which copies have been made, that little *yod* stands there today just as it ever did. Lightfoot spoke of it in the middle of the seventeenth century, and although two more centuries and a half have passed since then with all their additional copies of the book, yet it still retains its place in the sacred text. Its diminutive size is referred to in the margin, "but no hand has dared to add a hair's breadth to its length," so that we can still employ his words, and say that it is likely to remain there forever.

The same scholar speaks of the effect a slight change in the form of a Hebrew letter might produce in the substance of the thought for which it stands. He takes as an example two words, "Chalal" and "Halal," which differ from each other simply in their first radicals. The "Ch" in Hebrew is expressed by one letter the same as "H," the only distinction being a slight break or opening in the left limb of the latter. It

seems too trifling to notice, but let that line be broken where it should be continuous, and "Thou shalt not *profane* the Name of thy God" in Leviticus 18:21, becomes "Thou shalt not *praise* the Name of thy God." Through that aperture, however small, the entire thought of the Divine mind oozes out, so to speak, and becomes quite antagonistic to what was designed.

This shows how truly the thought and the word expressing it are bound together, and that whatever affects the one imperils the other. As another says, "The bottles are not the wine, but if the bottles perish, the wine is sure to be spilled." It may seem like narrow-mindedness to contend for this, and an evidence of enlightenment or liberal scholarship to treat it with indifference, but we should be prepared to take our stand with Jesus Christ in the premises, and if necessary, go outside the camp bearing our reproach.

IV. DIFFICULTIES AND OBJECTIONS

That there are difficulties in the way of accepting a view of inspiration like this goes without saying. But to the finite mind there must always be difficulties connected with a revelation from the Infinite, and it can not be otherwise. This has been mentioned before. Men of faith, and it is such we are addressing, and not men of the world, do not wait to understand or resolve all the difficulties associated with other mysteries of the Bible before accepting them as divine, and why should they do so in this case?

Moreover, Archbishop Whately's dictum is generally accepted, that we are not obliged to clear away every difficulty about a doctrine in order to believe it, always provided that the facts on which it rests are true. And particularly is this the case where the rejection of such a doctrine involves greater difficulties than its belief, as it does here.

For if this view of inspiration be rejected, what have its opponents to give in its place? Do they realize that any objections to it are slight in comparison with those to any

other view that can be named? And do they realize that this is true because this view has the immeasurable advantage of agreeing with the plain declarations of Scripture on the subject? In other words, as Dr. Burrell says, those who assert the inerrancy of the scripture autographs do so on the authority of God Himself, and to deny it is of a piece with the denial that they teach the forgiveness of sins or the resurrection from the dead. No amount of exegetical turning and twisting can explain away the assertions already quoted in these pages, to say nothing of the constant undertone of evidence we find in the Bible everywhere to their truth.

And speaking of this further, are we not justified in requiring of the objector two things? First, on any fair basis of scientific investigation, is he not obliged to dispose of the evidence here presented before he impugns the doctrine it substantiates? And second, after having disposed of it, is he not equally obligated to present the scriptural proof of whatever other view of inspiration he would have us accept? Has he ever done this, and if not, are we not further justified in saying that it can not be done? But let us consider some of the difficulties.

1. *There are the so-called discrepancies or contradictions between certain statements of the Bible and the facts of history or natural science.* The best way to meet these is to treat them separately as they are presented, but when you ask for them you are not infrequently met with silence. They are hard to produce, and when produced, who is able to say that they belong to the original parchments? As we are not contending for an inerrant translation, does not the burden of proof rest with the objector?

But some of these "discrepancies" are easily explained. They do not exist between statements of the Bible and facts of science, but between erroneous interpretations of the Bible and immature conclusions of science. The old story of Galileo is in point, who did not contradict the Bible in affirming that

the earth moved round the sun but only the false theological assumptions about it. In this way advancing light has removed many of these discrepancies, and it is fair to presume with Dr. Charles Hodge that further light would remove all.

2. *There are the differences in the narratives themselves.* In the first place, the New Testament writers sometimes change important words in quoting from the Old Testament, which it is assumed could not be the case if in both instances the writers were inspired. But it is forgotten that in the scriptures we are dealing not so much with different human authors as with one Divine Author. It is a principle in ordinary literature that an author may quote himself as he pleases, and give a different turn to an expression here and there as a changed condition of affairs renders it necessary or desirable. Shall we deny this privilege to the Holy Spirit? May we not find, indeed, that some of these supposed misquotations show such progress of truth, such evident application of the teaching of an earlier dispensation to the circumstances of a later one, as to afford a confirmation of their divine origin rather than an argument against it?

We offered illustrations of this earlier, but to those would now add Isaiah 59:20 quoted in Romans 11:26, and Amos 9:11 quoted in Acts 15:16. And to any desiring to further examine the subject we would recommend the valuable work of Professor Franklin Johnson, of Chicago University, entitled "The Quotations in the New Testament from the Old."

Another class of differences, however, is where the *same event* is sometimes given differently by different writers. Take that most frequently used by the objectors, the inscription on the cross, recorded by all the evangelists and yet differently by each. How can such records be inspired, it is asked.

It is to be remembered in reply, that the inscription was written in three languages calling for a different arrangement of the words in each case, and that one evangelist may have translated the Hebrew, and another the Latin, while a third

recorded the Greek. It is not said that any one gave the *full* inscription, nor can we affirm that there was any obligation upon them to do so. Moreover, no one contradicts any other, and no one says what is untrue.

Recalling what was said about our having to deal not with different human authors but with one Divine Author, may not the Holy Spirit here have chosen to emphasize some one particular fact, or phase of a fact of the inscription for a specific and important end? Examine the records to determine what this fact may have been. Observe that whatever else is omitted, all the narratives record the momentous circumstances that the Sufferer on the cross was **THE KING OF THE JEWS**.

Could there have been a cause for this? What was the charge preferred against Jesus by His accusers? Was He not rejected and crucified because He said He was the King of the Jews? Was not this the central idea Pilate was providentially guided to express in the inscription? And if so, was it not that to which the evangelists should bear witness? And should not that witness have been borne in a way to dispel the thought of collusion in the premises? And did not this involve a variety of narrative which should at the same time be in harmony with truth and fact? And do we not have this very thing in the four gospels?

These accounts supplement, but do not contradict each other. We place them before the eye in the order in which they are recorded.

This is Jesus

THE KING OF THE JEWS

THE KING OF THE JEWS

This is

THE KING OF THE JEWS

Jesus of Nazareth

THE KING OF THE JEWS

The entire inscription evidently was "This is Jesus of Nazareth the King of the Jews," but we submit that the foregoing presents a reasonable argument for the differences in the records.

3. *There is the variety in style.* Some think that if all the writers were alike inspired and the inspiration extended to their words, they must all possess the same style—as if the Holy Spirit had but one style!

Literary style is a method of selecting words and putting sentences together which stamps an author's work with the influence of his habits, his condition in society, his education, his reasoning, his experience, his imagination and his genius. These give his mental and moral physiognomy and make up his style.

But is not God free to act with or without these fixed laws? There are no circumstances which tinge His views or reasonings, and He has no idiosyncrasies of speech, and no mother tongue through which He expresses His character, or leaves the finger mark of genius upon His literary fabrics.

It is a great fallacy then, as Dr. Thomas Armitage once said, to suppose that uniformity of verbal style must have marked God's authorship in the Bible, had He selected its words. As the author of all styles, rather does he use them all at his pleasure. He bestows all the powers of mental individuality upon His instruments for using the scriptures, and then uses their powers as He will to express His mind by them.

Indeed, the variety of style is a necessary proof of the freedom of the human writers, and it is this which among other things convinces us that, however controlled by the Holy Spirit, they were not mere machines in what they wrote.

Consider God's method in nature. In any department of vegetable life there may be but one genus, while its members are classified into a thousand species. From the bulbous root come the tulip, the hyacinth, the crocus, and the lily in every shape and shade, without any cause either of natural chemistry or culture. It is exclusively attributable to the variety of styles which the mind of God devises. And so in the sacred writings. His mind is seen in the infinite variety of expression which dictates the wording of every book. To

quote Armitage again, "I cannot tell how the Holy Spirit suggested the words to the writers any more than some other man can tell how He suggested the thoughts to them. But if diversity of expression proves that He did not choose the words, the diversity of ideas proves that He did not dictate the thoughts, for the one is as varied as the other."

William Cullen Bryant was a newspaper man but a poet; Edmund Clarence Stedman was a Wall Street broker and also a poet. What a difference in style there was between their editorials and commercial letters on the one hand, and their poetry on the other! Is God more limited than a man?

4. *There are certain declarations of scripture itself.* Does not Paul say in one or two places "I speak as a man," or "After the manner of man?" Assuredly, but is he not using the arguments common among men for the sake of elucidating a point? And may he not as truly be led of the Spirit to do that, and to record it, as to do or say anything else? Of course, what he quotes from men is not of the same essential value as what he receives directly from God, but the *record* of the quotation is as truly inspired.

There are two or three other utterances of his of this character in the 7th chapter of 1 Corinthians, where he is treating of marriage. At verse 6 he says, "I speak this by permission, not of commandment," and what he means has no reference to the source of his message but the subject of it. In contradiction to the false teaching of some, he says Christians are permitted to marry, but not commanded to do so. At verse 10 he says, "Unto the married I command, yet not I, but the Lord," while at verse 12 there follows, "but to the rest speak I, not the Lord." Does he declare himself inspired in the first instance, and not in the second? By no means, but in the first he is alluding to what the Lord spake on the subject while here in the flesh, and in the second to what he, Paul, is adding thereto on the authority of the Holy Spirit speaking through him. In other words, putting his own utterances on

equality with those of our Lord, he simply confirms their inspiration.

At verse 40 he uses a puzzling expression, "I think also that I have the Spirit of God." As we are contending only for an inspired record, it would seem easy to say that here he records a doubt as to whether he was inspired, and hence everywhere else in the absence of such record of doubt the inspiration is to be assumed. But this would be begging the question, and we prefer the solution of others that the answer is found in the condition of the Corinthian church at that time. His enemies had sought to counteract his teachings, claiming that they had the Spirit of God. Referring to the claim, he says with justifiable irony, "I think also that I have the Spirit of God" (R. V.). "I think" in the mouth of one having apostolic authority, says Professor Watts, may be taken as carrying the strongest assertion of the judgment in question. The passage is something akin to another in the same epistle at the 14th chapter, verse 37, where he says, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord."

Time forbids further amplification on the difficulties and objections nor is it necessary, since there is not one that has not been met satisfactorily to the man of God and the child of faith again and again.

But there is an obstacle to which we would call attention before concluding—not a difficulty or objection, but a real obstacle, especially to the young and insufficiently instructed. It is the illusion that this view of inspiration is held only by the unlearned. An illusion growing out of still another as to who constitute the learned.

There is a popular impression that in the sphere of theology and religion these latter are limited for the most part to the higher critics and their relatives, and the more rationalistic and iconoclastic the critic the more learned he is esteemed to be.

But the fallacy of this is seen in that the qualities which make for a philologist, an expert in human languages, or which give one a wide acquaintance with literature of any kind, in other words the qualities of the higher critic, depend more on memory than judgment, and do not give the slightest guarantee that their possessors can draw a sound conclusion from what they know.

As the author of "Faith and Inspiration" puts it, the work of such a scholar is often like that of a quarryman to an architect. Its entire achievement, though immensely valuable in its place, is just a mass of raw and formless material until a mind gifted in a different direction, and possessing the necessary taste and balance shall reduce or put it into shape for use. The perplexities of astronomers touching Halley's comet is in point. They knew facts that common folks did not know, but when they came to generalize upon them, the man on the street knew that he should have looked in the west for the phenomenon when they bade him look in the east.

Much is said for example about an acquaintance with Hebrew and Greek, and no sensible man will underrate them for the theologian or the Bible scholar, but they are entirely unnecessary to an understanding of the doctrine of inspiration or any other doctrine of Holy Writ. The intelligent reader of the Bible in the English tongue, especially when illuminated by the Holy Spirit, is abundantly able to decide upon these questions for himself. He cannot determine how the Holy Spirit operated on the minds of the sacred penmen because that is not revealed, but he can determine on the results secured because that *is* revealed. He can determine whether the inspiration covers all the books, and whether it includes not only the substance but the form, not only the thoughts but the words.

We have spoken of scholars and of the learned, let us come to names. We suppose Dr. Sanday, of Oxford, is a scholar, and the Archbishop of Durham, and Dean Burgon, and Pro-

fessor Orr, of Glasgow, and Principal Forsyth, of Hackney College, and Sir Robert Anderson, and Dr. Kuyper, of Holland, and President Patton, of Princeton, and Howard Osgood of the Old Testament Revision Committee and Matthew B. Riddle of the New, and G. Frederick Wright and Albert T. Clay, the archaeologists, and Presidents Moorehead and Mullins, and C. I. Scofield, and Luther T. Townsend, for twenty-five years professor in the Theological School of Boston University, and Arthur T. Pierson of the *Missionary Review of the World*, and a host of other living witnesses—Episcopalians, Presbyterians, Congregationalists, Baptists, Lutherans, Methodists, Reformed Dutch.

We had thought John Calvin a scholar, and the distinguished Bengel, and Canon Faussett, and Tregelles, and Auberlen, and Van Oosterzee, and Charles Hodge and Henry B. Smith, and so many more that it were foolishness to recall them. These men may not stand for every statement in these pages, they might not care to be quoted as holding technically the verbal theory of inspiration for reasons already named, but they will affirm the heart of the contention and testify to their belief in an inspiration of the Sacred Oracles which includes the words.

Once when the writer was challenged by the editor of a secular daily to name a single living scholar who thus believed, he presented that of a chancellor of a great university, and was told that he was not the kind of scholar that was meant! The kind of scholar not infrequently meant by such opposers is the one who is seeking to destroy faith in the Bible as the Word of God, and to substitute in its place a Bible of his own making.

The *Outlook* had an editorial recently, entitled "Whom Shall We Believe?" in which the writer reaffirmed the platitudes that living is a vital much more than an intellectual process, and that truth of the deeper kind is distilled out of experience rather than logical processes. This is the reason he said why many things are hidden from the so-called wise,

who follow formal methods of exact observation, and are revealed to babes and sucklings who know nothing of these methods, but are deep in the process of living. No spectator ever yet understood a great contemporary human movement into which he did not enter.

Does this explain why the cloistered scholar is unable to accept the supernatural inspiration of the scriptures while the men on the firing line of the Lord's army believe in it even to the very words? Does it explain the faith of our missionaries in foreign lands? Is this what led J. Hudson Taylor to Inland China, and Dr. Guinness to establish the work upon the Congo, and George Müeller and William Quarrier to support the orphans at Bristol and the Bridge of Weirs? Is this—the belief in the plenary inspiration of the Bible—the secret of the evangelistic power of D. L. Moody, and Chapman, and Torrey, and Gipsy Smith, and practically every evangelist in the field, for to the extent of our acquaintance there are none of these who doubt it? Does this tell why “the best sellers on the market,” at least among Christian people, have been the devotional and expository books of Andrew Murray, and Miller and Meyer, and writers of that stamp? Is this why the plain people have loved to listen to preachers like Spurgeon, and McLaren, and Campbell Morgan, and Len Broughton and A. C. Dixon and have passed by men of the other kind? It is, in a word, safe to challenge the whole Christian world for the name of a man who stands out as a winner of souls who does not believe in the inspiration of the Bible as it has been sought to be explained in these pages.

But we conclude with a kind of concrete testimony—that of the General Assembly of the Presbyterian Church of America, and of a date as recent as 1893. The writer is not a Presbyterian, and therefore with the better grace can ask his readers to consider the character and the intellect represented in such an Assembly. Here are some of our greatest merchants, our greatest jurists, our greatest educators, our great-

est statesmen, as well as our greatest missionaries, evangelists and theologians. There may be seen as able and august a gathering of representatives of Christianity in other places and on other occasions, but few that can surpass it. For sobriety of thought, for depth as well as breadth of learning, for wealth of spiritual experience, for honesty of utterance, and virility of conviction, the General Assembly of the Presbyterian Church in America must command attention and respect throughout the world. And this is what it said on the subject we are now considering at its gathering in the city of Washington, the capital of the nation, at the date named:

“THE BIBLE AS WE NOW HAVE IT, IN ITS VARIOUS TRANSLATIONS AND REVISIONS, WHEN FREED FROM ALL ERRORS AND MISTAKES OF TRANSLATORS, COPYISTS AND PRINTERS, (IS) THE VERY WORD OF GOD, AND CONSEQUENTLY WHOLLY WITHOUT ERROR.”

CHAPTER II

THE MORAL GLORY OF JESUS CHRIST A PROOF OF INSPIRATION

BY REV. WM. G. MOOREHEAD, D. D., PRESIDENT OF XENIA THEOLOGICAL SEMINARY, XENIA, OHIO, U. S. A.

The glories of the Lord Jesus Christ are threefold: Essential, official and moral. His essential glory is that which pertains to Him as the Son of God, the equal of the Father. His official glory is that which belongs to Him as the Mediator. It is the reward conferred on Him, the august promotion He received when He had brought His great work to a final and triumphant conclusion. His moral glory consists of the perfections which marked His earthly life and ministry; perfections which attached to every relation He sustained, and to every circumstance in which He was found. His essential and official glories were commonly veiled during His earthly sojourn. His moral glory could not be hid; He could not be less than perfect in everything; it belonged to Him; it was Himself. This moral glory now illumines every page of the four Gospels, as once it did every path He trod.

The thesis which we undertake to illustrate and establish is this: That the moral glory of Jesus Christ as set forth in the four Gospels cannot be the product of the unaided human intellect, that only the Spirit of God is competent to execute this matchless portrait of the Son of Man. The discussion of the theme falls into two parts: I. A brief survey of Christ's moral glory as exhibited in the Gospels. II. The application of the argument.

I. CHRIST'S MORAL GLORY

THE HUMANITY OF JESUS

1. The moral glory of Jesus appears in His development as Son of Man. The nature which He assumed was our na-

ture, sin and sinful propensities only excepted. His was a real and a true humanity, one which must pass through the various stages of growth like any other member of the race. From infancy to youth, from youth to manhood, there was steady increase both of His bodily powers and mental faculties; but the progress was orderly. "No unhealthy precocity marked the holiest of infancies." He was first a child, and afterwards a man, not a man in child's years.

As Son of Man He was compassed about with all the sinless infirmities that belong to our nature. He has needs common to all; need of food, of rest, of human sympathy and of divine assistance. He is subject to Joseph and Mary, He is a worshiper in the synagogue and the Temple; He weeps over the guilty and hardened city, and at the grave of a loved one; He expresses His dependence on God by prayer.

Nothing is more certain than that the Gospel narratives present the Lord Jesus as a true man, a veritable member of our race. But we no sooner recognize this truth than we are confronted by another which sets these records alone and unapproachable in the field of literature. This second fact is this: At every stage of His development, in every relation of life, in every part of His service He is absolutely perfect. To no part of His life does a mistake attach, over no part of it does a cloud rest, nowhere is there defect. Nothing is more striking, more unexampled, than the profound contrast between Jesus and the conflict and discord around Him, than between Him and those who stood nearest Him, the disciples, John Baptist, and the mother, Mary. All fall immeasurably below Him.

THE PATTERN MAN

2. The Gospels exalt our Lord infinitely above all other men as the representative, the ideal, the pattern man. Nothing in the judgment of historians stands out so sharply distinct as race, national character—nothing is more ineffaceable.

The very greatest men are unable to free themselves from the influences amid which they have been born and educated. Peculiarities of race and the spirit of the age leave in their characters traces that are imperishable. To the last fiber of his being Luther was German, Calvin was French, Knox was Scotch; Augustine bears the unmistakable impress of the Roman, and Chrysostom is as certainly Greek. Paul, with all his large heartedness and sympathies is a Jew, always a Jew. Jesus Christ is the only One who is justly entitled to be called the Catholic Man. Nothing local, transient, individualizing, national, or sectarian dwarfs the proportions of His wondrous character. "He rises above the parentage, the blood, the narrow horizon which bounded, as it seemed, His life; for He is the archetypal man in whose presence distinctions of race, intervals of ages, types of civilization and degrees of mental culture are as nothing" (Liddon). He belongs to all ages, He is related to all men, whether they shiver amid the snows of the arctic circle, or pant beneath the burning heat of the equator; for He is the Son of Man, the Son of mankind, the genuine offspring of the race.

UNSELFISHNESS AND DIGNITY

3. The Lord's moral glory appears in His unselfishness and personal dignity. The entire absence of selfishness in any form from the character of the Lord Jesus is another remarkable feature of the Gospels. He had frequent and fair opportunities of gratifying ambition had His nature been tainted with that passion. But "even Christ pleased not himself;" He "sought not his own glory;" He came not "to do his own will." His body and His soul with all the faculties and activities of each were devoted to the supreme aims of His mission. His self-sacrifice included the whole range of His human thought and affection and action; it lasted throughout His life; its highest expression was His ignominious death on the cross of Calvary.

The strange beauty of His unselfishness as it is displayed in the Gospel narratives appears in this, that it never seeks to draw attention to itself, it deprecates publicity. In His humility He seems as one naturally contented with obscurity; as wanting the restless desire for eminence which is common to really great men; as eager and careful that even His miracles should not add to His reputation. But amid all His self-sacrificing humility He never loses His personal dignity nor the self-respect that becomes Him. He receives ministry from the lowly and the lofty; He is sometimes hungry, yet feeds the multitudes in desert places; He has no money, yet He never begs, and He provides the coin for tribute to the government from a fish's mouth. He may ask for a cup of water at the well, but it is that He may save a soul. He never flies from enemies; He quietly withdraws or passes by unseen. Hostility neither excites nor exasperates Him. He is always calm, serene. He seems to care little for Himself, for His own ease or comfort or safety, but everything for the honor and the glory of the Father. If multitudes, eager and expectant, press upon Him, shouting, "Hosanna to the son of David," He is not elated; if all fall away, stunned by His words of power, He is not cast down. He sought not a place among men, He was calmly content to be the Lord's Servant, the obedient and the humble One. It was invariably true of Him that "He pleased not Himself."

And yet through all His amazing self-renunciation, there glances ever and anon something of the infinite majesty and supreme dignity which belong to Him because He is the Son of God. The words of Van Oosterzee are as true as they are beautiful and significant: "It is the same King's Son who today dwells in the palace of His Father, and tomorrow, out of love to His rebellious subjects in a remote corner of the Kingdom, renouncing His princely glory, comes to dwell amongst them in the form of a servant * * * and is known only by the dignity of His look, and the star of royalty

on His breast, when the mean cloak is opened for a moment, apparently by accident."

SUPERIORITY TO HUMAN JUDGMENT AND INTERCESSION

4. The Gospels exhibit the Lord Jesus as superior to the judgment and the intercession of men. When challenged by the disciples and by enemies, as He often was, Jesus never apologizes, never excuses Himself, never confesses to a mistake. When the disciples, terrified by the storm on the lake, awoke Him saying, "Master, carest thou not that we perish?", He did not vindicate His sleep, nor defend His apparent indifference to their fears. Martha and Mary, each in turn, with profound grief, say, "Lord, if thou hadst been here, my brother had not died." There is not a minister of the gospel the world over who would not in similar circumstances explain or try to explain why he could not at once repair to the house of mourning when summoned thither. But Jesus does not excuse His not being there, nor His delay of two days in the place where He was when the urgent message of the sisters reached Him. In the consciousness of the perfect rectitude of His ways, He only replies, "Thy brother shall rise again." Peter once tried to admonish Him, saying, "This be far from thee, Lord; this shall not be unto thee." But Peter had to learn that it was Satan that prompted the admonition. Nor does He recall a word when the Jews rightly inferred from His language that He "being man made Himself God" (John 10:30-36). He pointed out the application of the name Elohim (God) to judges under the theocracy; and yet He irresistibly implies that His title to Divinity is higher than, and distinct in kind from, that of the Jewish magistrates. He thus arrives a second time at the assertion which had given so great offense, by announcing His identity with the Father, which involves His own proper Deity. The Jews understood Him. He did not retract what they accounted blasphemy, and they again sought His life. He is never mistaken, and never retracts.

So likewise He is superior to human intercession. He never asks even His disciples nor His nearest friends, and certainly never His mother Mary, to pray for Him. In Gethsemane He asked the three to watch with Him. He did not ask them to pray for Him. He bade them pray that they might not enter into temptation, but He did not ask them to pray that He should not, nor that He should be delivered out of it. Paul wrote again and again, "Brethren, pray for us"—"pray for me." But such was not the language of Jesus. It is worthy of note that the Lord does not place His own people on a level with Himself in His prayers. He maintains the distance of His own personal dignity and supremacy between Himself and them. In His intercession He never uses plural personal pronouns in His petitions. He always says, "I" and "me," "these" and "them that thou hast given me;" never "we" and "us," as we speak and should speak in our prayers.

THE SINLESSNESS OF JESUS

5. The sinlessness of the Saviour witnesses to His moral glory. The Gospels present us with one solitary and unique fact of human history—an absolutely sinless Man! In His birth immaculate, in His childhood, youth and manhood, in public and private, in death and in life, He was faultless. Hear some witnesses. There is the testimony of His enemies. For three long years the Pharisees were watching their victim. As another writes, "There was the Pharisee mingling in every crowd, hiding behind every tree. They examined His disciples, they cross-questioned all around Him. They looked into His ministerial life, into His domestic privacy, into His hours of retirement. They came forward with the sole accusation they could muster—that He had shown disrespect to Caesar. The Roman judge who ought to know, pronounced it void." There was another spy—Judas. Had there been one failure in the Redeemer's career, in his awful agony Judas would have remembered it for his comfort; but the bitterness of his de-

spair, that which made his life intolerable, was, "I have betrayed the innocent blood."

There is the testimony of His friends. His disciples affirm that during their intercourse with Him His life was unsullied. Had there been a single blemish they would have detected it, and, honest historians as they were, they would have recorded it, just as they did their own shortcomings and blunders. The purest and most austere man that lived in that day, John the Baptist, shrank from baptizing the Holy One, and in conscious unworthiness he said, "I have need to be baptized of thee, and comest thou to me?" Nor is His own testimony to be overlooked. Jesus never once confesses sin. He never once asks for pardon. Yet is it not He who so sharply rebukes the self-righteousness of the Pharisees? Does He not, in His teaching, seem to ignore all human piety that is not based upon a broken heart? But yet He never lets fall a hint, He never breathes a prayer which implies the slightest trace of blameworthiness. He paints the doom of incorrigible and unrepentent sinners in the most dreadful colors found in the entire Bible, but He Himself feels no apprehension. He expresses no dread of the penal future; His peace of mind, His fellowship with Almighty God, is never disturbed nor interrupted. If He urge sorrow upon others and tears of penitence, it is for their sins; if He groan in agony, it is not for sins of His own, it is for others'. He challenges His bitterest enemies to convict Him of Sin (John 8:46). Nor is this all. "The soul," it has been said, "like the body has its pores," and the pores are always open. "Instinctively, unconsciously, and whether a man will or not, the insignificance or the greatness of the inner life always reveals itself." From its very center and essence the moral nature is ever throwing out about itself circles of influence, encompasses itself with an atmosphere of self-disclosure. In Jesus Christ this self-revelation was not involuntary, nor accidental, nor forced: it was in the highest degree deliberate. There is about Him an air of

superior holiness, of aloofness from the world and its ways, a separation from evil in every form and of every grade, such as no other that has ever lived has displayed. Although descended from an impure ancestry, He brought no taint of sin into the world with Him; and though He mingled with sinful men and was assailed by fierce temptations, He contracted no guilt, He was touched by no stain. He was not merely undefiled, but He was undefilable. He was like a ray of light which parting from the fountain of light can pass through the foulest medium and still be unstained and untouched. He came down into all the circumstances of actual humanity in its sin and misery, and yet He kept the infinite purity of heaven with Him. In the annals of our race there is none next to or like Him.

ASSEMBLAGE AND CORRELATION OF VIRTUES

6. The exquisite assemblage and correlation of virtues and excellencies in the Lord Jesus form another remarkable feature of the Gospel narratives. There have been those who have displayed distinguished traits of character; those who by reason of extraordinary gifts have risen to heights which are inaccessible to the great mass of men. But who among the mightiest of men has shown himself to be evenly balanced and rightly poised in all his faculties and powers? In the very greatest and best, inequality and disproportion are encountered. Generally, the failings and vices of men are in the inverse ratio of their virtues and their powers. "The tallest bodies cast the longest shadows." In Jesus Christ there is no unevenness. In Him there is no preponderance of the imagination over the feeling, of the intellect over the imagination, of the will over the intellect. There is in Him an uninterrupted harmony of all the powers of body and soul, in which that serves which should serve, and that rules which ought to rule, and all works together to one adorable end. In Him every grace is in its perfectness, none in excess, none out of place, and none wanting. His justice and His mercy, His

peerless love and His truth, His holiness and His freest pardon never clash; one never clouds the other. His firmness never degenerates into obstinacy, or His calmness into indifference. His gentleness never becomes weakness, nor His elevation of soul forgetfulness of others. In His best servants virtues and graces are uneven and often clash. Paul had hours of weakness and even of petulance. He seems to have regretted that he called himself a Pharisee in the Jewish Sanhedrin and appealed to that party for help, for in his address before the proconsul Felix he said, "Or let these same here say, if they found any evil doing in me, while I stood before the Council, except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day." John the Apostle of love even wished to call down fire from heaven to consume the inhospitable Samaritans. And the Virgin mother must learn that even she cannot dictate to Him as to what He shall do or not do. In Jesus there is the most perfect balance, the most amazing equipoise of every faculty and grace and duty and power. In His whole life one day's walk never contradicts another, one hour's service never clashes with another. While He shows He is master of nature's tremendous forces, and the Lord of the unseen world, He turns aside and lays His glory by to take little children in His arms and to bless them. While He must walk amid the snares His foes have privily spread for His feet, He is equal to every occasion, is in harmony with the requirements of every moment. "He never speaks where it would be better to keep silence, He never keeps silence where it would be better to speak; and He always leaves the arena of controversy a victor." His unaffected majesty, so wonderfully depicted in the Gospels, runs through His whole life, and is as manifest in the midst of poverty and scorn, at Gethsemane and Calvary, as on the Mount of Transfiguration and in the resurrection from the grave.

OMNIPOTENCE AND OMNISCIENCE

7. The evangelists do not shrink from ascribing to the Lord Jesus divine attributes, particularly Omnipotence and Omniscience. They do so as a mere matter of fact, as what might and should be expected from so exalted a personage as the Lord Jesus was. How amazing the power is which He wields when it pleases Him to do so! It extends to the forces of nature. At His word the storm is hushed into a calm, and the raging of the sea ceases. At His pleasure He walks on the water as on dry land. It extends to the world of evil spirits. At His presence demons cry out in fear and quit their hold on their victims. His power extends into the realm of disease. Every form of sickness departs at His command, and He cures the sick both when He is beside them and at a distance from them. Death likewise, that inexorable tyrant that wealth has never bribed, nor tears softened, nor human power arrested, yielded instantly his prey when the voice of the Son of God bade him.

But Jesus equally as certainly and as fully possessed a superhuman range of knowledge as well as a superhuman power. He knew men; knew them as God knows them. Thus He saw into the depths of Nathaniel's heart when he was under the fig tree; He saw into the depths of the sea, and the exact coin in the mouth of a particular fish; He read the whole past life of the woman at the well, although He had never before met with her. John tells us that "He needed not that any should testify of man: for he knew what was in man" (John ii:25). He knew the world of evil spirits. He was perfectly acquainted with the movements of Satan and of demons. He said to Peter, "Simon, Simon, behold, Satan asked to have you that he might sift you as wheat: I made supplication for thee that thy faith fail not" (Luke xxii: 31,32). He often spoke directly to the evil spirits that had control of people, ordering them to hold their peace, to come

out and to enter no more into their victims. He knew the Father as no mere creature could possibly know Him. "All things are delivered unto me of my Father: and no man knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him" (Matt. xi:27).

A difficulty will be felt when we attempt to reconcile this infinite knowledge of men, of the unseen world, and of God Himself, which the Son of God possessed, with the statement in Mark that He did not know the day nor the hour of His Second Advent. But the difficulty is no greater than that other in John, where we are told that His face was wet with human tears while the almighty voice was crying, "Lazarus, come forth." In both cases the divine and the human are seen intermingling, and yet they are perfectly distinct.

Such are some of the beams of Christ's moral glories as they shine everywhere on the pages of the Four Gospels. A very few of them are here gathered together. Nevertheless, what a stupendous picture do they form! In the annals of our race there is nothing like it. Here is One presented to us who is a true and genuine man, and yet He is the ideal, the representative, the pattern man, claiming kindred in the catholicity of His manhood with all men; sinless, yet full of tenderness and pity; higher than the highest, yet stooping to the lowest and to the most needy; perfect in all His words and ways, in His life and in His death!

Who taught the evangelists to draw this matchless portrait? The pen which traced these glories of Jesus—could it have been other than an inspired pen? This question leads us to the second part of our task, which can soon be disposed of.

II. THE APPLICATION OF THE ARGUMENT

Nothing is more obvious than the very commonplace axiom, that every effect requires an adequate cause. Given a

piece of machinery, complex, delicate, exact in all its movements, we know that it must be the product of a competent mechanic. Given a work of consummate art, we know it must be the product of a consummate artist. None but a sculptor with the genius of an Angelo could carve the "Moses." None but a painter with the hand, the eye, and the brain of a Raphael could paint the "Transfiguration." None but a poet with the gifts of a Milton could write "Paradise Lost."

Here are four brief records of our Lord's earthly life. They deal almost exclusively with His public ministry; they do not profess even to relate all that He did in His official work (cf. John xxi:25). The authors of these memorials were men whose names are as household words the world over; but beyond their names we know little more. The first was tax collector under the Roman government; the second was, it is generally believed, that John Mark who for a time served as an attendant on Paul and Barnabas, and who afterward became the companion and fellow-laborer of Peter; the third was a physician and the devoted friend and co-worker of Paul; and the fourth was a fisherman. Two of them, Matthew and John, were disciples of Jesus; whether the others, Mark and Luke, ever saw Him during His earthly sojourn cannot be determined.

These four men, unpracticed in the art of writing, unacquainted with the ideals of antiquity, write the memorials of Jesus' life. Three of them traverse substantially the same ground, record the same incidents, discourses and miracles. While they are penetrated with the profoundest admiration for their Master, they never once dilate on His great qualities. All that they do is to record His actions and His discourses with scarcely a remark. One of them indeed, John, intermingles reflective commentary with the narrative; but in doing this John carefully abstains from eulogy and panegyric. He pauses in His narrative only to explain some reference, to open some deep saying of the Lord, or to press some vital

truth. Yet, despite this absence of the smallest attempt to delineate a character, these four men have accomplished what no others have done or can do—they have presented the world with the portrait of a Divine Man, a Glorious Saviour. Matthew describes Him as the promised Messiah, the glory of Israel, the Son of David, the Son of Abraham; the One in whom the covenants and the promises find their ample fulfilment; the One who accomplishes all righteousness. Mark exhibits Him as the mighty Servant of Jehovah who does man's neglected duty, and meets the need of all around. Luke depicts Him as the Friend of man, whose love is so intense and comprehensive, whose pity is so divine, that His saving power goes forth to Jew and Gentile, to the lowliest and the loftiest, to the publican, the Samaritan, the ragged prodigal, the harlot, the thief, as well as to the cultivated, the moral, the great. John presents Him as the Son of God, the Word made flesh; as Light for a dark world, as Bread for a starving world, as Life for a dead world. Matthew writes for the Jew, Mark for the Roman, Luke for the Greek, and John for the Christian; and all of them write for every kindred, and tribe, and tongue and people of the entire globe, and for all time! What the philosopher, the poet, the scholar, the artist could not do; what men of the greatest mind, the most stupendous genius have failed to do, these four unpracticed men have done—they have presented to the world the Son of Man and the Son of God in all His perfections and glories.

A FACT TO BE EXPLAINED

How comes it to pass that these unlearned and ignorant men (Acts iv:13) have so thoroughly accomplished so great a task? Let us hold fast our commonplace axiom, every effect must have an adequate cause. What explanation shall we give of this marvellous effect? Shall we ascribe their work to genius? But multitudes of men both before and since their day have possessed genius of the very highest order;

and these gifted men have labored in fields akin to this of our four evangelists. The mightiest minds of the race—men of Chaldea, of Egypt, of India, of China, and of Greece—have tried to draw a perfect character, have expended all their might to paint a god-like man. And with what result? Either he is invested with the passions and the brutalities of fallen men, or he is a pitiless and impassive spectator of the world's sorrows and woes. In either case, the character is one which may command the fear but not the love and confidence of men.

Again, we ask, How did the evangelists solve this mighty problem of humanity with such perfect originality and precision? Only two answers are rationally possible: 1. They had before them the personal and historical Christ. Men could no more invent the God-man of the Gospels than they could create a world. The almost irreverent words of Theodore Parker are grounded in absolute truth: "It would have taken a Jesus to forge a Jesus." 2. They wrote by inspiration of the Spirit of God. It cannot be otherwise. It is not enough to say that the Divine Model was before them: they must have had something more, else they never could have succeeded.

Let it be assumed that these four men, Matthew, Mark, Luke and John, were personally attendant on the ministry of Jesus—that they saw Him, heard Him, companied with Him for three years. Yet on their own showing they did not understand Him. They testify that the disciples, the Apostles among the number, got but the slenderest conceptions of His person and His mission from His very explicit teachings. They tell us of a wonderful incapacity and weakness in all their apprehensions of Him. The Sun of righteousness was shining on them and around them, and they could see only the less! He told them repeatedly of His approaching death, and of His resurrection, but they did not understand Him; they even questioned among themselves what the rising from the dead should mean (Mark ix:10)—poor men! And yet

these men, once so blind and ignorant, write four little pieces about the person and the work of the Lord Jesus which the study and the research of Christendom for eighteen hundred years have not exhausted, and which the keenest and most hostile criticism has utterly failed to discredit.

But this is not all. Others have tried their hand at composing the Life and Deeds of Jesus. Compare some of these with our Four Gospels.

SPURIOUS GOSPELS

The Gospel narrative observes an almost unbroken silence as to the long abode of Jesus at Nazareth. Of the void thus left the church became early impatient. During the first four centuries many attempts were made to fill it up. Some of these apocryphal gospels are still extant, notably that which deals with the infancy and youth of the Redeemer; and it is instructive to notice how those succeeded who tried to lift the veil which covers the earlier years of Christ. Let another state the contrast between the New Testament records and the spurious gospels: "The case stands thus: our Gospels present us with a glorious picture of a mighty Saviour, the mythic gospels with that of a contemptible one. In our Gospels He exhibits a superhuman wisdom; in the mythic ones a nearly equal superhuman absurdity. In our Gospels He is arrayed in all the beauty of holiness; in the mythic ones this aspect of character is entirely wanting. In our Gospels not one stain of sinfulness defiles His character; in the mythic ones the Boy Jesus is both pettish and malicious. Our Gospels exhibit to us a sublime morality; not one ray of it shines in those of the mythologists. The miracles of the one and of the other stand contrasted on every point." (Row.)

These spurious gospels were written by men who lived not long after the apostolic age; by Christians who wished to honor the Saviour in all they said about Him; by men who had the portraiture of Him before them which the Gospels

supply. And yet these men, many of them better taught than the Apostles, with the advantage of two or three centuries of Christian thought and study, could not produce a fancy sketch of the Child Jesus without violating our sense of propriety, and shocking our moral sense. The distance between the Gospels of the New Testament and the pseudo-gospels is measured by the distance between the product of the Spirit of God, and that of the fallen human mind.

UNINSPIRED "LIVES OF CHRIST"

Let us take another illustration. The nineteenth century has been very fruitful in the production of what are commonly called "Lives of Christ." Contrast with the Gospels four such "Lives," perhaps the completest and the best, taken altogether, of those written by English-speaking people—Andrews', Geikie's, Hanna's and Edersheim's. The authors of our Gospels had no models on which to frame their work. The path they trod had never before been pressed by human feet. The authors of the "Lives" have not only these incomparable narratives as their pattern and the chief source of all their material, but numberless other such "Lives" suggestive as to form and construction, and the culture and the research of eighteen centuries lying behind them. But would any one venture for a moment to set forth these "Lives" as rivals of our Gospels? Much information and helpfulness are to be derived from the labors of these Christian scholars, and others who have toiled in the same field; but how far they all fall below the New Testament record it is needless to show. Indeed, all such writings are largely antiquated and scarcely read, though they are quite young in years, so soon does man's work decay and die.

Let the contrast be noted as to size or bulk. Andrews' book contains 615 pages; Geikie's over 1,200; Hanna's over 2,100; Edersheim's, 1,500 pages. The four combined have no less than 5,490 pages, enough in these busy days to require

months of reading to go but once through their contents. Bagster prints the Four Gospels in 82 pages; the Oxford, in 104; Amer. Rev., 120. In the Bagster, Matthew has but 23; Mark, 13; Luke, 25; and John, 21. Less than one hundred pages of the Four Gospels against more than five thousand four hundred of the four "Lives."

Countless volumes, great and small, in the form of commentary, exposition, notes, harmony and history are written on these brief records. How happens it that such stores of wisdom and knowledge lie garnered in these short pieces? Who taught the evangelists this superhuman power of expansion and contraction, of combination and separation, of revelation in the words and more revelation below the words? Who taught them so to describe the person and work of the Lord Jesus as that the description satisfies the most illiterate and the most learned, is adapted to minds of the most limited capacity, and to those of the widest grasp? Whence did they derive the infinite skill they display in grouping together events, discourses, and actions in such fashion that vividly before us is the deathless beauty of a perfect Life? There is but one answer to these questions, there can be no other. The Spirit of the living God filled their minds with His unerring wisdom and controlled their human speech. To that creative Spirit who has peopled the world with living organisms so minute that only the microscope can reveal their presence, it is not hard to give us in so brief a compass the sublime portrait of the Son of Man. To men it is impossible.

INSPIRATION EXTENDS THROUGHOUT THE BIBLE

Now if it be conceded that the Four Gospels are inspired, we are compelled by every rule of right reason to concede the inspiration of the rest of the New Testament. For all the later communications contained in the Acts, the Epistles, and the Revelation, are already in germ form in the Gospels, just as the Pentateuch holds in germ the rest of the Old Testament.

If the Holy Spirit is the author of the Four Gospels He is none the less the author of the entire New Testament. If He creates the germ, it is He also that must unfold it into mature fruit. If He makes the seed He must likewise give the increase. To this fundamental truth the writers of the later communications bear the most explicit testimony. Paul, John, James, Peter and Jude severally intimate that what they have to impart is from Christ by His Spirit.

Furthermore, if we admit the inspiration of the New Testament we must also admit that of the Old. For, if any one thing has been established by the devout and profound study and research of evangelical scholarship it is this, that the Scriptures of the Old Testament hold in germ the revelation contained in the New. The Latin Father spoke as profoundly as truly when he said, "The New Testament lies hid in the Old, and the Old stands revealed in the New." Ancient Judaism had one supreme voice for the chosen people, and its voice was prophetic. Its voice was the significant word, *Wait*. As if it kept reminding Israel that the Mosaic Institutions were only temporary and typical, that something infinitely better and holier was to take their place; and so it said, *Wait*. *Wait*, and the true Priest will come, the Priest greater than Aaron, greater than Melchizedek—the Priest of whom these were but thin shadows, dim pictures. *Wait*, and the true Prophet, like unto Moses, greater than Moses, will appear. *Wait*, and the real sacrifice, that of which all other offerings were but feeble images, will be made and sin be put away. If any man deny the inspiration of the Old Testament, sooner or later he will deny that of the New. For the two are inseparably bound up together. If the one fall, so will the other. Already the disastrous consequences of such a course of procedure are apparent in Christendom. For years the conflict has raged about the trustworthiness, the integrity and the authority of the Old Testament. Not long since one who is identified with the attacking party arrayed against that Scrip-

ture announced that the victory is won, and nothing now remains save to determine the amount of the indemnity. It is very noteworthy that the struggle has indeed measurably subsided as to the Old Testament, although there are no signs of weakening faith in it on the part of God's faithful children, and the fight now turns with increasing vigor on the New Testament, and pre-eminently about the Person of the Lord Jesus Christ. Men who are Christians at least in name, who occupy influential seats in great Universities and even Theological Schools, do not shrink from impeaching the New Testament record touching the Virgin Birth of the Lord Jesus, His resurrection from the dead, and His promise of one day returning to this earth in majesty and power. One cannot renounce the Scriptures of the Old Testament without relaxing his hold, sooner or later, on the New.

Christ is the center of all Scripture, as He is the center of all God's purposes and counsels. The four evangelists take up the life and the moral glory of the Son of Man, and they place it alongside of the picture of the Messiah as sketched by the prophets, the historical by the side of the prophetic, and they show how exactly the two match. So long as the Four Gospels remain unmutilated and trusted by the people of God, so long is the doctrine of the Bible's supreme authority assured.

God spoke to the fathers in the prophets: He now speaks to us in His Son whom He hath made Heir of all things. In either case, whether by the prophets or by the Son, the Speaker is God.

CHAPTER III

GOD IN CHRIST THE ONLY REVELATION OF THE FATHERHOOD OF GOD

BY ROBERT E. SPEER

"They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these things will they do, because they have not known the Father nor me." (John 16:2, 3.)

These words suggest to us that it is not enough for a man just to believe in God. Everything depends on what kind of a god it is in whom he believes. It is a rather striking and surprising comparison at first that our Lord institutes here between a mere belief in God and the possibly horrible moral consequences, on the one hand, and a knowledge of God in Christ and its sure moral effects, on the other. And the lesson would seem to be the inadequacy of any religious faith that does not recognize the revelation of the Father in Jesus Christ and that does not know Jesus Christ as God. It is a little hard for us to take such a great thought as this into our lives, and yet our Lord puts it in unmistakable clearness: on the one hand, the moral inadequacy of a mere belief in God; on the other hand, the moral and spiritual adequacy of a recognition of God as Father exposed in Christ as God.

THEISM NOT SUFFICIENT

In the former of these two verses our Lord makes the first of these two points unmistakably clear. He saw no adequate guarantee of moral rectitude and justice in a mere theistic faith. He suffered in His own death the possibly bitter fruits of a mere theistic faith. The men who put Him to death were ardent believers in God, and they thought they

were doing a fine thing for God when they crucified the Son of God. And He told His disciples that the day would come when conscientious men would take out service of God in executing them, and that those who would put them to death would not be bad men, but men who thought that by killing them they were doing God's will.

We see exactly the same great error in our own day. It is no sufficient protection to a man to believe in one God. There are no more rigid monotheists in the world than Mohammedans, and there are some who tell us that in India the moral conditions of the Mohammedans are even worse than the moral conditions of the polytheistic Hindus around about them. It is not so much a matter of how many gods you believe in. I would rather believe in three good gods than in one bad one. One religion is superior to another religion, not because it has less or more gods than that other religion, but because the character of its gods is superior to the character of the gods of that other religion. Our Lord understood completely that a mere faith in God was not going to make a good man, that a man might believe in God and be a murderer, or an adulterer, he might believe in God and put the very apostles of Jesus Christ to death and think that thus he was doing God a great service.

CONSCIENTIOUSNESS NOT SUFFICIENT

It seems to me that it is worth while to stop here for a moment incidentally to note how easy a thing it is for a man to be guilty of conscientious error and crime. It is no defense of a man's conduct to say that he is conscientiously satisfied with what he did. I suppose that most bad things have been done in all good conscience, and that most of the sins that we commit today we commit with a perfectly clean conscience. There is such a thing as a moral color-blindness that is just as real as a physical color-blindness. I was visiting a little while ago one of our well-known girls' schools, and had

a discussion with one of the teachers, who said that she thought it did not make so much difference what a pupil believed or did, provided only she was conscientious in her belief and conduct. I told her that it must be quite easy to go to school to her if it did not matter whether you answered right or not, if only you were conscientiously honest in what you said. She might get two absolutely contrary answers to a question and mark each one of them perfect. The whole foundations of the moral universe fall out from beneath the man or the woman who will take that view of it, that there is not really any objective standard of right or wrong at all, that everything hinges on just how a person feels about it, and if they only feel comfortable over the thing it is all right. These men who were going to put the disciples of Jesus Christ to death had no qualms of conscience about it. They would think in doing it that they were doing God a service. The idea that our Lord means to bring out is this, that the standards of a man are dependent upon his conception of God, and He saw no guarantee of moral rectitude and justice in a man's life except as that man grasped the revelation of God as Father that had been made in Jesus Christ, and himself knew Jesus Christ as God.

CHRIST'S MENTION OF "FATHER"

There is no room here to trace this great thought through all the teaching of our Lord, but it would be a good and helpful thing if many of us would take the four Gospels and sit down with two sheets of paper, and write down on one sheet everything that Jesus had to say about *the Father*, and on the other every mention in Christ's teaching of the name of *God*. Lately, I read through the last discourses of Jesus in John with this in mind. Only four times does Jesus so much as mention the name of God, while He speaks of the Father at least forty times. Evidently our Lord conceived that His great message to men was a message of God as Father revealed in

His own life, and He conceived this to be a great practical moral truth, that was to save men from those errors of judgment, of act and of character about which a man has no sure guarantee under a mere monotheistic faith.

IN RELATION TO OUR RELIGIOUS FAITH

1. I think we might just as well now go right to the heart of the thing by considering, first of all, THE RELATIONSHIP OF THIS REVELATION THAT JESUS CHRIST MADE OF THE FATHER-CHARACTER OF GOD IN HIMSELF TO OUR OWN RELIGIOUS FAITH. We begin our Christian creed with the declaration, "I believe in God the Father Almighty." I believe that no man can say those words sincerely and honestly, with an intellectual understanding of what he is saying, who is not saying them with his feet solidly resting on the evangelical conviction; for we know practically nothing about God *as* Father except what we learn from the revelation of God as Father in Jesus Christ. Men say sometimes that the idea of God as Father was in the Old Testament, and there is a sense doubtless in which we can find it there: a patriotic sense for one thing, a poetic sense for another thing. The Hebrews thought of God as the Father, the national Father of Israel.

Now and then there is some splendid burst in the prophets that contains that idea, as when Jeremiah, crying out for God, says, "I am a Father to Israel, and Ephraim is my first-born." Or when Israel is itself crying out through Isaiah, "Jehovah is our Father. He is the potter and we are the clay." But in each sense it is a sort of nationalistic conception of God as the Father of the whole people Israel. And even when the note comes out poetically, it is patriotic still. Turn some time to the 103rd Psalm, where there is the best expression of it, "Like as a father pitieth his children, so the Lord pitieth them that fear him," and even there it is the national cry. Or turn to the 89th Psalm, and there, too, it is national and patriotic: "And he shall cry unto me, Jehovah,

thou art my Father, my God, and the rock of my salvation." And if in all the great body of the religious poetry of Israel there are only two or three distinct notes of the fatherhood of God, we cannot believe that that idea filled any very large place in the heart of Israel. And in the very last of all the Old Testament prophecies, the complaint of God is just this, that the Israelites would not conceive of Him as their Father, and that even the political conception of God as the Father of the nation was no reality in the experience of the people.

A NEW CONCEPTION

The revelation of God as the Father of men was a practically new conception exposed in the teaching and in the life of our Lord Jesus Christ—not in His teaching alone. We should never have known God as Father by the message of Jesus Christ only; we should never have been able to conceive what Christ's idea of God was if we had not seen that idea worked out in the very person of Jesus Christ Himself. It was not alone that He told us what God was. He said that when He walked before men, He was Himself one with the Father on Whom the eyes of men might gaze: "I am the way, and the truth, and the life: no one cometh unto the Father; but by me. If ye had known me, ye would have known my Father also; from henceforth ye have known Him and have seen Him. Philip saith unto Him, Lord show us the Father, and it sufficeth us. Jesus said unto him, Have I been so long time with you, and dost thou not know me, Philip? He that hath seen me hath seen the Father; how sayest thou, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I say unto you I speak not from myself: but the Father abiding in me doeth His works."

JOHN AND MATTHEW

We cannot separate the Christological elements of the Gospel from the Gospel. The effort is made by throwing the

Gospel of John out of court, and then we are told that with the Gospel of John gone the real work of Christ was just in His message, making known the Father to men, and that the Christological character that we impose upon the Gospel was something foisted upon it later, and not something lying in the mind and thought of Jesus Christ Himself. But I do not see how men can take that view of it until they cut out also the 11th chapter of Matthew. Christ sets forth there the essentially Christological character of His gospel just as unmistakably as it is set forth anywhere in the Gospel of John: "No man knoweth the Son save the Father; and no man knoweth the Father save the Son, and he to whomsoever the Son willeth to reveal him." What I mean is just this, that the only defense of the Unitarian position is a ripping of the Gospel apart so that you cannot recognize it as the Gospel any more. You cannot tear Christ's revelation of the fatherhood of God away from the person of Christ. He did not expose the fatherhood of God by what He said; He exposed the fatherhood of God by what He was; and it is a species of intellectual misconception to take certain words of His and say those words entitle us to believe in God as our Father, while we reject Jesus Christ as His Divine Son, and think that it is possible to hold to the first article of our Christian creed without going on to the second article of it, "And I believe in Jesus Christ, His only Son, our Lord."

CHRIST IS ALL

If you and I subtract from our conception of God what we owe to the person of Jesus Christ, we have practically nothing left. The disciples knew that they would have little left. When it was proposed that they should separate themselves from Christ and the revelation that He was making, these men stood absolutely dumbfounded. "Why, Lord," they said, "what is to become of us? We have no place to go. Thou hast the words of eternal life. There is nothing for us in

Judaism any more." Monotheism was in Judaism; the revelation of God was in Judaism; but that was nothing to the disciples now that they had seen that glorious vision of His Father made known to men in Jesus Christ His Son. It would seem to follow that our attitude towards Jesus Christ is determinative of our life in the Father, and that the imagination that we have a life in the Father that rests on a rejection of the claims of Jesus Christ is an imagination with no foundations under it at all. Take those great words of our Lord: "He that loveth me not keepeth not my words; and the word which ye hear is not mine, but the Father's who sent me. If a man love me, he will keep my word: and my Father will love him, and we will come unto him and make our abode with him." All through these last discourses of Jesus you come upon the two terms, "word" and "words." In the Greek they are not just the singular and the plural of the same word. The word that is translated "word" here is the same word that in the beginning of this Gospel is translated "word," *logos*, which does not mean the utterances of Jesus, which does not mean the things that Jesus said, which does not mean the ideals of life that Jesus erected. We are not complying with that condition when we try to be kind and unselfish and to obey the Golden Rule. What Jesus is setting forth there as the condition of a right attitude toward God is a man's acceptance of the inner secret of His own life, a man's deliberate committing of himself to the great principles that underlie the character and the person of Jesus, a sympathetic union with Himself. And He summed it all up in those words to Philip, "He that hath seen me hath seen the Father." It is in this sense, I say, that you and I cannot honestly declare that we "believe in God the Father" unless we go right on to say, "And in Jesus Christ, His only Son, our Lord," for we know practically nothing about God as Father except what was revealed of God as Father in Him Who said, "I and the Father are one." Do we believe in the fatherhood of God in that sense?

PRACTICAL APPLICATION

2. Perhaps we can answer that question better by going on to ask, in the second place, whether we are REALIZING IN OUR LIVES ALL THE PRACTICAL IMPLICATIONS OF THIS REVELATION OF THE FATHER-CHARACTER OF GOD IN JESUS CHRIST. For one thing, think how it *interprets the mystery and the testing of life*. Now life is simply an enigma on the merely theistic hypothesis. We get absolutely no comfort, no light, no illumination upon what we know to be the great problem of life from a simple belief in God. It only becomes intelligible to us as we understand God to be our Father in the sense in which Jesus Christ revealed Him. Dr. Babcock used to put it in the simple phrase: "You have got to take one of two interpretations of it. You have got to read your life in the terms of fate, or you have got to read it in the terms of fatherhood." Once I accept the revelation of God made in Jesus Christ, my life is still a hard problem to me. There are many things in it that are terribly confused and difficult still; but I begin to get a little light on its deep and impenetrable mysteries. It was just in this point of view that the writer of the great epistle to the Hebrews thought he had some clue to the mystery of his own life, to the chastening of it, to the hard and burning discipline through which he sees we are all passing. It was only when he conceived of himself as being a son of the great Potter Who was shaping the clay Himself that the mystery began to clear a little from his pathway. And it was just so, you remember, that Christ got light on the mystery of His life: "Father, not my will, but thine be done." Only as He remembered and rested deeply upon the character of God as His Father did those great experiences through which He was passing have full intelligibility to Him. After all, it was no fancy that connected the two great ideas of Isaiah, the living idea of the fatherhood of God and the metaphorical idea of God as the Potter shaping his clay. It is only

so that we understand both aspects of our human life. We turn to Rabbi Ben Ezra and see the mystery wrought out there:

“He fixed thee mid this dance
Of plastic circumstance,
This Present, thou, forsooth, wouldst fain arrest:
Machinery just meant
To give thy soul its bent.

Try thee and turn thee forth, sufficiently impressed.”
When the wheel moves fast, and the hand of the Potter seems cruel upon the clay, and the friction is full of terrible heat, we begin to understand something of it all in realizing that the Potter’s hand is the hand of a Father shaping in fatherly discipline the life of His son. “If ye endure chastening, God dealeth with you as sons.”

OUR IDEALS

Or think, in the second place, how this conception of God *inspires and rectifies the ideals of our lives*. It was this that suggested the idea to Jesus here. He saw that there was absolutely no guarantee of right standards of life in a mere theistic faith, and there are none. We cannot morally trust Unitarianism if we take it away from living contact with the evangelical tradition. There is too much loose, subjective caprice in it; there is not enough firm and unassailable anchorage in the objective realities of a revelation of the character of God made known to us in His divine Son. We have no guarantee whatever of just and perfect moral ideals that we do not get from the exposure of the father-character of God in the person of Jesus Christ and from personal union with God in Him.

As a simple matter of fact the best ideals of our life we all owe to just that revelation. The ideal of purity—the Jews never had it. They had an ideal of ritual cleanliness, but they had no Christian ideal of moral purity. You cannot find

the ideal of purity anywhere in the world where the conception of the father-revelation of God in Christ has not gone. Explain it as you will, it is a simple fact of comparative religion. Can any man find the full ideal of moral purity anywhere in this world where it has not been created by the revelation of the father-character of God in Christ? We owe it to that, and we can not be sure of its perpetuation save where the conviction of that great revelation abides in the faith of man.

Or take our ideal of work. Where did Christ get His ideal of work? "My Father worketh hitherto, and I work." On what ground did He rest His claim upon men to work? "Son, go work today in my vineyard." Our whole ideal of a workingman's life, of a man's using his life to the fullness of its power in an unselfish service is an ideal born of the revelation of the father-character of God in Christ. And forgiveness is an ideal of the same kind. We owe all the highest and noblest ideals of our life to that revelation. And it seems to us something less than fair for a man to take those ideals and then deny their origin, trampling under foot the claims of Him from Whom those ideals came into our lives.

SWEETENS OBEDIENCE

And think *how rational and sweet this conception of God makes obedience*. There is something rational but hardly sweet in the thought of obedience to Him under the simple theistic conception. All the joy of obedience comes when I think of myself as my Father's son and sent to do my Father's will. Our Lord thought of His life just so. "Simon," He said—that last night that Simon tried to defend Him by force—"put up thy sword into its sheath. The cup which my Father hath given me, shall I not drink it?" We get our ideals of obedience and the joy and the delight of obedience from the thought that after all we are simply to obey our Father. In the 14th chapter of the Gospel of John, we get a little vision of what Christ conceives to be the sweetness and the tender-

ness and the beauty that can come into life from a real acceptance of this revealing of His. "In that day," He says, "ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself unto him. If a man love me, he will keep my word; and my Father will love him, and we will come unto him and make our abode with him."

I remember an interview I had some years ago at Asheville. As we sat under the trees, the man with whom I was talking told me he had had a home; he was sure it was the sweetest home that could be found in all the Southern States; and he did not have it any more. The eye that had marked his coming and brightened when he came watched for him no more, and little arms that had been thrown around his neck, and that made his home-coming in the evening a very taste of heaven to him, were no longer there to greet him, nor any little voice to call to him as he came. And he told me that when first that great eclipse fell upon his life it seemed to him that the whole thing was done and that a man was not warranted in trying to live any more. But he found here in this 14th chapter of John these great assurances of which I have just been speaking, that there was another eye that could take the place of that eye that had waited in the years that had passed, other arms that could take the place of those little arms that were now busy with the other children round about the throne of God in heaven. There had come back into life the tenderness—and mark you, that too is a thought that came when Jesus Christ revealed the Father in Himself—there had come back into his life the tenderness and the joy and the gentleness that he had known before, simply because now he had come a little more fully to realize what it was that Jesus Christ by His life and teachings had exposed for the life of man.

COURAGE AND HOPE

And what *new courage and hope* it brings into a man's life. You say to me, "Man, you have got to be like God," and I reply, "Take your preposterous blasphemy away. To be like God?" But you say to me, "He is your own Father, and you are His son. We are not asking you to become like that to which you are essentially unlike; we are simply asking you to become like your Father. It is His own nature in you that He will develop until restored to its full relationship to Him from Whom it came." You talk to us that way about our duty as men in the world, and it makes all the difference between death and life to us. If God the Father did not come near to men in Jesus Christ, I do not know what I am going to do; I do not know where to find the help that I know I need. Nowhere else in the world has any voice arisen to offer it to men. But if God came near men in Jesus Christ and thereby guaranteed our own kinship to Him, I may believe that I can become like Him Whose son I am. It is on just this ground that St. Paul makes his appeal: "Be ye therefore imitators of God *as dear children.*"

RELATION TO PRAYER LIFE

3. And, last of all, think on THE LIGHT THAT THIS CONCEPTION OF GOD THROWS UPON OUR LIFE OF PRAYER. I suspect that prayer has been just a sham to many of us, or a thing that we have done because other people told us it was the thing to do. We never got anything out of it; it never meant anything to us. We might just as well have talked to stone walls as to pray the way we have prayed. We went out and said, "God," and we might just as well have said, "hills," or "mountains," or "trees," or anything else. Why have we not gone into the school of Christ and learned there, alike from His practice and His doctrine, what real prayer is and how a man can do it. You cannot find a single prayer of Christ addressed to God, not one; nor can you find a single

prayer of Christ's in which He so much as mentions God. The third verse of the 17th chapter of John, which says, "And this is eternal life, that they might believe in thee, the only true God, and Jesus Christ, whom thou hast sent," may be an exception, but you will find that Westcott, and others of the best New Testament commentators, regard that phrase as a parenthesis of John the Evangelist, and not part of our Lord's great prayer.

I hope I am not misunderstood. I am meaning only that Christ's conception of God and His practice of prayer did not rest merely on the theistic interpretation of the universe and the nature of its Creator in His majesty and almightiness. They rested on the father conception which He revealed in Himself. Just run over in your thought His prayers: the prayer that He taught us to pray, "Our Father, who art in heaven;" the prayer He offered Himself when the disciples of John the Baptist came to Him: "I thank thee, Father, lord of heaven and earth, that thou hast hidden these things from the wise and the understanding, and hast revealed them unto babes. Even so, Father, for it seemeth good in thy sight;" the prayer that He offered in the temple, when Philip and Andrew came to Him with the message about the Greeks who were seeking to see Him: "Now is my soul troubled, and what shall I say? Father, save me from this hour? But for this cause came I unto this hour;" the prayer that He offered before the grave of Lazarus, "Father, I thank thee that thou hearest me, and I know that thou hearest me always;" the prayer that He put up in Gethsemane, "My Father, if this cup cannot pass from me except I drink it, thy will be done;" and the last prayer of all, when, as a tired little child, He lay down in His Father's arms and fell asleep: "Father, into thy hands I commend my spirit." He never pushed God off into His almightiness; not once in all His life of supplication can you find Him dealing with God in this way. He never smote the heart with the chill of the divine

attributes. You may be recalling, perhaps, that one cry of His from the cross, "My God, my God, why hast thou forsaken me?"—a quotation from one of the Psalms and a shout of victory. I think that could be demonstrated to be a shout of victory and not a cry of isolation; but that alone would be your exception. All the other times it was, "Father," "my Father," "holy Father," "righteous Father"—sometimes, we may believe, in the quiet intimacy of His secret consciousness, "my dear Father." What a reality this conception of prayer gives to it. We are not praying to any cold theistic God alone; we are praying to our Father made real to us, warm with the warmth of a great tenderness for us, living with a great consciousness of all our human suffering and struggle and conflict and need.

It makes prayer, for one thing, a rational thing. I can go to my Father and ask Him for the things that I need. There is an exquisite passage in Andrew Bonar's journals in which he speaks of sitting one day in his study and looking out of his window and seeing two of his children pass through the fields. He said as he saw those little children making their way across the fields, the love in his heart overcame him, and he pushed his books away from him on the table, and went to the door and called out across the field to them, and they came running eagerly in response to their father's loving call. And when they had come, and he had caressed them, he said he gave each one of them something simply because the ecstasy of his fatherly love made it impossible that he should not do something then for those two children who were so dear to his heart. Do you suppose that God is an inferior sort of a father? Do you suppose that there are impulses in us toward our children, or in our fathers toward us, that are not simply just the dim and the faded suggestion of nobler and diviner impulses of the father heart of God? Prayer in the sense of supplication for real things becomes a rational reality to men who believe in God in Jesus Christ.

FELLOWSHIP

And how sweet it makes prayer in the sense of living fellowship. Do you suppose that we are nobler characters than that great Father after Whom these human fatherhoods of ours are named? Do you suppose that if it is sweet to us to have our little children come creeping to us in the dark, it is not sweet to our heavenly Father here, everywhere, to have men, His sons, come stealing to His side and His love? This is no excessive way of putting it. Is it not guaranteed to us by those words which our Lord spoke that Easter morning as He stood there by His open grave, and the woman who adored Him was about to clasp His feet, "Mary, go and tell my disciples that I ascend unto my Father, and your Father, my God and your God." Yes, that is the right way to put it today. No God for us, nowhere through the whole universe a real and satisfying God for us, except the God Who is discovered to us in Jesus Christ, and Who is calling to us today by the lips of Christ, "My son, O my son," and Who would have us call back to Him, if we be true men, "My Father, O my Father."

CHAPTER IV

THE TESTIMONY OF CHRISTIAN EXPERIENCE

BY PRESIDENT E. Y. MULLINS, D. D., LL. D.,
LOUISVILLE, KY., U. S. A.

Human experience is the one datum of all philosophy, and all science. The experience of the individual and of the race is the grist which is poured into all the scientific and philosophic mills. Hence Christian experience as a distinct form of human experience ought to receive more attention than it has ever received before.

Professor Bowne has emphasized the fact that whatever your philosophy, your experience is the same. You may call things by any names you wish and it will not affect experience. Christian Science says that all is mind, that a cobble stone, for example, is simply an idea and not a real piece of matter. We will suppose that some one hurls it and it strikes your head and sends you off for relief. Then you have an experience in the realm of the ideal. You have an ideal stone, striking an ideal head, and raising an ideal bump and producing an ideal dizziness and pain, and requiring the application of an ideal liniment, which produces an ideal cure, and affords you an ideal satisfaction and peace of mind. But all this does not in the slightest degree alter the experience itself. And if you were going to rear a philosophic system on the principle deduced from sudden contact of cobble stones with human craniums, you would be compelled to take this concrete human experience to begin with.

JOHN JASPER PHILOSOPHY

Science and philosophy are beginning to recognize the evidential value of Christian experience though they are very

slow about it and very reluctant about it even yet, apparently because it is not as obvious to the sense as the facts of the physical world. The world has laughed long at brother John Jasper who contends that the "Sun do move" around the earth because he sees it on one side of his house in the morning and on the other side at night. But we know there is a system and set of motions in the background more comprehensive and wonderful than the rising and setting sun alone can explain. Now to refuse to accept the testimony of Christian experience because it lies in a realm behind sense—experience is to adopt the John Jasper attitude towards truth. Science and philosophy have both been guilty of this to a greater or lesser extent. They have been pursuing the Ptolemaic system of truth with brother Jasper instead of the Copernican with modern astronomy.

RELIGIOUS RADIUM

Nobody now doubts the existence of radium, and yet as one says, it has been "bombarding" the universe for aeons and under the very nose of science, and yet it was only discovered yesterday and already threatens to revolutionize science. Now religious experience is the radium of the spiritual universe, which needs only discovery to revolutionize any man's thought as to life and destiny.

Christian experience, the experience of regeneration and conversion, of moral transformation through Christian agencies, has evidential value in several directions.

EXPERIENCE AND PHILOSOPHY

I. It is the supplemental link to complete philosophy. Philosophy is man reaching up towards God. Christian experience is the effect of God reaching down to man.

Philosophy seems always on the point of discovering the secret of the universe, but it never succeeds in doing it. We

thought awhile ago that idealism had come to the Kingdom to save us from materialistic science, and it did good service. But idealism has become so abstract and impersonal that it cannot be distinguished from Naturalism. These two philosophies are still debating and disputing, but their differences are chiefly imaginary. The dispute reminds one of the reply of the unlearned American who had traveled abroad. He was saying he had visited the Matterhorn and the Jung Frau, and Lake Geneva and Lake Lemman. "But," a friend interposed, "Lake Geneva and Lake Lemman are synonymous." "Oh, I know that, but Lake Geneva is a great deal *more synonymous* than Lake Lemman," he replied. Idealism in its abstract form is perhaps just a little more "synonymous" than Naturalism, that is all.

SECRET OF PHILOSOPHY'S FAILURE

Now why is it that philosophy seems to expend so much labor for naught. To me it is clear that the reason why it seems to labor so long without satisfactory results is that it refuses to consider all human experience, including the religious. It splits experience up into little bits and hunts among the bits for some single abstract principle which will explain all the rest. It is very much as if one were going to attempt to explain the ocean and all its contents, its variety and marvelous abundance of life, and instead of searching its depths should take a single fish and scale off from the fish a single scale, and on that scale as a foundation build up his theory of the ocean and its contents; how accurate do you suppose his account would be? And yet this is analagous to what philosophers have done. Spinoza scaled off from the world of experience and being the idea of substance, and built a pantheistic system on that scale. Hegel scaled off the conception of reason or the idea and reared a vast idealistic system on that. Schopenhauer scaled off the conception of will and reared his pessimistic system of philosophy on that. Haeckel

has scaled off the conception of matter and builds his materialistic system on that. Another takes motion or energy and force, and so on, I had almost said *ad infinitum*.

The result of the process is that the philosophers get clear away from human life and experience. They fix their gaze on the photograph of a dim and far away image of reality and become absorbed in excessive star-gazing, metaphysical cliff-climbing and transcendental soap-bubbleblowing. They are like the Indian juggler who hung his ladder on thin air without touching the ground below, sprang upon it, climbed out of sight, pulled the ladder after him, and disappeared in the clouds.

THE REMEDY

All this ought not to discredit philosophy but teach it a lesson. Men fail to find the secret of the world until God and God's dealing with men are considered. Dr. Ashmore tells of some men on a raft floating down the Mississippi river who stopped for supper one night, and their float went on, but returned after awhile to the same place or a similar one. They did this several times until they discovered that they were caught in an eddy of vast dimensions and were being swept in a circle back again repeatedly to the starting point. So has philosophy moved in a circle, with way stations along the route but never able to escape from the circular movement of human thought. There is one way for philosophy to escape from its situation and find the current on the bosom of the river of thought which will carry it on to its destination. That current is religious experience wherein man's upward soaring thought is met by God's descending revelation and love. When this current of thought is once reached, a new day will dawn for philosophy and ere long the philosophers will see the gleam on the gates of pearl and the sparkle of the jasper walls of the city of God, whither they would find the way.

THE CLEW TO ALL PHILOSOPHIES

Christian experience takes all the abstractions of philosophy and recombines them and gives us the conception of the Fatherhood of God. The one substance of Monism comes back as the one person behind the world. The one idea of Hegel comes back as the thought and plan of eternal love. The one energy of those who glorify force and change comes back as the beneficent will of the Holy and loving Father. The plan and progress of nature and the moral ongoing of the world come back as the infinite and eternal design of the Holy and Loving. Thus when in our hearts we can say and know what we mean when we say it, the word "Abba" Father, we hold in our hands the clew to all the philosophies which remain in a state of unstable equilibrium until we find this key. All philosophy is thus summed up as in the words of Dr. Fairbairn: "God is the Father, everlasting in His love. Love was the end for which He made the world, for which He made every human soul. His glory is to diffuse happiness, to fill up the silent places of the universe with voices that speak out of glad hearts. Because He made man for love He cannot bear man to be lost. Rather than see the loss, He will suffer sacrifice. In the place we call hell, love as really is as in the place we call heaven, though in the one place it is the complacency of pleasure in the holy and the happy which seems like the brightness of everlasting sunshine or the glad music of waves that break in perennial laughter, but in the other it is the compassion of pity for the bad and the miserable which seems like a face shaded with everlasting regret or the muffled weeping of a sorrow too deep to be heard. That grand thought of a God who is eternal Father, all the more regal and sovereign that He is absolutely Father, can never fail to touch the heart of the man who understands it, be he savage or sage." And we may add, cannot fail to become the one generalization large enough and broad enough

to include all the data of life and history and of science and philosophy.

UNIQUE CLAIMS OF CHRISTIANITY

II. In the second place, Christian experience sheds light on all the unique claims of Christianity.

Professor James, you know, and other scientific observers concede that religious experience is a witness to the supernatural; only he refuses to admit that Christ is the author of it, and does not concede the other unique Christian claims. The attempt is to find a common denominator, so to speak, between Christianity and other religions and show that all are essentially alike and that the distinctive Christian ideas are over-beliefs. But these men have not thought through the problem of Christian experience, in particular they are shy of facing the actual claim of Christ and His relation to it all.

Christ's place in Christian experience is the supreme matter. All other Christian claims go with this.

THE DEITY OF CHRIST PROVED

Now the spiritually regenerated and morally transformed man proves the deity of Christ, proves His presence in religious experience for the following reasons:

a. First of all because no man has moral resources to transform himself. The Indian myth that the Creator first laid the world egg and then hatched himself out of it will scarcely supply an explanation of the regenerated life. The law of moral gravitation in a man's life no more reverses itself suddenly than the law of physical gravitation. When apples begin to fall towards the clouds and Niagara Falls becomes a Niagara leap upwards, then we may look for men to be suddenly changed from murderers into saints. You cannot juggle the immoral elements of a sinner's nature into the moral elements of a saint any more than you can combine the acid of an unripe lemon and an unripe apple and unripe grape fruit

and get the taste of a caramel. You cannot combine moral shadows by any sort of manipulation and produce moral sunshine.

b. The morally transformed life proves the deity of Christ also because when the sinner turns to Christ he gets the response. Christ invites him and he responds. He calls and Christ answers. He calls to Mohammed and Mohammed does not come; he calls to Confucius and Confucius does not come; he calls to Buddha and Buddha does not come; he calls to Christ and Christ comes. The whole process is as simple as that. In his outward life also a new force begins to work a new design, a new labor working to an end. But especially within is there Another, one with whom there is fellowship, to whom he becomes passionately devoted, whose presence is happiness and whose absence is sorrow, who can sing with full meaning, "How tedious and tasteless the hours, when Jesus no longer I see," etc.

THE MIRACLE OF EXPERIENCE

Thus Christ acts upon the soul in experience as God and manifests all the power of God.

Such a life proves Christ's claim again because intellectual difficulties die in the light of this experience. The mysteries are not all solved. But the difficulties cease to be relevant.

Miracles do not trouble him now, because he has a sample of the miracle working power in his own soul. Hume's argument that miracles cannot be true because contrary to experience is exactly reversed and the Christian says miracles are true because they accord precisely with his experience.

He cannot explain ultimately why the morning glory opens under sunlight and closes under darkness any more than he could before. Nor can he explain life and spirit. He has what is better than explanation of life, life itself.

In particular he has moral re-inforcement. This is the final test of any religion, what can it do with a bad man?

None of them can compete with Christ in this respect. Look at Peter and Saul of Tarsus, and Augustine, and John Bunyan, and George Müller, and S. H. Hadley and thousands of others. A sense of moral power comes with Christian experience. The moral heights lift themselves up to the very heavens, but they no longer seem impossible. The spirit of a strong runner enters a man, the spirit and sense of conquest and the moral transformation follows. There is not a grace or virtue that Christ cannot and has not produced in human character, not all at the same time or in the same person, but all have been produced.

CHRIST A FINALITY

In this way Christ becomes final for the man, final for his reason, final for his conscience, final for his will, final for his intellect and most of all, final for his faith, his hope and his love, his aspiration. Nothing higher can be conceived.

He now understands why all the creeds of Christendom have Christ as their center. He becomes a judge and critic of other religious systems than the Christian discerning that their unworkableness is due to their lack of Christ. He understands the perennial and remarkable power of the Scriptures over the human heart as Christ's power. Ten thousand other witnesses and confessors around him and a long line of them running back to Christ confirm his experience and thus create a spiritual community the parts of which mutually support each other.

Of course, this experience is convincing to the man who has it and should be to the outside observer. To the latter is presented a new spiritual cosmos, a great system with laws and forces analagous to the physical cosmos. There are not here planets revolving around a sun, but there are redeemed souls by the million revolving around a Saviour. There is not a law of physical gravitation acting between bodies directly as the mass and inversely as the square of the distance,

but there is a Kingdom of persons whose law of gravitation is love. There is not a physical law of the transformation of energy pervading the spiritual cosmos, but there is the law of the transfiguration of character, according to which "we all with unveiled face, beholding as in a mirror the glory of the Lord are transfigured into the same image from glory unto glory."

CHRIST THE KEY

Christ is the only key to this experience. Mr. James, seeking to discredit a certain kind of reasoning from design, says if you throw a handful of beans on a table you can, by manipulating the beans, make any sort of figure your own design may wish to produce, and so with arguments from design in nature, he says. But he fails to state that the reverse is true. You can manipulate the beans so as to destroy a figure or design already present. Christ is the figure seen in religious experience, in Christian history, in the creeds of Christendom, in the Bible. You cannot get rid of that figure except by manipulating the beans with a destructive purpose.

CHRISTIAN PRAGMATISM

III. In the third place Christian experience transfers the whole problem of Christian evidences to the sphere of practical life.

In this phase of it, Christianity has a point of contact with the new philosophy of Pragmatism. The pragmatic philosophy says the ultimate question for every man is, "What shall I do to be saved?", and that the ultimate task of philosophy is not to solve the insoluble riddle of the universe but to save men from pessimism. Now Pessimism, says the pragmatist, is just one of the two possible modes of reacting upon or interpreting the total experience of life. The optimist sees ground for hope, the pessimist does not. The boy who was asked while fishing how many fish he had caught, exempli-

fies the optimist. Unwilling to confess failure, he replied, "When I catch this one I am after and two more, I'll have three." As an interpreter of experience he was an adept and would endure the most searching tests of the pragmatic philosophy; it was an instance of a purpose to "create reality."

Now the Christian method throughout is the practical method of answering the question, "What must I do to be saved?" Its answer is in Christian experience. It says to every man, You can test the reality and power of Christ practically. It says to every man, You have a "seeing spot" in your soul which God gives and which will recognize Christ, if you submit to Him, just as philosophy tells us we all have a blind spot and that if focused right we cannot see a black mark on a white card with our eyes open, and the card in front of us.

Christianity does not say renounce reason but only waive your speculative difficulties in the interest of your moral welfare.

The Gospel is practical in its methods. The man born blind did not have to accept any theory of Christ, God or the universe, neither Monism or Idealism, nor any special form of theism. One thing only was required. Says Christ, "Let me anoint your eyes with clay and you go wash in the pool of Siloam." This he did. His faith worked. It grew by exercise. They plied him with questions and he said, "A man named Jesus healed me." Later, "He was a good man." Later, "He is a prophet." And finally, "He worshipped him." He rose from faith to faith under the guidance and inspiration of Christ and this is the experience of all who put their trust in Him.

CHAPTER V

CHRISTIANITY, NO FABLE

BY REV. THOMAS WHITELAW, M. A., D. D.,
KILMARNOCK, SCOTLAND

I. The first mark of the truthfulness of Christianity is to be found in

ITS SUPREME EXCELLENCE

as a Religious System. The unapproachable beauty and resistless charm of its conception, and the unique character of the means by which it seeks to carry out its aims, are not reconcilable with the notion of Fable.

If, however, notwithstanding, Christianity is a Fable, then it is the Divinest Fable ever clothed in human speech. Nothing like it can be found in the literature of the world. Paul only spoke the unvarnished truth when he declared that eye had not seen nor ear heard, neither had the mind of man conceived the things which God had revealed to men in the Gospel.

NOT OF HUMAN ORIGIN

1. The very conception of the Gospel as a scheme for rescuing a lost world from the guilt and power of Sin, for transforming men into servants of righteousness, followers of Christ, and children of God, each one resembling Himself and partaking of His nature, and for eventually lifting them up into a state of holy and blessed immortality like that in which He Himself dwells—that conception never took its rise in the brains of a human fable monger, and least of all in that of a crafty priest or political deceiver—no, not even in that of the best and most brilliantly endowed thinker, poet, prophet or philosopher that ever lived. Men do not write novels and compose fictions in order to redeem their fellows from guilt and

sin, to comfort and support them in death, and to prepare them for immortality. Even those who regard Christianity as being based on delusions and deceptions do not assert that the object of its instructors was anything so lofty and spiritual, but rather that its fabricators sought thereby to enrich themselves by imposing on their credulous fellows, blinding them to the truth by setting before them fictions as if they were facts, frightening them with ghostly terrors and so securing a hold upon their services or their means. The latest sensation provided by German speculation as to the origin of Christianity is that it was manufactured in Rome in the time of Trajan, i. e., about the beginning of the second century, in order to help on a great liberation movement amongst the Jewish slave proletariat against their tyrannical masters, and that in fact it was an imaginary compound of Roman Socialism, Greek Philosophy and Jewish Messiahism. Neither of these, however, is the account furnished by Christianity itself in its accredited documents, of its aim, which, as already stated, is to deliver men from sin and death. The very grandeur of this aim proves that Christianity has not emanated from the mind of man, but must have proceeded from the heart of God. And it may be safely contended that Infinite Wisdom and Love makes no use of fables and deceptions, legends and fictions to further its purposes and realize its aims.

2. If, in addition, the details of the Christian Scheme be considered, that is to say, the particular means by which it proposes to effect its aim, it will further appear that the idea of fiction and fable must be laid aside and that of reality and truth set in its place. It will not be seriously questioned that the details of the Christian Scheme are substantially and briefly these: (1) that God in infinite love and out of pure grace, from eternity purposed to provide salvation for the fallen race of man; (2) that in order to carry out that purpose He sent His own Son, only begotten and well-beloved, the

brightness of His Glory and the express image of His Person, into this world in the likeness of sinful flesh, to die for men's sins, thereby rendering satisfaction for the same, and to rise again from the dead, thereby showing that God had accepted the Sacrifice and could on the ground of it be just and the justifier of the ungodly, as well as bringing life and immortality to light; and (3) that on the ground of this atoning work Salvation is offered to all on the sole condition of faith. This being so, can any one for a moment believe that forgers and fable-mongers would or could have invented so divine a tale? All experience certifies the contrary.

Whensoever men have attempted to construct schemes of Salvation, they have not sought the origin of these schemes in God but in themselves. Human schemes have always been plans by which men might be able to save themselves, with such salvation as they have supposed themselves to need—not always a Salvation from sin and death; more frequently a salvation from material poverty, bodily discomfort, mental ignorance and generally temporal needs. Nor have they ever dreamt of a salvation that should come to them through the mediation of another, and certainly not of God Himself in the Person of His Son; but always of a salvation through their own efforts. Never of a Salvation by grace through faith and therefore free; but always of a Salvation by works and through merit and therefore as a debt—a Salvation by outward forms and magical rites, or by education and culture.

WHO INVENTED IT?

3. Then, it may be added: If the Christian Scheme is a fable, who invented the idea of an Incarnation? For to Jewish minds at any rate such an idea was foreign, being forbidden by their strong monotheism. Who put together the picture of Jesus as it appears in the Gospels? Who conceived the notion of making it that of a sinless man, and doing it so successfully that all subsequent generations of beholders, with a

few exceptions at most, have regarded Him as sinless? Yet a sinless man had never been seen before nor has ever been beheld since His appearance. Who supplied this Jesus with the superhuman power that performed works only possible to God, and with the superhuman wisdom that fell from His lips, if such wisdom was never spoken but only imagined? It is universally allowed that the power and wisdom of Jesus have never been surpassed or even equalled. Whose was the daring genius that struck out the notion not merely of making atonement for Sin, but of doing this by Christ's giving His life a ransom for many and demonstrating its reality through His rising from the dead? These conceptions were so incredible to His followers at the first and have been so unacceptable to natural man since that it is hard to believe any fable-monger would have selected them for his work, even though they had occurred to him. And who suggested the doctrine of a general resurrection at the end of time?—a doctrine to which unaided human science or philosophy has never been able to attain.

The impartial reasoner must perceive that in all these themes we are dealing not with purely human thoughts but with thoughts that are divine and that it is idle to talk of them as fabulous or untrue. "God is not a man that He should lie." He is neither a tyrant that He should seek to oppress men, nor a false priest that He should want to cheat men, nor a novelist that He should study to amuse men, but a Father whose dearest interest is to save men, who is Light and in Him is no darkness at all, and whose words are like Himself, the same yesterday, today and forever.

II. The second mark of truthfulness in the Christian Scheme is

ITS PERFECT ADAPTATION

to the end for which it was designed.

1. Assuming for the moment that the Christian System is entirely a product of the human mind, or a pure fabrication,

the question to be considered is, Whether it is at all likely that it would perfectly answer the end for which it was intended. If that end was to deceive men in order to enslave and degrade them, then its concocters have signally outwitted themselves; for no sooner does a man accept Christianity than he finds that if he is deceived thereby, it is a blessed deception which makes it impossible to keep him in subjection or degradation, since it illuminates his understanding, purifies his heart, cleanses his imagination, quickens his conscience, strengthens his will and ennobles his whole nature. "Ye shall know the truth and the truth shall make you free," said Christ. On the other hand if its end was to do this very thing, then undoubtedly its end has been reached; but the mere fact that it has been reached shows that the Scheme has not proceeded from the human mind as a work of fiction, but from the heart of God as a Scripture of truth.

2. If there be one thing more characteristic of man's works than another, it is imperfection. Magnificent as some of man's inventions have been, few of them are absolutely free from defects, and those that are freest have been brought to their present state of excellence only by slow and short stages and after repeated modifications and improvements—witness the printing press, the steam engine, telegraphy, electrical power and lighting, musical instruments, aeroplanes, etc. And what is more, however perfect any human invention may appear to be at the present moment, there is no guarantee that it will not be in time superseded by something more adapted to the end it has in view.

The case, however, is different with God's works which, like Himself, are all perfect; and if it shall turn out on examination that the Christian System is perfectly adapted to the end it has in view, viz., Salvation, and has never needed to be changed, modified or improved, then the inference will be unavoidable that it is God's work and not man's, and as a consequence not a fiction but a fact, not fable but truth.

I am aware that at the present moment there are those who declare that Christianity is played out, that it has served its day, that it has lost its hold on men's minds and will require to give place to some other panacea for the ills of life. But for the most part that is the cry of those who have not themselves tried Christianity and hardly understand what it means. And in any case no effective substitute for Christianity has ever been put forward by its opponents or critics. Nor has any attempt to modify or improve Christianity as a system of religious doctrine ever been successful. Perhaps one of the most strenuous efforts in this direction has been that of so-called liberal (alias rationalistic) theology which seeks to divest Christianity of all its supernatural elements, and in particular of its divine-human Jesus by reducing Him to the dimensions of an ordinary man—in which case it is obvious, the whole superstructure of Christianity would fall to the ground. Yet a contributor to the *Hibbert Journal* (Jan. 1910) who himself does not accept orthodox Christianity writes of "The Collapse of Liberal Christianity," and frankly confesses that "the simple Jesus of Liberal Christianity cannot be found," which amounts to an admission that the picture of Jesus in the Gospels as a Divine Man, a supernatural Christ, is no fiction but a sublime truth.

3. A detailed examination of the Christian Scheme shows that means better fitted to secure its ends could not have been devised.

a. It will not be denied that part of the aim of Christianity is to restore mankind in general and individuals in particular to the favor and fellowship of God, out of which they have been cast by sin. Whether the Bible is right in its explanation of the origin of sin need not now be argued. Common observation as well as individual conscience testifies to the fact of sin; and the disastrous condition of the race induced by sin Christianity proposes to remedy—not by telling men that sin is only a figment of the imagination

(which men know better than believe); or, if a reality, so trifling a matter that God will overlook it (which men in their best moments doubt); and certainly not by asking men to save themselves (which they soon discover they cannot do); but by first setting forth sin in all its moral loathsomeness and legal guiltiness, and then announcing that God Himself had provided a lamb for a burnt-offering, even His own Son, upon whom He has laid the iniquity of us all, and that now He is in Christ reconciling the world unto Himself, not imputing unto men their trespasses.

b. A second thing proposed by Christianity is to make men holy, to free them from the love and practice of sin, to conform them in the love and practice of truth and righteousness; and this it seeks to do by giving man a new heart and a right spirit, by changing his nature, implanting in it holy principles and putting it under the government of the divine and eternal spirit.

That the means are adequate has been proved by the experience of the past nineteen centuries, in which millions of human souls have been translated out of darkness into light and turned from the service of Satan to the service of the Living God. And what is more, other methods have been tried without effecting any permanent transformation of either hearts or lives. Magical incantations, meaningless mummeries, laborious ceremonies, painful penances, legislations, education, philanthropy, have in turn been resorted to, but in vain. Never once has the Gospel method been fairly tried and proved inefficient.

c. A third thing Christianity engages to do, is to confer on those who accept it a blessed immortality—to support them when they come to die, to cheer them with the prospect of a happy existence while their bodies are in the grave, to bring those bodies forth again and in the end to bestow on their whole personality a glorious unending life beneath a new heaven and a new earth wherein dwelleth righteousness.

And Christianity does this by first securing its adherents a title to eternal life through the obedience unto death of Christ, next by making them meet for the inheritance through the indwelling and operation of Christ's spirit, then by opening for them the gates of immortality through Christ's resurrection, and finally by Christ's coming for them at the end of the age.

Now can anything more complete be thought of as a Scheme of Salvation? Is there any part of it that is not exactly fitted to its place and suited to its end? So far is this from being the case that not a single pin can be removed from the building without bringing down the whole superstructure. Abstract from Christianity the Incarnation, or the Atonement, or the Resurrection, or the Exaltation, or the Future coming, and its framework is shattered. Take away Pardon or Purity or Peace or Sonship or Heaven, and its value as a system of religion is gone. But these are not assertions that will hold good of fables and fictions, myths and legends, which might all be tampered with, taken from or added to, without endangering their worth. Hence, it is fair to argue, that a scheme so admirably adjusted in all its parts, so complete in its provisions and so exquisitely adapted to its design, could only have emanated from the mind of Him who is wonderful in counsel and excellent in working, who is the true God and the Eternal Life.

III. A third mark of truthfulness in the Christian system is

ITS CONSPICUOUS SUCCESS

in effecting the end for which it was designed.

Had Christianity been a baseless imagination, or a superstitious legend, is there reason to suppose either that it would have lived so long or that it would have achieved the wonders it has done during the past nineteen centuries—either upon individuals or upon the world at large? It is true

that merè length of time in which a religion has prevailed when considered by itself, is no sufficient guarantee of the truth of that religion, else Buddhism would possess a higher certificate of truthfulness than Christianity; but when viewed in connection with the beneficial results in elevating mankind, both individually and collectively, which have followed from a religion, the length of time during which it has continued is no small testimony to its truth. Still the practical effects of a religion upon individuals and upon the world at large, as has been said, forms an argument in its favor which cannot easily be set aside.

1. As to the INDIVIDUAL. Had the facts upon which Christianity is based been purely fictitious, had the story of the Incarnation, Death and Resurrection of Jesus been only a legend, and had the promise of pardon, purity and peace, of everlasting life and glory which Christianity holds out to men been a deception instead of a verity, does any one imagine it would have effected the transformations it has wrought on individual hearts and lives? I remember that the first lie told by the devil in Eden plunged the whole race of mankind into spiritual death. I have yet to learn that a lie hatched by even good people can save men from perdition and lift them to heaven, can bless them with inward happiness and assure them of divine favor, can comfort them in sorrow, strengthen them in weakness, sustain them in death and fit them for eternity. And yet that is what Christianity can do—has done in past ages to millions who have tried it, and is doing to-day to thousands who are trying it. It will take more than has been said by critics and scoffers to persuade me that these things have been done by a fable. I have heard of fables and fictions, legends and superstitions amusing men and women, diverting them when wearied, occupying them when idle, taking their thoughts off serious matters, and even helping them to shut their eyes against death's approach; I never heard of their bringing souls to God, assuring them of His favor,

cleansing them from sin, blessing them with peace, preparing them for eternity. But these again are what Christianity can do and does; and so I reason it is not a fable, but a fact, not a legend but a history, not an imaginary tale, but a solid truth.

2. And when to this I add what it has done on the BROAD THEATRE OF THE WORLD, my faith in its truth is confirmed. Nineteen centuries ago Christianity started out on its conquering career. It had neither wealth nor power, nor learning, nor social influence, nor imperial patronage upon its side. It was despised by the great ones of the earth as a superstition. It was looked upon by Jew and Gentile as subversive of religion and morals. Its adherents were collected from the dregs of the population, from the poor and the ignorant (at least in the world's estimation); and its apostles were a humble band, mostly of fishermen—though they soon had their ranks enlarged by the accession of one (Paul) whose mental force and religious earnestness were worth to Christianity whole battalions of common disciples or of average preachers. But what was one, even though he was an intellectual and spiritual giant, to the mighty task set before it of conquering the world and making all nations obedient to the Faith? Yet that task was immediately taken in hand and with what success the annals of the past centuries declare.

In the first century, which may be called the Apostolic Age, it practically defeated Judaism, by establishing itself as an organized religion, not in Palestine alone, but in Asia Minor, and in some of the chief cities of Europe. To this it was no doubt helped by the destruction of Jerusalem in the year 70 by the armies of Titus; but the undermining of Judaism was being gradually brought about by the spread of the Christian Faith.

In the next two centuries, which may be called the Age of the Fathers, it overcame paganism, substituting in wide

circles the worship of Jesus for the worship of heathen divinities and of the Roman Emperor. Not without passing through fierce tribulation in the long succession of persecutions with which it was assailed did it achieve the victory, but in its experience was repeated the experience of Israel in Egypt—"the more it was afflicted the more it multiplied and grew," so that by the end of the third and the beginning of the fourth century it had within its pale about a fifth of the Roman Empire.

From that time on Christianity applied itself to the task of making nominal Christians into real ones; and but for the mercy of God at the Reformation it might have been defeated. But God's Spirit brooded upon the moral and spiritual waste as erst He did upon the material in the beginning, and God's Word said—"Let there be light!" and there was light. Luther in Germany, Calvin in Geneva, and Knox in Scotland, with others in different parts arose as champions of the Truth and recalled men's thoughts to the simplicities and certainties of the Gospel; and a great awakening overspread the nominally Christian world.

Thereafter Christianity took a forward step among the nations; and is now doing for the world what no other religion has done or can do—neither Buddhism, nor Confucianism, nor Mohammedanism—what no modern substitute for Christianity can do—whether materialism, or agnosticism, or spiritism, or socialism; and just because of this we may rest assured that Christianity is no cunningly devised fable but a divinely revealed truth—that it alone contains hope for the world, as a whole, and for generation after generation as it passes, and that the day will yet come when it will fill the globe.

In short, when one remembers that Christianity has built up the Christian church and that the Christian church has been the most powerful factor in creating modern civilization, it becomes an impossibility to credit the allegation or even to harbor the suspicion, that it is founded on a lie. By

its fruits it may be tested. Notwithstanding the imperfections that adhere to the Christian church, so far as it is a human institution, few will deny that its existence in the world has been productive of preponderatingly good results; and on that certificate alone it may be claimed that the Christianity of which the church is a concrete and living embodiment is no "cunningly devised fable" but a "Scripture of Truth."

CHAPTER VI

MY PERSONAL EXPERIENCE WITH THE HIGHER CRITICISM

BY PROF. J. J. REEVE, SOUTHWESTERN BAPTIST THEOLOGICAL
SEMINARY, FORT WORTH, TEXAS, U. S. A.

The purpose of this article is to state in a very brief way the influences which led me to accept certain of the views of the Higher Criticism, and after further consideration, to reject them. Necessarily the reasons for rejecting will be given at greater length than those for accepting. Space will not permit me to mention names of persons, books, articles and various other influences which combined to produce these results. I shall confine myself to an outline of the mental processes which resulted from my contact with the Critical Movement.

In outlining this change of view, I shall deal with—

I. THE PRESUPPOSITIONS OF THE HIGHER CRITICISM

These presuppositions and assumptions are the determining elements in the entire movement. Once they are understood, it is not difficult to understand the higher critics. It is their philosophy or world-view that is responsible for all their speculations and theories. Their mental attitude towards the world and its phenomena is the same as their attitude toward the Bible and the religion therein revealed. These presuppositions appealed to me very strongly. Having spent some time at one of the great American universities, thus coming in contact with some of the leading minds of the country, the critical view was presented to me very ably and attractively. Though resisted for a time, the forcefulness of the teaching and influence of the university atmosphere largely won my assent. The critics seemed to have the logic of

things on their side. The results at which they had arrived seemed inevitable. But upon closer thinking I saw that the whole movement with its conclusions was the result of the adoption of the hypothesis of evolution. My professors had accepted this view, and were thoroughly convinced of its correctness as a working hypothesis. Thus I was made to feel the power of this hypothesis and to adopt it. This world-view is wonderfully fascinating and almost compelling. The vision of a cosmos developing from the lowest types and stages upward through beast and man to higher and better man is enchanting and almost overwhelming. That there is a grain of truth in all this most thinkers will concede. One can hardly refuse to believe that through the ages "An increasing purpose runs," that there is "One God, one law, one element, and one far-off divine event to which the whole creation moves." This world-view had to me at first a charm and witchery that was almost intoxicating. It created more of a *revolution* than an *evolution* in my thinking. But more careful consideration convinced me that the little truth in it served to sugar-coat and give plausibility to some deadly errors that lurked within. I saw that the hypothesis did not apply to a great part of the world's phenomena.

That this theory of evolution underlies and is the inspiration of the Higher Criticism goes without saying. That there is a grain of truth in it we may admit or not, as we see fit, but the whole question is, what kind of evolution is it that has given rise to this criticism. There are many varieties of the theory. There is the Idealism of Hegel, and the Materialism of Haeckel; a theistic evolution and an antitheistic; the view that it is God's only method, and the view that it is only one of God's methods; the theory that includes a Creator, and the theory that excludes Him; the deistic evolution, which starts the world with God, who then withdraws and leaves it a closed system of cause and effect, antecedent and consequent, which admits of no break or change in the natural

process. There is also the theory that on the whole there is progress, but allowance must be made for retrogression and degeneration. This admits of the direct action of God in arresting the downward process and reversing the current; that is, there is an evolution through revelation, etc., rather than a revelation by evolution. On examining the evolution of the leaders of the Critical School, I found that it was of a naturalistic or practically deistic kind. All natural and mental phenomena are in a closed system of cause and effect, and the hypothesis applies universally, to religion and revelation, as well as to mechanisms.

This type of evolution may not be accepted by all adherents of the Critical School, but it is substantially the view of the leaders, Reuss, Graf, Vatke, Kuenen and Wellhausen. To them all nature and history are a product of forces within and in process of development. There has not been and could not be any direct action of God upon man, there could be no break in the chain of cause and effect, of antecedent and consequent. Hence there can be no miracle or anything of what is known as the supernatural. There could be no "interference" in any way with the natural course of events, there could be no "injection" of any power into the cosmic process from without, God is shut up to the one method of bringing things to pass. He is thus little more than a prisoner in His own cosmos. Thus I discovered that the Critical Movement was essentially and fundamentally anti-supernatural and anti-miraculous. According to it all religious movements are human developments along natural and materialistic lines. The religion of Israel and the Bible is no exception, as there can be no exception to this principle. The revelation contained in the Bible is, strictly speaking, no *revelation*; it is a natural development with God in the cosmic process behind it, but yet a steady, straight-lined, mechanical development such as can be traced step by step as a flight of stairs may be measured by a foot-rule. There could have been no epoch-

making revelation, no revivals and lapses, no marvelous exhibitions of divine power, no real redemption. With these foregone conclusions fixed in their minds, the entire question is practically settled beforehand. As it is transparently clear that the Bible on the face of it does not correspond to this view, it must be rearranged so as to correspond to it. To do this, they must deny point-blank the claims and statements of most of the Bible writers. Now, if the Bible claims to be anything, it claims to be a revelation from God, a miraculous or supernatural book, recording the numerous direct acts of God in nature and history, and His interference with the natural course of events. Are the writers of the Bible correct, or are the critics? It is impossible that both should be right.

Reasoning thus, it became perfectly clear to me that the presuppositions and beliefs of the Bible writers and of the critics were absolutely contradictory. To maintain that the modern view is a development and advance upon the Biblical view, is absurd. No presupposition can develop a presupposition which contradicts and nullifies it. To say that the critical position and the Biblical position, or the traditional evangelical view which is the same as the Biblical, are reconcilable, is the most fatuous folly and delusion. Kuenen and others have recognized this contradiction and have acknowledged it, not hesitating to set aside the Biblical view. Many of their disciples have failed to see as clearly as their masters. They think the two can be combined. I was of the same opinion myself, but further reflection showed this to be an impossibility. I thought it possible to accept the results of the Higher Criticism without accepting its presuppositions. This is saying that one can accept as valid and true the results of a process and at the same time deny the validity of the process itself. But does not this involve an inner contradiction and absurdity? If I accept the results of the Kuenen-Wellhausen hypothesis as correct, then I accept as correct the methods and processes

which led to these results, and if I accept these methods, I also accept the presuppositions which give rise to these methods. If the "assured results" of which the critics are so fond of boasting are true, then the naturalistic evolution hypothesis which produced these results is correct. Then it is impossible to accept the miraculous or supernatural, the Bible as an authoritative record of supernatural revelation is completely upset and its claims regarding itself are false and misleading. I can see no way of escaping these conclusions. There is no possible middle ground as I once fondly imagined there was. Thus I was compelled to conclude that although there is some truth in the evolutionary view of the world, yet as an explanation of history and revelation it is utterly inadequate, so inadequate as to be erroneous and false. A world-view must be broad enough to admit of all the facts of history and experience. Even then it is only a human point of view and necessarily imperfect. Will any one dare to say that the evolutionary hypothesis is divine? Then we would have a Bible and a philosophy both claiming to be divine and absolutely contradicting each other. To attempt to eliminate the miraculous and supernatural from the Bible and accept the remainder as divine is impossible, for they are all one and inextricably woven together. In either case the Book is robbed of its claims to authority. Some critics do not hesitate to deny its authority and thus cut themselves loose from historical Christianity.

In spite, however, of the serious faults of the Higher Criticism, it has given rise to what is known as the Scientific and Historical method in the study of the Old Testament. This method is destined to stay and render invaluable aid. To the scholarly mind its appeal is irresistible. Only in the light of the historical occasion upon which it was produced, can the Old Testament be properly understood. A flood of light has already been poured in upon these writings. The scientific spirit which gave rise to it is one of the noblest instincts in

the intellectual life of man. It is a thirst for the real and the true, that will be satisfied with nothing else. But, noble as is this scientific spirit, and invaluable as is the historical method, there are subtle dangers in connection with them. Everything depends upon the presuppositions with which we use the method. A certain mental attitude there must be. What shall it be? A materialistic evolution such as Kuenen and his conferees, or a theistic evolution which admits the supernatural? Investigating in the mental attitude of the first of these, the scholar will inevitably arrive at or accept the results of the critics. Another, working at the same problem with Christian presuppositions, will arrive at very different conclusions. Which shall we have, the point of view of the Christian or the critic? I found that the critics' claim to possess the only really scientific method was slightly true but largely false. His results were scientific because they fitted his hypothesis. The Christian scholar with his broader presuppositions was peremptorily ruled out of court. Anything savoring of the miraculous, etc., could not be scientific to the critic, and hence it could not be true, therefore, it must be discarded or branded as Myth, Legend, Poesy, Saga, etc. Such narrowness of view is scarcely credible on the part of scholars who claim to be so broad and liberal.

Another question confronted me. How can so many Christian scholars and preachers accept the views of the critics and still adhere to evangelical Christianity with intense devotion? As we have seen, to accept the results of Criticism is to accept the methods and presuppositions which produced these results. To accept their assumptions is to accept a naturalistic evolution which is fundamentally contradictory to the Biblical and Christian point of view. It is therefore essentially contradictory to Christianity, for what is the latter if it is not a supernaturally revealed knowledge of the plan of salvation, with supernatural power to effectuate that salvation? All who have experienced the power of Christianity will in the main assent

to this definition. How then can Christians who are Higher Critics escape endorsing the presuppositions of the Critics? There is an inner contradiction between the assumptions of their scientific reason and the assumptions of their religious faith. A careful study of the attitude of these mediating critics, as they are called, has revealed a sense of contradiction somewhere of which they are vaguely conscious. They maintain their attitude by an inconsistency. Thus it is they have many difficulties which they cannot explain. This inner contradiction runs through much of their exegesis and they wonder that evangelical Christians do not accept their views. Already many of them are not quite so sure of their "assured results" as they were. Many evangelical Christians do not accept these views because they can "see through" them.

The second line of thinking which led me to reject the Critics' view was a consideration of

II. THEIR METHODS

At first I was enthusiastic over the method. Now at last we have the correct method that will in time solve all difficulties. Let it be readily granted that the historical method has settled many difficulties and will continue to do so, yet the whole question lies in the attitude of mind a man brings to the task. Among the critics their hypothesis is absolute and dominates every attempt to understand the record, shapes every conclusion, arranges and rearranges the facts in its own order, discards what does not fit or reshapes it to fit. The critics may deny this but their treatment of the Old Testament is too well known to need any proof of it. The use of the Redactor is a case in point. This purely imaginary being, unhistorical and unscientific, is brought into requisition at almost every difficulty. It is acknowledged that at times he acts in a manner wholly inexplicable. To assume such a person interpolating names of God, changing names and making explanations to suit the purposes of their hypothesis and

imagination is the very negation of science, notwithstanding their boast of a scientific method. Their minds seem to be in abject slavery to their theory. No reason is more impervious to facts than one preoccupied with a theory which does not agree with these facts. Their mental attitude being biased and partial, their methods are partial and the results very one-sided and untrustworthy. They give more credence to the guesses of some so-called scholar, a clay tablet, a heathen king's boast, or a rude drawing in stone, than to the Scripture record. They feel instinctively that to accept the Bible statements would be the ruin of their hypothesis, and what they call their hard-won historical method. In this their instinct is true. The Bible and their hypothesis are irreconcilable. As their theory must not be interfered with, since it is identical with the truth itself, the Bible must stand aside in the interests of truth.

For this reason they deny all historicity to Genesis 1-11, the stories of Creation, the Fall, the Flood, etc. No theory of naturalistic evolution can possibly admit the truth of these chapters. Likewise, there is but a substratum of truth in the stories of Abraham, Isaac, Jacob, Joseph and Moses. Nearly all legislation is denied to the latter, because it represents too rapid an advance, or a stage too advanced. But is such the case? Centuries before Moses, laws, government, civilization, culture, art, education, religion, temples, ritual and priesthood had flourished in Babylonia and Egypt and were a chief factor in the education of Moses. With all this previous development upon which to build, what objections to ascribing these laws to Moses, who, during the forty years under divine guidance, selected, purified, heightened, and adopted such laws as best served the needs of the people. The development of external laws and customs had preceded Moses, and there is no need to suppose a development afterward in the history of the people. That history records the fitful attempts at the assimilation of these laws. To maintain that they were at first

put in the exact form in which they have come down to us is wholly unnecessary and contrary to certain facts in the records themselves. But to my mind one of the greatest weaknesses of the critical position is, that because there is little or no mention of the laws in the history that follows the death of Moses, therefore these laws could not have existed. To the critic this is one of the strongest arguments in his favor. Now he has found out how to make the history and the laws correspond. But does the non-mention or non-observance of a law prove its non-existence? All history shows that such is not the case. Moreover, the books of Joshua, Judges and Samuel make no pretence at giving a complete detailed history. If non-mention or non-observance were proof of non-existence, then the Book of the Covenant and Deuteronomy could not have existed until the return from Exile; for the laws against idolatry were not carried out until then. Apply this same method of reasoning to laws in general and the most absurd results will follow. The Decalogue could never have existed, for all of its laws are constantly being broken. No New Testament could have existed through the Dark Ages, for almost every precept in it was violated during that period. The facts of life plainly show that men with the law of God in their hands will continually violate them. But why did not Joshua and those succeeding him for several centuries carry out the law of Moses? The answer is obvious. The circumstances did not permit of it, and no one, not even Moses, had any idea of the law being fully observed at once. He looked forward to a time when they should be settled and should have a capital and central sanctuary. Moreover, a large portion of the laws was intended for the priest alone and may have been observed. The laws were flexible and to be fulfilled as the circumstances permitted. If the Book of Deuteronomy could not be observed, the Book of the Covenant could be followed. Changes and modifications were purposely made by Moses to meet the demands of the changing

circumstances. If the non-fulfillment of these laws proved their non-existence, then the Book of the Covenant and Deuteronomy were not in existence in the time of Jehoiakim, for idolatry was then rampant.

By its arbitrary methods, Modern Criticism does wholesale violence to the record of the discovery of the Law Book as recorded in 2 Kings 22:8-20. It denies any real discovery, distinctly implies fraud upon the part of the writers, assumes a far too easy deception of the king, the prophetess, the king's counsellors, Jeremiah and the people. It implies a marvelous success in perpetrating this forged document on the people. The writers did evil that good might come, and God seems to have been behind it all and endorsed it. Such a transaction is utterly incredible. "The people would not hear Moses and the prophet, yet they were easily persuaded by a forged Mosaic document." The critics disagree among themselves regarding the authorship of the Book of Deuteronomy. Some maintain it was by the priestly class and some by the prophetic class, but there are insuperable objections to each. They have failed to show why there were so many laws incorporated in it which absolutely contradict a later date and why the Mosaic dress succeeded so well although contradictory to some of the genuinely Mosaic laws.

According to the critics also, Ezra perpetrated a tremendous fraud when he palmed off his completed Code as of Mosaic origin. That the people should accept it as genuinely Mosaic, although it increased their burdens and contradicted many laws previously known as Mosaic, is incredible. That such a people at such a time and under such circumstances could be so easily imposed upon and deceived, and that such a man as Ezra could perform such a colossal fraud and have it all succeed so well, seems inconceivable except by a person whose moral consciousness is dulled or benumbed by some philosophical theory. According to the critics, the authors of Deuteronomy and the Levitical Code not only produced such

intensely religious books and laws, but were at the same time deliberate inventors and falsifiers of history as well as deceivers of the people. What such views imply regarding the character of God who is behind it all we shall consider later.

Space does not permit me to more than refer to the J. E. P. analysis. That certain documents existed and were ultimately combined to make up the five books of Moses no one need doubt. It in no way detracts from their inspiration or authenticity to do so, nor does it in any way deny the essentially Mosaic origin of the legislation. But the J. E. P. analysis on the basis of the different names for God I found to require such an arbitrary handling and artificial manipulation of the text, to need the help of so many Redactors whose methods and motives are wholly inexplicable, with a multitude of exceptions to account for, that I was convinced the analysis could not be maintained. Astruc's clue in Exodus 6:3, which was the starting point for the analysis, cannot be made to decide the time of the use of the names of God, for the text is not perfectly certain. There is considerable difference between the two readings, "was known," "made myself known." Even if God had not previously revealed Himself by the name Jahveh, that does not prove the name unknown or that God was not known by that name. And even if he had so revealed Himself, the earlier record would not be less authentic, for they were either written or rewritten and edited after the revelation to Moses in the light of a fuller revelation. Thus it was made perfectly clear that El, Elohim, El-Elyon, El-Shaddai, were identical with Jahveh.

The methods of the critics in regarding the earlier histories as little more than fiction and invention, to palm off certain laws as genuinely Mosaic, found some lodgment in my mind for a time. But the more I considered it, the more I was convinced that it was the critics who were the inventors and falsifiers. They were the ones who had such a facile imagination, they could "manufacture" history at their "green

tables" to suit their theories and were doing so fast and loose. They could create nations and empires out of a desert, and like the alchemists of the Middle Ages with their magic wand, transform all things into their own special and favorite metal. To charge the Scripture writers with this invention and falsification is grossly to malign them and slander the God that wrought through them. The quality of their products does not lend countenance to such a view, and it is abhorrent to the Christian consciousness. Such a conception cannot be long held by any whose moral and religious natures have not been dulled by their philosophical presuppositions. The habit of discarding the Books of Chronicles, because they give no history of Northern Israel, lay considerable emphasis upon the temple and priesthood, pass over the faults and sins of the kings, etc., and are therefore a biased and untrustworthy history, has appeared to me an aberration from common sense, and is scarcely credible among men of such intelligence. When the compiler of Chronicles covers the same history of Kings, he agrees with these histories substantially, though varying in some minor details. If he is reliable in this material, why not in the other material, not found in Kings? The real reason is that he records many facts about the temple and its services which do not fit in with the critics' hypothesis, and therefore something must be done to discredit the Chronicler and get rid of his testimony.

But my third reason for rejecting the critical standpoint is

III. THE SPIRIT OF THE MOVEMENT

Grant that there is a genuine scientific interest underlying it all, the real question is, what is the standpoint of the scientific mind which investigates. What is authoritative with him? His philosophical theory and working hypothesis, or his religious faith? In other words, does his *religion* or *philosophy* control his thinking? Is it reason or faith that is supreme? Is his authority human or divine? There is no

question here of having one without the other, that is, having faith without reason, for that is impossible. The question is, which is supreme? For some time I thought one could hold these views of the Old Testament and still retain his faith in evangelical Christianity. I found, however, that this could be done only by holding my philosophy in check and within certain limits. It could not be rigorously applied to all things. Two supreme things could not exist in the mind at the same time. If my theories were supreme, then I was following human reason, not faith, and was a rationalist to that extent. If the presuppositions of my religious faith were supreme and in accordance with the Biblical presuppositions and beliefs, then my philosophy must be held in abeyance. The fundamentals of our religious faith, as known in the Bible and history, are a belief in divine revelation, the miraculous birth, the life and resurrection of Jesus Christ, the God-Man. Inseparable from these there is also the fact of a supernatural power in regeneration. The philosophy of the critics cannot consistently make room for these. Thus the real question becomes one of authority, viz.: shall the scientific hypothesis be supreme in my thinking, or the presuppositions of the Christian faith? If I make my philosophical viewpoint supreme, then I am compelled to construe the Bible and Christianity through my theory and everything which may not fit into that theory must be rejected. This is the actual standpoint of the critic. His is a philosophical rather than a religious spirit. Such was Gnosticism in the early centuries. It construed Christ and Christianity through the categories of a Graeco-Oriental philosophy and thus was compelled to reject some of the essentials of Christianity. Such was the Scholasticism of the Middle Ages, which construed Christianity through the categories of the Aristotelian Logic and the Neo-platonic Philosophy. Such is the Higher Criticism which construes everything through the hypothesis of evolution. The spirit of the movement is thus essentially scholastic and rationalistic.

It became more and more obvious to me that the movement was entirely intellectual, an attempt in reality to intellectualize all religious phenomena. I saw also that it was a partial and one-sided intellectualism, with a strong bias against the fundamental tenets of Biblical Christianity. Such a movement does not produce that intellectual humility which belongs to the Christian mind. On the contrary, it is responsible for a vast amount of intellectual pride, an aristocracy of intellect with all the snobbery which usually accompanies that term. Do they not exactly correspond to Paul's word, "vainly puffed up in his fleshly mind and not holding fast the head, etc.?" They have a splendid scorn for all opinions which do not agree with theirs. Under the spell of this sublime contempt they think they can ignore anything that does not square with their evolutionary hypothesis. The center of gravity of their thinking is in the theoretical not in the religious, in reason, not in faith. Supremely satisfied with its self-constituted authority, the mind thinks itself competent to criticise the Bible, the thinking of all the centuries, and even Jesus Christ Himself. The followers of this cult have their full share of the frailties of human nature. Rarely, if ever, can a thoroughgoing critic be an evangelist, or even evangelistic; he is educational. How is it possible for a preacher to be a power for God, whose source of authority is his own reason and convictions? The Bible can scarcely contain more than good advice for such a man.

I was much impressed with their boast of having all scholarship on their side. It is very gratifying to feel oneself abreast with the times, up to date, and in the front rank of thought. But some investigation and consideration led me to see that the boast of scholarship is tremendously overdone. Many leading scholars are with them, but a majority of the most reverent and judicious scholars are not. The arrogant boasts of these people would be very amusing, if they were not so influential. Certainly most of the books put forth of late by

Old Testament scholars are on their side, but there is a formidable list on the other side and it is growing larger every day. Conservative scholarship is rapidly awakening, and, while it will retain the legitimate use of the invaluable historical method, will sweep from the field most of the speculations of the critics. A striking characteristic of these people is a persistent ignoring of what is written on the other side. They think to kill their antagonist by either ignoring or despising him. They treat their opponents something as Goliath treated David, and in the end the result will be similar. They have made no attempt to answer Robertson's "The Early Religion of Israel;" Orr's "The Problem of the Old Testament;" Wiener's "Studies in Biblical Law" and "Studies in Pentateuchical Criticism," etc. They still treat these books which have undermined the very foundations of their theories with the same magnificent scorn. There is a nemesis in such an attitude.

But the spirit of the critical movement manifests some very doubtful aspects in its practical working out among the pastors and churches. Adherents of this movement accept the spiritual oversight of churches which hold fast to the Biblical view of the Bible, while they know that their own views will undermine many of the most cherished beliefs of the churches. Many try to be critics and conservative at the same time. They would "run with the hare and hunt with the hounds," professing to be in full sympathy with evangelical Christianity while abiding their opportunity to inculcate their own views, which, as we have seen, is really to forsake the Christian standpoint. The morality of such conduct is, to say the least, very doubtful. It has led to much mischief among the churches and injury to the work. A preacher who has thoroughly imbibed these beliefs has no proper place in an evangelical Christian pulpit. Such a spirit is not according to the spirit of the religion they profess to believe.

But another weighty reason for rejecting the Higher Criticism is

IV. A CONSIDERATION OF ITS RESULTS

Ten or twenty years ago these scholars believed their views would immensely advance the cause of Christianity and true religion. They are by no means so sure of that now. It is not meeting with the universal acceptance they anticipated. Making a mere hypothesis the supreme thing in our thinking, we are forced to construe everything accordingly. Thus the Bible, the Christ and the religious experiences of men are subjected to the same scientific analysis. Carry this out to its logical conclusion and what would be the result? There would be all science and no religion. In the array of scientific facts all religion would be evaporated. God, Christ, the Bible, and all else would be reduced to a mathematical or chemical formula. This is the ideal and goal of the evolutionary hypothesis. The rationalist would rejoice at it, but the Christian mind shrinks with horror from it. The Christian consciousness perceives that an hypothesis which leads to such results is one of its deadliest foes.

Another danger also arises here. When one makes his philosophy his authority, it is not a long step until he makes himself his own god. His own reason becomes supreme in his thinking and this reason becomes his lord. This is the inevitable logic of the hypothesis mentioned, and some adherents of the school have taken this step. They recognize no authority but their own moral instincts and philosophical reason. Now, as the evolution theory makes all things exist only in a state of change, of flux, or of becoming, God is therefore changing and developing, the Bible and Christ will be outgrown, Christianity itself will be left behind. Hence, there is no *absolute* truth, nothing in the moral religious world is fixed or certain. All truth is in solution; there is no precipitate upon which we can rely. There is no *absolute* standard of Ethics, no *authority* in religion, every one is practically his own god. Jesus Christ is politely thanked for His services in

the past, gallantly conducted to the confines of His world and bowed out as He is no longer needed and His presence might be very troublesome to some people. Such a religion is the very negation of Christianity, is a distinct reversion to heathenism. It may be a cultured and refined heathenism with a Christian veneer, but yet a genuine heathenism.

I am far from saying that all adherents of this school go to such lengths, but why do they not? Most of them had an early training under the best conservative influences which inculcated a wholesome reverence for the Bible as an authority in religion and morals. This training they can never fully outgrow. Many of them are of a good, sturdy religious ancestry, of rigid, conservative training and genuine religious experience. Under these influences they have acquired a strong hold upon Christianity and can never be removed from it. They hold a theoretical standpoint and a religious experience together, failing, as I believe, to see the fundamental contradiction between them. Slowly the Christian consciousness and Christian scholarship are asserting themselves. Men are beginning to see how irreconcilable the two positions are and there will be the inevitable cleavage in the future. Churches are none too soon or too seriously alarmed. Christianity is beginning to see that its very existence is at stake in this subtle attempt to do away with the supernatural. I have seen the Unitarian, the Jew, the free thinker, and the Christian who has imbibed critical views, in thorough agreement on the Old Testament and its teachings. They can readily hobnob together, for the religious element becomes a lost quantity; the Bible itself becomes a plaything for the intellect, a merry-go-round for the mind partially intoxicated with its theory.

As has been already intimated, one of the results of the critical processes has been to rearrange the Bible according to its own point of view. This means that it has to a large extent set it aside as an authority. Such a result is serious enough, but a much more serious result follows. This is

the reflection such a Bible casts upon the character and methods of God in His revelation of Himself to men. It will scarcely be doubted by even a radical critic, that the Bible is the most uplifting book in the world, that its religious teachings are the best the world has known. If such be the case, it must reflect more of God's character and methods than any other book. The writers themselves must exemplify many of the traits of the God they write about. What then must be the methods of a holy and loving God? If He teaches men truth by parable or history or illustration, the one essential thing about these parables or histories is that they be true to life or history or nature. Can a God who is absolutely just and holy teach men truths about Himself by means of that which is false? Men may have taught truth by means of falsehoods and other instruments and perhaps succeeded, but God can hardly be legitimately conceived of as using any such means. Jesus Christ taught the greatest of truths by means of parables, illustrations, etc., but every one was true to life or nature or history. The Christian consciousness, which is the highest expression of the religious life of mankind, can never conceive of Jesus as using that which was in itself untrue, as a vehicle to convey that which is true. In like manner if God had anything to do with the Old Testament, would He make use of mere myths, legends, sagas, invented and falsified history, which have no foundation in fact and are neither true to nature, history nor life? Will God seek to uplift mankind by means of falsehood? Will He sanction the use of such dishonest means and pious frauds, such as a large part of the Pentateuch is, if the critics are right? Could He make use of such means for such a holy purpose and let His people feed on falsehood for centuries and centuries and deceive them into righteousness? Falsehood will not do God's will; only truth can do that. Is there nothing in the story of creation, of the fall, the flood, the call and promise to Abraham, the life of Jacob and Joseph and the great work of Moses? If all these

things are not true to fact or to life, then God has been an arch-deceiver and acts on the Jesuit maxim, "The end justifies the means." This would apply to the finding of the Law in Josiah's time, and the giving of the law under Ezra. That such a lot of spurious history, deceptive inventions and falsifying history should achieve such a success is most astonishing. Is it possible that a holy God should be behind all this and promote righteousness thereby? This surely is conniving at evil and using methods unworthy of the name of God. To say that God was shut up to such a method is preposterous. Such a conception of God as is implied in the critical position is abhorrent to one who believes in a God of truth.

Perhaps the Book of Daniel at the hands of the critic best illustrates this point. No one can deny the religious quality of the book. It has sublime heights and depths and has had a mighty influence in the world. No one can read the book carefully and reverently without feeling its power. Yet according to the modern view the first six or seven chapters have but a grain of truth in them. They picture in a wonderfully vivid manner the supernatural help of God in giving Daniel power to interpret dreams, in delivering from the fiery furnace, in saving from the lion's mouth, smiting King Nebuchadnezzar, etc. All this is high religious teaching, has had a great influence for good and was intended for a message from God to encourage faith. Yet, according to the critics these events had no foundation in fact, the supernatural did not take place, the supposed facts upon which these sublime religious lessons are based could never have occurred. Yet the God of truth has used such a book with such teaching to do great good in the world. He thus made abundant use of fiction and falsehood. According to this view He has also been deceiving the best people of the world for millenniums, using the false and palming it off as true. Such a God may be believed in by a critic, but the Christian consciousness revolts at it. It is worthy of a Zeus, or perhaps the Demiurge

of Marcion, but He is not the God of Israel, not the God and Father of Jesus Christ. "But," says the critic, "the religious lessons are great and good." Are they? Can a story or illustration or parable teach good religious lessons when it is in itself essentially untrue to nature, history and life? To assert such a thing would seem to imply a moral and religious blindness that is scarcely credible. It is true there are many grave difficulties in the book of Daniel, but are they as great as the moral difficulty implied in the critical view?

The foregoing embody my chief reasons for rejecting the position of the Critical School with which I was once in sympathy. Their positions are not merely vagaries, they are essentially attempts to undermine revelation, the Bible and evangelical Christianity. If these views should ultimately prevail, Christianity will be set aside for what is known as the New Religion, which is no religion, but a philosophy. All critics believe that traditional Christianity will largely, if not altogether, give place to the modern view, as it is called. But we maintain that traditional Christianity has the right of way. It must and will be somewhat modified by the conception of a developing revelation and the application of the historical method, but must prevail in all its essential features. It has a noble ancestry and a glorious history. The Bible writers are all on its side; the bulk of Jewish scholars of the past are in the procession; it has Jesus, the Son of God, in its ranks, with the apostles, prophets, the martyrs, the reformers, the theologians, the missionaries and the great preachers and evangelists. The great mass of God's people are with it. I prefer to belong to that goodly company rather than with the heathen Porphyry, the pantheistic Spinoza, the immoral Astruc, the rationalistic Reuss, Vatke, Graf, Kuenen and Wellhausen, with a multitude of their disciples of all grades. Theirs is a new traditionalism begun by those men and handed down to others in England and America. Most of these disciples owe their religious life and training almost entirely to the tradi-

tional view. The movement has quickened study of the Old Testament, has given a valuable method, a great many facts, a fresh point of view, but its extravagancies, its vagaries, its false assumptions and immoralities will in time be sloughed by the Christian consciousness as in the past it has sloughed off Gnosticism, Pantheism, Scholasticism and a host of other philosophical or scientific fads and fancies.

CHAPTER VII

THE PERSONAL TESTIMONY

OF CHARLES T. STUDD

I was brought up in the Church of England and was pretty religious—so most people thought. I was taken to church and baptized the right day, and after a time I was confirmed and took communion. But I did not know anything about Jesus Christ personally. I knew a little about Him, as I may know a little about President Taft, but I did not know Him. There was not a moment in my life when I ever doubted that there was a God, or that Jesus Christ was the Saviour of the world; but I did not know Him as my personal Saviour. We boys were brought up to go to church regularly, but, although we had a kind of religion, it was not a religion that amounted to much. It was just like having a toothache. We were always sorry to have Sunday come, and glad when we came to Monday morning. The Sabbath was the dullest day of the whole week, and just because we got hold of the wrong end of religion. A man may get hold of the wrong end of a poker, and I got hold of the wrong end of religion and had to pay dearly for it. We had lots of ministers and lots of churches all around us, but we never saw such a thing as a real convert. We didn't believe much in converts in those days. We thought that the Chinese and Africans had to be converted; but the idea of an Englishman being converted was absurd, because it made him out a heathen before he was converted.

My father was just a man of the world, loving all sorts of worldly things. He had made a fortune in India and had come back to England to spend it. He was very fond of sports of all kinds. He would go into regular training that

he might go fox hunting, but above all he was an enthusiast on horse racing. He was passionately fond of horses to begin with and when he saw fine horses he would buy them and train them, and then he would race them. He had a large place in the country, where he made a race course, and he won the biggest steeple-chase in London three times. At last he got hold of a horse better than anyone he had ever had, and so certain was he of winning the race that he wrote to a friend in London and said, "If you are a wise man you will come to the race tomorrow and put every penny you have on my horse."

Unknown to my father this man had been converted. Mr. Moody had come to England and had been preaching. Nobody believed very much at that time in a man getting up to preach the Gospel unless he had two things—the title of Reverend, and a white tie round his neck. The papers could not understand such a preacher as Mr. Moody, who had neither, and of course they printed column after column against him. But they could not help seeing that he could get more people to his meetings than half a dozen archbishops, and that more were converted than by twenty ordinary ministers. Of course they did not put the right construction on things. They said that Mr. Sankey had come over to sell organs, and Mr. Moody to sell his hymn books. My father read the papers day after day and these things tickled him immensely. I remember one evening he threw the paper down and said, "Well, anyhow, when this man comes to London I am going to hear him. There must be some good about the man or he would never be abused so much by the papers."

Well, father went up to London the next day according to promise, and met his friend. This man had been over to Ireland when Mr. Moody was there, and as he was about to leave Dublin had missed his train. God was even in that, missing a train. It was Saturday night, and the man had to remain over Sunday. As he was looking about the streets

that evening he saw the big bills advertising Moody and Sanky, and he thought, "I will just go and hear those Americans." He went and God met him; he went again and God converted him. He was a new man, and yet when my father wrote that letter he never said anything about it. When they met and drove along in a carriage father talked of nothing but horses, and told this man if he were a wise man he would put up every penny he had on that horse. After father had finished his business he came back to this friend and said, "How much money have you put on my horse?" "Nothing." My father said, "You are the biggest fool I ever saw; didn't I tell you what a good horse he was? But though you are a fool, come along with me to dinner." After dinner my father said, "Now, where shall we go to amuse ourselves?" His friend said, "Anywhere." My father said, "Well, you are the guest; you shall choose where we shall go." "Well, we will go and hear Moody." My father said, "Oh, no, this isn't Sunday. We will go to the theater, or concert." But the man said, "You promised to go wherever I chose." So my father had to go. They found the building was full and there were no seats in the hall except special ones. This man knew he would never get my father there again, so he worked himself into the crowd until he came across one of the committee. He said to him, "Look here; I have brought a wealthy sporting gentleman here, but I will never get him here again if we do not get a seat." The man took them in and put them right straight in front of Mr. Moody. My father never took his eyes off Mr. Moody until he finished his address. After the meeting my father said, "I will come and hear this man again. He just told me everything I had ever done." My father kept going until he was right soundly converted.

That afternoon my father had been full of a thing that takes possession of a man's heart and head more than anything else—that passion for horse racing; and in the evening he was a changed man. It was the same skin, but a new man

altogether inside. When we boys came home from college we didn't understand what had come over him, but father kept continually telling us that he was born again. We thought he was just born upside down, because he was always asking us about our souls, and we didn't like it. Of course, he took us to hear Mr. Moody, and we were impressed a good deal, but were not converted.

When my father was converted of course he could not go on living the same life as before. He could not go to balls, card parties, and all that sort of thing. His conscience told him so, and he said to Mr. Moody: "I want to be straight with you. If I become a Christian will I have to give up racing, and shooting, and hunting, and theaters, and balls?" "Well," Mr. Moody said, "Mr. Studd, you have been straight with me; I will be straight with you. Racing means betting, and betting means gambling, and I don't see how a gambler is going to be a Christian. Do the other things as long as you like." My father asked again about the theater and cards, and Mr. Moody said, "Mr. Studd, you have children and people you love; and now you are a saved man yourself, and you want to get them saved. God will give you some souls and as soon as ever you have won a soul you won't care about any of the other things." Sure enough, we found to our astonishment that father didn't care for any of those things any longer; he only cared about one thing, and that was saving souls.

He took us to hear Mr. Moody and other men, and when Mr. Moody left England my father opened his country house, and held meetings there in the evenings. He asked ministers and business men from London to come down and speak to the people about their souls. The people would come for miles to attend the meetings, and many were converted. One of these gentlemen came down to preach one day and as I was going out to play cricket he caught me unawares and said, "Are you a Christian?" I said, "I am not what *you* call a

Christian. I have believed on Jesus Christ since I was knee high. Of course I believe in the church, too." I thought by answering him pretty close I would get rid of him, but he stuck tight as wax and said, "Look here, God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life. You believe Jesus Christ died?" "Yes." "You believe He died for you?" "Yes." "Do you believe the other half of the verse—'shall have everlasting life?'" "No," I said, "I don't believe that." He said, "Don't you think you are a bit inconsistent, believing one half of the verse and not the other half?" "I suppose I am." "Well," he said, "are you always going to be inconsistent?" "No," I said, "I suppose not always." He said, "Will you be consistent now?" I saw that I was cornered and I began to think, "If I go out of this room inconsistent, I won't carry very much self-respect." I said, "Yes, I will be consistent." "Well, don't you see that eternal life is a gift? When somebody gives you a present at Christmas, what do you do?" "I take it and say, 'Thank you.'" He said, "Will you say 'Thank you' to God for this gift?" Then I got down on my knees and I did say "Thank you" to God. And right then and there joy and peace came into my soul. I knew then what it was to be born again, and the Bible, which had been so dry to me before, became everything.

One day when I was in London, a friend asked me to come to tea with him and his wife who were Christians. After tea, when we were talking about the Bible around the open fire, this friend said, "Have you heard of the wonderful blessing Mrs. Watson has got lately?" I said, "Why, she has been a Christian a long time." He said, "Yes, but she is quite different now." I had heard people talking about getting other blessings besides conversion, but I would not believe it. Then my friend opened his Bible and showed plainly enough from the Scriptures that there were other blessings besides conver-

sion. Then he said, "Have you these other blessings?" I said, "No, I have not." I was just angry because I wanted to know what I was going to do for God. We knelt down and asked God very simply that God would give us all He had for us. When I went back to my room I got hold of "The Christian's Secret of a Happy Life." That night I just meant business, and it seemed to come so plain—old truths, it may be, but they seemed to grip me that time. I had known about Jesus Christ's dying for me, but I had never understood that if he had died for me, then I didn't belong to myself. Redemption means "buying back" so that if I belonged to Him, either I had to be a thief and keep what wasn't mine, or else I had to give up everything to God. When I came to see that Jesus Christ had died for me, it didn't seem hard to give up all to Him. It seemed just common, ordinary honesty. Then I read in the book: "When you have surrendered all to God, you have given him all the responsibility, as well as everything else. It is God who is responsible to look after you and all you have to do is to trust. Put your hand in His and the Lord will lead you. It seemed quite a different thing after that and in a very short time God had told me what to do and where to go. God doesn't tell a person first by his head; He tells him first by the heart. God put it in my heart and made me long to go to China.

There were lots of difficulties in the way. Possibly some of you have difficulties in your way. Don't you turn aside because of the difficulties. There was not one of all my relatives but thought that I had gone clean mad. My elder brother, who was a true Christian, said to me one evening, "Charlie, I think you are making a great mistake." I said, "There is no mistake about it." He said: "You are away every night at the meetings and you do not see mother. I see her, and this is just breaking her heart. I think you are wrong." I said, "Let us ask God. I do not want to be pig-headed and go out there of my own accord. I just want to do God's will." It

was hard to have this brother, who had been such a help, think it was a mistake. We got down on our knees and put the whole matter in God's hands. That night I could not get to sleep, but it seemed as though I heard someone say this verse over and over, "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." I knew it was God's voice speaking to me. When I got to China I knew why He said that verse so often. Winning souls out there is the same thing as here, only more difficult. The devil comes to one and says, "Why don't you go home? You can save more souls there than here." But I had received marching orders to go to China and I had God to give them as plain to go back. Not only did God make it right with the brother, but the night I was leaving home God made my mother willing that I should go to China.

My father made me become of age at twenty-five. I was twenty-three when I went to China; and for two or three years it seemed as if God kept me walking up and down that country. Finally I was sent to a station where there had been a riot. Every missionary's house had been knocked down, and they had been sent away; but the British consul was there, although he had been nearly killed. When a friend and myself got into that town we meant to hold the fort. When the consul saw us it was as though he had seen a couple of ghosts. He said, "However did you get here? There are guards in every gate of the city to prevent any foreign devil from coming in." We said that God had brought us in and told him what we had come for. He said, "No; you cannot stay here; I can give you a passport up or down the river, but no foreigners are allowed here except myself." After a little he said, "If you would like to stay in that hovel there you can; but there is not room for more than one." Then we began to discuss which should stay. My friend was going to be married and I was not, but he wanted to stay. Finally, the consul asked us to dinner, and in the midst of dinner he

turned to me and said, "Studd, will you stay with me?" That settled the matter. I didn't know why God had sent me to that place until some time afterwards.

One day when I was reading the harmony of the Gospels I came to where Christ talked with the rich young man. Then God seemed to bring all the vows I had made back to me. A few days later the post, which came only every half-month, brought letters from the solicitor and banker to show what I had become heir to. Then God made me just ordinarily honest and told me what to do. Then I learned why I had been sent to that particular place. I needed to draw up papers giving the "power of attorney," and for that I had to have the signature of one of Her Majesty's officers. I went to this consul and when he saw the paper he said, "I won't sign it. You don't know what you are doing." Finally, he said that he would give me two weeks to think it over and then if I wished he would sign it. I took it back at the end of two weeks and he signed it and off the stuff went.

God has promised to give a hundredfold for everything we give to him. An hundredfold is a wonderful percentage; it is ten thousand per cent. God began to give me back the hundredfold wonderfully quick. Not long after this I was sent down to Shanghai. My brother, who had been very ill, had gone right back into the world again. On account of his health the doctors sent him round the world in search of better. He thought he would just come and touch at Shanghai and see me. He said he was not going to stay very long for he was mighty afraid he would get too much religion. He took his berth for Japan about the next day after he arrived. But God soon gave him as much religion as he could hold and he cancelled that passage to Japan and stayed with me six months. When I saw that brother right soundly converted I said, "This is ten thousand per cent and more."

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As stated in the previous volumes of THE FUNDAMENTALS, this series of books is being sent free to every pastor, evangelist, missionary, theological and college professor, theological student, Sunday school superintendent, Y. M. C. A. and Y. W. C. A. secretary, and editor of a religious paper, throughout the entire English-speaking world, so far as the addresses of all these can be obtained. Particular attention is hereby called to the following points:

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In conclusion, we would emphasize again the *great importance* of writing *plainly and briefly* and always giving *full address*—street (or rural route) number, postoffice, state and (if outside of the United States) country.

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FOREWORD

The Committee, to whom the two Christian laymen entrusted the editing and publishing of this series of books, have been greatly encouraged by the more than 25,000 letters of appreciation, which have come from all parts of the world; and the adverse criticisms, although fewer in number, have been almost equally encouraging, because they indicate that the books have been read by some who need the truth they contain, and their criticism will attract the attention of others. All we desire is that the truth shall be known, and we believe that the God of Truth will bless it.

This volume goes to about 250,000 pastors, evangelists, missionaries, theological professors, theological students, Y. M. C. A. secretaries, Y. W. C. A. secretaries, college professors, Sunday School superintendents, and religious editors in the English speaking world; and we earnestly request all whose faith is in the God who answers prayer, to pray daily that the truth may "run and be glorified."

(See Publishers' Notice, Page 127.)

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THE FUNDAMENTALS

VOLUME IV

CHAPTER I

THE TABERNACLE IN THE WILDERNESS: DID IT EXIST?

A QUESTION INVOLVING THE TRUTH OR FALSITY OF THE ENTIRE HIGHER-CRITIC THEORY

BY DAVID HEAGLE, PH. D., D. D.,
PROFESSOR OF THEOLOGY AND ETHICS, EWING COLLEGE; TRANSLATOR "BREMEN LECTURES"; AUTHOR OF "MORAL EDUCATION," "THAT BLESSED HOPE," ETC.

INTRODUCTORY

The question as to whether or not the old Mosaic Tabernacle ever existed is one of far greater consequence than most people imagine. It is so, particularly because of the very intimate connection existing between it and the truth or falsity of the higher-critic theory in general. If that theory is all that the critics claim for it, then of course the Tabernacle had no existence; and this is the view held by at least most of the critics. But if, on the other hand, the old Mosaic Tabernacle did really exist, and the story of it as given in the Bible is not, as the critics assert, merely a fiction, then the higher-critic scheme cannot be true.

The question, therefore, to be discussed in the following pages, viz., whether the Mosaic Tabernacle really did or did not exist, is certainly one of great and wide-reaching significance; which significance will become more and more apparent as the discussion goes forward. With this brief intro-

duction we take up the subject; merely premising further, that this article was originally prepared as a booklet, in which shape it contained a considerable amount of matter not appearing here.

THE DISCUSSION

One peculiarity of the higher criticism is what may be called its unbounded audacity in attacking and attempting to destroy many of the most solidly established facts of the Bible. No matter with what amount of evidence any particular Scripture fact may be capable of demonstration, if it happens to oppose any of the more fundamental notions of the critical hypothesis, away it must go as unworthy of acceptance by so-called "science," or at all events, the entire array of critical doubts and imaginings is brought to bear, in order to cast suspicion upon it, or to get rid of it in some way.

I. THE BIBLE SIDE OF THE QUESTION

A striking illustration of such procedure is furnished by the peculiar treatment accorded by the critics to that old religious structure which, being built by Moses near Mt. Sinai, is usually named the Tabernacle, or the Tabernacle in the Wilderness. That such a structure not only existed, but was for some five hundred years a very conspicuous object in ancient Israelitish history, is a fact to which the Bible itself lends no small amount of evidence. For example, there are found in the book of Exodus alone some thirteen chapters devoted to a minute description of the plan and construction of that building. Then, as explanatory of the Tabernacle's services, its dedication, means of transportation, the work of the priests and Levites to some extent, and various other matters connected with the structure, the entire book of Leviticus with some ten chapters in Numbers may be cited. Besides, scattered all through both the Old and New Testaments there are many allusions and notices—some of them merely incidental, but others more historical in nature—all of which go toward establishing the Tabernacle's historicity. And finally—

which is perhaps the most convincing testimony of all—we have given us in the New Testament one whole book, the Epistle to the Hebrews, which concerns, especially explaining from a Christian point of view, the typology and religious significance of that old building.

II. THE HIGHER-CRITIC VIEW

With so much evidence, therefore, to be adduced, even from the Scriptures, in support of the Tabernacle's historicity, one would think that it requires at least some literary bravery, not to say presumptuous audacity, for any individual or class of men to assail, with the expectation of overthrowing, a fact so solidly established as would seem to be that of the Tabernacle's real existence. Nevertheless, difficult as such task may appear, the critics have not hesitated most vigorously to undertake it. According to their notion the whole story of the Tabernacle, as recorded in the Bible, is simply a fiction, or, more properly speaking, a literary forgery—a concoction gotten up perhaps by some of those priestly scribes who returned with Ezra from the Babylonian exile; their special purpose in devising such a story being to help in the introduction of a new temple ritual at Jerusalem, or perhaps it was also to glorify the distant past in the history of the Israelites.*

III. THE QUESTION MORE FULLY STATED

Thus we have presented to us two widely different and opposing views respecting the Tabernacle's existence. One of them, which is the view of at least most higher critics, is that this old structure never existed at all; while, on the other hand, the orthodox and Biblical conception is that not only in the days of Moses but long afterwards this fabric had a most interesting and important history. Which, then, of these two so widely different doctrines are we pleased to accept?

*As explained by Nödelke, another purpose of this forgery was "to give pre-existence to the temple and to the unity of worship." But this is virtually included in the two purposes above named.

IV. IMPORTANCE OF THIS DISCUSSION

1. Whichever one is accepted by us, certain it is that an earnest discussion, such as we hope to effect, of the question above stated, is a matter of no little consequence. Such a discussion is important, first of all, because of the light which it will throw upon all the history of God's first chosen people—the Israelites. It will at least tell us something about the kind of civilization this ancient people must have had; and more particularly will it tell us whether that civilization was, as the higher critics represent, one low down on the scale, or whether these Israelites had already made a good degree of progress in all the arts, disciplines, and branches of knowledge which usually belong to a moderately high state of civilization. Surely, then, there is at least some benefit to be derived from the study before us.

2. But another advantage which will come from this same study is that it will help us to a solution of a somewhat curious, but yet important, historical problem; viz., whether as a matter of history the Temple preceded the Tabernacle, as the higher critics claim, and, therefore, that the Tabernacle must be regarded as only "a diminutive copy" of the Temple; or vice versa, whether, as is taught by the Bible, the Tabernacle went first, and hence that the Temple was in its construction patterned after the Tabernacle. To be sure, at first sight this does not appear to be a very important question; yet when the historical, literary and other connections involved in it are considered, it does after all become a question of no little significance.

3. But the most determinative and therefore the most significant interest we have in a discussion of the question as proposed, is the bearing which it has upon the truth or falsity of the higher criticism. As is known to persons conversant with that peculiar method of Bible study, one of its main contentions is that the whole Levitical or ceremonial law—

that is, the law of worship as recorded especially in Exodus, Leviticus and Numbers—did not originate, or at all events did not make its appearance, until somewhere near the close of the Babylonian exile, or about the time when Ezra first appears in Jewish history. By thus removing all that part of the Pentateuch down the centuries, from the time of Moses to the time of Ezra, the critics are able not only to deny the Mosaic authorship of this Pentateuchal literature, but also to construct a scheme of their own by which all the separate “documents” into which they are accustomed to divide the Pentateuch can be put together in a kind of whole; each particular document being singled out and designated according to its date, authorship, and other peculiarities, such as the critics suppose belong to it. Moreover, in this way the Pentateuch is all torn to pieces, and instead of its being really a connected, organic whole, such as the orthodox world has always conceived it to be, it is by this peculiar higher-critic method transformed into a mere patch-work, a disjointed affair, having no more divine authority or inspiration connected with it than any other piece of human literature that has come into being through the law of evolution.

Such, however, is exactly what the critics would make of the Pentateuch, and indeed of much else in the Bible, if they could have their way.

But now suppose that after all the old Mosaic Tabernacle did really exist, what effect would that have upon the success of the critical hypothesis? It would absolutely frustrate all attempts to carry this hypothesis successfully through. Such would necessarily be the result, because, first of all, if that portion of the Pentateuch which contains the ceremonial or Levitical law is transferred down to Ezra’s time, the old Tabernacle, for the services of which this law was designed, must necessarily come with it. But then, in the second place, a really existing Tabernacle so far down the centuries, or long after the Temple at Jerusalem had been built and was regarded

by the Jews as their great central place of worship, would have been not only an architectural curiosity, but an anachronism such as even the critical imagination could scarcely be accused either of devising or accepting.

The only way, therefore, open for the critics, if they are still to hold fast their theory, is for them to do precisely what they have undertaken; namely, to blot out or destroy the Tabernacle as a real existence, and then to reconstruct the entire story of it, as given in the Bible, in the form of a fiction. This they have really attempted.

But by so doing the critics must, after all, confess that the foundation upon which they build is very insecure, because it is simply an assumption. If, therefore, in opposition to such assumption, this article shall be able to demonstrate that the old Mosaic Tabernacle actually existed, then the underpinning of the critical hypothesis is at once removed, and the entire edifice with all of its many stories must collapse. And if all this is true, then it is not too much to say, as is affirmed in the sub-title of this article, that the whole truth or falsity of the critical scheme depends upon what may be proven true respecting the Tabernacle's non-existence or existence.

And thus, moreover, is made to appear the exceeding importance of the discussion we have undertaken.

V. QUOTATIONS FROM THE HIGHER CRITICS

But what do the higher critics themselves say with regard to this matter of the Tabernacle's real existence? To quote from only a few of them, Wellhausen, e. g., who is the great coryphæus of the higher-critic doctrine, writes as follows: "The Temple, which in reality was not built until Solomon's time, is by this document [the so-called Priestly Code] regarded as so indispensable, even for the troubled days of the wilderness before the settlement, that it is made portable, and in the form of a tabernacle set up in the very beginning of things. For the truth is that the Tabernacle is a copy, not

the prototype, of the temple at Jerusalem" (Proleg., Eng. trans., p. 37). So also Graf, who preceded Wellhausen in higher-critic work, affirms that the Tabernacle is only "a diminutive copy of the Temple," and that "all that is said about this structure in the middle books of the Pentateuch is merely post-exilic accretion." Once more, to hear from a more recent authority, Dr. A. R. S. Kennedy, in Hastings' *Dictionary of the Bible*, has these words: "The attitude of modern Old Testament scholarship to the priestly legislation as now formulated in the Pentateuch, and in particular to those sections of it which deal with the sanctuary and its worship, is opposed to the historicity of P's [that is, the old Mosaic] Tabernacle." The same or a similar representation is given by Benzinger in the *Encyclopaedia Biblica*; and in fact this is, and must necessarily be, the attitude of all consistent higher critics toward the matter under consideration. For it would never do for the adherents of the critic theory to admit that away back in the old Mosaic times the Tabernacle, with all its elaborate ritual, and with the lofty moral and spiritual ideas embodied in it, could have existed; because that would be equivalent to admitting the falsity of their own doctrine. Accordingly with one voice the critics all, or nearly all, stoutly proclaim that no historicity whatever must be allowed to Moses' Tabernacle.

VI. CERTAIN GREAT PRESUMPTIONS

To come then to the actual discussion of our subject, it might be said, in the first place, that there are certain great presumptions which lie in the way of our accepting the higher-critic theory as true.

1. One of these presumptions is, that this whole critic hypothesis goes on the assumption that what the Bible tells us regarding the real existence of the Tabernacle is not true, or, in other words, that in a large part of its teachings the Bible speaks falsely. Can we believe that? Most assuredly

not, so long as we have any real appreciation of the lofty system of moral truth which is taught in this wonderful book—a book which, more than any other ever produced, has taught the entire world common honesty, whether in literary work or other acts. Therefore we say, regarding this whole matter of the Bible's speaking falsely, *Judæus Apella credat, non ego!* Let the higher critics believe that if they will, but surely not we!

Robert Burns has a poem, in which he says of lying in general:

“Some books are lies frae end to end,
 And some great lies were never penned;
 E'en ministers, they hae been kenned,
 In holy rapture,
 A rousing whid at times to vend,
 An' nail it wi' Scripture.”

Surely, the higher critics would not undertake to reduce our Christian Scriptures to the level of a book that has in it no truth from beginning to end; and yet it must be confessed that one serious tendency of their theory is greatly to lessen the general credibility of this sacred volume.

2. But another presumption lying against the truthfulness of this higher criticism is, that it makes all the civilized ages from Ezra down to the present time to be so utterly lacking both in historic knowledge and literary sagacity, that, excepting a few higher critics, no one ever supposed the whole world was being deceived by this untrue story of the Tabernacle's real existence; when, if the facts were told, all these numerous ages have not only been themselves deceived, but have been also instrumental, one after another, in propagating that same old falsehood down the centuries! Again we say: *Judæus Apella credat, non ego!* The higher-critic pretensions to having a greater wisdom and knowledge than is possessed by all the rest of the world, are very well known; but

this illustration of that peculiarity seems to us rather to cap the climax.

3. And here, if we choose to go farther, it might be shown that, if this peculiar doctrine is true, then the Savior and all of his Apostles were mistaken. For certainly Christ (see Matt. 12:3, 4) and perhaps all the Apostles without exception, did believe in the Tabernacle as a real existence; and one of the Apostles, or at least an apostolic writer, went so far, in the Book of Hebrews, as to compose what may be termed an extensive and inspired commentary on that sacred structure—on its apartments, furniture, priesthood and services; bringing out particularly, from a Christian point of view, the rich typical significance of all those matters. Now that all these inspired men and the Savior Himself should either have been themselves deceived or should try to deceive others with regard to an important matter of Old Testament history is surely incredible.

VII. EXTERNAL EVIDENCE

1. Just here, however, we desire to introduce some considerations of a different nature. There exists, even outside of the Bible, a small amount of evidence in support of the Tabernacle's existence, and although we have already alluded to a part of this testimony, under the head of favoring presumptions, yet it will bear repetition or rather a fuller consideration. Now, as we conceive of this evidence, it consists, in the first place, of various notices or even of full descriptions of the Tabernacle as a real existence, which are found in very ancient writings, some of these writings being quite different from our Christian Scriptures. To be sure, a large part of this literature is copied in one way and another from the Bible, and none of it dates anything like so far back in time as do at least the earlier books of the Old Testament; and yet, as we shall see, some of it is very old, sufficiently so to give it a kind of confirmatory force in support of what the Bible has to say concerning the matter in hand.

The first testimony, then, of this sort to which we allude, is a full description of the Tabernacle in all its parts, services, priesthood and history, very nearly the same as that which is given in our modern Bibles, which can be found in the earliest translation ever made of the Old Testament—that is, the Septuagint. This translation appeared some two or three centuries before the time of Christ, and therefore it ought to be pretty good evidence of at least what its contemporaries, or those far-off times, held to be true with regard to the matter under consideration. Then another testimony of like character comes from the Greek Apocrypha to the Old Testament, a work which appeared, or at least most of it, before the time of Christ; in which production there are found various allusions to the Tabernacle, and all of them to it as a real existence; as, e. g., in Jud. 9:8; Wis. of Sol. 9:8; Eccl. 24:10, 15; and 2 Mac. 2:5. Moreover, in his *Antiquities*, Josephus, who wrote toward the end of the first century, gives another full description of that old structure in its every part, including also something of its history. (See *Antiq.*, Bk. III., Chs. VI. to XII.; also Bk. V., Ch. I., Sec. 19; Ch. II., Sec. 9; Ch. X., Sec. 2; Bk. VIII., Ch. IV., Sec. 1.) And finally, in that vast collection of ancient Jewish traditions, comments, laws, speculations, etc., which goes under the name of the Talmud, there are not infrequent references made to this same old structure; and one of the treatises (part of the Bereitha)* in that collection is devoted exclusively to a consideration of this building.

With so much literature, therefore, of one kind and another, all telling us something about the Tabernacle, and all or at least most of it going back for its origin to very near the time when at least the last part of the Old Testament was

*The Bereitha (or Baraitha) is an apocryphal part of the Talmud; but it is very old, and embodies about the same quality of tradition in general as does the compilation made by Jehudah ha-Nasi, which is usually considered the genuine Mishna, or basis of the Talmud.

written, we have in these various sources, considered as a whole, if not an independent or direct testimony to the Tabernacle's existence, certainly something that points clearly in that direction. Or, in other words, inasmuch as these old writings, containing the various notices and descriptions which we have mentioned, existed away back so near to Old Testament times, these must have been acquainted with the best traditions of their day regarding what is taught in that part of our Bible; and, therefore, they must have known more about the truth of things as connected with the Tabernacle and its real existence than any authorities existing in these late times of ours possibly could. Or, at all events, they knew more about those matters than any of the mere guess-work speculations of modern higher critics possibly can, or are in a condition to know.*

2. But there is another kind of evidence, of this external nature, which is more direct and independent, and therefore more significant with regard to the Tabernacle's existence. That evidence is what may be called the archæological contribution to our argument. Part of it will be given later;† but here we will simply call attention, first, to the fact that in all the region of Mt. Sinai there are to be seen at least some evidences of the possible presence there, even as is recorded

*The value of this evidence is of course only that which belongs to tradition; still it should be remembered that this tradition is a written one, dating away back to near the times of the Old Testament. Moreover, it could be shown that this same kind of written tradition reaches back through the later books of the Old Testament, at least in a negative way, even to the time of Ezra; who surely ought to know whether, as the critics say, the story of the Tabernacle as a fact of history was invented in his own day and generation. But inasmuch as Ezra does not tell us anything about that matter, it stands to reason, that as has since been reported by this long line of tradition, most of it being of a positive nature, no such invention ever took place, but that this story is simply a narrative of actual fact. At all events, as said in the text, it is far more likely that this old and long-continued tradition is correct in what it asserts, than is any of the denials of the higher critics.

†See pp. 41-43.

in the Bible, of the Israelites, at the time when they built the Tabernacle.* Moreover, there have recently been made some discoveries in the Holy Land connected with the different places where the Bible locates the Tabernacle during the long period of its history in that country, which, to say the least, are not contradictory, but rather confirmatory of Biblical statements.† One such discovery, as we will call it, is connected with a fuller exploration recently made of that old site where for some 365 years, according to Jewish tradition, the old Mosaic Tabernacle stood, and where it underwent the most interesting of its experiences in the Holy Land. That site was, as is well known, the little city of Shiloh, located near the main thoroughfare leading up from Bethel to Shechem. In the year 1873 the English Palestine Exploration Fund, through some of its agents, made a thorough examination of this old site, and among other of its very interesting ruins was found a place which Colonel Charles Wilson thinks is the *very spot* where, once and for so long a time, the Tabernacle stood. That particular place is at the north of a rather low "tell," or mound, upon which the ruins are located; and, to copy from Colonel Wilson's description, this tell "slopes down to a broad shoulder, across which a sort of local court, 77 feet wide and 412 feet long, has been cut out. The rock is in places scarped to a height of five feet, and along the sides are several excavations and a few small cisterns." This is the locality where, as Colonel Wilson thinks, the Mosaic Tabernacle once really stood; and as confirmatory of his conclusion he farther says that this spot is the only one connected with the ruins which is large enough to receive a building of the dimensions of the Tabernacle. Therefore his judgment is that it is "not improbable" that this place was originally "prepared" as a site for that structure.

*See pp. 120-121.

†See pp. 122, 125.

Now whether the general judgment of men either at present or in the future will coincide with Colonel Wilson as to the matter in hand we do not know; but we will simply repeat Colonel Wilson's words, and say that it is *not improbable* that this site, as indicated, is a real discovery as to the place where the old Tabernacle once stood. We need not dwell longer here on the matter, but will only observe that if the very ruins of the old Tabernacle, so far as its site is concerned, can still be seen, that surely ought to be pretty good evidence that this building once existed.

VIII. POSITIVE BIBLICAL EVIDENCES

But to come now to the more positive and conclusive evidences regarding the matter under consideration, we may observe that these consist particularly of various historical notices scattered throughout the Old Testament; and so numerous and clear in their testimony are these notices that they would seem to prove, beyond all possibility of doubt, that the old Mosaic Tabernacle really existed.* However, the critics claim here that it is only the earlier historical books of the Old Testament that can be legitimately used for proving a matter so far in the past as was this structure.

I. TESTIMONY OF FIRST KINGS

Complying then with that requirement, at least in part, we begin our investigation with the First Book of Kings. This is a piece of literature against the antiquity and general credibility of which the critics can raise no valid objection; hence it should be considered particularly good evidence. Moreover, it might be said of this book, that having probably been constructed out of early court-records as they were kept

*According to Bishop Hervey, in his *Lectures on Chronicles* (p. 171), mention is made of the Tabernacle some eighteen times in the historical books following the Pentateuch—that is, in Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, and 1 and 2 Chronicles; and in the Pentateuch itself, which the higher critics have by no means proven to be unhistorical, that structure is mentioned over eighty times.

by the different kings of Judah and Israel, those original documents, or at least some of them, take us away back to the very times of Solomon and David, or to the period when, as we shall soon see, the Mosaic Tabernacle was still standing at Gibeon. This was also, it may be observed, the general period during which the Tabernacle, having been taken down, was removed from Gibeon and stored away in Solomon's temple at Jerusalem; and it is to the account of this transference that our attention is now, first of all, directed. In 1 Kings, Chap. 8, v. 4, we read: "And they brought up the ark of Jehovah, and the tent of meeting, and all the holy vessels that were in the tent; even these did the priests and Levites bring up." A mere cursory reading of these words gives one the impression that the "tent of meeting," which was brought up from somewhere by the priests and Levites, was nothing else than the old Mosaic Tabernacle; and as to the place from which it was brought, that is not told us in the Scriptures; but a comparison of texts (see 2 Chron. 1:3; 1 Kings, 3:1, 4) would seem to indicate that the Tabernacle was first transported from Gibeon to Mt. Zion, where the ark of the covenant was at this time, and then afterwards it was, with other sacred matters, carried up to Mt. Moriah, where it was put away in the temple.

All this seems to be sufficiently clear; only now the question arises whether, after all, this was really the old Mosaic structure or some other tent, as, e. g., the one built by David in Jerusalem, and which seems, at this time, to have been still in existence.* Most of the critics, including even Wellhausen, are agreed that the words, "tent of meeting" (*ohel moed*), as used in this and various other texts of Scripture, do really signify the old Mosaic structure; and one reason for their so holding is that those words form a kind of technical expression by which that old structure was commonly,

*See 2 Sam. 6:17 and 7:2; 1 Chron. 15:1 and 16:1. Cf. 1 Kings 1:29.

or at least often, denoted in the Bible.* Only one other term is used as frequently as this is to indicate that structure; this other term being, in Hebrew, *mishkan*, which is usually translated, in our English versions, "tabernacle," and means "dwelling-place." Now if this rendering of those words is correct, we would seem to have already reached the goal of our endeavor. That is to say, we have actually found the Tabernacle in existence. It existed, as an undeniable reality in the times of David and Solomon, or at least in those of Solomon; and a positive proof of that matter are these words we have just quoted from 1 Kings 8:4.

But the higher critics, or especially Wellhausen, are not so easily to be caught with an admission as to an interpretation of words; for even though Wellhausen does concede that the words "tent of meeting" signify as we have stated; nevertheless he undertakes to get rid of their real force by asserting that in this passage they are an interpolation, or that they do not belong to the original Hebrew text. However, neither he nor any other higher critic has ever yet been able to give any textual authority for such an assertion; they only try to argue the matter from internal evidence. But internal evidence alone, and especially such slim evidence of that kind as the critics have been able to adduce in this connection, is insufficient to establish the end desired. Besides, those words, "tent of meeting," are certainly found in our present Hebrew text, as also in the Septuagint version; both of which items being so, it is not at all likely that Wellhausen's *ipse dixit* will have the effect of changing them. Such being the case, we may conclude that the structure

*The words *ohel moed* seem to have been used first to designate the smaller tent (see p. 37 with footnote) which Moses used as a place of communion between Jehovah and his people; hence it was called the "tent of meeting." But afterwards, when the regular tabernacle became such a place, the words were applied also to that structure.

which was carried by the priests and Levites up to Mt. Moriah and stored away in the temple, was really the old Mosaic Tabernacle.

We quote only one other passage from this First Book of Kings. It is a part of the account of Solomon's going to Gibeon, and of his offering sacrifice there. The words are found in v. 4, Chap. 3, and read as follows: "And the king went to Gibeon, to sacrifice there; for that was the great high place." Then in the second verse of this same chapter the king's conduct in thus going to Gibeon is farther explained by the statement that the people sacrificed in the high places, because "there was no house built for the name of Jehovah until those days." The "days" here indicated are, as is explained by the preceding verse, those in which "Solomon made an end of building his own house and the house of Jehovah;" and the entire passage then would signify that at least one reason why Solomon offered sacrifice in Gibeon was because this was the customary way among the people. They offered sacrifices in the high places before the temple at Jerusalem was built, but not ordinarily, or legitimately, afterwards. Then there is another reason indicated why Solomon went particularly to Gibeon—because this was the "great high place." Why it was so called, must have been because of some special fact or circumstance connected with it; and among the explanations given none appears so natural or to accord so well with other teachings of Scripture as the suggestion that this distinction was applied to Gibeon because the old Mosaic Tabernacle, with the brazen altar, was still there. That would certainly be a sufficient reason for accrediting peculiar eminence to this one of all the many high places which at that time seem to have existed in the Holy Land. Accordingly, Solomon went over to Gibeon, and offered sacrifice there; and then we read that, in the night following this devotional act, the king had a dream in which Jehovah appeared unto him and made to him very extraor-

dinary promises. Now this epiphany of Jehovah at Gibeon is really another reason for one's believing that the Tabernacle was located at this place. For it is not to be supposed that any Jewish author, writing after the temple was built (when this account of Solomon's dream was written), would allow it to be said that the great and idolatry-hating God of the Israelites had made a gracious and extraordinary revelation of himself at any of the common high places in the Holy Land, half-heathenish and largely devoted to the service of idols, as these places generally were.

But if it must be admitted that the Tabernacle was really located at Gibeon, then all becomes clear, both why Solomon went there to offer sacrifice, and why Jehovah made at this place a gracious revelation of himself; also why this, of all the high places in the Holy Land, was called emphatically "*great.*" Then, moreover, it might be said that we have surely demonstrated the existence of the Tabernacle, not only as taught by this passage from First Kings, but also by the other one which we have noticed.

2. TESTIMONY OF CHRONICLES

But now turning over to the two books of Chronicles, we find here quite a number of passages which teach in the clearest and most positive manner that the Tabernacle existed at Gibeon not only in the time of Solomon, but also before. These two books of Chronicles, it should be remembered, are really a kind of commentary, or an extension made, upon Samuel and Kings. Such is the opinion of many competent scholars; and one reason for their so holding, is that very evidently the books of Samuel and Kings were among the principal sources from which the author of Chronicles drew his information; although it must be acknowledged also that he used still other sources besides those named. Writing then at a somewhat distant date, say one or two hundred years from the time of the final composition, or redaction, of

Kings and Samuel,* and doubtless having at his command a considerable amount of tradition, besides his written sources, the Chronicler must have been in very good condition to write what may be considered a kind of interpretive commentary upon not only the books of Samuel, but also upon the First Book of Kings, two passages from which we have just noticed. If that was so, and the two books of Chronicles are to be understood then as giving us some additional information as to what is found in Kings, then the historical notices in First Kings which we have examined become as it were illuminated and made stronger and more positive in their nature than when considered alone. For instance, in First Kings we were told that Solomon went to Gibeon and offered sacrifice there, because "that was the great high place;" but now in 1 Chron. 1:3 we have it all explained, both how Gibeon came to be so called, and what was Solomon's special reason for going there to offer sacrifice. It was, as is taught very plainly here in Chronicles, because "*the tent of meeting of God which Moses the servant of Jehovah had made in the wilderness*" was at that time in Gibeon. Thus the rather uncertain mention of matters at Gibeon which is given in First Kings is made clear and positive by what is said in Chronicles. So also in 1 Chron. 21:29, which is a part of the account given of David's offering sacrifice on the threshing-floor of Ornan, we have again stronger language used than is found in Kings, telling us of the existence of the old Mosaic Tabernacle. For in explaining David's conduct the Chronicler says as follows: "*For the tabernacle of Jehovah*

*It is claimed by the critics that all the historical books of the Old Testament underwent a revision during the exile; and according to the best authorities, Chronicles was composed shortly after the Persian rule, or about 330 B. C. Selecting, then, about the middle of the exilic period (586 to 444 B. C.) as the date for the final revision of Kings and Samuel, this would make the composition of Chronicles fall near 200 years after that revision. But of course Samuel and Kings were originally composed, or compiled, at a much earlier date; the former appearing probably about 900, and the latter about 600 B. C.

which Moses made in the wilderness and the altar of burnt offering were at that time in the high place at Gibeon." Whatever of uncertainty, therefore, or lack of positive indication, may exist as connected with the passages we have quoted from Kings, there is no such uncertainty or lack of positiveness here in Chronicles. On the contrary, these two books, which give us quite an amount of information respecting the Tabernacle, are always, or at least generally, very clear and positive; and on this account, it might be added, the statements made in Chronicles have sometimes been taken as a kind of guide to the study of the Tabernacle history in general.

But here again the critics make their appearance, and are "all up in arms" against any use to be made of these two books of Chronicles for determining a matter of ancient history. Of all the untrustworthy historical literature to be found in the Old Testament there is nothing quite so bad, so the critics tell us, as is in general Chronicles; and Wellhausen goes so far as to say that one special purpose served by these two books is that they show how an author may use his original sources with such freedom as to make them say about what he pleases, or anything according to his own ideas. (See Proleg., Eng. trans., p. 49.) So also Graf, DeWette, and others, have very energetically attacked the credibility of these two books. But over against all that is said by the critics as to the Chronicler's lack of veracity and his violent dealing with his sources, we will simply, or first, put the testimony of one of the higher critics themselves. It is what Dillman, who in point of learning and reliability is acknowledged to be among the very foremost of all the critics, says with regard to this very matter in hand: "It is now recognized," affirms that eminent critic, "that the Chronicler has worked according to sources, and there can be no talk, with regard to him, of fabrications or misrepresentations of the history." So also Dr. Orr observes that there is no reason for doubting "the perfect good faith" of the author of

Chronicles; and Prof. James Robertson, of Glasgow University, farther adds that all such matters as the critics have urged against the Chronicler's veracity or misuse and even invention of sources, are "superficial and unjust;" and that "there is no reason to doubt the honesty of the author in the use of such materials as he has command of, nor is there any to question the existence of the writings to which he refers."

We take it, therefore, that these two books of Chronicles embody not only the best historical knowledge, but also the best traditions still in existence at their date; and such being the case, it is clearly incontrovertible that, as is so unmistakably taught in these books, the old Mosaic Tabernacle must have existed. And so long as the critics are unable to impeach the testimony of these books, which would seem to be impossible, that testimony must stand.*

3. TESTIMONY OF SAMUEL

Now, however, let us give attention to the books of Samuel. Here is certainly another piece of literature against the general credibility of which the critics can have but little to say. And what do these books tell us respecting the Taber-

*It is claimed by the critics, and especially by Wellhausen, that during the exile the Jewish notions respecting the past of their national and tribal history underwent a radical change, so much so that nearly all the religious features of that history were conceived of as having been very different from what they really were. Or in other words, the Jewish writers of the exilic period were, so the critics tell us, accustomed to project religious and priestly matters belonging to their history in a much later period away back to the earliest times. Consequently the general ideas of the temple and of the temple service were thus projected back even to the days of Moses; and in this way, it is explained, the notion of a Mosaic Tabernacle with an elaborate ritualistic service came into being. But really there is no evidence in all the Old Testament writings, or at all events no evidence that the Jews knew anything about, that such a change ever took place. Hence the critics are decidedly wrong when they represent that the author of Chronicles was only influenced by the spirit of his age when he undertook to misrepresent, as it is claimed he did, numerous matters connected with the past history of this people. The truth is that the Chronicler was either a base falsifier, or what he tells us in his history must be received as genuine facts.

nacle's history? Very much, indeed; far more than we shall have space here fully to examine. In the first place, these books tell us that during at least part of the times which they in general describe, the Mosaic Tabernacle was located at Shiloh, up in the Ephraimite district. Then next we learn that at least one of the great festivals connected with the Tabernacle services—the "yearly sacrifice" it is called—was still being observed. Also we learn that this is the place where Samuel's parents, Elkanah and Hannah, went up every year, in order to take part in that sacrifice. Moreover, it was in the sanctuary at Shiloh, or in some one of its apartments, that Samuel slept at the time when he had those extraordinary revelations of Jehovah talking with him, and where also he came into such intimate and important relations with the aged Eli and his house.

And among still other items reported in those books there is one that invites our special attention. In 1 Sam., Chap. 2, v. 22, mention is made of certain "women that did service at the door of the tent meeting." And it was with these women, as we farther learn, that Eli's two sons, Hophni and Phinehas, committed at least a part of their wickedness, for which they were so severely condemned, and afterward punished by Jehovah. Now whatever else this passage may signify, it certainly intends to teach, by its use of the words "tent of meeting," that in the time of Samuel the old Mosaic Tabernacle was in existence at Shiloh. For, as we have already seen, those words, "tent of meeting," formed a characteristic expression by which in Old Testament times the Tabernacle was, quite often at least, designated and known. This much, as we have already noticed, even Wellhausen is willing to admit.

However, the critics raise here two objections. One of them is that the sanctuary at Shiloh was not really a tent or tabernacle, but rather a solid structure, built perhaps out of stone, wood, or some other material; and the special reason

given by the critics for this view is that, in Samuel's account of the structure at Shiloh, there are "posts," "doors," and some other matters usually indicative of a solid structure mentioned. But this difficulty can be very easily explained from a statement made in the Jewish Mishna,* which is that the lower part of the sanctuary at Shiloh "was of stone," but that above this there was a tent. Or a more decisive answer to this objection is that in various Scriptures (such as 2 Sam. 7:6; Psa. 78:60; 1 Kings 8:4; Josh. 18:1, and still others) the structure under consideration is positively called "a tent" and "a tabernacle."

Then the other objection raised by the critics is that these words, "tent of meeting," as found in 1 Sam. 2:22, are an interpolation, or that the whole passage containing those words is spurious. The reason which they give for such an assertion is that this passage is not found in the Septuagint. But in reply to such objection it may be said, first, that this is not the only passage in the Bible in which mention is made of these women "at the door of the tent of meeting." In Ex. 38:8, like mention is made; and, as Dr. Orr has observed, it is inconceivable even on the supposition, which he does not accept, of a post-exilic origin of the last indicated passage, that just this one mention of the matter alluded to should occur, unless there was behind this matter some old and well-established tradition; or, in other words, the genuineness of the text in Exodus argues for the genuineness of the text in Samuel. Besides, as Dr. Orr has again suggested, there may have been some special reason of delicacy or of regard for the good moral reputation of the Israelites, on the account of which the makers of the Septuagint version threw out this item respecting the wickedness of Hophni and Phinehas as connected with these women. Then, moreover, as an offset to the Septuagint's authority—which, owing to the known

*See Conder's "Tent Work in Palestine," Vol. 2, p. 84.

faultiness of its present text and its general inexactness as a translation, is surely not great—it can be urged that the entire clause containing the words “tent of meeting” is found alike in the old Syriac or Peshito version, in the Vulgate, and in the only extant Targum (that of Jonathan Ben Uzziel) on this particular passage; all of which very ancient authorities* render it as certain as anything of a textual nature could well be made, that the old original text in 1 Sam. 2:22 was exactly as it is now in our present-day Hebrew Bible.

And, finally, as perhaps the crowning feature of this array of evidence for the genuineness of the text under consideration, it can be affirmed that, for English readers at least, there exists one authority, easy to be consulted, which would seem to put beyond all reasonable doubt the genuineness of this text. That authority is our Revised English Version of the Scriptures—a literary work that in point of scholarship and general reliability stands perhaps second to none produced in recent years. And now, if anybody will take the trouble to consult this Revised Version, he will see that this entire disputed passage is retained, or that the many eminent scholars, both English and American, who wrought on this translation are agreed that the words, “tent of meeting,” or *ohel moed*, as in Hebrew, are genuine, and properly belong to this passage.

Such being the case, the critics are put in a bad plight; and anyway it does not argue much to the credit of their hypothesis when, in order to carry it through, it becomes necessary so often to make the claim of interpolation. Of course, anyone can make what he pleases of any passage of Scripture, provided he only has the privilege of doctoring it

*The Targum on Samuel, which is attributed to Jonathan Ben Uzziel, is commonly believed to have been produced some time during the first century; the Peshito version of the Scriptures is thought to have been made somewhat later, probably in the second century; while the Latin Vulgate, by Jerome, was completed between the years 390 and 405 A. D.

sufficiently beforehand. And with regard to this particular passage it may be said that neither Wellhausen nor any other higher critic can do anything to alter it; because so long as those words *ohel moed*, or "tent of meeting," remain in the various textual authorities which we have quoted, so long it will be impossible to expunge them from our present Hebrew Bible; and no matter what authorities the critics may be able to quote as omitting these words, the preponderance of authority, as matters now stand, will always be in favor of their retention. We claim then a real victory here, in being able to substantiate so conclusively, as we think we have done, the genuineness of this text in Samuel.

But what now is the general result of our examinations with regard to the testimony which Samuel gives us? If our conclusion with regard to the passage just examined is correct, and we are fully persuaded that it is, then we surely have demonstrated in the clearest way that not only in the days of Samuel, but probably long before, the Tabernacle did exist, and was located at Shiloh.

4. TESTIMONY OF JEREMIAH AND PSALM 78

And here, if we care to go still further in this investigation of passages, we might find some very interesting testimony to the Tabernacle's historicity in Psalm 78 and in the prophecy of Jeremiah. But since we wish to be as brief as possible, while not neglecting the real strength of our argument, we will simply indicate, or quote, the Scriptures referred to, and leave the discussion or interpretation of them to the reader himself. One of these passages is found, as said, in Psa. 78, vs. 59, 60, and reads as follows: "When God heard this he was wroth, and greatly abhorred Israel; so that he forsook the *tabernacle of Shiloh*, the tent which he placed among men." Another passage, from Jer. 7:12-14, reads thus: "But go ye now unto my place which was in Shiloh, where I caused my name to dwell at the first. and see what I did to it for

the wickedness of my people Israel. Therefore will I do unto the house which is called by my name, wherein ye trust [the temple at Jerusalem], and unto the place which I gave to you and to your fathers, as I have done to Shiloh." Still another passage may be found in Jer. 26:6, and reads: "Then will I make this house like Shiloh, and will make this city [Jerusalem] a curse to all nations of the earth."*

All these passages, it should be observed, compare the Temple at Jerusalem with the Tabernacle at Shiloh; and they express the threat, that, unless the Israelites repented, God would destroy the Temple at Jerusalem, as he had long before destroyed, or removed, the Tabernacle at Shiloh.

5. TESTIMONY OF JUDGES AND JOSHUA

Yet once more, in order to make our story of the Tabernacle complete, it is necessary for us to go back somewhat in history; and so we now quote from the books of Judges and Joshua. In Josh. 18:1 we read: "And the whole congregation of the children of Israel assembled themselves together at Shiloh and set up the *tent of meeting* there." Then, turning over to Judg. 18:31, we again read, about the idolatrous images set up in Dan, that these continued there "all the time that the *house of God* was at Shiloh." From these two passages we learn not only how the "house of God" came to be located at Shiloh—because the children of Israel, probably under the leadership of Joshua, set it up there—but we learn also that the two descriptive terms, "tent of meeting" and "house of God," signify the same thing; for it

*These passages in Jeremiah are very important as evidence in favor of the Tabernacle's real existence, since even the higher critics must admit that the chapters containing them were written a considerable time before the exile; and therefore these passages could not, except upon the violent theory of redaction, have been affected by writings appearing either during or after the exile. And as to Psalm 78, which is even more explicit about the structure at Shiloh's being the old Mosaic Tabernacle, it is much easier to say, as the critics do, that this Psalm is post-exilic, than it is to prove such assertion.

is hardly possible that the "tent of meeting" erected at Shiloh in the days of Joshua had been replaced in the time of the Judges by another structure, different in kind, and now called the "house of God."

6. ARGUMENT FROM HISTORY OF THE SACRED ARK

But now yet, before we give the entire story of the Tabernacle, we desire to notice another kind of argument, which is drawn from the history of the sacred ark. There does not seem to be any notice of the Tabernacle as a structure by itself in the book of Deuteronomy; but in the tenth chapter of this book, verses 1 to 5, there is given an account of the construction, not of the Tabernacle, but of what must be considered as its most important piece of furniture, that is, the Ark of the Covenant, as it is usually called, or as the critics prefer to term it, the Ark of Jahweh (Jehovah). Now, although the critics take a very different view regarding the date and authority of Deuteronomy from that which has always been accepted by orthodox scholars, yet especially upon the ground of the passage referred to, they are willing to admit that at least some kind of a sacred ark was constructed even in the days of Moses. Moreover, if consistent with the facts as recorded in the Bible, the critics cannot deny that this same sacred ark, whatever was its form or purpose, was not only carried by the Israelites on all their journeys through the wilderness, but was also finally located by them at Shiloh; whence, after undergoing various fortunes, it was deposited in the holy of holies of Solomon's Temple. This the critics in general admit; and they are compelled to do so by their own accepted documents of "J," "E," etc.

Now, that being the case, it follows that if the history of the sacred ark can be traced all the way through, or rather all the way back from the days of Solomon's Temple to the days of Moses, somewhat the same thing can be done also with the Tabernacle. For the Tabernacle, as is very evident

from what the critics call the Priestly Document, was built, among other purposes, for the housing of this sacred ark; and the same documentary evidence which establishes that fact establishes also the farther fact that for a long period such was really the case. That is to say, the sacred ark and the old Mosaic Tabernacle went together, according to Biblical history, down to the times of Shiloh; and they were, after some period of separation, even brought together again at the dedicatory services of Solomon's Temple. To be sure, not all of this is admitted by the critics; but they cannot deny that the same old ark, which, according to Deut. 10:1-5, was built by Moses, was finally deposited in Solomon's Temple.* With this much conceded, all the rest that we have claimed must necessarily follow; or, in other words, the admitted history of the Ark of Jehovah establishes also the historicity of the Mosaic Tabernacle, or at least helps to do so.

IX. ENTIRE STORY OF THE TABERNACLE

Now then we are prepared to give the entire story of that old structure which was built at Mt. Sinai; only one item being still lacking. This we can learn from 1 Sam., Chaps. 21 and 22; and it is, that for a brief period the Tabernacle seems to have been located at Nob, some distance south of Shiloh. With this item then supplied, our story may go forward. As vouched for by the different historic notices we have been considering, it is as follows:

Built by the Israelites near Mt. Sinai, it was afterward carried by that people all through the wilderness. Then, having crossed the Jordan with them, and being set up at Shiloh, it seems for a long time to have remained in that

*Wellhausen positively states that according to the Law, that is, the Priestly Document, the Tabernacle is "the inseparable companion of the ark," and that "The two things necessarily belong to each other." He also admits, on the ground of other Biblical evidence, that toward the end of the period of Judges there are distinct traces of the ark as existing; moreover, that this same "ark of Jehovah" was finally deposited in Solomon's Temple. (See Proleg., Eng. Trans., pp. 41, 42.)

place. Next, for a brief period, it would appear to have been located at Nob, down in the Benjaminite country; and from this point being carried a little to the north and west, it was set up at Gibeon, where it seems to have remained for many years. And finally upon the erection of the temple in Jerusalem, it was transferred to that place, and stored away there for safe-keeping; and this is the last notice which the Bible gives of it as a matter of history. It had served its purpose, and the time came now for it to be laid aside as a memorial, or to give place for another and a more imposing structure.

X. INTIMATE CONNECTION OF THIS STORY WITH OTHER BIBLICAL HISTORY

Speaking somewhere of the extraordinary influence exerted by Christianity in our world, Renan says that any attempt to separate this religion from the history of humanity would be like "tearing up the tree of civilization by its roots." Very much like that, it seems to us, is the intimacy of relation existing between the history of the Tabernacle and all the rest of the history recorded in the Old Testament. Any attempt, therefore, such as that which is made by the critics, to remove the Tabernacle as a matter of fact from Old Testament history, or to turn it into a mere fiction, would necessarily result in failure. It would do so because the effect of it would be really to destroy all the surrounding and connected history given in the Old Testament; which is, of course, impossible. The very extravagance, therefore, of this higher-critic theory, or the vastness of its undertaking, is a sure proof of its inherent falsity. Dr. Valpy French, considering only the peculiar construction of this Tabernacle story, how wide-reaching it is, and how it is made to conform so accurately with many details of archæology and topography, pronounces it, if viewed as a mere fiction, "a literary impossibility;" and he suggests that a simpler method to be employed by the critics, in getting rid of this troublesome story, would be for

them "to credit the last redactor with the authorship of the whole Old Testament Scriptures." So also Professor Sayce affirms that, regarded as an invention, the Tabernacle story is "too elaborate, too detailed to be conceivable."

XI. OBJECTIONS OF THE HIGHER CRITICS

It remains for us yet, in order to render our discussion really complete, to notice a few of the many objections which the higher critics have brought forward against the Tabernacle's historicity. These objections, however, are, for the most part, so very frivolous in character, or so utterly lacking in support either from fact or reason, that they do not really deserve an answer. Nevertheless, to furnish the reader with some notion of their real character, we will undertake to give them a cursory examination.

They may all be divided into four classes. The first class embraces all those objections which are based upon the idea that the account given in the Bible of the Tabernacle's construction and services, is very unrealistic or impractical in its nature.

A second class proceeds on the notion that the Mosaic Tabernacle is altogether too costly, highly artistic, and ponderous an affair, to have been produced by the Israelites at Mt. Sinai, and afterward carried by them all through the wilderness.

Another of these classes—which is really only one objection—represents that in the very oldest sources out of which the Pentateuch was, according to the critic notion, constructed, there is mention made of another tent, much smaller than was the Mosaic Tabernacle, and different from that structure also in other respects; and that, therefore, this second tabernacle, as it may be called, being better substantiated by literary documents than is the Mosaic structure, it is not consistent with an acceptance of all the facts in the case to allow that the larger or Mosaic tent really existed.

And finally, there is still one class, or a single objection, which makes bold to affirm that in all the earlier historic books of the Old Testament, even from Judges to 2 Kings, there is no sure mention made of the Tabernacle as a real existence.

Now, if we were to try to answer all these objections, it might be said of the last one, that it is already answered. We have answered that objection by showing not only that there is mention made in those earlier historic books of the Old Testament of the Tabernacle as a real existence, but also that this mention is both sure and abundant. The many historical notices which we have examined, all telling about the Tabernacle's construction and history, is positive proof to that effect.

Then, furthermore, with regard to the alleged fact that in the earliest sources, out of which according to the critic theory the Pentateuch was constructed, there is mention made of another or second tent, different from the Mosaic structure, we have to say with respect to this objection, first of all, that it is far from being proven that there are in the Pentateuch any such oldest sources as the critics allege. That item is only a part of the still unproven theory of the higher critics, in their interpretation of the Old Testament.* And then, secondly, we might say, respecting this objection, that it is a difficulty which orthodox scholars have often noticed and which they have explained in various ways. Perhaps the best explanation is to allow the reality of the difficulty and to attribute it to some obscurity or even seeming contradiction existing in the Pentateuchal notices. But

*The fact of the higher-critic theory being as yet in an unproven state might be urged as one important consideration in favor of the Tabernacle's real existence; and especially could such an argument be legitimately made, inasmuch as the proof of the correctness of that theory does not all come from an assured non-existence of the Mosaic structure. But since an argument of that kind would be, to some extent at least, "reasoning in a circle," we do not make use of it.

whatever the real difficulty may be, it certainly is not insuperable; and a very good explanation of it is that there were really two tents, but one of them, that is, the smaller tent, was only a kind of provisional structure, perhaps the dwelling-place of Moses, which was used also for religious purposes, while the larger or Sinaitic Tabernacle was being prepared.* With some allowance for one or two statements made in the Pentateuch which seem not fully to accord with this view, it will answer all the real exigencies of the case. Or, at all events, nearly any explanation which preserves the integrity of the Pentateuchal literature, and tries to reconcile its seeming differences of statement, on the ground that this literature deals with facts, and is not in large share pure fiction, is vastly preferable to any of the theories which the critics have thus far advanced with regard to this matter.

There remain then only two classes of objections which need still to be answered. And with regard to one of these classes, that is, the first in our list, it may be stated that although the objections put forward under this head are quite numerous, yet a single illustration of them will show how utterly lacking in substantial character or reasonableness

*Notices of such smaller tent seem to be made in Ex. 33:7-11; Num. 11:16; 12:4, 5, and Deut. 31:14, 15; and from these various passages the critics claim that they can discover at least three points of difference existing between this smaller tent and the larger or Levitical one. These differences are as follows: (1) The smaller tent was always pitched outside the camp; but according to the priestly or Levitical history the larger tent was located within the camp. (2) The smaller tent was only a place of Jehovah's revelation, or of his communing with his people; but the larger or priestly structure was, besides, a place of most elaborate worship. (3) In the Levitical or larger tent the priests and Levites regularly served, but in the smaller structure it was only Joshua, the "servant" of Moses, who had charge of the building.

All these differences, however, are easily explained by the theory, given above, of there having been really two tents. Besides, it should be observed that after Moses' death no further mention is made in the Scriptures of this smaller structure; which fact would seem to be a strong proof that the smaller one of the two tents was, primarily at least, a private structure used by Moses.

each and all of them really are. The illustration of which we will make use is taken from Bishop Colenso's famous attack upon the truthfulness of the Pentateuch and the Book of Joshua. In that attack he puts forward the singular objection that the Tabernacle was, in its dimensions, far too small to accommodate all the vast host of the Israelites standing before its door, as the Scriptures seem to indicate was the case with them on a few occasions.* That vast host must have numbered, according to the data given in the Pentateuch, as many at least as some two millions of people; and now Colenso makes the objection that this great host, standing in ranks, as he would make it, of nine, one rank behind another, in front of the Tabernacle door, would have formed a procession some *sixty miles long*; which, surely, would have been not only a practical impossibility so far as their gathering at the door of the Tabernacle was concerned, but would have been also a complete demonstration of the untruthfulness or unreliability of this Pentateuchal record.

But there is one thing connected with this record which Bishop Colenso seems not to have understood. It is that when the author of it was speaking of the whole congregation of Israel as standing, or gathered, in front of the Tabernacle door, he was speaking only in general terms. His language then would imply, not that every individual belonging to the vast Israelitish host stood at the place mentioned, but only that a large and representative multitude of these people was thus gathered. Or the words might signify that even the whole congregation of the Israelites was, on a few occasions, gathered about the Tabernacle, as it had been gathered around Mt. Sinai when the law was given—not all the people near the Tabernacle door, but only the leaders, while the great body of the congregation stood behind them, or around

*Vid. Lev. 8:35; Num. 10:3, and 27:18-22. Also comp. Num. 16:16-19.

the structure, like a great sea of human beings stretching away in the distance.

Either of these explanations would meet all the demands of the language used; and, as Dr. Orr has remarked, some least particle of common sense must be allowed to the writer of this Pentateuchal record; otherwise, with the "crude absurdities" attributed to him by Bishop Colenso, he could never have written anything in the least degree rational, or that would bear a moment's reflection even by himself. Besides, as Dr. Orr has noticed, it is only a customary way of speaking to say that a whole town or even a large city was gathered together in mass-convention, when the place of such meeting was perhaps only some large hall or good-sized church. Before attacking, therefore, so eagerly with his arithmetical calculations the truthfulness of the Biblical account, this higher-critic bishop would have done well to have reflected a little upon the common use of language. That would have saved him from falling into a bigger blunder than he tries to fasten upon the writer of this Pentateuchal record.

XII. GREATEST OF THE OBJECTIONS

But there is still one objection raised by the critics which seems to be more serious in nature. It is an objection based upon what may be called a physical impossibility, or the incompetency of the Israelites, while at Mt. Sinai or journeying through the desert, either to construct or carry with them such a ponderous, highly artistic and costly a fabric as was the Sinaitic Tabernacle. These people in the desert and at Mt. Sinai, we are told, were the merest wandering Bedouins, having but little civilization and being "poor even to beggary;" and of course such a people possessed neither the means nor the intellectual capability necessary for the construction and transportation of the Tabernacle.

This peculiar objection, however, rests upon at least two mistakes. The first one is that the Israelites at this time were

in such extreme poverty. The Bible tells us that when the children of Israel left Egypt they went out "every man armed;" and they carried with them all their herds and flocks, leaving "not a hoof behind." Moreover, by means of the many gifts, or exactions of "jewels of silver" and "jewels of gold" which they received from the Egyptians, they "utterly spoiled" that people. Such is the representation given in the Bible. And then, too, when these Israelites came to Mt. Sinai, here also, according to the reports of modern travelers and explorers, they could have found various materials necessary for constructing the Tabernacle, such as an abundance of copper existing in mines, various kinds of precious stones, as well as, growing in this region in considerable abundance, the shittim-wood or acacia tree, out of which the boards and pillars and most of the furniture of the Tabernacle were actually constructed. So far, therefore, as possessing, or being able to get, the means necessary for a construction of the Tabernacle was concerned, these people would seem to have been pretty well supplied.

And then, with regard to the other mistake made by the critics, viz., that these Israelites were intellectually incompetent to build the Tabernacle, this assertion also is not substantiated by facts. For, in the first place, it should be remembered that all these Hebrews had from their birth dwelt in Egypt, a country which, of all lands in the world, was at that time the most advanced in all kinds of mechanical, architectural and industrial art. This, e. g., was the country where the great pyramids had been produced, and where existed, at that time, at least most of the magnificent temples, tombs, obelisks, statues and palaces, the ruins of which still remain. Accordingly, when the children of Israel came out of Egypt, they must have brought with them a good amount of the architectural and mechanical wisdom peculiar to that country. Moreover, we are taught in the Bible that these people, while in Egypt, dwelt in houses; which, of course, they must have

built for themselves; also that, as slaves, their lives had been made bitter by "all manner of service in the field," and by "hard service in brick and in mortar," and that they had built "store-cities," such as Pithom and Raamses. Putting, therefore, all these experiences which the Israelites had in Egypt together, it can be easily seen how they could have learned, even from the Egyptians, sufficient wisdom to construct and transport the Tabernacle.

But if we are required yet to name any one particular achievement, ever accomplished by these people, that was great enough to warrant the belief of their being able to construct and carry with them all through the wilderness the Sinaitic Tabernacle, then, both with promptness and high appreciation, we point to that very extraordinary conquest which they made of the Holy Land, and also to the almost equally extraordinarily long march made by them through the wilderness; and we wish to say that any people who could accomplish two such prodigious deeds as were these could easily have accomplished the so much easier task of building and transporting the old Mosaic "tent of meeting."

Our conclusion, therefore, is that, all teachings of the higher critics to the contrary notwithstanding, those Israelitish people were abundantly competent, both in point of intellectual ability and of material supplies, to accomplish each and all of the works which are accredited them in the Bible.

XIII. MARKS OF EGYPT AND THE DESERT

But this line of argument is one that can be pursued to a much greater extent, and it can be shown that instead of the conditions surrounding the Israelites at Mt. Sinai and while they were in the wilderness being against the truthfulness of the Biblical record appertaining to those matters, such conditions are really in favor of that record's truthfulness, as well as of the Tabernacle's real existence. For illustration, we are told in the Bible that the wood out of which a

large part of the Tabernacle was constructed, was not taken from the lofty cedars growing in Lebanon, nor from the sycamores growing in the Palestinean valleys, but from the humble acacia or shittim-wood tree, which, as we have already seen, flourishes quite plentifully in the Sinaitic region; all of which particulars accord fully with the topographical facts in the case. So also, if we are to believe in the testimonies of ancient Egyptian monuments and the results of modern Egyptian explorations, there is many a resemblance which can be found to exist between matters connected with old Egyptian temples, their structure, furniture, priesthood and services, and other like matters appertaining to the Tabernacle. Indeed, some of these resemblances go so far in their minute details as to an arrangement of buildings according to the points of compass—a peculiarity which was found both in Egypt and in connection with the Tabernacle; different apartments in the structure, graded according to sanctity; the possession of a sacred ark or chest, peculiarly built and located; strange winged figures, which as existing in the Tabernacle were called “cherubim;” a gradation of the priests; priestly dress and ornaments; the breast-plate and mitre worn by the high-priest; different animals offered in sacrifice; the burning of incense, etc., that the impression left upon the mind of a person who knows about these things as existing in ancient Egypt and then reads in the Bible about similar matters connected with the Tabernacle is, that whoever wrote this Biblical account must himself have been in Egypt and have seen the old Egyptian worship and temples, in order to make his record conform in so many respects to what was found in that country.*

*Prof. Sayce undertakes to show that the foreign influences affecting the structure of the Tabernacle and the nature of its services came rather from Babylonia and Assyria than from Egypt, yet, so far as all the topographical items mentioned above are concerned, they can all be abundantly substantiated by facts from history and archaeology.

So also if we give attention to the peculiar experiences had by the Israelites during their march through the wilderness, we shall see from what the Bible tells us about their setting up and taking down the Tabernacle; about the wagons furnished for its transportation; about the pillar of cloud going before it or resting upon it, in connection with their long march; also about the necessity of going outside of the camp in order to perform some of the Tabernacle services,—from all these and various other indications given in the Bible, we can surely perceive that the conditions of these people were such as to warrant the belief that they did indeed, as the Bible represents, journey through a wilderness, and that they carried with them their tent of worship.

In his book, entitled "Nature and the Supernatural," Dr. Horace Bushnell tells of an important legal case that once was gained by one of the lawyers noticing, in the web of a sheet of paper which he held in his hand, certain "water-marks" which had been made in the paper during the process of its manufacture. These water-marks being indelible, they served as the best kind of proof of certain facts which it was desired to establish. And so we would characterize all those evidences coming from a correspondence of the Bible account with archæological facts, which have to do with the Israelites being in Egypt and their journeying through the Sinaitic desert, as so many water-marks left indelibly, not upon, but in the very web of the Biblical record; proving not only the undeniable truthfulness of this record, but also the real existence of the Tabernacle.

XIV. SUMMARY OF THE ARGUMENT

To sum up then the different points which we have endeavored to make in our argument, it will be remembered that, in the first place, after having outlined our general proposition, and after having from various considerations shown the importance of its discussion, we affirmed that there

are certain great presumptions which lie in the way of our accepting the higher-critic theory as true. Next we introduced some archæological and other testimony external to the Bible, which we found to be helpful in proving the Tabernacle's historicity. And then, by quite an extended examination of the many historical notices respecting the Tabernacle, or respecting the sacred ark as connected with it, which are found in the Old Testament, we established, we think, as a matter beyond all reasonable doubt, the actual historicity of this structure; showing how it was built near Mt. Sinai and then was known to exist continuously for some five hundred years, or from the time of Moses unto the time of David and Solomon. And then, finally, to make our argument as complete as possible, we noticed, somewhat briefly and yet with considerable fullness, the many objections which the higher critics have raised against the Tabernacle's existence, showing that none of these objections is really valid, and turning the last one into a positive proof on our side of the question.

XV. CONCLUSION

And now, if there remains yet anything which needs to be said, it seems to us it is only the assertion that, whether the higher critics will admit it or not, the old Mosaic Tabernacle surely did exist. Or if there are persons who, in spite of all the numerous important testimonies which we have adduced from the Bible and other sources to the Tabernacle's historicity, still persist in denying such evidence, and in saying that the whole matter was only a priestly fiction, then what the Savior says, with respect perhaps to some of the skeptics living in his day, is quite applicable: "If they believe not Moses and the prophets, neither would they believe though one rose from the dead." Or, to state the case a little differently and somewhat humorously, it might be said that the fact of any person's denying the real existence of the Taber-

nacle, when so much positive evidence exists in favor of it, reminds one of what Lord Byron says with regard to Bishop Berkeley's philosophical denial of the existence of matter:

"When Bishop Berkeley says it is no matter,
Then 'tis no matter what he says."

But if the Tabernacle in the wilderness did really exist, then what becomes of the peculiar theory of the higher critics? That necessarily falls to the ground, or is proven to be untrue; for, as was shown in the early part of this discussion, the entire critic hypothesis rests upon, or has for one of its main pillars, the assumed non-existence of the Tabernacle, or what amounts to the same thing, the alleged late origin of the Mosaic ritualistic law. Both of these premises being now demonstrated to be unsound, the Tabernacle "which Moses made in the wilderness" will very likely remain where the Bible puts it—among the great undeniable facts of the world's history, and not, as the critics would have it, among fictions or forgeries.*

*For Addenda to this article, see pp. 120-125.

CHAPTER II

THE TESTIMONY OF CHRIST TO THE OLD TESTAMENT

BY WILLIAM CAVEN, D. D., LL. D.,
LATE PRINCIPAL OF KNOX COLLEGE, TORONTO, CANADA

Both Jews and Christians receive the Old Testament as containing a revelation from God, while the latter regard it as standing in close and vital relationship to the New Testament. Everything connected with the Old Testament has, of recent years, been subjected to the closest scrutiny—the authorship of its several books, the time when they were written, their style, their historical value, their religious and ethical teachings. Apart from the veneration with which we regard the Old Testament writings on their own account, the intimate connection which they have with the Christian Scriptures necessarily gives us the deepest interest in the conclusions which may be reached by Old Testament criticism. For us the New Testament Dispensation presupposes and grows out of the Mosaic, so the books of the New Testament touch those of the Old at every point: *In vetere testamento novum latet, et in novo vetus patet.* (In the Old Testament the New is concealed, and in the New the Old is revealed.)

We propose to take a summary view of the testimony of our Lord to the Old Testament, as it is recorded by the Evangelists. The New Testament writers themselves largely quote and refer to the Old Testament, and the views which they express regarding the old economy and its writings are in harmony with the statements of their Master; but, for various reasons, we here confine ourselves to what is related of the Lord Himself.

Let us refer, first, to what is contained or necessarily implied in the Lord's testimony to the Old Testament Scriptures, and, secondly, to the critical value of His testimony.

I. THE LORD'S TESTIMONY TO THE OLD TESTAMENT

Our Lord's authority—though this is rather the *argumentum silentio*—may be cited in favor of the Old Testament canon as accepted by the Jews in His day. He never charges them with adding to or taking from the Scriptures, or in any way tampering with the text. Had they been guilty of so great a sin it is hardly possible that among the charges brought against them, this matter should not even be alluded to. The Lord reproaches His countrymen with ignorance of the Scriptures, and with making the law void through their traditions, but He never hints that they have foisted any book into the canon, or rejected any which deserved a place in it.

Now, the Old Testament canon of the first century is the same as our own. The evidence for this is complete, and the fact is hardly questioned. The New Testament contains, indeed, no catalogue of the Old Testament books, but the testimony of Josephus, of Melito of Sardis, of Origen, of Jerome, of the Talmud, decisively shows that the Old Testament canon, once fixed, has remained unaltered. Whether the steady Jewish tradition that the canon was finally determined by Ezra and the Great Synagogue is altogether correct or not, it is certain that the Septuagint agrees with the Hebrew as to the canon, thus showing that the subject was not in dispute two centuries before Christ. Nor is the testimony of the Septuagint weakened by the fact that the common Old Testament Apocrypha are appended to the canonical books; for "of no one among the Apocryphal books is it so much as hinted, either by the author, or by any other Jewish writer, that it was worthy of a place among the sacred books" (Kitto's Cyclo., art. "Canon"). The Lord, it is observed, never quotes any of the apocryphal books, nor refers to them.

NO PART ASSAILED

If our Lord does not name the writers of the books of the Old Testament in detail, it may at least be said that no word of His calls in question the genuineness of any book, and that he distinctly assigns several parts of Scripture to the writers whose names they pass under. The Law is ascribed to Moses; David's name is connected with the Psalms; the prophecies of Isaiah are attributed to Isaiah, and the prophecies of Daniel to Daniel. We shall afterward inquire whether these references are merely by way of accommodation, or whether more importance should be attached to them; in the meantime, we note that the Lord does not, in any instance, express dissent from the common opinion, and that, as to several parts of Scripture, He distinctly endorses it.

The references to Moses as legislator and writer are such as these: To the cleansed leper He says, "Go thy way, shew thyself to the priest, and offer the gift that Moses commanded" (Matt. 8:4). "He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives" (Matt. 19:8). "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:31). "For Moses said, Honor thy father and thy mother; and, Whoso curseth father or mother, let him die the death" (Mark 7:10). "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself" (Luke 24:27). "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me" (Luke 24:44). "There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: For he wrote of Me. But if ye believed not his writings, how shall ye believe My words?" (John 5:45-47). "Did not Moses give you the law, and yet none of you keepeth the law?" (John 7:19). "Moses therefore gave unto

you circumcision. * * * If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken," etc. (John 7:22, 23). The omitted parenthetical words—"not because it is of Moses, but of the fathers"—seem clearly to show, it may be remarked in passing, that the Lord is not unobservant of historical exactness.

The Psalms are quoted by our Lord more than once, but only once is a writer named. The 110th Psalm is ascribed to David; and the validity of the Lord's argument depends on its being Davidic. The reference, therefore, so far as it goes, confirms the inscriptions of the Psalms in relation to authorship.

Isa. 6:9 is quoted thus: "In them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand" (Matt. 13:14, 15). Again, chapter 29:13 of Isaiah's prophecy is cited: "Well hath Esaias prophesied of you hypocrites. * * * This people honoreth me with their lips, but their heart is far from me" (Mark 7:6). When, in the beginning of His ministry, the Lord came to Nazareth, there was delivered unto Him in the synagogue "the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor," etc. (Luke 4:17, 18). The passage read by our Lord is from the 61st chapter of Isaiah, which belongs to the section of the book very often, at present, ascribed to the second, or pseudo, Isaiah; but we do not press this point, as it may be said that the Evangelist, rather than Christ, ascribes the words to Isaiah.

In His great prophecy respecting the downfall of the Jewish state the Lord refers to "the abomination of desolation, spoken of by Daniel the prophet:" As in Dan. 9:27, we read that "For the overspreading of abominations he shall make it desolate," and in chapter 12:11, that "the abomination that maketh desolate (shall) be set up."

NARRATIVES AND RECORDS AUTHENTIC

When Christ makes reference to Old Testament narratives and records, He accepts them as authentic, as historically true. He does not give or suggest in any case a mythical or allegorical interpretation. The accounts of the creation, of the flood, of the overthrow of Sodom and Gomorrah, as well as many incidents and events of later occurrence, are taken as authentic. It may, of course, be alleged that the Lord's references to the creation of man and woman, the flood, the cities of the plain, etc., equally serve His purpose of illustration whether He regards them as historical or not. But on weighing His words it will be seen that they lose much of their force and appropriateness unless the events alluded to had a historical character.

Let us refer more particularly to this matter. When the Pharisees ask Christ whether it is lawful for a man to put away his wife for every cause, He answers them: "Have ye not read, that He which made them in the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?" (Matt. 19:4, 5). Again: "As the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not, until the flood came, and took them all away; so shall also the coming of the Son of Man be" (Matt. 24:37, 39). Again: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee" (Matt. 11:23, 24). These utterances, every one feels, lose their weight and solemnity, if there was

no flood such as is described in Genesis, and if the destruction of wicked Sodom may be only a myth. Illustrations and parallels may, for certain purposes, be adduced from fictitious literature, but when the Lord would awaken the conscience of men and alarm their fears by reference to the certainty of divine judgment, He will not confirm His teaching by instances of punishment which are only fabulous. His argument that the Holy and Just God will do as He has done—will make bare His arm as in the days of old—is robbed, in this case, of all validity.

A view frequently urged in the present day is that, as with other nations, so with the Jews, the mythical period precedes the historical, and thus the earlier narratives of the Old Testament must be taken according to their true character. In later periods of the Old Testament we have records which, on the whole, are historical; but in the very earliest times we must not look for authentic history at all. An adequate examination of this theory (which has, of course, momentous exegetical consequences) cannot here be attempted. We merely remark that our Lord's brief references to early Old Testament narrative would not suggest the distinction so often made between earlier and later Old Testament records on the score of trustworthiness.

THE OLD TESTAMENT FROM GOD

We advance to say that Christ accepts the Old Dispensation and its Scriptures as, in a special sense, from God; as having special, divine authority. Many who recognize no peculiar sacredness or authority in the religion of the Jews above other religions of the world, would readily admit that it is from God. But their contention is that all religions (especially what they are pleased to call the *great religions*) have elements of truth in them, that they all furnish *media* through which devout souls have fellowship with the Power which rules the universe, but that none of them should exalt its

pretensions much above the others, far less claim exclusive divine sanction; all of them being the product of man's spiritual nature, as molded by his history and environment, in different nations and ages. This is the view under which the study of comparative religion is prosecuted by many eminent scholars. A large and generous study of religions—their characteristics and history—tends, it is held, to bring them into closer fellowship with each other; and only ignorance or prejudice (say these unbiased thinkers) can isolate the religion of the Old Testament or of the New, and refuse to acknowledge in other religions the divine elements which entitle them to take rank with Judaism or Christianity.

The utterances of Jesus Christ on this question of the divinity of the Old Testament religion and cults are unmistakable; and not less clear and decided is His language respecting the writings in which this religion is delivered. God is the source in the directest sense, of both the religion and the records of it. No man can claim Christ's authority for classing Judaism with Confucianism, Hinduism, Buddhism, and Parseeism. There is nothing, indeed, in the Lord's teaching which forbids us to recognize anything that is good in ethnic religions—any of those elements of spiritual truth which become the common property of the race and which were not completely lost in the night of heathenism; but, on the other hand, it is abundantly evident that the Jewish faith is, to our Lord, the one true faith, and that the Jewish Scriptures have a place of their own—a place which cannot be shared with the sacred books of other peoples. Samaritanism, even though it had appropriated so largely from the religion of Israel, He will not recognize. "For salvation is of the Jews."

Almost any reference of our Lord to the Old Testament will support the statement that He regards the Dispensation and its Scriptures as from God. He shows, e. g., that Old Testament prophecy is fulfilled in Himself, or He vindicates

His teaching and His claims by Scripture, or He enjoins obedience to the law (as in the case of the cleansed lepers), or He asserts the inviolability of the law till its complete fulfillment, or He accuses a blinded and self-righteous generation of superseding and vacating a law which they were bound to observe. A few instances of explicit recognition of the Old Testament Scriptures as proceeding from God and having divine authority, may be here adduced. In His Sermon on the Mount the Lord makes this strong and comprehensive statement: "Verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18).

In the context the law is distinguished from the prophets and designates, therefore, the Pentateuch; and surely the divine origin of this part of Scripture is unquestionably implied. No such inviolability could be claimed for any merely human institution or production. When the hypocritical and heartless son pretended to devote to God what should have gone to support his indigent parents, he "made the commandment of God of none effect," "for God commanded, saying, Honor thy father and mother" (Matt. 15:4). In purging the temple the Lord justifies His action in these words: "It is written, My house shall be called the house of prayer" (Matt. 21:13). Again: "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?" (Matt. 22:32). Again: "Laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do" (Mark 7:8). So many passages of the Old Testament are quoted or alluded to by the Lord as having received, or as awaiting fulfillment, that it is scarcely necessary to make citations of this class. These all most certainly imply the divinity of Scripture; for no man, no creature, can tell what is hidden in the remote future.

We are not forgetting that the Lord fully recognizes the imperfect and provisional character of the Mosaic law and of the Old Dispensation. Were the Old faultless, no place would have been found for the New. Had grace and truth come by Moses, the advent of Jesus Christ would have been unnecessary. So when the Pharisees put the question to Christ why Moses commanded to give to a wife who has found no favor with her husband a writing of divorcement and to put her away, He replied: "Moses, because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so" (Matt. 19:8). The Mosaic legislation was not in every part absolutely the best that could be given, but it was such as the divine wisdom saw best for the time being and under the special circumstances of the Hebrew people. Not only did the Old Testament set forth a typical economy, which must give place to another, but it embodied ethical elements of a provisional kind which must pass away when the incarnate Son had fully revealed the Father. The Old Testament is conscious of its own imperfections, for Jeremiah thus writes: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt." But in all this there is nothing to modify the proposition which we are illustrating, viz., that our Lord accepts the Old Testament economy and its Scriptures as from God, as stamped with divine authority, and as truly making known the divine mind and will.

Marcion and the Gnostics did not receive any part of the Old Testament Scriptures, and the Old Dispensation itself they held to be of evil origin. So decided were they against the Old Testament that they would not admit into their New Testament canon the books which especially bear witness to the Old. But the Christian Church has followed its Master

in regarding the Old Testament as the Word of God, as the Bible of the ages before the Advent, and as still part of the Bible for the Christian Church. Not until the days of developed rationalism was this position called in question, except among unbelievers. But it is obvious that the style of criticism which, in our own time, is frequently applied to the Old Testament (not to say anything about the New), touching its histories, its laws, its morality, is quite inconsistent with the recognition of any special divine characteristics or authority as belonging to it. The very maxim so often repeated, that criticism must deal with these writings precisely as it deals with other writings is a refusal to Scripture, *in limine*, of the peculiar character which it claims, and which the Church has ever recognized in it. If a special divine authority can be vindicated for these books, or for any of them, this fact, it is clear, ought to be taken into account by the linguistic and historical critic. Logically, we should begin our study of them by investigating their title to such authority, and, should their claim prove well founded, it should never be forgotten in the subsequent critical processes. The establishment of this high claim will imply in these writings moral characteristics (not to mention others) which should exempt them from a *certain suspicion* which the critic may not unwarrantably allow to be present when he begins to examine documents of an ordinary kind. It is not, therefore, correct to say that criticism, in commencing its inquiries, should know nothing of the alleged divine origin or sacred character of a book. If the book has no good vouchers for its claims to possess a sacred character, criticism must proceed unhindered; but correct conceptions of critical methods demand that every important fact already ascertained as to any writings should be kept faithfully before the mind in the examination of them. Science must here unite with reverential feeling in requiring right treatment of a book which claims special divine sanction, and is willing

to have its claims duly investigated. The examination of a witness of established veracity and rectitude would not be conducted in precisely the same manner as that of a witness whose character is unknown or under suspicion. Wellhausen's style of treating the history of Israel can have no justification unless he should first show that the claim so often advanced in "Thus saith the Lord" is entirely baseless. So far from admitting the validity of the axiom referred to, we distinctly hold that it is unscientific. A just and true criticism must have respect to everything already known and settled regarding the productions to which it is applied, and assuredly so momentous a claim as that of divine authority demands careful preliminary examination.

But criticism, it may be urged, is the very instrument by which we must test the pretensions of these writings to a special divine origin and character, and, hence, it cannot stand aside till this question has been considered. In requiring criticism to be silent till the verdict has been rendered, we are putting it under restrictions inconsistent with its functions and prerogatives. The reply, however, is that the principal external and internal evidences for the divine origin of the Scriptures can be weighed with sufficient accuracy to determine the general character and authority of these writings before criticism, either higher or lower, requires to apply its hand. "The heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellences, and the entire perfection thereof, are arguments whereby it doth abundantly evince itself to be the word of God" (Conf. of Faith I:5). But all of these considerations can, in all that is material, be weighed and estimated before technical criticism begins its labors, as they have been estimated to the entire conviction of the divinity of Scripture on the part of thousands who had

no acquaintance with criticism. Should the fair application of criticism, when its proper time comes, tend to beget doubt as to the general conclusion already reached regarding the Bible, it will doubtless be right to review carefully the evidence on which our conclusion depends; but the substantive and direct proofs of the Scriptures being from God should first be handled, and the decision arrived at should be kept in mind, while criticism is occupied with its proper task. This seems to us the true order of the procedure.

GOD SPEAKS

Our Lord certainly attributes to the Old Testament a far higher character than many have supposed. God speaks in it throughout; and while He will more perfectly reveal Himself in His Son, not anything contained in the older revelation shall fail of its end or be convicted of error. Christ does not use the term "inspiration" in speaking of the Old Testament, but when we have adduced His words regarding the origin and authority of these writings, it will be evident that to Him they are God-given in every part. It will be seen that His testimony falls not behind that of His Apostles who say: "Every Scripture inspired of God" (2 Tim. 3:16), and "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).

WORDS AND COMMANDS OF GOD

In speaking of Christ as teaching that the Old Testament is from God we have referred to passages in which He says that its words and commands are the words and commands of God; e. g., "God commanded, saying, Honor thy father and thy mother: and He that curseth father or mother, let him die the death" (Matt. 15:4). Again: "Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, the God of Isaac, and the God of Jacob?"

In a comprehensive way the laws of the Pentateuch, or of the Old Testament, are called "the commandments of God." "In vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men. * * * Full well ye reject the commandment of God, that ye may keep your own tradition" (Mark 7:8, 9); and in the context of this last quotation the commandment of God is identified with what "Moses spake," showing that the words of Moses are also the words of God.

Passages like these do more than prove that the Old Testament Scriptures express *on the whole* the mind of God, and, therefore, possess very high authority. If it can certainly be said that God spake certain words, or that certain words and commandments are the words and commandments of God, we have more than a general endorsement; as when, e. g., the editor of a periodical states that he is responsible for the general character and tendency of articles which he admits, but not for every sentiment or expression of opinion contained in them.

It needs, of course, no proof that the words quoted in the New Testament as spoken by God are not the only parts of the Old which have direct divine authority. The same thing might evidently be said of other parts of the book. The impression left, we think, on every unprejudiced mind is that such quotations as the Lord made are only specimens of a book in which God speaks throughout. There is not encouragement certainly to attempt any analysis of Scripture into its divine and its human parts or elements—to apportion the authorship between God and the human penman, for, as we have seen, the same words are ascribed to God and to His servant Moses. The whole is spoken by God and by Moses also. All is divine and at the same time all is human. The divine and the human are so related that separation is impossible.

ABSOLUTE INFALLIBILITY OF SCRIPTURE

Attention may be specially called to three passages in which the Lord refers to the origin and the absolute infallibility of Scripture. Jesus asked the Pharisees, "What think ye of Christ? Whose Son is He? They say unto Him, The Son of David. He saith unto them, How then doth David *in spirit* call Him Lord?" The reference is to Psalm 110, which the Lord says David spake or wrote "in spirit;" i. e., David was completely under the Spirit's influence in the production of the Psalm, so that when he calls the Messiah his "Lord" the word has absolute authority. Such is clearly the Lord's meaning, and the Pharisees have no reply to His argument. The Lord does not say that the entire Old Testament was written "in the Spirit," nor even that all the Psalms were so produced; He makes no direct statement of this nature; yet the plain reader would certainly regard this as implied. His hearers understood their Scriptures to have been all written by immediate inspiration of God, and to be the word of God; and He merely refers to Psalm 110 as having the character which belonged to Scripture at large.

In John 10:34-36 Christ vindicates Himself from the charge of blasphemy in claiming to be the Son of God: "Jesus answered them, Is it not written in your law, I said, Ye are gods. If he called them gods unto whom the word of God came, and the Scripture cannot be broken; say ye of Him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" The Scripture cannot be broken—*ou dunatai luthēnai*. The verb signifies to loose, unbind, dissolve, and as applied to Scripture means to subvert or deprive of authority. The authority of Scripture is then so complete—so pervasive—as to extend to its individual terms. "Gods" is the proper word because it is used to designate the Jewish rulers. If this is not verbal inspiration, it comes very near it. One

may, of course, allege that the Lord's statement of inerrancy implies only that the principal words of Scripture must be taken precisely as they are, but that He does not claim the like authority for all its words. Without arguing this point, we merely say that it is not certain or obvious that the way is left open for this distinction. In face of Christ's utterances it devolves on those who hold that inspiration extends to the thought of Scripture only, but not to the words, or to the leading words but not to the words in general, to adduce very cogent arguments in support of their position. The *onus probandi*, it seems to us, is here made to rest on them. The theory that inspiration may be affirmed only of the main views or positions of Scripture, but neither of the words nor of the development of the thoughts, cannot, it seems clear, be harmonized with the Lord's teaching. Before adverting to a third text we may be allowed to set down these words of Augustine in writing to Jerome: "For I acknowledge with high esteem for thee, I have learned to ascribe such reverence and honor to those books of the Scriptures alone, which are now called canonical, that I believe most firmly that not one of their authors has made a mistake in writing them. And should I light upon anything in those writings, which may seem opposed to truth, I shall contend for nothing else, than either that the manuscript was full of errors, or that the translator had not comprehended what was said, or that I had not understood it in the least degree."

In His sermon on the Mount our Lord thus refers to His own relation to the Old Testament economy and its Scriptures: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:17, 18). No stronger words could be employed to affirm the divine authority of every part of the Old Testament; for the law and the prophets mean the entire Old

Testament Scriptures. If this declaration contemplates the *moral* element of these Scriptures, it means that no part of them shall be set aside by the New Dispensation, but "fulfilled"—i. e., filled up and completed by Jesus Christ as a sketch is filled up and completed by the painter. If, as others naturally interpret, the *typical* features of the Old Testament are included in the statement, the term "fulfilled," as regards this element, will be taken in the more usual meaning. In either case the inviolability and, by implication, the divine origin of the Old Testament could not be more impressively declared. Mark how comprehensive and absolute the words are: "One jot or one tittle." "Jot" (*iōta*) is *yod*, the smallest letter of the Hebrew alphabet; "tittle," literally little horn or apex, designates the little lines or projections by which Hebrew letters, similar in other respects, differ from each other. We have here, one might say, the inspiration of *letters* of the Old Testament. Everything contained in it has divine authority, and must, therefore, be divine in origin; for it is unnecessary to show that no such authority could be ascribed to writings merely human, or to writings in which the divine and the human interests could be separated analytically.

Should it be said that the "law," every jot and tittle of which must be fulfilled, means here the economy itself, the ordinances of Judaism, but not the record of them in writing, the reply is that we know nothing of these ordinances except through the record, so that what is affirmed must apply to the Scriptures as well as to the Dispensation.

The only questions which can be well raised are, first, whether the "law and the prophets" designate the entire Scriptures or two great divisions of them only; and, secondly, whether the words of Jesus can be taken at their full meaning, or, for some reason or other, must be discounted. The first question it is hardly worth while to discuss, for, if neither jot nor tittle of the "law and the prophets" shall fail,

it will hardly be contended that the Psalms, or whatever parts of the Old Testament are not included, have a less stable character. The latter question, of momentous import, we shall consider presently.

FULFILMENT OF PROPHECY

The inspiration of the Old Testament Scriptures is clearly implied in the many declarations of our Lord respecting the fulfilment of prophecies contained in them. It is God's prerogative to know, and to make known, the future. Human presage cannot go beyond what is foreshadowed in events which have transpired, or is wrapped up in causes which we plainly see in operation. If, therefore, the Old Testament reveals, hundreds of years in advance, what is coming to pass, omniscience must have directed the pen of the writer; i. e., these Scriptures, or at least their predictive parts, must be inspired.

The passage already quoted from the Sermon on the Mount may be noticed as regards its bearing on prophecy: "I am not come to destroy the law or the prophets, but to fulfil." While *plērōsai*, as referring to the *law*, has the special meaning above pointed out; as referring to the *prophets*, it has its more common import. We have here, then, a general statement as to the Old Testament containing prophecies which were fulfilled by Christ and in Him. Here are examples. The rejection of Messiah by the Jewish authorities, as well as the ultimate triumph of His cause, is announced in the 118th Psalm, in words which Christ applies to Himself: "The stone which the builders rejected is become the head of the corner." The desertion of Jesus by His disciples when He was apprehended fulfils the prediction of Zechariah: "I will smite the shepherd, and the sheep shall all be scattered" (Matt. 26:31). Should angelic intervention rescue Jesus from death, "how then should the Scriptures be fulfilled, that thus it must be?" All that related to His

betrayal, apprehension, and death took place, "that the Scriptures of the prophets might be fulfilled" (Matt. 26:56). "Had ye believed Moses," said our Lord, "ye would have believed Me, for he wrote of Me" (John 5:46). The 41st Psalm pre-announces the treachery of Judas in these words: "He that eateth bread with Me hath lifted up his heel against Me;" and the defection of the son of perdition takes place, "that the Scriptures may be fulfilled" (John 17:12). The persistent and malignant opposition of His enemies fulfils that which is written: "They hated Me without a cause" (John 15:25). Finally, in discoursing to the two disciples on the way to Emmaus, the Lord, "beginning at Moses and all the prophets, expounded unto them in all the Scriptures the things concerning Himself. "And He said unto them: These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me. Then opened He their understanding that they might understand the Scriptures, and said unto them: "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day" (Luke 24:44-46).

It is not denied that in some instances the word "fulfil" is used in the New Testament merely as signifying that some event or condition of things corresponds with or realizes something that is written in the Old Testament; as when the words in Isaiah, "By hearing ye shall hear and shall not understand," are said to be fulfilled in the blind obduracy of the Pharisees. Nor, again, is it denied that "fulfil" has the meaning of filling, or expanding, or completing. But clearly our Lord, in the passages here cited, employs the term in another acceptation. He means nothing less than this: that the Scriptures which He says were "fulfilled" were intended by the Spirit of God to have the very application which He makes of them; they were predictions in the sense ordinarily meant by that term. If the Messiah of the Old Testament

were merely an ideal personage, there would be little force in saying that the Lord "opened the understanding" of the disciples that they might see His death and resurrection to be set forth in the prophecies. But to teach that the Old Testament contains authentic predictions is, as we have said, to teach that it is inspired. The challenge to heathen deities is, "Show the things that are to come hereafter, that we may know that ye are gods" (Isa. 41:23).

We thus find that our Lord recognizes the same Old Testament canon as we have, that so far as He makes reference to particular books of the canon He ascribes them to the writers whose names they bear, that He regards the Jewish religion and its sacred books as in a special sense—a sense not to be affirmed of any other religion—from God, that the writers of Scripture, in His view, spake in the Spirit, that their words are so properly chosen that an argument may rest on the exactness of a term, that no part of Scripture shall fail of its end or be convicted of error, and that the predictions of Scripture are genuine predictions, which must all in their time receive fulfilment.

We cannot here discuss the doctrine of inspiration; but on the ground of the Lord's testimony to the Old Testament, as above summarized, we may surely affirm that He claims for it throughout all that is meant by inspiration when we use that term in the most definite sense. No higher authority could well be ascribed to apostolic teaching, or to any part of the New Testament Scriptures, than the Lord attributes to the more ancient Scriptures when He declares that "jot or tittle shall not pass from them till all be fulfilled," and that if men "hear not Moses and the prophets, neither will they be persuaded though one rose from the dead" (Luke 16:31).

II. THE VALUE OF CHRIST'S TESTIMONY

It remains that we should briefly advert to the value, for the scientific student of the Bible, of Christ's testimony to

the Old Testament. The very announcement of such a topic may not be heard without pain, but in view of theories with which Biblical students are familiar, it becomes necessary to look into the question. Can we, then, accept the utterances of Christ on the matters referred to as having value—as of authority—in relation to the Biblical scholarship? Can we take them at their face value, or must they be discounted? Or again, are these words of Jesus valid for criticism on some questions, but not on others?

There are two ways in which it is sought to invalidate Christ's testimony to the Old Testament.

1. IGNORANCE OF JESUS ALLEGED

It is alleged that Jesus had no knowledge beyond that of His contemporaries as to the origin and literary characteristics of the Scriptures. The Jews believed that Moses wrote the Pentateuch, that the narratives of the Old Testament are all authentic history, and that the words of Scripture are all inspired. Christ shared the opinions of His countrymen on these topics, even when they were in error. To hold this view, it is maintained, does not detract from the Lord's qualifications for His proper work, which was religious and spiritual, not literary; for in relation to the religious value of the Old Testament and its spiritual uses and applications He may confidently be accepted as our guide. His knowledge was adequate to the delivery of the doctrines of His kingdom, but did not necessarily extend to questions of scholarship and criticism. Of these He speaks as any other man; and to seek to arrest, or direct, criticism by appeal to His authority, is procedure which can only recoil upon those who adopt it. This view is advanced, not only by critics who reject the divinity of Christ, but by many who profess to believe that doctrine. In the preface to his first volume on the Pentateuch and Joshua, Colenso thus writes: "It is perfectly consistent with the most entire and sincere belief in our

Lord's divinity to hold, as many do, that when He vouchsafed to become a 'Son of man' He took our nature fully, and voluntarily entered into all the conditions of humanity, and, among others, into that which makes our growth in all ordinary knowledge gradual and limited. * * * It is not supposed that, in His human nature, He was acquainted more than any Jew of His age with the mysteries of all modern sciences, nor * * * can it be seriously maintained that, as an infant or young child, He possessed a knowledge surpassing that of the most pious and learned adults of His nation, upon the subject of the authorship and age of the different portions of the Pentateuch. At what period, then, of His life on earth, is it to be supposed that He had granted to Him as the Son of man, supernaturally, full and accurate information on these points?" etc. (vol. i., p. 32). "It should also be observed," says Dr. S. Davidson, "that historical and critical questions could only belong to His human culture, a culture stamped with the characteristics of His age and country."

The doctrine of the Kenosis is invoked to explain the imperfection of our Lord's knowledge on critical questions, as evidenced by the way in which He speaks of the Pentateuch and of various Old Testament problems. The general subject of the limitation of Christ's knowledge during His life on earth is, of course, a very difficult one, but we do not need here to consider it. The Gospel of Mark does speak of the day and hour when the heaven and earth shall pass away as being known to the Father only, and not to the Son; but without venturing any opinion on a subject so mysterious, we may, at least, affirm that the Lord's knowledge was entirely adequate to the perfect discharge of His prophetic office. To impute imperfection to Him as the Teacher of the Church were indeed impious. Now the case stands thus: By a certain class of critics we are assured that, in the interests of truth, in order to an apologetic such as the

present time absolutely requires, the traditional opinions regarding the authorship of the Old Testament books and the degree of authority which attaches to several, if not all of them, must be revised. In order to save the ship, we must throw overboard this cumbrous and antiquated tackling. Much more, we are assured, than points of scholarship are involved; for intelligent and truth-loving men cannot retain their confidence in the Bible and its religion, unless we discard the opinions which have prevailed as to the Old Testament, even though these opinions can apparently plead in their favor the authority of Jesus Christ.

Now mark the position in which the Lord, as our Teacher, is thus placed. We have followed Him in holding opinions which turn out to be unscientific, untrue; and so necessary is it to relinquish these opinions that neither the Jewish nor the Christian faith can be satisfactorily defended if we cling to them. Is it not, therefore, quite clear that the Lord's teaching is, in something material, found in error—that His prophetic office is assailed? For the allegation is that, in holding fast to what He is freely allowed to have taught, we are imperiling the interests of religion. The critics whom we have in view must admit either that the points in question are of no importance, or that the Lord was imperfectly qualified for His prophetic work. Those who have reverence for the Bible will not admit either position. For why should scholarship so magnify the necessity to apologetics of correcting the traditional opinion as to the age and authorship of the Pentateuch, and other questions of Old Testament criticism, unless it means to show that the Old Testament requires more exact, more enlightened, handling than the Lord gave it? Should it be replied that the Lord, had He been on earth *now*, would have spoken otherwise on the topics concerned, the obvious answer is, that the Lord's teaching is for all ages, and that His word "cannot be broken."

2. THEORY OF ACCOMMODATION

The theory of accommodation is brought forward in explanation of those references of Christ to the Old Testament which endorse what are regarded as inaccuracies or popular errors. He spake, it is said, regarding the Old Testament, after the current opinion or belief. This belief would be sometimes right and sometimes wrong; but where no interest of religion or morality was affected—where spiritual truth was not involved—He allowed Himself, even where the common belief was erroneous, to speak in accordance with it. Some extend the principle of accommodation to the *interpretation* of the Old Testament as well as to questions of canon and authorship; and in following it the Lord is declared to have acted prudently, for no good end could have been served, it is alleged, by crossing the vulgar opinion upon matters of little importance, and thus awakening or strengthening suspicion as to His teaching in general.

As to the accommodation thus supposed to have been practiced by our Lord, we observe that if it implies, as the propriety of the term requires, a more accurate knowledge on His part than His language reveals, it becomes difficult, in many instances, to vindicate His perfect integrity. In some cases where accommodation is alleged, it might, indeed, be innocent enough, but in others it would be inconsistent with due regard to truth; and most of the statements of the Lord touching the Old Testament to which attention has been directed in this discussion seem to be of this latter kind. Davidson himself says: "Agreeing as we do in the sentiment that our Savior and His Apostles accommodated their mode of reasoning to the habitual notions of the Jews, no authority can be attributed to that reasoning *except when it takes the form of an independent declaration or statement*, and so rests on the speaker's credit." Now the statements of Christ respecting the Old Testament Scriptures

to which we desire specially to direct attention are precisely of this nature. Are not these "independent declarations"? "One jot or one tittle shall not pass," etc.; "The Scripture cannot be broken;" "David in spirit calls him Lord;" "All things must be fulfilled which are written in the Law of Moses, and in the prophets, and in the psalms concerning Me."

Further, we may say as before, that if our Lord's statements—His *obiter dicta*, if you will—about the authorship of parts of Scripture give a measure of countenance to opinions which are standing in the way of both genuine scholarship and of faith, it is hard to see how they can be regarded as instances of a justifiable accommodation. It seems to us (may we reverently use the words) that in this case you cannot vindicate the Lord's absolute truthfulness except by imputing to Him a degree of ignorance which would unfit Him for His office as permanent Teacher of the Church. Here is the dilemma for the radical critic—either he is agitating the Church about trifles, or, if his views have the apologetical importance which he usually attributes to them, he is censuring the Lord's discharge of His prophetic office; for the allegation is that Christ's words prove perplexing and misleading in regard to weighty issues which the progress of knowledge has obliged us to face. Surely we should be apprehensive of danger if we discover that views which claim our adhesion, on any grounds whatever, tend to depreciate the wisdom of Him whom we call "Lord and Master," upon whom the Spirit was bestowed "without measure," and who "spake as never man spake." It is a great thing in this controversy to have the Lord on our side.

Are, then, the Lord's references to Moses and the law to be regarded as evidence that He believed the Pentateuch to be written by Moses, or should they be classed as instances of accommodation? When we take *in cumulo* all the passages in which the legislation of the Pentateuch and the

writing of it are connected with Moses, a very strong case is made out against mere accommodation. The obvious accuracy of speech observed in some of these references cannot be overlooked; e. g., "Moses, therefore, gave you circumcision (*not because it is of Moses, but of the fathers*)."¹ Again, "There is one that accuseth you, even Moses in whom ye trust; for had ye believed Moses ye would have believed Me, for he wrote of Me; but if ye believe not his writings, how shall ye believe My words?" This is not the style of one who does not wish his words to be taken strictly!

TWO POSITIONS CLEAR

Two positions may, I think, be affirmed: 1. The legislation of the Pentateuch is actually ascribed to Moses by the Lord. If this legislation is, in the main, long subsequent to Moses, and a good deal of it later than the exile, the Lord's language is positively misleading, and endorses an error which vitiates the entire construction of Old Testament history and the development of religion in Israel. 2. Moses is to such extent the writer of the law that it may, with propriety, be spoken of as "his writings." All admit that there are passages in the Books of Moses which were written by another hand or other hands, and should even additions other than certain brief explanatory interpolations and the last chapter of Deuteronomy have to be recognized (which has not yet been demonstrated) the Pentateuch would remain Mosaic. Should Moses have dictated much of his writings, as Paul did, they would, it is unnecessary to say, be not the less his. The words of Jesus we consider as evidence that He regarded Moses as, substantially, the writer of the books which bear his name. Less than this robs several of our Lord's statements of their point and propriety.

It is hardly necessary to say that we have no desire to see a true and reverent criticism of the Old Testament, and of the New as well, arrested in its progress, or in the least hin-

dered. Criticism must accomplish its task, and every lover of truth is more than willing that it should do so. Reluctance to see truth fully investigated, fully ascertained and established, in any department of thought and inquiry, and most of all in those departments which are highest, is lamentable evidence of moral weakness, of imperfect confidence in Him who is the God of truth. But criticism must proceed by legitimate methods and in a true spirit. It must steadfastly keep before it all the facts essential to be taken into account. In the case of its application to the Bible and religion, it is most reasonable to demand that full weight should be allowed to all the teachings, all the words of Him who only knows the Father, and who came to reveal Him to the world, and who is Himself the Truth. If all Scripture bears testimony to Christ, we cannot refuse to hear Him when He speaks of its characteristics. It is folly, it is unutterable impiety, to decide differently from the Lord any question regarding the Bible on which we have His verdict; nor does it improve the case to say that we shall listen to Him when He speaks of spiritual truth, but shall count ourselves free when the question is one of scholarship. Alas for our scholarship when it brings us into controversy with Him who is the Prophet, as He is the Priest and King of the Church, and by whose Spirit both Prophets and Apostles spake!

Nothing has been said in this paper respecting the proper method of *interpreting* the different books and parts of the Old Testament, nor the way of dealing with specific difficulties.

Our object has been to show that the Lord regards the entire book, or collection of books, as divine, authoritative, infallible. But in the wide variety of these writings there are many forms of composition, and every part, it is obvious to say, must be understood and explained in accordance with the rules of interpretation which apply to literature of its kind. We have not been trying in advance to bind up the interpreter to an unintelligent literalism in exegesis, which

should take no account of what is peculiar to different species of writing, treating poetry and prose, history and allegory, the symbolical and the literal, as if all were the same. The consideration of this most important subject of interpretation with which apologetical interests are, indeed, closely connected, has not been before us. But nothing which we could be called upon to advance regarding the interpretation of the Old Testament could modify the results here reached in relation to the subject of which we have spoken. Our Lord's testimony to the character of the Old Testament must remain unimpaired.

CHAPTER III

THE BIBLE AND MODERN CRITICISM

BY F. BETTEX, D. D.,

PROFESSOR EMERITUS, STUTTGART, GERMANY

TRANSLATED FROM THE ORIGINAL GERMAN

BY DAVID HEAGLE, D. D.

It is undeniable that the universe, including ourselves, exists. Whence comes it all? For any clear-thinking mind there are only three possibilities. Either the universe has existed always, it produced itself, or it was created by a Divine, a Supreme Being.

THE UNIVERSE NOT ETERNAL

The eternity of the universe is most clearly disproved by its evolution. From a scientific point of view that hypothesis is now discredited and virtually abandoned. Astronomers, physicists, biologists, philosophers, are beginning to recognize more and more, and men like Secchi, Dubois-Reymond, Lord Kelvin, Dr. Klein and others, unanimously affirm that creation has had a beginning. It always tends towards an entropy, that is, toward a perfect equilibrium of its forces, a complete standstill; and the fact that it has not yet reached such a condition is proof that it has not always existed. Should creation, however, ever come to a standstill, it could never again put itself in motion. It has had a beginning, and it will have an end. That is demonstrated most clearly by its still unfinished evolution. Should anyone say to us, of a growing tree or of a young child, that either of these forms of life has existed forever, we would at once reply, Why has it not then long ago, in the past eternity, grown up so as to reach

the heaven of heavens? In like manner, reasons that great astronomer, William Herschel, with regard to the Milky-Way, that just as its breaking up into different parts shows that it cannot always endure, so we have, in this same fact, proof that it has not eternally existed.

GOD THE AUTHOR OF ALL THINGS

There remains, therefore, only this alternative: either the world produced itself, or it was created. That all things came into existence spontaneously, and therefore that we must suppose an origination of immeasurably great effects without any cause, or believe that at some time a nothing, without either willing or knowing it, and without the use of means, became a something—this is the most unreasonable assumption that could possibly be attributed to a human being. How could anything act before it existed? or a thing not yet created produce something? There is nothing more unreasonable than the creed of the unbeliever, notwithstanding all his prating about the excellence of reason.

But if this world did not produce itself, then it must have been created by some Higher Power, some Cause of all causes, such as was that First Principle upon which the dying Cicero called. Or, to use the words of Dr. Klein, that originating cause must have been a "Supreme Intelligence that has at its command unlimited creative power" (*Kosmologische Briefe*, p. 27). Hence what that Intelligence does is both illimitable and unfathomable, and it can at any time either change this world or make a new one. It is therefore *prima facie* silly for us, with our prodigiously narrow experience, to set any kind of bounds to the Supreme Being; and a God who works no miracles and is the slave of his own laws implanted in nature, such a God as the New Theology preaches, is as much lacking in being a true Divinity as is the unconscious, but all-wise "cosmic ether" of Spiller, or the "eternal stuff" of other materialists.

We conclude, then, that the universe was created, or that God is the author of all things.

REVELATION IN NATURE

But now the question arises whether God, who is both the Creator of all things and the Father of spirits, has revealed Himself to his creatures, or to His own children, the work of His hands. Such a question might surely provoke one's laughter. For what is the entire universe? what is this created nature of which we form a part? what is air? and water? and fire? what are all organized beings, my body with its many parts put together in such a highly artistic and inscrutable fashion; my soul with its infinite capabilities so little understood by myself? What are all these matters but a progressive revelation of God, given to us, as it were, in a series of concentric circles rising one above another toward their Source? For this purpose it was that God created the visible, so that through it we might perceive the invisible, and for this purpose the whole creation was made, so that through it might be manifested the invisible things of God, even his eternal power and godhead (Rom. 1:20). Creation is only the language of "the Word that was in the beginning, and was with God, and was God, and by Whom all things were made" (John 1:1-3). What does this Word declare? What else but the great infinite name of God the Father, the primal source of all things, the name that must be hallowed? There was a time, however, even before the world was, when there existed nothing but God and his name. All the different works of creation are only letters in this great name.

REVELATION IN THE BIBLE

But there is another revelation which God has given of Himself to men—a more definite and personal one. Thus, e. g., he declared Himself to Adam, and through Enoch and Noah to the antediluvians, and again after the flood to other

generations through Noah and his sons. But because at the building of the tower of Babel men turned stubbornly away from God, He gave them up to the thoughts of their own heart, and selected one man, Abraham, to go out from his friends and kindred, so that in his seed all the nations of the world might be blessed. Then, first, out of Abraham came the people of Israel, to whom were committed the oracles of God; and from this period began the history of the written Word. Moses narrates the beginning of things, also records the law, and holy men of God speak and write as they are moved by the Holy Spirit. That is inspiration—a divine *in-breathing*.

But here a distinction must be made. The Bible reports matters of history, and in doing so includes many genealogies which were composed, first of all, not for us, but for those most immediately concerned, and for the angels (1 Cor. 4:9). Also it reports many sins and shameful deeds; for just as the sun first illuminates himself and then sheds his radiance upon the ocean and the puddle, the eagle and the worm, so the Bible undertakes to represent to us not only God, but also man just as he is. In giving us these narratives it may be said, moreover, that God, who numbers the very hairs of our head, exercised a providential control, so that what was reported by His chosen men should be the real facts, and nothing else. To what extent He inspired those men with the very words used by them, it is not for us to know, but probably more fully than we suspect.

But when God, after having communicated the law to Moses on Mount Sinai and in the Tabernacle, communes with him as a friend with friend, and Moses writes "all the words of this law in a book" (Deut. 28:58; 31:24), then Moses really becomes the pen of God. When God speaks to the prophets, "Behold, I put my words in thy mouth," and "all the words that thou hearest thou shalt say to this people," then these prophets become the very mouth of God. When Christ

appears to John on Patmos, and says, "To the angel of the church write these things," this is an instance of verbal dictation.

But just here we are amused at those weak-minded critics who, with hackneyed phrases, talk so glibly about "mechanical instruments" and "mere verbal dictation." Does then a self-revelation of the Almighty and a making known of His counsels, a gracious act which exalts the human agent to be a co-worker with Jehovah, annihilate personal freedom? Or does it not rather enlarge that freedom, and lift it up to a higher and more joyous activity? Am I then a "mechanical instrument" when with deep devotion and with enthusiasm I repeat after Christ, word for word, the prayer which He taught his disciples? The Bible is, consequently, a book which originated according to the will and with the co-operation of God; and as such it is our guide to eternity, conducting man, seemingly without a plan and yet with absolute certainty, all the way from the first creation and from Paradise on to the second or higher creation and to the New Jerusalem (Comp. Gen. 2:8-10 with Rev. 21:1, 2).

PROOF OF THE BIBLE'S INSPIRATION

How does the Bible prove itself to be a divinely inspired, heaven-given book, a communication from a Father to His children, and thus a revelation?

First, by the fact that, as does no other sacred book in the world, it condemns man and all his works. It does not praise either his wisdom, his reason, his art, or any progress that he has made; but it represents him as being in the sight of God, a miserable sinner, incapable of doing anything good, and deserving only death and endless perdition. Truly, a book which is able thus to speak, and in consequence causes millions of men, troubled in conscience, to prostrate themselves in the dust, crying, "God be merciful to me a sinner," must contain more than mere ordinary truth.

Secondly, the Bible exalts itself far above all merely human books by its announcement of the great incomprehensible mystery that, "God so loved the world that He gave His only begotten Son; that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). Where is there a god among all the heathen nations, be he Osiris, Brahma, Baal, Jupiter or Odin, that would have promised those people that, by taking upon himself the sin of the world and suffering its punishment, he would thus become a savior and redeemer to them?

Thirdly, the Bible sets the seal of its divine origin upon itself by means of the prophecies. Very appropriately does God inquire, through the prophet Isaiah, "Who, as I, shall call, and shall declare it, and set it in order for Me since I established the ancient people? and the things that are coming and shall come to pass, let them declare" (Ch. 44:7). Or says again, "I am God, declaring the end from the beginning, and from ancient times, things not yet done, saying, My counsel shall stand, and I will do all My pleasure; calling a ravenous bird from the east, and the man of My counsel from a far country. Yea, I have spoken, I will also bring it to pass; I have purposed, I will also do it" (Ch. 46:10, 11). Or, addressing Pharaoh, "Where are thy wise men, and let them tell thee, and let them know what the Lord of Hosts hath purposed upon Egypt" (Ch. 19:12). Again we say, where is there a god, or gods, or a founder of religion, such as Confucius, Buddha, or Moh'ammed, who could, with such certainty, have predicted the future of even his own people? Or where is there a statesman who in these times can foretell what will be the condition of things in Europe one hundred or even ten years from now? Nevertheless the prophecies of Moses and his threatened judgments upon the Israelites have been literally fulfilled. Literally also have been fulfilled, (although who at the time would have believed it?) the prophecies respecting the destruction of those great ancient cities.

Babylon, Nineveh and Memphis. Who in these times would believe a like prophecy respecting London, Paris, or New York? Moreover, in a literal way has been fulfilled what the prophets David and Isaiah foresaw concerning the last sufferings of Christ—His death on the cross, His drinking of vinegar, and the casting of lots for His garments. And there are other prophecies which will still be most literally fulfilled, such as the promises made to Israel, the final judgment, and the end of the world. "For," as Habakkuk says, "the vision is yet for an appointed time, and will not lie. Though it tarry, wait for it; it will surely come" (Ch. 2:3).

Furthermore, the Bible has demonstrated its peculiar power by its influence with the martyrs. Think of the hundreds of thousands who, at different times and among different peoples, have sacrificed their all, their wives, their children, all their possessions, and finally life itself, on account of this book. Think of how they have, on the rack and at the stake, confessed the truth of the Bible, and borne testimony to its power. However, O ye critics and despisers of God's Word, if you will only write such a book and then die for it, we will believe you.

Lastly, the Bible shows itself every day to be a divinely given book by its beneficent influence among all kinds of people. It converts to a better life the ignorant and the learned, the beggar on the street and the king upon his throne, yonder poor woman dwelling in an attic, the greatest poet and the profoundest thinker, civilized Europeans and uncultured savages. Despite all the scoffing and derision of its enemies, it has been translated into hundreds of languages, and has been preached by thousands of missionaries to millions of people. It makes the proud humble and the dissolute virtuous; it consoles the unfortunate, and teaches man how to live patiently and die triumphantly. No other book or collection of books accomplishes for man the exceeding great benefits accomplished by this book of truth.

MODERN CRITICISM AND ITS RATIONALISTIC METHOD

In these times there has appeared a criticism which, constantly growing bolder in its attacks upon this sacred book, now decrees, with all self-assurance and confidence, that it is simply a human production. Besides other faults found with it, it is declared to be full of errors, many of its books to be spurious, written by unknown men at later dates than those assigned, etc., etc. But we ask, upon what fundamental principle, what axiom, is this verdict of the critics based? It is upon the idea that, as Renan expressed it, reason is capable of judging all things, but is itself judged by nothing. That is surely a proud dictum, but an empty one if its character is really noticed. To be sure, God has given reason to man, so that, in his customary way of planting and building, buying and selling, he may make a practical use of created nature by which he is surrounded. But is reason, even as respects matters of this life, in accord with itself? By no means. For, if that were so, whence comes all the strife and contention of men at home and abroad, in their places of business and their public assemblies, in art and science, in legislation, religion and philosophy? Does it not all proceed from the conflicts of reason? The entire history of our race is the history of millions of men gifted with reason who have been in perpetual conflict one with another. Is it with such reason, then, that sentence is to be pronounced upon a divinely given book? A purely rational revelation would certainly be a contradiction of terms; besides, it would be wholly superfluous. But when reason undertakes to speak of things entirely supernatural, invisible and eternal, it talks as a blind man does about colors, discoursing of matters concerning which it neither knows nor can know anything; and thus it makes itself ridiculous. It has not ascended up to heaven, neither has it descended into the deep; and therefore a purely rational religion is no religion at all.

INCOMPETENCY OF REASON FOR SPIRITUAL TRUTH

Reason alone has never inspired men with great sublime conceptions of spiritual truth, whether in the way of discovery or invention; but usually it has at first rejected and ridiculed such matters. And just so it is with these rationalistic critics, they have no appreciation or understanding of the high and sublime in God's Word. They understand neither the majesty of Isaiah, the pathos of David's repentance, the audacity of Moses' prayers, the philosophic depth of Ecclesiastes, nor the wisdom of Solomon which "uttereth her voice in the streets." According to them ambitious priests, at a later date than is commonly assigned, compiled all those books to which we have alluded; also they wrote the Sinaitic law, and invented the whole story of Moses' life. ("A magnificent fiction"—so one of the critics calls that story.) But if all this is so, then we must believe that cunning falsifiers, who were, however, so the critics say, devout men, genuine products of their day (although it calls for notice that the age in which those *devout men* lived, should, as was done to Christ, have persecuted and killed them, when usually an age loves its own children); that is to say, we must believe not only that shallow-minded men have uncovered for us eternal truths and the most distant future, but also that vulgar, interested liars, have declared to us the inexorable righteousness of a holy God! Of course, all that is nonsense; no one can believe it.

But if these critics discourse, as sometimes they do, with great self-assurance upon topics such as the history of Israel, the peculiar work of the prophets, revelation, inspiration, the essence of Christianity, the difference between the teachings of Christ and those of Paul, anyone who intelligently reads what they say is impressed with the idea that, although they display much ingenuity in their efforts, after all they do not really understand the matters concerning which they

speak. In like manner they talk with much ingenuity and show of learning about men with whom they have only a far-off acquaintance; and they discuss events in the realm of the Spirit where they have had no personal experience. Thus they both illustrate and prove the truth of the Scripture teaching that "the natural man receiveth not the things of the Spirit of God." These critics say that God, not being a man, cannot speak; consequently there is no word of God! Also, God cannot manifest Himself in visible form; therefore all the accounts of such epiphanies are mythical tales! Inspiration, they tell us, is unthinkable; hence all representations of such acts are diseased imagination! Of prophecy there is none; what purports to be such was written after the events! Miracles are impossible; therefore all the reports of them, as given in the Bible, are mere fictions! Men always seek, thus it is explained, their own advantage and personal glory, and just so it was with those "prophets of Israel."

Such is what they call "impartial science," "unprejudiced research," "objective demonstration."

NOTHING NEW IN THESE "NEW" VIEWS

Moreover, these critics claim for their peculiar views that they are "new theology," and the "latest investigation." But that also is untrue. Even in the times of Christ the famous rabbi Hillel and his disciple Gamaliel substituted for the Mosaic law all manner of "traditions" (Matt. 15:2-9; 23:16-22). Since then other learned rabbis, such as Ben Akiba, Maimonides and others, have engaged in Bible criticism; not only casting doubts upon the genuineness of various books of the Old Testament, but also denying the miracles and talking learnedly about "myths." Even eighteen hundred years ago Celsus brought forward the same objections as those now raised by modern criticism; and in his weak and bungling production, the "Life of Jesus," David Strauss has in part repeated them. Also there have been other noted

heretics, such as Arius (317 A. D.), who denied the divinity of Christ, and Pelagius in the fifth century, who rejected the doctrine of original sin. Indeed this exceedingly new theology adopts even the unbelief of those old Sadducees who said "there is no resurrection, neither angel nor spirit" (Acts 23:8), and whom Christ reproved with the words, "Ye do err, not knowing the Scriptures nor the power of God" (Matt. 22:29). It certainly does not argue for the spiritual progress of our race, that such a threadbare and outworn unbelieving kind of science should again, in these days, deceive and even stultify thousands of people.

NO AGREEMENT AMONG THE CRITICS

Do these critics then, to ask the least of them, agree with one another? Far from it. To be sure, they unanimously deny the inspiration of the Bible, the divinity of Christ and of the Holy Spirit, the fall of man and the forgiveness of sins through Christ; also prophecy and miracles, the resurrection of the dead, the final judgment, heaven and hell. But when it comes to their pretendedly sure results, not any two of them affirm the same things; and their numerous publications create a flood of disputable, self-contradictory and mutually destructive hypotheses. For example, the Jehovah of the Old Testament is made to be some heathen god, either a nomadic or steppe god, the weather-god Jahu, or the god of West-Semitism. It was David who first introduced this divinity; and according to some authors the peculiar worship of this god was, with its human sacrifices (!), only a continuation of the Baal-Moloch worship! Of Abraham it is sometimes affirmed that he never existed, but at other times that he was a Canaanite chief, dwelling at Hebron. No! he is the myth of the Aurora; and Sarah, or Scharratu, is the wife of the moon-god Sin, and so on. The twelve sons of Jacob are very probably the twelve months of the year. As to Moses, some teach there never was such a man, also that

the ten commandments were composed in the time of Manasseh. No! the more moderate writers say that Moses is a historical character. It was in Midian that he learned about Jah, the tribal god of the Kenites; and he determined with this divinity to liberate his people. Elijah is simply a myth; or he was some unfortunate prophet who had perhaps been struck by lightning. And so, too, this modern criticism knows for sure that it was not Solomon, but a wholly unknown king, living after the time of Ezra, who wrote Ecclesiastes; also that there never was a Daniel, but that again some unknown author wrote the book bearing that name. Moreover, Kautsch tells us that this book first made its appearance in January, 164 B. C., while other critics are positive that it was in 165. Query: Why could not that unknown author have been named Daniel?

So also Wellhausen knows of twenty-two different authors—all of them, to be sure, unknown—for the books of Moses, while Kuenen is satisfied with sixteen. The noted English critic, Canon Cheyne, is said to have taken great pains to tear the book of Isaiah's prophecies into one hundred and sixty pieces, all by unknown writers; which pieces were scattered through ten different epochs including four and a half centuries ("Modern Puritan," 1907, p. 400). Likewise this critic knows that the first chapter of 1 Samuel originated with an unknown writer living some five hundred years after the time of that prophet; also that Hannah's glory-song, as found in 2 Kings, was written by some other "unknown." That Eli ruled over Israel for forty years is, "in all likelihood," the unauthentic statement of a later day (Hastings' Bible Dictionary). Why so? we may ask.—The book of Deuteronomy was written, we are told, in 561 B. C., and Ecclesiastes in 264 B. C.; and a German critic, Budde, is certain that the book of Job has somehow lost its last chapter, and that fifty-nine verses of this book should be wholly expunged.

Such are a few illustrations of the way in which Holy Scripture is treated by the criticism we are considering.

But, surely, it would not require much sagacity and intelligence for one, by applying such peculiar methods, say, to Goethe's works, to demonstrate critically that a good share of those productions, such as *Erlkönig*, *Iphigenia*, *Götz von Berlichingen*, the *Wahlverwandschaften*, *Faust* (Parts I. and II.), belong, if judged of by their style of composition and their historical and philosophical views, to wholly different epochs, and that they originated with many different authors. Moreover, it could easily be shown that none of those authors lived in the times when Napoleon Bonaparte revolutionized Europe, since his name is not mentioned in any of the productions specified.

CRITICISM AS APPLIED TO THE NEW TESTAMENT

Of course this modern criticism does not stop short of the New Testament. This part of the Bible, Harnack says, narrates for us incredible stories respecting the birth and childhood of Christ. "Nevermore," he goes on to assert, "shall we believe that he walked upon the sea and commanded the storm." It stands to reason that He did not rise from the dead. The Fourth Gospel is spurious, and so also is (according to late critical authority) the Epistle to the Romans. The Book of Revelation is only the occasion for derisive laughter on the part of these skeptical critics; and because it is so, the curse mentioned in its last chapter is made applicable to them (vs. 18, 19). Nevertheless, these men sin most seriously against Christ. In their view the very Son of God, the Word that was in the beginning with God, and that was God, and without Whom nothing exists, is only a fanatical young rabbi; entangled in the peculiar views and superstitions of his people; and he died upon the cross only because he misconceived of the character of his own mission and the nature of his times. Jesus "is not indispensable to the Gospel," so writes Harnack.

Now all this is what is denominated Biblical criticism. It is a jumble of mere hypotheses, imaginings and assertions, brought forward often without even the shadow of proof, and with no real certainty. Still, in these times it represents itself to thousands of nominal Christians and to hundreds of miserably deceived theological students who are to become preachers of God's word, as being the "assured results of the latest scientific research." May God have mercy, if such is the case!

WHAT ARE THE FRUITS OF THIS CRITICISM?

Now, if these people were of the truth, and if they would only believe Him who says, "I am the way, the truth and the life," they would not be under the necessity of tediously working their way through the numerous publications (statistics show that there appear in Europe and America annually some eight hundred of these works); but they would find in His teaching a simple and sure means for testing the character of these critical doctrines. "Ye shall know them by their fruits," is what Christ says of the false teachers who came in His name. "Do men gather grapes of thorns, or figs of thistles?" (Matt. 7:16). Are the fruits of modern criticism good? Where are the grapes or figs that grow on this thorn-bush? Has not this criticism already robbed, and perhaps forever, thousands of people of their first love, their undoubting faith, and their joyous hope? Has it not sowed dissension, fostered pride and self-conceit, and injured before all the world the authority of both the church and its ministers? Has it not offended Christ's "little ones?" (Matt. 18:6, 7). And does it not every day furnish the enemies of God with opportunities for deriding and scorning the truth? Where are the souls that it has led to God—comforting, strengthening, purifying and sanctifying them? Where are the individuals who even in the hour of death have continued to rejoice in the benefits of this criticism?

In the study-room it ensnares, in lecture-halls it makes great pretenses, for mere popular lectures it is still serviceable; but when the thunders of God's power break in upon the soul, when despair at the loss of all one has loved takes possession of the mind, when remembrance of a miserable lost life or of past misdeeds is felt and realized, when one is on a sick-bed and death approaches, and the soul, appreciating that it is now on the brink of eternity, calls for a Savior—just at this time when its help is most needed, this modern religion utterly fails. In the year 1864, in Geneva, one of those modern theologians was summoned to prepare for execution a young man who had committed murder and robbery. But he candidly exclaimed, "Call some one else, I have nothing to say to him." This incompetent criticism did not know of any consolation for the sin-burdened soul; therefore an orthodox clergyman was obtained, and the wretched man, murderer though he was, died reconciled to God through the blood of Christ.

But suppose that all the teachings of this criticism were true, what would it avail us? It would put us in a sad condition indeed. For then, sitting beside ruined temples and broken-down altars, with no joy as respects the hereafter, no hope of everlasting life, no God to help us, no forgiveness of sins, feeling miserable, all desolate in our hearts and chaotic in our minds, we should be utterly unable either to know or believe anything more. Can such a view of the world, such a religion, which, as was said of Professor Harnack's lectures in America, only destroys, removes and tears down, be true? No! If this modern criticism is true, then away with all so-called Christianity, which only deceives us with idle tales! Away with a religion which has nothing to offer us but the commonplace teachings of morality! Away with faith! Away with hope! Let us eat and drink, for tomorrow we die!

THESE TEACHINGS IN THE LIGHT OF SCRIPTURE

But let us hear what God's word has to say regarding this topic:

2 Pet. 1:21.—“For no prophecy ever came by the will of man; but holy men of God spake as they were moved by the Holy Ghost.”

2 Tim. 3:16, 17.—“All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.”

Gal. 1:11, 12.—“I certify you, brethren, that the Gospel which was preached by me is not after man, neither was I taught it, but by the revelation of Jesus Christ.”

Rom. 1:16.—“I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth.”

Acts 20:30.—But “of your own selves shall men arise, speaking perverse things, to draw away disciples after them.”

2 Pet. 2:1.—“There were false prophets also among the people, * * * who privily shall bring in damnable heresies, even denying the Lord that bought them.”

1 Cor. 1:20, 21.—“Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.”

Col. 2:4-8.—“This I say, lest any man should beguile you with enticing words,” or “spoil you through philosophy and vain deceit, after the rudiments of the world, and not after Christ.”

1 Cor. 3:19.—“For the wisdom of this world is foolishness with God.”

1 Cor. 2:5.—“That your faith should not stand in the wisdom of men, but in the power of God.”

1 Cor. 2:4.—“And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power.”

1 Cor. 2:12, 13.—“Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.”

Col. 1:21 and 2 Cor. 10:5.—Therefore “you that were sometime alienated and enemies in your minds by wicked works,” now “bring into captivity every thought to the obedience of Christ.”

Gal. 1:9.—“As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.”

1 Cor. 15:17.—“Whosoever says that Christ is not risen, his faith is vain, he is yet in his sins.”

2 John, vs. 7, 9, 10, 11.—“For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. * * * Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds.”

Luke 11:52.—“Woe unto you lawyers! for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered.”

CONCLUSION

Let us then, by repudiating this modern criticism, show our condemnation of it. What does it offer us? Nothing. What does it take away? Everything. Do we have any

use for it? No! It neither helps us in life nor comforts us in death; it will not judge us in the world to come. For our Biblical faith we do not need either the encomiums of men, nor the approbation of a few poor sinners. We will not attempt to improve the Scriptures and adapt them to our liking, but we will believe them. We will not criticize them, but we will ourselves be directed by them. We will not exercise authority over them, but we will obey them. We will trust Him who is the way, the truth, and the life. His word shall make us free.

Respice finem, "consider the end"—that is what even the old Romans said. True rationalism adjudges all things from the standpoint of eternity; and it asks of every religion, What can you do for me with regard to the great beyond? What does this Biblical criticism offer us here? Only fog and mist, or, at best, an endless state of indecision, something impersonal and inactive, just like its god, whose very nature is inconceivable. "Eternal life," writes one of these modernists, "is only the infinitely weak vestige of the present life." (!) Here also the maxim proves itself true, "By their fruits ye shall know them." Just as for our present life this criticism offers us no consolation, no forgiveness of sins, no deliverance from "the fear of death, through which we are all our lifetime subject to bondage," so also it knows nothing respecting the great beyond—nothing with regard to that new heaven and new earth wherein righteousness shall dwell, nothing with regard to that golden city which shines with eternal light, nothing with regard to a God who wipes away all tears from our eyes. It is utterly ignorant of the glory of God, and on that account it stands condemned.

"Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God" (John 6:68, 69). And He answered, "Behold, I come quickly: hold that fast which thou hast; that no man take thy crown" (Rev. 3:11).

CHAPTER IV

SCIENCE AND CHRISTIAN FAITH

BY REV. PROF. JAMES ORR, D. D.,

UNITED FREE CHURCH COLLEGE, GLASGOW, SCOTLAND

In many quarters the belief is industriously circulated that the advance of "science," meaning by this chiefly the physical sciences — astronomy, geology, biology, and the like — has proved damaging, if not destructive, to the claims of the Bible, and the truth of Christianity. Science and Christianity are pitted against each other. Their interests are held to be antagonistic. Books are written, like Draper's "Conflict Between Religion and Science," White's "Warfare of Science with Theology in Christendom," and Foster's "Finality of the Christian Religion," to show that this warfare between science and religion has ever been going on, and can never in the nature of things cease till theology is destroyed, and science holds sole sway in men's minds.

This was not the attitude of the older investigators of science. Most of these were devout Christian men. Naville, in his book, "Modern Physics," has shown that the great discoverers in science in past times were nearly always devout men. This was true of Galileo, Kepler, Bacon, and Newton; it was true of men like Faraday, Brewster, Kelvin, and a host of others in more recent times. The late Professor Tait, of Edinburgh, writing in "The International Review," said: "The assumed incompatibility of religion and science has been so often and confidently asserted in recent times that it has come * * * to be taken for granted by the writers of leading articles, etc., and it is, of course, perpetually thrust before their too trusting readers. But the whole thing is a mistake, and a mistake so grave that no truly scientific

man * * * runs, in Britain, at least, the smallest risk of making it. * * * With a few, and these very singular exceptions, the truly scientific men and true theologians of the present day have not found themselves under the necessity of quarrelling." The late Professor G. J. Romanes has, in his "Thoughts on Religion," left the testimony that one thing which largely influenced him in his return to faith was the fact that in his own university of Cambridge nearly all the men of most eminent scientific attainments were avowed Christians. "The curious thing," he says, "is that all the most illustrious names were ranged on the side of orthodoxy. Sir W. Manson, Sir George Stokes, Professors Tait, Adams, Clerk Maxwell, and Bayley—not to mention a number of lesser lights, such as Route, Todhunter, Ferrers, etc.,—were all avowed Christians" (page 137). It may be held that things are now changed. To some extent this is perhaps true, but anyone who knows the opinions of our leading scientific men is aware that to accuse the majority of being men of unchristian or unbelieving sentiment is to utter a gross libel.

If by a conflict of science and religion is meant that grievous mistakes have often been made, and unhappy misunderstandings have arisen, on one side and the other, in the course of the progress of science,—that new theories and discoveries, as in astronomy and geology, have been looked on with distrust by those who thought that the truth of the Bible was being affected by them,—that in some cases the dominant church sought to stifle the advance of truth by persecution,—this is not to be denied. It is an unhappy illustration of how the best of men can at times err in matters which they imperfectly understand, or where their prejudices and traditional ideas are affected. But it proves nothing against the value of the discoveries themselves, or the deeper insight into the ways of God of the men who made them, or of real contradiction between the new truth and the essential teaching of the Scriptures. On the contrary, as a minority generally

perceived from the first, the supposed disharmony with the truths of the Bible was an unreal one, early giving way to better understanding on both sides, and finally opening up new vistas in the contemplation of the Creator's power, wisdom, and majesty. It is never to be forgotten, also, that the error was seldom all on one side; that science, too, has in numberless cases put forth its hasty and unwarrantable theories and has often had to retract even its truer speculations within limits which brought them into more perfect harmony with revealed truth. If theology has resisted novelties of science, it has often had good reason for so doing.

It is well in any case that this alleged conflict of Christianity with science should be carefully probed, and that it should be seen where exactly the truth lies in regard to it.

I. SCIENCE AND LAW—MIRACLE

It is perhaps more in its *general outlook* on the world than in its specific results that science is alleged to be in conflict with the Bible and Christianity. The Bible is a record of revelation. Christianity is a supernatural system. Miracle, in the sense of a direct entrance of God in word and deed into human history for gracious ends, is of the essence of it. On the other hand, the advance of science has done much to deepen the impression of the universal reign of *natural law*. The effect has been to lead multitudes whose faith is not grounded in direct spiritual experience to look askance on the whole idea of the supernatural. God, it is assumed, has His own mode of working, and that is by means of secondary agencies operating in absolutely uniform ways; miracles, therefore, cannot be admitted. And, since miracles are found in Scripture,—since the entire Book rests on the idea of a supernatural economy of grace,—the whole must be dismissed as in conflict with the modern mind. Professor G. B. Foster goes so far as to declare that a man can hardly be intellectually

honest who in these days professes to believe in the miracles of the Bible.

It is overstating the case to speak of this *repugnance to miracle*, and rejection of it in the Bible, as if it were really new. It is as old as rationalism itself. You find it in Spinoza, in Reimarus, in Strauss, in numberless others. DeWette and Vatke, among earlier Old Testament critics, manifested it as strongly as their followers do now, and made it a pivot of their criticism. It governed the attacks on Christianity made in the age of the deists. David Hume wrote an essay against miracles which he thought had settled the question forever. But, seriously considered, can this attack on the idea of miracle, derived from our experience of the uniformity of nature's laws, be defended? Does it not in itself involve a huge assumption, and run counter to experience and common sense? The question is one well worth asking.

First, what is a miracle? Various definitions might be given, but it will be enough to speak of it here as *any effect in nature, or deviation from its ordinary course, due to the interposition of a supernatural cause*. It is no necessary part, it should be observed, of the Biblical idea of miracle, that natural agencies should not be employed as far as they will go. If the drying of the Red Sea to let the Israelites pass over was due in part to a great wind that blew, this was none the less of God's ordering, and did not detract from the supernatural character of the event as a whole. It was still at God's command that the waters were parted, and that a way was made at that particular time and place for the people to go through. These are what theologians call "providential" miracles, in which, so far as one can see, natural agencies, under divine direction, suffice to produce the result. There is, however, another and more conspicuous class, the instantaneous cleansing of the leper, e. g., or the raising of the dead, in which natural agencies are obviously altogether transcended.

It is this class about which the chief discussion goes on. They are miracles in the stricter sense of a complete transcendence of nature's laws.

What, in the next place, is meant by the *uniformity of nature*? There are, of course, laws of nature—no one disputes that. It is quite a mistake to suppose that the Bible, though not written in the twentieth century, knows nothing of a regular order and system of nature. The world is God's world; it is established by His decree; He has given to every creature its nature, its bounds, its limits; all things continue according to His ordinances (Psa. 119:91). Only, law in the Bible is never viewed as having an independent existence. It is always regarded as an expression of the power or wisdom of God. And this gives the right point of view for considering the relation of law to miracle. What, to begin with, do we mean by a "law" of nature? It is, as science will concede, only our registered observation of the order in which we find causes and events linked together in our experience. That they are so linked no one questions. If they were not, we should have no world in which we could live at all. But then, next, what do we mean by "uniformity" in this connection? We mean no more than this—that, given like causes, operating under like conditions, like effects will follow. Quite true; no one denies this either.

But then, as J. S. Mill, in his *Logic*, pointed out long ago, a miracle in the strict sense is not a denial of either of these truths. A miracle is not the assertion that, the same causes operating, a different result is produced. It is, on the contrary, the assertion that a *new* cause has intervened, and this a cause which the theists cannot deny to be a *vera causa*—the will and power of God. Just as, when I lift my arm, or throw a stone high in the air, I do not abolish the law of gravitation but counteract or overrule its purely natural action by the introduction of a new spiritual force; so, but in an infinitely higher

way, is a miracle due to the interposition of the First Cause of all, God Himself. What the scientific man needs to prove to establish his objection to miracle is, not simply that natural causes operate uniformly, but that no other than natural causes exist; that natural causes exhaust all the causation in the universe. And that, we hold, he can never do.

It is obvious from what has now been said that the real question at issue in miracle is not natural law, but *Theism*. It is to be recognized at once that miracle can only profitably be discussed on the basis of a theistic view of the universe. It is not disputed that there are views of the universe which exclude miracle. The atheist cannot admit miracle, for he has no God to work miracles. The pantheist cannot admit miracle, for to him God and nature are one. The deist cannot admit miracle, for he has separated God and the universe so far that he can never bring them together again. The question is not, Is miracle possible on an atheistic, a materialistic, a pantheistic, view of the world, but, Is it possible on a theistic view—on the view of God as at once immanent in His world, and in infinite ways transcending it? I say nothing of intellectual "honesty," but I do marvel, as I have often said, at the *assurance* of any one who presumes to say that, for the highest and holiest ends in His personal relations with His creatures, God can work only within the limits which nature imposes; that He cannot act without and above nature's order if it pleases Him to do so. Miracles stand or fall by their evidence, but the attempt to rule them out by any *a priori* dictum as to the uniformity of natural law must inevitably fail. The same applies to the denial of providence or of answers to prayer on the ground of the uniformity of natural law. Here no breach of nature's order is affirmed, but only a governance or direction of nature of which man's own use of natural laws, without breach of them, for special ends, affords daily examples.

II. SCRIPTURE AND THE SPECIAL SCIENCES

Approaching more nearly the alleged conflict of the Bible or Christianity with the special sciences, a first question of importance is, What is the *general relation* of the Bible to science? How does it claim to relate itself to the advances of natural knowledge? Here, it is to be feared, mistakes are often made on both sides—on the side of science in affirming contrariety of the Bible with scientific results where none really exists; on the side of believers in demanding that the Bible be taken as a text-book of the newest scientific discoveries, and trying by forced methods to read these into them. The truth on this point lies really on the surface. The Bible clearly does not profess to anticipate the scientific discoveries of the nineteenth and twentieth centuries. Its design is very different; namely, to reveal God and His will and His purposes of grace to men, and, as involved in this, His general relation to the creative world, its dependence in all its parts on Him, and His orderly government of it in Providence for His wise and good ends. Natural things are taken as they are given, and spoken of in simple, popular language, as we ourselves every day speak of them. The world it describes is the world men know and live in, and it is described as it appears, not as, in its recondite researches, science reveals its inner constitution to us. Wise expositors of the Scriptures, older and younger, have always recognized this, and have not attempted to force its language further. To take only one example, John Calvin, who wrote before the Copernican system of astronomy had obtained common acceptance, in his commentary on the first chapter of Genesis penned these wise words: "He who would learn astronomy and other recondite arts," he said, "let him go elsewhere. Moses wrote in a popular style things which, without instruction, all ordinary persons indued with common sense are able to understand. * * * He does not call us up to heaven, he only

proposes things that lie open before our eyes." To this hour, with all the light of modern science around us, we speak of sun, moon and stars "rising" and "setting," and nobody misunderstands or affirms contradiction with science. There is no doubt another side to this, for it is just as true that in depicting natural things, the Bible, through the Spirit of revelation that animates it, seizes things in so just a light—still with reference to its own purposes—that the mind is prevented from being led astray from the great truths intended to be conveyed.

It will serve to illustrate these positions as to the relation of the Bible to science if we look at them briefly in their application to the two sciences of *astronomy* and *geology*, in regard to which conflict has often been alleged.

1. The change from the *Ptolemaic* to the *Copernican* system of *astronomy*—from the view which regarded the earth as the center of the universe to the modern and undoubtedly true view of the earth as moving round the sun, itself, with its planets, but one of innumerable orbs in the starry heavens—of necessity created great searchings of heart among those who thought that the language of the Bible committed them to the older system. For a time there was strong opposition on the part of many theologians, as well as of students of science, to the new discoveries of the telescope. Galileo was imprisoned by the church. But truth prevailed, and it was soon perceived that the Bible, using the language of appearances, was no more committed to the literal moving of the sun round the earth than are our modern almanacs, which employ the same forms of speech. One would have to travel far in these days to find a Christian who feels his faith in the least affected by the discovery of the true doctrine of the solar system. He rejoices that he understands nature better, and reads his Bible without the slightest sense of contradiction. Yet Strauss was confident that the Copernican system had given its death-blow to Christianity; as Voltaire

before him had affirmed that Christianity would be overthrown by the discovery of the law of gravitation and would not survive a century. Newton, the humble-minded Christian discoverer of the law of gravitation, had no such fear, and time has shown that it was he, not Voltaire, who was right. These are specimens of the "conflicts" of Christianity with science.

The so-called "astronomical objection" to Christianity more specially takes the form of enlarging on the *illimitableness* of the universe disclosed by science in contrast with the *peculiar interest* of God in man displayed in the Christian Gospel. "What is man that thou art mindful of him?" (Psa. 8:4). Is it credible that this small speck in an infinity of worlds should be singled out as the scene of so tremendous an exhibition of God's love and grace as is implied in the Incarnation of the Son of God, the Sacrifice of the Cross, the Redemption of Man? The day is well-nigh past when even this objection is felt to carry much weight. Apart from the strange fact that up to this hour no evidence seems to exist of other worlds inhabited by rational intelligences like man—no planets, no known systems (on this point A. R. Wallace's "Man and the Universe" may be consulted)—thoughtful people have come to realize that quantitative bigness is no measure of God's love and care; that the value of a soul is not to be estimated in terms of stars and planets; that sin is not less awful a fact even if it were proved that this is the only spot in the universe in which it has emerged. It is of the essence of God's infinity that He cares for the little as well as for the great; not a blade of grass could wave, or the insect of a day live its brief life upon the wing, if God were not actually present, and minutely careful of it. Man's position in the universe remains, by consent, or rather by proof, of science, an altogether peculiar one. Link between the material and the spiritual, he is the one being that seems fitted, as Scripture affirms he is, to be the bond of unity in

the creation (Heb. 2:6-9). This is the hope held out to us in Christ (Eph. 1:10). One should reflect also that, while the expanse of the *physical* universe is a modern thought, there has never been a time in the Christian Church when God—Himself infinite—was not conceived of as adored and served by *countless hosts* of ministering spirits. Man was never thought of as the only intelligence in creation. The mystery of the divine love to our world was in reality as great before as after the stellar expanses were discovered. The sense of "conflict," therefore, though not the sense of wonder, awakened by the "exceeding riches" of God's grace to man in Christ Jesus, vanishes with increasing realization of the depths and heights of God's love "which passeth knowledge" (Eph. 3:19). Astronomy's splendid demonstration of the majesty of God's wisdom and power is undiminished by any feeling of disharmony with the Gospel.

2. As it is with astronomy, so it has been with the revelations of *geology* of the age and gradual formation of the earth. Here also doubt and suspicion were—naturally enough in the circumstances—at first awakened. The gentle Cowper could write in his "Task" of those

"* * * who drill and bore
 The solid earth and from the strata there
 Extract a register, by which we learn
 That He who made it, and revealed its date
 To Moses, was mistaken in its age."

If the intention of the first chapter of Genesis was really to give us the "date" of the creation of the earth and heavens, the objection would be unanswerable. But things, as in the case of astronomy, are now better understood, and few are disquieted in reading their Bibles because it is made certain that the world is immensely older than the 6,000 years which the older chronology gave it. Geology is felt only to have expanded our ideas of the vastness and marvel of the Creator's

operations through the æons of time during which the world, with its teeming populations of fishes, birds, reptiles, mammals, was preparing for man's abode—when the mountains were being upheaved, the valleys being scooped out, and veins of precious metals being inlaid into the crust of the earth.

Does science, then, really, contradict Genesis I.? Not surely if what has been above said of the essentially popular character of the allusions to natural things in the Bible be remembered. Here certainly is no detailed description of the process of the formation of the earth in terms anticipative of modern science—terms which would have been unintelligible to the original readers—but a sublime picture, true to the order of nature, as it is to the broad facts even of geological succession. If it tells how God called heaven and earth into being, separated light from darkness, sea from land, clothed the world with vegetation, gave sun and moon their appointed rule of day and night, made fowl to fly, and sea-monsters to plow the deep, created the cattle and beasts of the field, and finally made man, male and female, in His own image, and established him as ruler over all God's creation, this orderly rise of created forms, man crowning the whole, these deep ideas of the narrative, setting the world at the very beginning in its right relation to God, and laying the foundations of an enduring philosophy of religion, are truths which science does nothing to subvert, but in myriad ways confirms. The "six days" may remain as a difficulty to some, but, if this is not part of the symbolic setting of the picture—a great divine "week" of work—one may well ask, as was done by Augustine long before geology was thought of, what kind of "days" these were which rolled their course before the sun, with its twenty-four hours of diurnal measurement, was appointed to that end? There is no violence done to the narrative in substituting in thought "æonic" days—vast cosmic periods—for "days" on our narrower, sun-measured scale. Then the last trace of apparent "conflict" disappears.

III. EVOLUTION AND MAN

In recent years the point in which "conflict" between Scripture and science is most frequently urged is the apparent contrariety of the theory of *evolution* to the Bible story of the direct *creation* of the animals and man. This might be met, and often is, as happened in the previous cases, by denying the reality of any evolutionary process in nature. Here also, however, while it must be conceded that evolution is not yet *proved*, there seems a growing appreciation of the strength of the evidence for the fact of some form of evolutionary origin of species—that is, of some genetic connection of higher with lower forms. Together with this, at the same time, there is manifest an increasing disposition to limit the scope of evolution, and to modify the theory in very essential points—those very points in which an apparent conflict with Scripture arose.

Much of the difficulty on this subject has arisen from the unwarrantable confusion or identification of evolution with *Darwinism*. Darwinism is a theory of the process of evolution, and both on account of the skill with which it was presented, and of the singular eminence of its propounder, obtained for a time a very remarkable prestige. In these later days, as may be seen by consulting a book like R. Otto's "Naturalism and Religion," published in "The Crown Library," that prestige has greatly declined. A newer evolution has arisen which breaks with Darwin on the three points most essential to his theory: 1. The *fortuitous character of the variations* on which "natural selection" works. Variations are now felt to be along definite lines, and to be guided to definite ends. 2. The *insufficiency of "natural selection"* (on which Darwin almost wholly relied) to accomplish the tasks Darwin assigned to it. 3. *The slow and insensible rate of the changes* by which new species were supposed to be produced. Instead of this the newer tendency is to seek the origin of new species

in rapid and sudden changes, the causes of which lie within the organism—in “mutations,” as they are coming to be called—so that the process may be as brief as formerly it was supposed to be long. “Evolution,” in short, is coming to be recognized as but a new name for “creation,” only that the creative power now works from *within*, instead of, as in the old conception, in an *external*, plastic fashion. It is, however, creation none the less.

In truth, no conception of evolution can be formed, compatible with all the facts of science, which does not take account, at least at certain great critical points, of the entrance of *new factors* into the process we call creation. 1. One such point is the transition from inorganic to organic existence—the entrance of the new power of *life*. It is hopeless to seek to account for life by purely mechanical and chemical agencies, and science has well-nigh given up the attempt. 2. A second point is in the transition from purely organic development to *consciousness*. A sensation is a mental fact different in kind from any merely organic change, and inexplicable by it. Here, accordingly, is a new rise, revealing previously unknown spiritual powers. 3. The third point is in the transition to *rationality, personality, and moral life* in man. This, as man's capacity for self-conscious, self-directed, progressive life evinces, is something different from the purely animal consciousness, and marks the beginning of a new kingdom. Here, again, the Bible and science are felt to be in harmony. Man is the last of God's created works—the crown and explanation of the whole—and he is made in God's image. To account for him, a special act of the Creator, constituting him what he is, must be presupposed. This creative act does not relate to the soul only, for higher spiritual powers could not be put into a merely animal brain. There must be a rise on the physical side as well, corresponding with the mental advance. In body, as in spirit, man comes from his Creator's hand.

If this new evolutionary conception is accepted, most of

the difficulties which beset the Darwinian theory fall away. 1. For one thing, man need no longer be thought of as a *slow development* from the animal stage—an ascent through brutishness and savagery from an ape-like form. His origin may be as sudden as Genesis represents. 2. The need for assuming an enormous *antiquity* of man to allow for the slow development is no longer felt. And (3), the need of assuming man's *original condition* to have been one of brutal passion and subjection to natural impulse disappears. Man may have come from his Creator's hand in as morally pure a state, and as capable of sinless development, as Genesis and Paul affirm. This also is the most worthy view to take of man's origin. It is a view borne out by the absence of all reliable evidence of those ape-like intermediate forms which, on the other hypothesis, must have intervened between the animal-progenitors and the finished human being. It is a view not contradicted by the alleged evidences of man's very great antiquity—100,000, 200,000, or 500,000 years—frequently relied on; for most of these and the extravagant measurements of time connected with them, are precarious in the extreme. The writer's book, "God's Image in Man and Its Defacement," may be consulted on these points.

The conclusion from the whole is, that, up to the present hour, science and the Biblical views of God, man, and the world, do not stand in any real relation of conflict. Each book of God's writing reflects light upon the pages of the other, but neither contradicts the other's essential testimony. Science itself seems now disposed to take a less materialistic view of the origin and nature of things than it did a decade or two ago, and to interpret the creation more in the light of the spiritual. The experience of the Christian believer, with the work of missions in heathen lands, furnishes a testimony that cannot be disregarded to the reality of this spiritual world, and of the regenerating, transforming forces proceeding from it. To God be all the glory!

CHAPTER V

A PERSONAL TESTIMONY

BY PHILIP MAURO,
ATTORNEY-AT-LAW, NEW YORK CITY

I came to a saving knowledge of the Lord Jesus Christ on May 24th, 1903, being then in my forty-fifth year. I did not at that time fully understand what had happened to me, and only learned subsequently, through the study of the Scriptures, that, by the grace of God through faith in His Son Jesus Christ, I had been quickened (Eph. 2:5), and had passed from death unto life (John 5:24).

FORMAL PROFESSION NOT AN ANCHOR FOR THE SOUL

For many years previous to that time I had been drifting steadily away from even a formal profession of Christ. There was no aspiration in my soul beyond the gratification of self; and all the exertion which I was putting forth had for its sole object the acquisition and accumulation of means for ministering to that gratification through life. I do not except from this category the consideration bestowed upon my family (who would doubtless give me a good character as an indulgent husband and father), for I count these as within the definition of "self."

The things which I valued, such as reputation, the good opinion of men, success in business enterprises and the like, engrossed my time and thought, and beyond these, which were all of a temporal nature, there was no object in view. I can now clearly see that I had unconsciously made money a god to trust in and to bestow my affections upon, and can therefore comprehend the statement of Scripture that covetousness is idolatry.

Whether or not there was an existence beyond the grave was a matter about which I had speculated much but had dismissed it from my thought. Having become a thorough-going rationalist (and being no more irrational than the generality of those who assume that self-flattering title) I took the ground that it was possible to believe only what could be made evident to the physical senses, and having rejected the witness of God, and so made Him a liar (1 John 5:9, 10), and having disregarded "the evidence of things not seen" (Heb. 11:1), I was perishing for lack of knowledge while passing, in my own estimation and that of others, as a "very well-informed man."

I had become a church-member and communicant at the age of sixteen; had been for many years thereafter quite a regular attendant on church services, and had heard innumerable sermons; yet I was as ignorant as any Hottentot concerning God's one and only way of salvation. Such is the wretched condition of millions of excellent people in this "Christian" land and in this "enlightened" century. The Gospel is hid from them because "the god of this age" hath blinded their minds "lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4:4).

WORLDLY PROSPERITY UNSATISFYING

"Whosoever drinketh of this water shall thirst again" (John 4:13). Let me add briefly, as touching my material circumstances, that in the practice of my chosen profession (law) I was sufficiently successful to gratify my own ambition and to excite the envy of others; that I was blessed with excellent physical health; and that my domestic relations were all that could be desired. Nothing seemed to be lacking that could insure or contribute to happiness and contentment.

But peace of mind and rest of conscience are not to be found in what the world calls "easy circumstances." Not-

withstanding that I had apparently every reason to be well satisfied with my lot, and every opportunity to enjoy the good things of this world, my mental condition was anything but satisfactory. It is hard to picture the state of a mind subject to increasingly frequent and protracted spells of depression, for which there seemed to be no reason or explanation. Certainly I was thoroughly discontented, desperately unhappy, and becoming more and more an easy prey to gloomy thoughts and vague, undefinable apprehensions. No longer could I find mental satisfaction and diversion in the places and things which once supplied them. My gratifications had been largely of an intellectual order, and my mind had been much occupied in efforts to pierce the veil of the material universe, and to discover what, if anything, lay concealed behind it. This quest had carried me into the domains of science, philosophy, occultism, theosophy, etc., etc. All this pursuit had yielded nothing more reliable than conjecture, and had left the inquirer after the truth wearied, baffled and intellectually starved. Life had no meaning, advantage, purpose or justification; and the powers of the much-vaunted human intellect seemed unequal to the solution of the simplest mysteries. The prospect before me was unspeakably dark and forbidding.

“WHERE IS THE WISE?” (1 Cor. 1:20)

But some remedy against settled despair must be found. So I followed others in the attempt to find distraction in the gaities, amusements and excitements of a godless, pleasure-seeking world, among whom I was as godless as any. Some good people who were interested in me, and who had an inkling of my condition, assured me that what I needed was more “diversion” and “relaxation,” and that I was “working too hard,” etc. This view of the matter was urged by church members. No one told me the simple truth; namely, that I needed Christ and His salvation. O, the innumerable millions who are stumbling through life, vaguely conscious of

a great need, but ignorant of its nature, and having no one to tell them!

I have given this description of my unhappy state at some length in the belief that among those who may read it, many will recognize it as a description of the main features of their own condition.

To such I can say with the utmost assurance that there is deliverance for you, full and complete, and that it is not far off, but it is close by. "The word is nigh thee, in thy mouth and in thy heart, that is, the word of faith which we preach; that if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. 10:8, 9).

So completely has that old condition of mental distress and unrest passed away that I would not now be able to even recall and describe it, but for a record which I made within six months of my conversion.

"Who shall deliver me? I thank God through Jesus Christ, our Lord" (Rom. 7:24, 25). One never-to-be-forgotten evening in New York City I strolled out in my usual unhappy frame of mind, intending to seek diversion at the theater. This purpose carried me as far as the lobby of a theater on Broadway, and caused me to take my place in the line of ticket purchasers. But an unseen hand turned me aside, and the next thing that I remember I had wandered far from the theater and my attention was arrested by a very faint sound of singing which came to my ears amid the noises on Eighth Avenue, near Forty-fourth Street. There is no *natural* explanation of my being attracted by, and of my following up, that sound. Nevertheless, I pushed my way into the building (a very plain, unattractive affair, bearing the sign "Gospel Tabernacle,") whence the sound emanated, and found myself in a prayer meeting. I was not much impressed by the exercises, and in fact was not at all in sympathy with what transpired. What did, however, make an impression upon me was the

circumstance that, as I was making my way to the door after the meeting, several persons greeted me with a pleasant word and a shake of the hand, and one inquired about my spiritual state. I went away from that meeting still in complete ignorance of the simple truth that my wretchedness was all due to the fact that I was an unreconciled and unpardoned sinner, and of the greater truth that there was One who had died for my sins, who had reconciled me to God by His blood, and through whom I could obtain forgiveness of sins and eternal life. Again I say that no *natural* explanation will account for the fact that I was constrained to return to a place so utterly devoid of attractions and so foreign to all my natural tastes and inclinations. The people were not in the social grade to which I had been accustomed, and I would have found nothing at all congenial in their society.

And here I wish to call particular attention to a striking instance of the fact that God's ways are not as our ways, and that the wisdom of man is foolishness with God. I should have supposed that, in order to convince me of the truth of the Bible and of Christianity it would be necessary to employ the best efforts of a faculty of the profoundest theologians, versed in all the arguments of skeptical philosophy, and able to furnish plausible replies to them. But God, in His wisdom, sent me to learn the way of everlasting life from a company of exceedingly plain, humble people, of little education, to whom I regarded myself as immeasurably superior in all the higher branches of knowledge. It is true that these people knew very little of what is taught in colleges and seminaries; but they did have that knowledge which is the highest and most excellent of all, that knowledge for which one of the most scholarly of men of his day was willing to sacrifice all his advantages, counting them but refuse, and to cast away all his brilliant prospects, saying, "I count all things but loss for the excellency of the *knowledge* of Christ Jesus my Lord" (Phil. 3:8).

So that my estimate of my own attainments was altogether wrong; and the actual truth was that, in comparison with the simplest of those who had knowledge of Jesus Christ as Savior and who confessed Him as Lord, I was but an ignoramus.

I do not remember how many times I went to these meetings before I yielded to the Spirit's influence, and I do not remember that I was conscious of any benefit from attending the meetings, which, from the ordinary standpoint, would have been pronounced decidedly dull. The crisis in my life came on the evening of May 24th, 1903, when, yielding to an inward prompting which, gentle as it was, yet overpowered all my natural reluctance and repugnance to such an act, I went forward and knelt with a few others at the front of the meeting room. I took the sinner's place, and confessed myself in need of the grace of God. A Christian man (the same who at first asked me about my soul) kneeled by me and called on the Lord Jesus to save me. Of course, the act of publicly kneeling and calling on the name of the Lord is not a necessary part of the process of conversion. There is no specified place or manner in which the gift of eternal life is received. What is necessary, however, is that one should believe God first as to the fact that he is a sinner and can do nothing for himself; and second, that Jesus Christ, risen from the dead, the Eternal Son of God, is the Sin-Bearer for all who believe on Him—"Who was delivered for our offenses, and raised again for our justification" (Rom. 4:25).

I did not know the nature of what was happening, for I did not believe in sudden conversions. I supposed that a change of nature, if it occurred at all, must be very gradual—an "evolution," in fact. But my ignorance of the process did not stand in the way of the mighty power of God, acting in grace, to quicken me into new life (Eph. 1:19; 2:5). I called upon the name of the Lord, with a deep conviction of sin in my heart, and that was enough.

“IF ANY MAN BE IN CHRIST, HE IS A NEW CREATURE”

In the years that have elapsed I have come to a better understanding of the tremendous change which took place that night—though only in eternity will I fully comprehend it. Certainly it was life from the dead. Spiritual things from that moment became realities, and took a place in my thought and consciousness. The things that once had a hold upon me began to lose their attraction. I soon learned by a happy experience that if a man be in Christ, there is a new creation—an entirely new environment—that old things have passed away, and all things have become new; and that all things are of God (2 Cor. 5:17, 18). In a very short time the habits of my life, as well as the occupations of my heart and mind, underwent a great change. The habit of daily Bible reading, and of morning and evening prayer, was immediately established. Often previously I had tried to pray, as I felt the pressure of misery and distress of mind; and innumerable times both publicly and privately, I had “said my prayers;” but it was not praying, for I was in unbelief. I did not believe the Word of God, but criticized and rejected it. I did not believe in the virgin birth of our Lord, nor in His vicarious death, nor in His physical resurrection. The doctrine of His blood-shedding for the sins of others, and of His being made sin for us, that we might be made the righteousness of God in Him (2 Cor. 5:21) I regarded as unphilosophical and unworthy of belief. The only God I knew was the god of materialism, a creature of man’s vain imagination. I had no knowledge of “the God and Father of our Lord Jesus Christ.”

DOUBTS AND DIFFICULTIES SWEEPED AWAY

Perhaps the most wonderful change which was manifest to my consciousness, when my mind began to resume its normal activity and to inquire into what had happened, was

this, that all my doubts, questionings, skepticism and criticism concerning God the Father, Son, and Holy Spirit, concerning the full inspiration, accuracy and authority of the Holy Scriptures as the incorruptible Word of God, concerning the sufficiency of Christ's atonement to settle the question of sin, and to provide a ground upon which God could, in perfect righteousness, forgive and justify a sinner, and concerning an assured salvation and perfect acceptance in Christ, were swept away completely. From that day to this I have never been troubled by doubts of God and His Word.

“IF THOU SHALT BELIEVE IN THINE HEART”

This experience is to me, and will be to any one who reflects upon it, very wonderful and impressive. I had no notion at all that intellectual difficulties and questionings could be removed in any way except by being answered, one by one, to the intellectual satisfaction of the person in whose mind they existed. But my doubts and difficulties were not met in that way. They were simply *removed* when I believed on the Crucified One, and accepted Him as the Christ of God, and as my personal Savior.

The explanation of this is that the seat of unbelief is not in the head, but in the heart (Rom. 10:9). It is the *will* that is wrong; and the bristling array of doubts and difficulties which spring up in the mind are mere disguises and pretexts supplied by the enemy of souls, behind which the unbelieving heart tries to shelter itself and to justify its unbelief.

This is the explanation of those words of our Lord, who knew what was in man, “Ye *will not* come to Me that ye might have life” (John 5:40).

It is man's unbroken and unyielded will that prevents him from coming to the Fountain of eternal life and receiving that unspeakable gift of God. And this, too, is why it is written, “For with the heart man believeth unto righteous-

ness" (Rom. 10:9). The natural mind is the congenial breeding place of doubts and questionings, and (as it deems these to be of great importance) it supposes that these must be dealt with *seriatim*. The natural man knows nothing about being "transformed by the renewing of the mind" (Rom. 12:2), and he "receives not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). But when the heart, the center of man's being, that inmost place to which God alone has access, is persuaded, the whole man is changed, and the mind likewise renewed and purged of its pestilential brood of doubts and reasonings.

Therefore, what had previously held me back from accepting the salvation that is freely offered through Christ Jesus was not the brood of doubts and reasonings with which my head teemed. In supposing that the difficulty lay there I was miserably deceived, as are myriads of others "in whom the god of this world hath blinded the minds of them that believe not, lest the light of the Gospel of the glory of Christ, who is the image of God, should dawn upon them" (2 Cor. 4:4, R. V.). God took no notice at all of the questionings of my puny mind, which seemed to me very formidable and worthy of the most respectful consideration. He dealt with them according to His own sovereign will and removed them in a moment. This was not difficult at all to Him who "taketh up the isles as a very little thing."

Hence the stupendous change, whereby one dead in trespasses and sins is quickened together with Christ (Eph. 2:5), is not accomplished through any process of reasoning, nor is it the outcome of any process of development. It is the immediate and mighty work of God—"the working of His mighty power which He wrought in Christ when He raised Him from the dead and set Him at His own right hand in the heavenly places" (Eph. 1:19, 20); and it is a work which is done instantly in them that believe on the Lord Jesus Christ.

I should, of course, be wholly at a loss to interpret this experience but for the Scriptures; and thereby the Divine authorship of these is further confirmed. In the light of the Scriptures it is easy to see that what had occurred was an inwrought conviction produced by the Holy Spirit, the One now ministering in the world, testifying of a risen, ascended and glorified Christ, at the right hand of God, and convicting of sin, of righteousness and of judgment.

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee" (Isa. 26:3). Another marked result of believing "the witness of God which He hath testified of His Son" (1 John 5:9) has been the complete deliverance from the spells of mental depression, which were rapidly developing into a state of settled melancholia, or what is called "nervous prostration," from which so many are suffering in these times of high pressure, and concerning the cause of which they are totally ignorant. The mind cannot be kept in perfect peace that is "stayed" upon material and perishing things. It is manifestly a satisfactory and sufficient explanation of peace of mind that it is "stayed" upon the unchangeable God. This deliverance from mental depression was not immediate, for I did not learn at once to stay my mind on Him; but the change *began* immediately and progressed until settled peace became the normal mental condition.

I have learned, in a word, that the redemption that is in Christ Jesus covers and meets all the consequences of sin whether manifested in soul, or mind, or body. Our salvation is of the Lord and is for the whole man, "spirit, soul and body."

"Believe on the Lord Jesus Christ and thou shalt be saved, and thy house" (Acts 16:31). Within two months from the event related above (which, by the way, through timidity and fear of comment and ridicule I tried to keep as much as possible to myself) I was put in a position where I was com-

pelled to open my lips to a beloved member of my own family, suffering as I could plainly see, from what had formerly oppressed me, and to preach Christ for the first time. What effort the delivery of this sermon cost me cannot be described. It consisted of these words: "What you need is the Lord Jesus Christ;" and after their utterance the preacher had not another word to say, and the only visible result was a very awkward and constrained silence. Yet this simple, clumsily-given testimony, together with some verses of Scripture read at random, were used by the Spirit of God to quicken another dead soul. There were yet two more of the household to be brought to a knowledge of Christ, but it was not long before these likewise, and without any pressure from us, accepted Christ, and were translated out of darkness into His marvelous light.

"The path of the righteous is as the dawning light, that shineth more and more unto the perfect day" (Prov. 4:18, R. V.). It was a great and wonderful surprise to us to find that there was such a thing as an assurance of salvation, with immediate and unmistakable blessings given to believers as an earnest and first-fruits of the inheritance of the saints. All our previous theological instruction had been to the effect that if one lived "a good Christian life" (which many deluded souls are trying to do before they have got it) he might possibly be saved hereafter, but that there was no certainty for anybody until the "day of judgment."

But even greater surprises awaited us. Blessed as it is to know upon the evidence of Christ's own statement, prefaced by His "Verily, verily, I say unto you," that He who hears His Word and believes on Him who sent Him *has* everlasting life and shall not come into judgment, but is passed from death unto life (John 5:24), there was much more to follow. God's goodness toward us did not stop at revealing the truth as to our acceptance in Christ and our consequent eternal security. He led us to see that it was our duty and privilege

to take at once the place of rejection with Christ, who has been cast out of this age and all of its affairs and enterprises, the rulers (or leaders) of this age having crucified the Lord of Glory (1 Cor. 2:8). He showed us that Christ had given Himself for our sins for the express purpose "that He might deliver us from this present evil age" (Gal. 1:4); and that His will for the redeemed of this age is that they should go forth "unto Him without the camp, bearing His reproach" (Heb. 13:13).

The camp is, superficially at least, an attractive place, full of gaiety and revelry, with every possible device to delight the eye and gratify the mind of the flesh. By keeping the bright things as much as possible in evidence, and pushing the wretchedness, suffering and misery into the background, the camp manages to keep up appearances, particularly as its occupants are quite willing to be deceived, and are pretty well agreed that it is the duty of every dweller therein to be an "optimist." Having led the Christ of God outside the gate, and put Him to death, the leaders of this "present evil age" have devoted their great talents and energies, under the superb direction and management of the "god of this age," to the one object of making such "progress," and developing such a glorious "civilization," as will demonstrate that the world has no need of Christ. In carrying out this great undertaking the "leaders of this age" are sufficiently astute to provide a place inside the camp even for those "who profess and call themselves Christians," making them welcome in the world, and even giving them positions of prominence therein, upon the single easy condition that they will accept the age's gospel of progress, and subscribe heartily to the doctrine that "the world is getting better every day." This condition the aforesaid "Christians" are for the greater part quite ready, not only to accept, but even to make it an article of religion, changing the Scriptures so far as necessary to that end.

“YE ARE COMPLETE IN HIM” (Col. 2:10)

The Lord has further shown us that, so far from finding it a deprivation to withdraw ourselves from the pursuits and amusements of the camp and from its godless mirth, which is as the crackling of dry thorns under a pot, we have in fact gained unspeakably thereby. The new interests which now occupy us (having to do with Him in whose presence is fullness of joy, and at whose right hand are pleasures for evermore,) are far more satisfying, and contribute far more real gratification than all the things in which, for want of knowledge of something better, we used to be interested, and in the pursuit of which we spent our time and money. It seems, humanly speaking, impossible to make our friends and associates in the old life understand that we have not suffered any deprivations whatever. “Having the understanding darkened,” they can only see the worthless things which we have cast aside, and can take no cognizance of the riches of grace and glory which the believer in Christ has, “in whom it hath pleased the Father that all fulness should dwell” (Col. 1:19). It is as if a beggar were given, through kingly munificence, a suit of rich apparel, and should hasten to put it on, joyfully casting aside the rags with which he was previously clad, and some onlookers, likewise clad in dingy garments, should be able to see only the discarded rags, and should thereupon hasten away clasping their own rags tightly around them for fear a like experience might befall them.

“IF I GO, I WILL COME AGAIN” (John 14:3)

The Lord has also enabled us to look beyond “this present evil age,” of which Satan is the god, to the age that is soon to come, in which Christ will return to earth, and all His redeemed with Him, as prophesied since Enoch’s time (Jude 14; Rev. 19:11-16, etc.), and “to the times of restitution of all things which God hath spoken by the mouth of *all* His holy prophets since the world began” (Acts 3:21).

But, more than that, we have been led to look, not for earthly happiness or for bliss after death, but for that event, which is nearer still, and which it is the privilege of the believer to expect at any moment, when the Lord Himself shall call upon His own to meet Him in the air (1 Thess. 4:16, 17; 1 Cor. 15:51, 52). And so the grace of God, which brings salvation, hath appeared, "teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope and the glorious appearing of our great God and Savior Jesus Christ, who gave Himself for us" (Titus 2:11-14).

This is not the teaching of the wisdom of this age, nor of the leaders of this age; nor is it the teaching of those professed ministers of Christ who have accepted the gospel of this age—the gospel of its progress and betterment; but it is the teaching of "the grace of God" and of the Word of God, and we have accepted and rejoice in it.

"Yea, and all that would live godly in Christ Jesus shall suffer persecution." It would not be a truthful representation of the matter to make it appear that there have been no unpleasant experiences attending and resulting from this departure from our old ways and entering upon "the one true and living way." There has been, of course, much adverse comment, much irritation, much hostility aroused, we have heard many references to "self-righteousness," "fanaticism," and the like. To desert the ways of the world is, of course, to condemn those ways; and they who are walking in them cannot be expected to take it kindly. They turn away exclaiming, "'Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" (2 Kings 5:12). Then why this narrow-mindedness and bigotry?" And, as might also be expected, the greatest resentment of our conduct has been aroused in those who, while professing to belong to Christ, are casting their lot indiscriminately with them who openly reject Him.

This, of course, we can endure patiently, because He said, "If the world hate you, ye know that it hated Me before it hated you" (John 15:18); and the more so, because we know that those who cherish and display such feelings do it in ignorance of the truth. We remember that we were, and not so very long ago, in precisely the same darkness, and that it required the power and grace of God to let the light into our darkened minds. We know, too, that we can help these precious souls for whom Christ died, only by maintaining our separated path, and by praying that the scales may fall from their eyes also, that they may see what is the true "course of this world" (Eph. 2:2), of which its leaders are so boastful, and where it will inevitably carry them who pursue it to the end; and above all may see that there is eternal life only in Christ and through faith in His atoning sacrifice and in His resurrection from among the dead (Rom. 10:9; Acts 17:3; Rom. 4:24, 25; 1 Cor. 15:1-4 and 13, 19, etc.).

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36),

ADDENDA TO CHAPTER I

VARIOUS FACTS RESPECTING PLACES WHERE THE TABERNACLE WAS BUILT OR LOCATED

I. MOUNT SINAI

ITS LOCATION AND PRESENT APPEARANCE

Dr. J. W. Dawson, in his "Modern Science in Bible Lands," gives the following facts with regard to the location and present appearance of the mountain near which the Tabernacle was built.

"The actual position of Mount Sinai has been a subject of keen controversy, which may be reduced to two questions: 1st, Was Mount Sinai in the peninsula of that name or elsewhere? 2d, Which of the mountains of the peninsula was the Mount of the Law? As to the first of these questions, the claims of the peninsula are supported by an overwhelming mass of tradition and of authority, ancient and modern.

"If this question be considered as settled, then it remains to inquire which of the mountain summits of that group of hills in the southern end of the peninsula, which seems to be designated in the Bible by the general name of Horeb, should be regarded as the veritable 'Mount of the Law?' Five of the mountain summits of this region have laid claim to this distinction; and their relative merits the explorers [those of the English Ordnance Survey] test by seven criteria which must be fulfilled by the actual mountain. These are: (1) A mountain overlooking a plain on which the millions of Israel could be assembled. (2) Space for the people to 'remove and stand afar off' when the voice of the Lord was heard, and yet to hear that voice. (3) A defined peak distinctly visible from the plain. (4) A mountain so precipitous that the people might be said to stand under it and to touch its base. (5) A mountain capable of being isolated by boundaries. (6) A mountain with springs and streams of water in its vicinity. (7) Pasturage to maintain the flocks of the people for a year.

"By these criteria the surveyors reject two of the mountains, Jebel el Ejmeh and Jebel Ummalawi, as destitute of sufficient water

and pasturage. *Jebel Katharina*, whose claims arise from a statement of *Josephus* that *Sinai* was the highest mountain of the district, which this peak actually is, with the exception of a neighboring summit twenty-five feet higher, they reject because of the fact that it is not visible from any plain suitable for the encampment of the Israelites. *Mount Serbal* has in modern times had some advocates; but the surveyors allege in opposition to these that they do not find, as has been stated, the *Sinaitic inscriptions* more plentiful there than elsewhere, that the traces of early Christian occupancy do not point to it any more than early tradition, and that it does not meet the topographical requirements in presenting a defined peak, convenient camping-ground, or a sufficient amount of pasturage.

“There only remains the long-established and venerated *Jebel Musa*—the orthodox *Sinai*; and this, in a remarkable and conspicuous manner, fulfils the required conditions, and, besides, illustrates the narrative itself in unexpected ways. This mountain has, however, two dominant peaks, that of *Jebel Musa* proper, 7,363 feet in height, and that of *Ras Sufsafeh*, 6,937 feet high; and of these the explorers do not hesitate at once to prefer the latter. This peak or ridge is described as almost isolated, as descending precipitously to the great plain of the district, *Er Rahah*, which is capable of accommodating two millions of persons in full view of the peak, and has ample camping ground for the whole host in its tributary valleys. Further, it is so completely separated from the neighboring mountains that a short and quite intelligible description would define its limits, which could be easily marked out.

“Another remarkable feature is, that we have here the brook descending out of the mount referred to in *Exodus* (Ch. 32:20), and, besides this, five other perennial streams in addition to many good springs. The country is by no means desert, but supplies much pasturage; and when irrigated and attended to, forms good gardens, and is indeed one of the best and most fertile spots of the whole peninsula. The explorers show that the statements of some hasty travelers who have given a different view are quite incorrect, and also that there is reason to believe that there was greater rainfall and more verdure in ancient times than at present in this part of the country. They further indicate the *Wady Shreick*, in which is the stream descending from the mount, as the probable place of the making and destruction of the golden calf, and a hill known as *Jebel Moneijeh*, the mount of conference, as the probable site of the *Tabernacle*. They think it not improbable that while *Ras Sufsafeh* was

the Mount of the Law, the retirement of Moses during his sojourn on the mount may have been behind the peak, in the recesses of Jebel Musa, which thus might properly bear his name."

II. SHILOH

ITS RUINS AS RECENTLY INVESTIGATED

Colonel Sir Charles Wilson thus describes the present ruins of Shiloh, in "Exploration Fund Quarterly Statement" for 1873, pp. 37, 38:

"The ruins of Seilûn (Shiloh) cover the surface of a 'tell,' or mound, on a spur which lies between two valleys, that unite about a quarter of a mile above Khan Lubban, and thence run to the sea. The existing remains are those of a *fellahin* village, with few earlier foundations, possibly of the date of the Crusades. The walls are built with old materials, but none of the fragments of columns mentioned by some travelers can now be seen. On the summit are a few heavy foundations, perhaps those of a keep, and on the southern side is a building with a heavy sloping buttress. The rock is exposed over nearly the whole surface, so that little can be expected from excavation. Northwards, the 'tell' slopes down to a broad shoulder across which a sort of level court, 77 feet wide and 412 feet long, has been cut out. The rock is in places scarped to a height of five feet, and along the sides are several excavations and a few small cisterns. The level portion of the rock is covered by a few inches of soil. It is not improbable that the place was thus prepared to receive the Tabernacle, which, according to Rabbinical traditions, was a structure of low stone walls, with the tent stretched over the top. At any rate, there is no other level space on the 'tell' sufficiently large to receive a tent of the dimensions of the Tabernacle.

"The spring of Seilûn is in a small valley which joins the main one a short distance northeast of the ruins. The supply, which is small, after running a few yards through a subterranean channel, was formerly led into a rock-hewn reservoir, but now runs to waste."

To the above items Major Claude R. Conder, R. E., in his "Tent Life in Palestine," Vol I, pp. 81, 82, adds as follows:

"There is no site in the country fixed with greater certainty than that of Shiloh. The modern name Seilûn preserves the most archaic form, which is found in the Bible in the ethnic Shilonite (1 Kings 11:29). The position of the ruins agrees exactly with the very definite description given in the Old Testament of the position of Shiloh,

as 'on the north side of Bethel (now Beitin), on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah' (Lubbin) (Judg. 21:19). It is just here that Shiloh still stands in ruins. The scenery of the wild mountains is finer than that in Judea; the red color of the cliffs, which are of great height, is far more picturesque than the shapeless chalk mountains near Jerusalem; the fig gardens and olive groves are more luxuriant, but the crops are poor compared with the plain and round Bethlehem. A deep valley runs behind the town on the north, and in its sides are many rock-cut sepulchers.

"The vineyards of Shiloh have disappeared, though very possibly once surrounding the spring, and perhaps extending down the valley westwards, where water is also found. With the destruction of the village, desolation has spread over the barren hills around."

III. NOB

SITE OF THE VILLAGE IDENTIFIED

So thinks Rev. W. Shaw Caldecott. See his treatise on "The Tabernacle, Its History and Structure," pp. 53, 54:

"Four miles to the north of Jerusalem, and at the distance of a quarter of a mile to the east of the main road, is a curiously knobbed and double-topped hill, named by the Arabs *Tell* (or *Tuleil*) *el-Full*. The crown of this hill is thirty feet higher than Mount Zion, and Jerusalem can be plainly seen from it. On its top is a large pyramidal mound of unhewn stones, which Robinson supposes to have been originally a square tower of 40 or 50 feet, and to have been violently thrown down. No other foundations are to be seen. At the foot of the hill are ancient substructions, built of large unhewn stones in low, massive walls. These are on the south side, and adjoin the great road.

"If we take the Scriptural indications as to the site of Nob (height), this hill and these ruins fulfill all the conditions of the case.

"(a) Nob was so far regarded as belonging to Jerusalem, as one of its villages (thus involving its proximity), that David's bringing Goliath's head and sword to the Tabernacle at Nob was regarded as bringing them to Jerusalem (1 Sam. 17:54).

"(b) A clearer indication as to its situation is, however, gained by the record of the restoration towns and villages in which Nob is mentioned, the name occurring between those of Anathoth and Ananiah (Neh. 11:32). These two places still bear practically the

same names, and their sites are well known. In the narrow space between Anata and Hanina stands the hill Tell el-Full, which we take to be ancient Nob.

“(c) Another indication is contained in Isaiah’s account of Sennacherib’s march on Jerusalem, the picturesque climax of which is, ‘This very day shall he halt at Nob; he shaketh his hand at the mount of the daughter of Zion, the hill of Jerusalem’ (Isa. 10:28-32). There are only two hills on the north from which the city can be seen, so as to give reality to the poet’s words. One of these is *Neby Samwil*, and the other is *Tell el-Full*.”

IV. GIBEON

IDENTITY OF ANCIENT CITY WITH EL-JIB, ALSO THE “GREAT HIGH PLACE,” OF 1 KINGS 3:4, INDICATED

In Hastings’ *Dictionary of the Bible*, Art. Gibeon, J. F. Stenning says as follows:

“The identity of Gibeon with the village of El-Jib, which lies some six or seven miles northwest of Jerusalem, is practically beyond dispute. The modern village still preserves the first part of the older name, while its situation agrees in every respect with the requirements of the history of the Old Testament. Just beyond Tell el-Full (Gibeah), the main road north from Jerusalem to Beitin (Bethel) is joined by a branch road leading up from the coast. The latter forms the continuation of the most southerly of three routes which connect the Jordan valley with the Maritime Plains. * * * Now just before this road (coming up from the Jordan valley) leaves the higher ground and descends to the Shepheleh, it divides into two, the one branch leading down to the Wady Suleiman, the other running in a more southerly direction by way of the Bethhorons. Here, on this fertile, open plateau, slightly to the south of the main road, rises the hill on which the modern village of El-Jib is built, right on the frontier line which traverses the central range to the south of Bethel. It was the natural pass across Palestine, which in early times served as the political border between North and South Israel, and it was owing to its position that Gibeon acquired so much prominence in the reigns of David and Solomon. A short distance to the east of the village, at the foot of the hill, there is, further, a stone tank or reservoir of considerable size, supplied by a spring which rises in a cave higher up.”

This spring, the explorers tell us, was probably the ancient “pool of Gibeon” mentioned in 2 Sam. 2:13.

Also, respecting the "great high place," Smith's *Dictionary* has the following:

"The most natural position for the high place of Gibeon is the twin mountain immediately south of El-Jib, so close as to be all but a part of the town, and yet quite separate and distinct. The testimony of Epiphanius, viz., that the 'Mount of Gibeon' was the highest round Jerusalem, by which Dean Stanley supports his conjecture (that the present Neby Samwil was the great high place), should be received with caution, standing, as it does, quite alone and belonging to an age which, though early, was marked by ignorance and by the most improbable conclusions."

Some additional facts, as given by Rev. W. Shaw Caldecott (*ibid.* pp. 60-62), are as follows:

"El-Jib is built upon an isolated oblong hill standing in a plain or basin of great fertility. The northern end of the hill is covered over with old massive ruins, which have fallen down in every direction, and in which the villagers now live. Across the plain to the south is the lofty range of Neby Samwil. * * * Gibeon was one of the four towns in the division of Benjamin given as residences for the sons of Aaron (Josh. 21:17). It was thus already inhabited by priests, and this, added to its other advantages, made it, humanly speaking, a not unsuitable place for the capital of the new kingdom. No remains of (very ancient) buildings have been discovered, such as those of er-Ramah and Tell el-Full."

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The Fundamentals

A Testimony

Volume V

Compliments of
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ZET



“To the Law and to the Testimony”

Isaiah 8:20

The Fundamentals

A Testimony to the Truth

Volume V

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FOREWORD

The favor with which "The Fundamentals" has been received all over the world is a great gratification to those who are engaged in the work; and the opposition, bordering sometimes on bitterness, which it has provoked, has been also very gratifying.

The favor is from those who believe in the fundamentals of Christianity; and the opposition is, in the main, from the religious people who have really ceased to be Christian in their faith, while, for some reason, they desire to retain the label of Christianity. The fact that they have been reached and led to think is cause for thanksgiving.

This volume goes to more than 275,000 pastors, evangelists, missionaries, theological professors, theological students, Y. M. C. A. secretaries, Y. W. C. A. secretaries, Sunday School superintendents, religious editors and Roman Catholic priests in the English speaking world.

We earnestly request all Christians who read this to pray that the Word of God may continue to "run and be glorified," that the unbelief, which in pulpit and pew has been paralyzing the Church of Christ, may be overcome, and that a world-wide revival may be the result.

(See Publishers' Notice, Page 125.)

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THE FUNDAMENTALS

VOLUME V

CHAPTER I

LIFE IN THE WORD

BY PHILIP MAURO, ATTORNEY AT LAW, NEW YORK CITY

INTRODUCTION

It must be evident to all who pay close attention to the spiritual conditions of our day that there is being made at this time a very determined and widespread effort to set aside entirely the *authority* of the Bible. Let us note that one of the unique characteristics of that Book is that it claims the right to control the actions of men. It speaks "as one *having* authority." It assumes, and in the most peremptory and uncompromising way, to rebuke men for misconduct, and to tell them what they shall do and what they shall not do. It speaks to men, not as from the human plane, or even from the standpoint of superior human wisdom and morality; but as from a plane far above the highest human level, and as with a wisdom which admits of no question or dispute from men. It demands throughout unqualified submission.

But this assumption of control over men is a direct obstacle to the democratic spirit of the times, which brooks no authority higher than that of "the people," that is to say, of Man himself. To establish and to make universal the principles of pure democracy is the object, whether consciously or unconsciously, of the great thought-movements of our era; and the essence and marrow of democracy is the supreme authority of Man. Hence the conflict with the Bible.

Not only is the Bible, with its peremptory assertion of supremacy and control over mankind, directly counter to the democratic movement, but it is now the *only* real obstacle to

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the complete independence of humanity. If only the authority of the Scriptures be gotten rid of, mankind will have attained the long-coveted state of absolute independence, which is equivalent to utter lawlessness.

The state of ideal democracy would be accurately described as "lawlessness," since it is manifest that an individual or a society which is under no restraint except such as is self-imposed, is really under no restraint at all. To attain this ideal state is the end and purpose of present day movements; and, in order to promote these movements, that mighty spiritual intelligence who is designated "the spirit that now works in the children of disobedience" (Eph. 2:2) very wisely, and with consummate subtlety, directs the attack, from many different quarters, against the authority of the Bible.

The great mass of men, including the majority of the leaders of the age, are already completely absorbed in the activities of the world and utterly indifferent to the claims of the Bible. As to these, it is only necessary to take care that they are not aroused from their indifference. But the Bible nevertheless, by reason of its hold upon the consciences of the few, exerts, upon society as a whole, a mighty restraining influence, against which the assaults of the enemies of truth are now being directed.

In some quarters the authority of the Bible is directly assailed and its Divine origin disputed in the name of "Science" and of "Scholarship." Much of the learning and theological activity of the day are concentrated upon the attempt to discredit the Bible, and to disseminate views and theories directly at variance with its claims of divine inspiration and authority.

In other quarters the attack takes the form of a pretense of conceding the inspiration of the Bible, coupled with the claim that other writers and other great literary works were equally inspired. "God is not limited," we are told, "and can speak to man, and does speak to man, in our day, in like manner as in the days of Moses, Isaiah, or Paul."

Manifestly it makes practically no difference whether the Bible be dragged down to the level of other books, or other books be exalted to the level of the Bible. The result is the same in both cases; namely, that the unique authority of the Bible is set aside.

But even in quarters where the Divine origin of the Bible is fully recognized, the enemy is actively at work with a view to weakening its influence. There is much teaching abroad (heard usually in connection with certain spiritual manifestations which have become quite common of late) to the effect that those who have the Spirit dwelling in them, and speaking directly to and through them, are independent of the Word of God. This is the form which the idea of a continuing revelation takes in quarters where a direct attack on the authority of Scripture would fail. But the result is the same.

In such a state of things it is manifestly of the very highest importance to insist unceasingly upon the sufficiency, finality and completeness of the Revelation given by God in His Word. With the desire to serve this purpose, even though it be in a very small degree, these pages are written. It would be, however, a task far beyond the capacity of the writer to present all the unique characteristics of the Bible, whereby it is so distinguished from other books that it occupies a class by itself. The writer has, therefore, singled out for consideration one special attribute or characteristic of the Holy Scriptures; namely, that signified by the word "living."

If one is able to apprehend, however feebly, the tremendous fact that the Word of God is a LIVING Word, such knowledge will go far towards affording him protection from what is perhaps the greatest danger of these "perilous times."

I. THE INCARNATE WORD, AND THE WRITTEN WORD: BOTH ARE "LIVING"

Of the many statements which the Bible makes concerning the Word of God, none is more significant, and surely none is

of greater importance to dying men, than the statement that the Word of God is a LIVING Word.

In Philippians 2:16 we have the expression, "The Word of Life." The same expression occurs in 1 John 1:1. It is here used of Jesus Christ, the Incarnate Word, whereas in Philippians it is apparently the Written Word that is spoken of. The Written Word and the Incarnate Word are so identified in Scripture that it is not always clear which is referred to. The same things are said of each, and the same characters attributed to each. The fundamental resemblance lies in the fact that each is the revealer or tangible expression of the Invisible God. As the written or spoken word expresses, for the purpose of communicating to another, the invisible and inaccessible thought, so Jesus Christ as the Incarnate Word, and the Holy Scriptures as the Written Word, express and communicate knowledge of the invisible and inaccessible God. "He that hath seen Me hath seen the Father." "Believe Me that I am in the Father, and the Father in Me" (John 14:9,11).

In Hebrews 4:12 we find the statement that "The Word of God is LIVING and powerful, and sharper than any two-edged sword" (R. V.). Clearly this refers to the Written Word. But the very next verse, without any change of subject, directs our attention to the Searcher of hearts (Rev. 2:23), saying, "Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do."

Again in 1 Peter 1:23 we read of "the Word of God which liveth," or more literally, "the Word of God living." Here again there might be uncertainty as to whether the Incarnate Word or the Written Word be meant; but it is generally understood that the latter is in view, and the quotation from Isaiah 40:6-8 would confirm this idea.

From these passages we learn that the Word of God is spoken of as a "living" Word. This is a very remarkable

statement, and is worthy of our closest examination and most earnest consideration. Why is the Word of God thus spoken of? Why is the extraordinary property of LIFE, or vitality, attributed to it? In what respects can it be said to be a living Word?

But the expression "living," as applied to the Word of God, manifestly means something more than partaking of the kind of life with which we are acquainted from observation. God speaks of Himself as the "Living God." The Lord Jesus is the "Prince of Life." (Acts 3:15.) He announced Himself to John in the vision of Patmos as "He that liveth." Eternal life is in Him. (1 John 5:11.)

It is clear, then, that when we read, "The Word of God is living," we are to understand thereby that it lives with a spiritual, an inexhaustible, an inextinguishable, in a word a divine, life. If the Word of God be indeed living in this sense, then we have here a fact of the most tremendous significance. In the world around us the beings and things which we call "living" may just as appropriately be spoken of as "dying." What we call "the land of the living" might better be described as the land of the dying. Wherever we look we see that death is in possession, and is working according to its invariable method of corruption and decay. Death is the real monarch of this world, and we meet at every turn the gruesome evidence and results of the universal sway of him who has "the power of death, that is, the devil" (Heb. 2:14). "Death reigned" (Rom. 5:17), and still reigns over everything. The mighty and awful power of death has made this earth of ours a great burying ground—a gigantic cemetery.

Can it be that there is an exception to this apparently universal rule? Is there, indeed, in this world of dying beings, where the forces of corruption fasten immediately upon everything into which life has entered, and upon all the works of so-called living creatures, one object which is really LIVING, an object upon which corruption cannot fasten

itself, and which resists and defies all the power of death? Such is the assertion of the passages of Scripture which we have quoted. Surely, then, if these statements be true, we have here the most astounding phenomenon in all the accessible universe; and it will be well worth while to investigate an object of which so startling an assertion is seriously, if very unobtrusively, made.

Before we proceed with our inquiry let us note one of many points of resemblance between the Incarnate Word and the Written Word. When "the Word was made flesh and dwelt [tabernacled] among us" (John 1:14), there was nothing in His appearance to manifest His Deity, or to show that "in Him was life" (John 1:4). That fact was demonstrated, not by His blameless and unselfish behavior, nor by His incomparable teachings and discourses, but by His *resurrection from the dead*. The only power which is greater than that of death is the power of life. He had, and exercised, that power, and holds now the keys of death and of hades. (Rev. 1:18, R. V.)

Similarly, there is nothing in the appearance and behavior (so to speak) of the Bible to show that it has a characteristic, even divine life, which other books have not. It bears the same resemblance to other writings that Jesus, the son of Mary, bore to other men. It is given in human language just as He came in human flesh. Yet there is between it and all other books the same difference as between Him and all other men, namely, the difference *between the living and the dying*. "The word of God is living."

It will require, therefore, something more than a hasty glance or a casual inspection to discern this wonderful difference; but the difference is there, and with diligence and attention we may discover some clear indications of it.

II. NO DEFINITIONS OF LIFE

Man's wisdom and learning are incapable of furnishing a definition of life. The attempts of the wisest and most learned

to furnish such a definition only serve to exhibit the futility of the attempt.

Herbert Spencer, who has made the most ambitious attempt of modern times to explain the visible universe, gives this as the result of his best efforts to define life: "Life is the continuous adjustment of internal relations to external relations."

This definition manifestly stands as much in need of explanation as that which it purports to explain. But it will serve at least to remind us that the wisdom of men is foolishness with God.

Another eminent man of science defined life as "the twofold internal movement of composition and decomposition, at once general and continuous."

These modern definitions are scarcely an improvement upon that of Aristotle, who defined life as "the assemblage of the operations of nutrition, growth, and destruction."

What a marvellous thing is life, and how far it transcends the comprehension of man, since his best efforts to define it give results so ridiculously inadequate!

The ignorance of scientific men on this subject is frankly confessed by Alfred Russell Wallace, who in one of his latest books, "Man's Place in the Universe," says, "Most people give scientific men credit for much greater knowledge than they possess in these matters." And again: "As to the deeper problems of life, and growth, and reproduction, though our physiologists have learned an infinite amount of curious and instructive facts, they can give us *no intelligible* explanation of them."

But, if none of us can say what life is, we can all distinguish between that which is living (even in the ordinary sense of the word) and that which is not living; and our best idea of the meaning of life is obtained by comparing that which has life (whether animal or vegetable) with that which has not life, as minerals, or any non-living matter. We know that between

the two there is a great gulf, which only divine power can span; for it is only the living God who can impart life to that which is lifeless.

We look then at the Written Word of God to see if it manifests characteristics which are found only in living things, and to see if it exhibits, not merely the possession of life of the perishable and corruptible sort with which we are so familiar by observation, and which is in each of us, but life of a different order, imperishable and incorruptible.

III. PERENNIAL FRESHNESS

The Bible differs radically from all other books in its perpetual freshness. This characteristic will be recognized only by those who know the Book in that intimate way which comes from living with it, as with a member of one's family. I mention it first because it was one of the first *unique* properties of the Bible which impressed me after I began to read it as a believer in Christ. It is a very remarkable fact that the Bible never becomes exhausted, never acquires sameness, never diminishes in its power of responsiveness to the quickened soul who comes to it. The most familiar passages yield as much (if not more) refreshment at the thousandth perusal, as at the first. It is indeed as a fountain of living water. The fountain is the same, but the water is always fresh, and always refreshing. We can compare this to nothing but what we find in a living companion, whom we love and to whom we go for help and fellowship. The person is always the same, and yet without sameness. New conditions evoke new responses; and so it is with the Bible. As a living Book it adapts itself to the new phases of our experience and the new conditions in which we find ourselves. From the most familiar passage there comes again and again *a new message*; just as our most familiar friend or companion will have something new to say, as changed conditions and new situations require it from time to time.

This is true of no other book. What man's book has to say we can get the first time; and the exceptions arise merely from lack of clearness on the writer's part, or lack of apprehension on the part of the reader. Man can touch only the surface of things, and he cares only about surface appearances. So, in all his writings, whatever substance they contain lies on the surface, and can be gathered by a capable reader at once. If the Word of God may be compared in this particular to a living person, the books of men may be compared to pictures or statues of living persons. However beautifully or artistically executed, a single view may readily exhaust the latter, and a second and third look will be mere repetitions. The difference is that which exists between the living and the dead. The Word of God is LIVING.

But while the Bible resembles in this important respect a living person, who is our familiar, sympathetic, and responsive companion, it differs from such a human companion in that the counsel, comfort, and support it furnishes are far above and beyond what any human being can supply; and the only explanation of this is that the source of its life and powers is not human, but Divine.

IV. THE BIBLE DOES NOT BECOME OBSOLETE

One of the most prominent characteristics of books written by men for the purpose of imparting information and instruction is that they very quickly become obsolete, and must be cast aside and replaced by others. This is particularly true of books on science, text-books, school-books and the like. Indeed it is a matter of boasting (though it would be hard to explain why) that "progress" is so rapid in all departments of learning as to render the scientific books of one generation almost worthless to the next. Changes in human knowledge, thought and opinion occur so swiftly, that books, which were the standards yesterday, are set aside today for others, which in turn will be discarded for yet other "authorities" tomorrow. In fact, every

book which is written for a serious purpose begins to become obsolete before the ink is dry on the page. This may be made the occasion of boasting of the great progress of humanity, and of the wonderful advances of "science;" but the true significance of the fact is that man's books are all, like himself, dying creatures.

The Bible, on the other hand, although it treats of the greatest and most serious of all subjects, such as God, Christ, eternity, life, death, sin, righteousness, judgment, redemption—is always the latest, best, and *only* authority on all these and other weighty matters whereof it treats. Centuries of "progress" and "advancement" have added *absolutely nothing* to the sum of knowledge on any of these subjects. The Bible is always fresh and thoroughly "up to date." Indeed it is far, far ahead of human science. Progress cannot overtake it, or get beyond it. Generation succeeds generation, but each finds the Bible waiting for it with its ever fresh and never failing stores of information touching matters of the highest concern, touching *everything* that affects the welfare of human beings.

V. SCIENCE AND THE BIBLE

Human teachers and teachings have, indeed, frequently set themselves in opposition to some of the statements of the Bible; and it has often been announced, upon human authority, that errors in history and in matters of science have been detected in the Bible. Some, indeed, have endeavored to save the reputation and authority of the Bible by saying that it was not written to teach men "science." In a sense this is true. The Bible was not written to impart that kind of knowledge which "puffeth up," but just the contrary. It was written to impart that kind of information which takes man down by showing him his true position as a ruined, perishing creature, under the condemnation and power of death, and utterly "without strength," that is to say, incapable of doing *anything* to deliver himself out of this deplorable condition. It declares that, "if any man

think that he knoweth *anything*, he knoweth *nothing* yet as he ought to know" (1 Cor. 8:2). Such is the plain declaration of Scripture as to the limitations of all human knowledge; and he who knows the most is most conscious of these limitations. But if, by the statement that the Bible was not written to teach "science," it be meant that the Bible is unscientific, that statement is not true. On the contrary, the Bible is the only book in the world that is truly "scientific;" for it is the only book which gives precise, accurate and *absolutely reliable* information upon every subject whereof it treats. It is the only book in the world upon *every* statement of which one may safely put implicit confidence. Countless millions have believed the statements of the Word of God, every one of them to his unspeakable advantage, not one of them to his hurt.

We used to hear a great deal, some thirty years ago, about the many "mistakes of Moses," and the errors which "science," with her keen eye, had detected in the Scriptures. But we hear very little today from scientists themselves about the "conflicts between science and religion." These conflicts have, one by one, ceased, as "science" has revised her hasty conclusions and corrected her blunders. The writer has been a diligent student of the physical sciences and of the philosophies based on them, for upwards of twenty-five years, and a practicing lawyer for a still longer period, and having now acquired a fair knowledge of the text of Scripture, he can say that he is aware of no demonstrated fact of science which is in conflict with a single statement of the Bible. Among all the "assured results of science" there exists not, to his knowledge, evidence sufficient in character and amount to convict the Bible of a single error or misstatement. Of course, such evidence could not exist. The Lord Jesus said of the Word of God, "Thy Word is truth" (John 17:17); and of course, true knowledge of God's creation cannot conflict with His Word.

A recent book by Alfred Russel Wallace entitled, "Man's Place in the Universe" (1904), furnishes a striking illustration,

on a large scale, of the way in which "science," after leading the thought of cultured and highly educated minds away from the truth revealed by Scripture, sometimes leads it back again.

The reading of Scripture undoubtedly gives, and was clearly intended to give, the impression that the earth is the center of interest in the universe, and the object of the Creator's special care; that it was fitted with elaborate pains to be the habitation of living creatures, and especially of man; and that the sun, moon and stars were created with special reference to their service to the earth. Hence, for many centuries, man believed that the earth was the center of the universe, and (though the Bible does not say so) that the sun and stars were relatively small bodies which moved around and waited upon it.

But these ideas have been completely upset by the discoveries of modern astronomers, who ascertained, at least to their entire satisfaction, that not only is the sun enormously larger than the earth, but that it is attended by other planets, the largest of which is twelve hundred times larger than the earth. Moreover, it has also been learned, so we are told, that our sun itself is but one of an almost infinite number of stars, many of which are immensely greater in size, and which, it may be assumed, are themselves the centers of planetary systems on a much grander scale than our little solar system.

In such a universe as modern astronomy has brought into the view of man our little earth, once thought to be its center of interest and importance, shrinks into utter insignificance. In proportion to the vast universe of which it is a member its size is relatively less than that of a tiny particle of dust in proportion to the mass of the earth itself. How, therefore, can it be supposed that the Creator of so inconceivably great and complex a universe would have a special regard for this insignificant attendant of a fourth-rate sun, and for the still more insignificant creatures who dwell upon it? The earth with all its occupants could drop out of the universe and be no

more missed than a single grain of sand from the seashore or a single drop of water from the ocean.

It is inevitable that these teachings of astronomy concerning the universe should have produced impressions directly opposite to those produced by Scripture, and should have placed obstacles in the way of believing the doctrine of redemption by the incarnation and sacrificial death of the Son of God.

But now comes Mr. Wallace, the contemporary of Charles Darwin, and probably at the present day one of the most prominent men of science, and reverses the ideas which have been so widely disseminated in the name of science. Mr. Wallace masses a great body of evidence, derived both from astronomy and physics, to support the propositions, First, that the solar system occupies (and always has occupied) approximately the central portion of this vast universe, getting all the advantages due to such favorable position; Second, that the earth is certainly the only habitable planet in the solar system, and presumably the only habitable spot in the whole universe. Mr. Wallace, by a vast accumulation of facts and inferences, shows that the physical conditions necessary for the maintenance of life depend upon a great variety of complex and delicate adjustments, such as distance from the sun, the mass of the planet, its obliquity to its orbit, the amount of water as compared with land, the surface distribution of land and water, the permanence of this distribution, the density of the earth, the volume and density of the atmosphere, the amount of carbon-dioxide therein, etc. These, and other essential conditions, are met (says Mr. Wallace) only in a planet such as this earth, situated and constructed as it is. From Mr. Wallace's premises, if the universe is assumed to be the work of an intelligent Creator, it would follow that everything in this inconceivably vast and complex universe has been planned and arranged with special reference to making this little earth of ours a place suitable for the habitation of living beings, and especially of mankind.

We give Mr. Wallace's conclusions in his own words. He

says: "*This completes my work as a connected argument, founded wholly upon the facts and principles accumulated by modern science; and it leads, if my facts are substantially correct and my reasoning sound, to one great and definite conclusion,—that man, the culmination of conscious organic life, has been developed HERE ONLY in the whole vast material universe we see around us.*"

Thus we have the surprising fact that one of the foremost living exponents of the teachings of science, a man who certainly attaches no importance to the teachings of Scripture, has been at great pains to show that the earth is, after all, the center of, and most important place in, the whole universe; and that, so far as any purpose can be detected in it, the universe may well be supposed to exist for the sole benefit of the earth, and for the sake of producing therein those peculiar conditions necessary for the existence and maintenance of life.

We may say then that, considered merely as a book of instruction, the Bible is, as to every subject whereof it treats, not merely abreast of, but far ahead of, the learning of these and all other times, whether past or future. The impressions it makes upon believing minds are the impressions of *truth*, even though (as in the instance we have just been considering) contemporary science may give, as its settled conclusions, impressions directly to the contrary.

Unlike other books of instruction THE BIBLE DOES NOT BECOME OBSOLETE. This is a fact of immense significance; and its only explanation is that the Bible is a LIVING book, the Word of the living God. All other books partake of the infirmity of their authors, and are either dying or dead. On the other hand, "The Word of God is living."

VI. THE BIBLE IS INDESTRUCTIBLE

The Bible manifests the possession of inherent and imperishable life in that it survives all the attempts that have been made to destroy it.

The Bible is the only book in the world that is truly hated. The hatred it arouses is bitter, persistent, murderous. From generation to generation this hatred has been kept alive. There is doubtless a supernatural explanation for this continuous display of hostility towards the Word of God, for that Word has a supernatural enemy who has personally experienced its power. (Matt. 4:1-10.)

But the natural explanation of this hatred is that the Bible differs notably from other books in that it gives no flattering picture of man and his world, but just the reverse. The Bible does not say that man is a noble being, ever aspiring towards the attainment of exalted ideals. It does not describe the career of humanity as "progress," as the brave and successful struggle of man against the evils of his environment; but quite the contrary, declares it to be a career of disobedience and departure from God, a preference for darkness rather than for light, "because their deeds are evil."

The Bible does not represent man as having come, without any fault of his own, into adverse circumstances, and as being engaged in gradually overcoming these by the development and exercise of his inherent powers. It does not applaud his achievements, and extol his wonderful civilization. Quite the contrary. It records how God saw that the *wickedness* of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. (Gen. 6:5.) It speaks of man as "being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, strife, guile, evil dispositions; whisperers, slanderers, hateful to God, insolent, proud, vaunting, inventors of evil things, disobedient to parents, without understanding, perfidious, without natural affection, implacable, unmerciful" (Rom. 1:29-31 Gr.). It says that "They are *all* under sin," that "There is none righteous, no not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable ;

there is none that doeth good, no not one" (Rom. 3:10-12). Man's condition by nature is described as "*dead* in trespasses and sins," "children of disobedience; among whom also we *all* had our conduct in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were *by nature* the children of wrath" (Eph. 2:1-3).

The Bible has nothing to say in praise of man or of his natural endowments. On the contrary, it derides his wisdom as "foolishness with God." It declares that God has made foolish the wisdom of this age (1 Cor. 1:20); that the natural man is incapable of receiving the things of the Spirit of God (1 Cor. 2:14); and that if any man thinks that he knows anything, he knows nothing yet as he ought to know. (1 Cor. 8:2.)

Nor does the Bible predict the ultimate triumph of "civilization." It does not say that the progress of humanity shall bring it eventually to a vastly better state of things. It does not say that human nature shall improve under the influences of education and self-culture, even with that of Christianity added. On the contrary, it declares that evil men "shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:13).

Even of "this present evil age" (Gal. 1:4), during which the professing church is the most conspicuous object on earth, and during which the world has the enormous benefit resulting from the light of revelation and an open Bible, it is not predicted that man and his world would undergo any improvement, or that the developments of the age would be in the direction of better conditions on earth. On the contrary, the Bible declares that "in the last days perilous [or difficult] times shall come. For men shall be lovers of their own selves, lovers of money, vaunting, proud, evil speakers, disobedient to parents, untruthful, unholy, without natural affection, implacable, slanderers, inconsistent, savage, not lovers of good, betrayers, headstrong, puffed up, lovers of pleasure rather than

lovers of God; having a form of piety, but denying the power of it" (2 Tim. 3:1-5 Gr.).

Such is the character of man, and such is to be the result, as Scripture foretells it, of all his schemes of betterment, education, development, self-culture, civilization and character-building. And because of this the Bible is heartily detested. Men have sought nothing more earnestly than they have sought to destroy this appallingly accurate portrait of themselves and their doings. How astonishing it is that any intelligent person should suppose that man drew this picture of himself, and predicted this as the outcome of all his own efforts! No wonder the Bible is hated, and for the simple and sufficient reason that it declares the truth about man and his world. The Lord Jesus set forth clearly both the fact and its explanation when He said to His unbelieving brethren, "The world cannot hate you; but Me it hateth, because I testify of it that *the works thereof are evil*" (John 7:7).

Again, the Bible is hated because it claims the right to exercise, and assumes to exercise, *authority over man*. It speaks as one *having authority*. It issues commands to all. It says, "Thou shalt" and "Thou shalt not." It does not simply advise or commend one course of action rather than another, as one would address an equal, but it directs men imperatively what they shall do, and what they shall not do. In this manner it addresses all ranks and conditions of men—kings and governors, parents and children, husbands and wives, masters and servants, rich and poor, high and low, free and bond. In this, too, we have a characteristic of the Bible which distinguishes it from all other books. It is no respecter of persons. But for this cause also it is hated; for men are becoming more and more impatient of all external authority. The principles of democracy, the essence of which is the supremacy (virtually the *divinity*) of man, has thoroughly leavened all society in the progressive nations of the earth. There is a sentiment

abroad, which finds frequent expression and meets always with a sympathetic reception, to the effect that man has been shackled through the ages by narrow theological ideas whereof the Bible is the source, and that the time has arrived for him to throw off this bondage, to arise in his true might and majesty, and to do great things for himself.

It is a most impressive fact that, in all the visible universe, there is nothing that assumes authority over man, or that imposes laws upon him, *except the Bible*. Once thoroughly rid of that troublesome book, and man will be finally rid of all authority, and will have arrived at that state of lawlessness predicted in the New Testament prophecies, wherein society will be ready to accept the leadership of that "lawless one," whose coming is to be after the working of Satan, with all power, and signs, and wonders of falsehood, and with all deceit of unrighteousness in them that perish, because they received not a love of the truth that they might be saved. (2 Thess. 2:7-10.)

This is perhaps the main purpose of the persistent attempts in our day, mostly in the name of scholarship and liberal theology, to break down the authority of Scripture; and we may see with our own eyes that the measure of success of this great apostasy is just what the Bible has foretold.

Other books arouse no hatred. There may be books which men dislike, and such they simply let alone. But the Bible is, and always has been, hated to the death. It is the *one book* that has been pursued from century to century, as men pursue a mortal foe. At first its destruction has been sought by violence. All human powers, political and ecclesiastical, have combined to put it out of existence. Death has been the penalty for possessing or reading a copy; and such copies as were found have been turned over to the public executioner to be treated as was the Incarnate Word. No expedient that human ingenuity could devise or human cruelty put into effect, has been omitted in the desperate attempt to put this detested

book out of existence. But the concentrated power of man utterly failed in the attempt. Why?

Here is one book among countless millions which is singled out for relentless hatred, and that fact alone is sufficient to provoke astonishment and invite the closest scrutiny to ascertain the explanation of the unique phenomenon. What characteristic is it that distinguishes this Book from all other books in so strange a fashion? Has its influence upon men been corrupting or otherwise evil? Does it teach doctrines dangerous to individuals or communities? Does it promote disorder, vice or crime? On the contrary, it will not be questioned that its influence, wherever it has gone, has been beneficial beyond that of all other books combined, and that the most fruitful human lives are those which have been moulded by its teachings. One explanation alone will account for the astounding fact that such a Book should be the only one now or ever in existence to provoke active and persistent animosity among men who refuse to acknowledge it as from God; namely, that it declares man to be a *fallen* creature, and his whole career to be the mere outworking of his corrupt nature in the path of disobedience; and that it predicts in plain language what the end of that path will be for all who do not accept God's method of deliverance out of it through Jesus Christ.

But, violence having failed to rid man of the Bible, other means have been resorted to in the persistent effort to accomplish that object. To this end the intellect and learning of man have been enlisted. The Book has been assailed from every side by men of the highest intelligence, culture and scholarship. Since the art of printing has been developed there has been in progress a continuous war of books. Many books against THE Book—man's books against God's Book. Its authority has been denied, and its veracity and even its morality have been impugned, its claims upon the consciences of men have been ridiculed; but all to no purpose, except to

bring out more conspicuously the fact that the "Word of God is LIVING," and with an indestructible life.

Should any other book incur the hatred of man (which no other book ever has, seeing that all others are man's own productions) it would not be necessary to take measures for its destruction. A book produced by dying men need only be let alone to die of its own accord. The seeds of death are in it from the start. One Book alone has incurred man's hatred, because it is the one Book that is not his own. It is the only thing *in* the whole world that is hostile *to* the whole world-system. One Book only has man attempted to destroy; and yet, in this attempt, though in it all his powers and resources have been employed, he has most conspicuously and ignominiously failed. Why?

A little less than a century and a half ago a book made its appearance which attracted wide attention, particularly in the upper circles of intellect and culture. It was vauntingly entitled the "Age of Reason," and its author, Thomas Paine, was probably without superior in intelligence among his contemporaries. So confident was the author of this book that his reasonings proved the untrustworthiness of Scripture, and destroyed its claim upon the consciences of men as the revelation of the living God, that he predicted that in fifty years the Bible would be practically out of print. But nearly thrice fifty years have passed since this boast was uttered. The boaster and his book have passed away; and their very names are well-nigh forgotten. But the Word of God has maintained its place, and not by human power. They who believe and cherish it are a feeble folk. Not many wise, not many mighty, not many high-born are among them. They have no might of their own to stand against the enemies of the Bible. The situation resembles a scene recorded in 1 Kings 20:27, where the Israelites went out against the Syrians, and we read that "The children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country."

But notwithstanding such great odds, the victory is certain. The enemies of the Bible have indeed filled the country. Yet, they shall all pass away; but the Word of the Lord shall not pass away.

Again, in more recent times, a book of man was put forth, and was hailed as a work which would quickly destroy the credibility of Scripture and put an end to its authority and influence. This was Charles Darwin's "Descent of Man," a book whose influence has been greater, doubtless, than any other that has made its appearance during a century past. The main feature of this work was that it set forth an explanation of the origin of living beings, including man, radically different from that of Genesis, and propounded a theory of propagation of living species directly contrary to the great and immutable law declared nine times over in the first chapter of the Bible in the brief but significant expression, "after his kind."

The delight which Darwin's book caused among the enemies of the Bible, and the spirit in which its appearance was welcomed, are well illustrated by the title bestowed upon it by the eminent naturalist Haeckel, who called it the "Anti-Genesis," declaring that by a single stroke Darwin had annihilated the dogma of Creation. But it was not because of its supposed contribution to truth that Darwin's book was so widely and cordially received, and his utterly unproved hypothesis so readily accepted as an "assured result of science." Its vogue was largely due to the fact that it struck at the very foundation of Scripture. It is useless to pretend that Darwin's theory might be true, and the Bible nevertheless entitled to respect. The Lord Jesus said to a learned man of His day, "If I have told you *earthly things*, and ye believe not, how shall ye believe if I tell you of *heavenly things*?" (John 3:12). If the Bible does not give us a truthful account of the events of the six days recorded in its first chapter, it is not to be trusted as to *any* of its statements.

But we have now the record of about half a century since the publication of Darwin's book; and, though the great movements of unbelief and apostasy are swiftly running their predicted course, there never was a time when the absolute and divine accuracy of Scripture from beginning to end, was more firmly grasped and tenaciously held by those who know it best, and never a time since "science" began to be looked to as an authority and instructor of men when there was less "scientific" basis for the prevalent questioning of the statements of the Bible.

There can be, of course, no real conflict between the Bible and any true discovery of science. Such conflicts as have been supposed to exist arose from hasty and incorrect conclusions, whose chief value in the eyes of many lay in the fact that they contradicted the Bible. As science has been compelled, however reluctantly, to correct her blunders, or to acknowledge that supposedly demonstrated truths were at best but unproved conjectures, the "conflicts" have died out; so that, at the present time, the assured teachings of "science" afford no weapons against the statements of the Bible. On the contrary, the investigations of men, in fields of geology, physics, and palæontology, have brought into view much information recorded ages ago in the Bible, information which, at the time the latter was written, was not in the knowledge of man. As has been already said, there is not a single assertion of the Bible that is in conflict with any demonstrated fact of science. All the investigations, of all the searchers, in all the various fields of search, have not availed to produce evidence sufficient in character and amount to convict Scripture of a single false statement.

But it is time to bring to a close our remarks under this heading, though they might be greatly extended.

We have called attention to the strange fact that, of all the millions of books that have existed, the Bible is the only one that has excited deep and persistent hatred, the only Book

which men have sought to get rid of, and that by every conceivable means. We have further called attention to the still stranger fact that, in this attempt to destroy the Bible, the powers of state, of religion, and of learning, have all been enlisted, and that, nevertheless, the number of copies of the Bible goes on steadily increasing. How can these facts be explained except by the statement that "the Word of God is LIVING," and that the source of its life is beyond the reach of man—in the very Being of the Living God?

VII. THE BIBLE IS A DISCERNER OF HEARTS

The power of discernment belongs only to an intelligent living being; and the power of discernment possessed by man does not go beneath the surface of things. Yet the passage in Hebrews, already quoted (4:12), asserts that the Word of God is a "discerner of the thoughts and intents of the heart."

This is a very remarkable statement, yet it is true, and millions of men have felt and recognized the searching and discerning power of the Word of God. We go to it not so much to learn the thoughts of other men, as to learn our own thoughts. We go to other books to find what was in the hearts and minds of their authors; but we go to this Book to find what is in our own hearts and minds. To one who reads it with ever so little spiritual intelligence, there comes a perception of the fact that this Book understands and knows all about him. It lays bare the deepest secrets of his heart, and brings to the surface of his consciousness, out of the unfathomable depths and unexplorable recesses of his own being, "thoughts and intents" whose existence was unsuspected. It reveals man to himself in a way difficult to describe, and absolutely peculiar to itself. It is a faithful mirror which reflects us exactly as we are. It detects our motives, discerns our needs; and having truthfully discovered to us our true selves, it counsels, reproves, exhorts, guides, refreshes, strengthens, and illuminates.

It has been pointed out that the Greek word rendered "discerner" in Hebrews 4:12, means literally "critic" (*kritikos*), and that this is its only occurrence in Scripture. How very significant is it that the designation "higher critics" has been assumed by that little coterie of men who claim to be able, by their own powers of literary discernment, to assign the dates of production of books and parts of books of Scripture, to detect spurious passages, alleged interpolations, and the like, and to split up books into fragments, assigning bits to one imaginary author and other bits to another; whereas as a matter of fact, it is the Bible itself that is the "Critic" of men.

This is in keeping with the subversive principles of this present evil age, wherein man is seeking to put himself in the place of God. This is "man's day." Man is now the critic of everything, and particularly of God's Word. Of that he is a "*higher* critic."

There is, however, no external evidence to support the higher critical views as to the late origin of the Pentateuch, Daniel, the latter part of Isaiah, etc.; *per contra* every pertinent discovery in the ruins of ancient cities corroborates the statements of Scripture. These theories rest entirely upon the alleged intuitive perceptions of sinful men, compassed about by infirmity, who claim to be able to pass infallibly upon the style and contents of each book of the Bible, to decide when it was written, by whom it could not have been written, and even to divide it up into various portions, assigning each to a different "source."

But high scholarship is not incompatible with belief in the full inspiration and accuracy of Scripture. Dean Burgon, one of the famous scholars of Oxford, says:

"I must be content with repudiating, in the most unqualified way, the notion that a mistake of any kind whatever is consistent with the texture of a narrative inspired by the Holy Spirit of God.

“The Bible is none other but the Word of God, not some part of it more and some part of it less so, but all alike the utterance of Him that sitteth upon the throne, absolute, faultless, unerring, supreme—‘The witness of God which He hath testified of His Son.’”

The time is at hand when the haughtiness of man shall be brought low, and the Lord alone shall be exalted in that day. Then the Word of God shall judge the critics.

Meanwhile, the living Word shall continue to be the discerning companion of all who resort to it for the help which is not to be had elsewhere in this world of the dying. In going to the Bible we never think of ourselves as going *back* to a book of the distant past, to a thing of *antiquity*; but we go to it as to a book of the *present*—a living book. And so indeed it is, living in the power of an endless life, and able to build us up and to give us an inheritance among all them that are sanctified. (Acts 20:32.)

VIII. THE TRANSLATABILITY OF SCRIPTURE

The Word of God manifests itself as a living Word in the very unique property it has of adapting itself and its message to all peoples, and of speaking in all languages, tongues and dialects. The extreme mobility and adaptability of Scripture, as manifested in this way, is comparable only to the power which a living being has of making himself at home in different countries from that in which he was born.

We have here again a characteristic which distinguishes the Bible from all other books, as any one may, with a little attention, clearly perceive. It is a universal rule that a book does not thrive except in the language in which it was written. Men's books will not always bear translation; and the greater the literary value of a book the more it is likely to suffer loss in being translated from one language into another. Change of locality is, to the great majority of books, absolutely destructive.

But to this rule the Bible is a marvellous exception. It seems to run freely into the mould of every language, to adapt itself perfectly thereto, and to speak with equal directness, clearness and authority to all peoples and tribes and nations, in their mother tongue. It does not occur to us that, in reading our common English Bible, we are reading a translation of an Oriental book; and indeed, when an example of the purest and best English is desired, men go with one accord to the Bible.

Considered merely as a poem, there is nothing more exquisite in the English language than the Twenty-third Psalm; and it has been stated that in other languages besides English this Shepherd Psalm is a model of poetical excellence. It never occurs to one reading it that he is reading a translation from another and very different language.

Is not this indeed a very extraordinary fact, and the more so when we consider that the Bible, though a unit, is at the same time highly composite? It comprises specimens of every kind of literature, historical, poetical, biographical, didactic, prophetic, epistolary, etc.

Moreover, it is not the production of a single human being, clothed in a uniform literary style of dress. On the contrary, its several parts were penned by men in widely varying stations in life, from herdsmen and unlearned fishermen, to kings and statesmen; and its styles are as divergent as its writers.

Nor was it the product of one era or period, which would tend to impart some common characteristics, and to prevent wide divergencies. As much as fifteen hundred years elapsed between the writing of its first and its last pages. Yet all parts and styles alike accommodate themselves to the change of language far more readily and perfectly than any human being is able to do when acquiring another tongue.

The property we are now considering is the more remarkable when we consider also the nation from which this unique

volume has come. The Jews were anything but a literary people. They were not at all remarkable for culture, learning, art, or philosophy; and they were quite cut off by their peculiar customs, traditions, and religious institutions, from the progressive nations around them. There is no other Jewish literature that is worth talking about. Yet, from such a people has come a volume whose sixty-six books, now that we have them all together, evidently constitute one complete structure, unitary in design, yet which was fifteen centuries in attaining its completed state. This book, after the Jewish people were disintegrated and scattered,—even as that very book had distinctly foretold,—and had become the most despised and persecuted people on earth, has entered into the place of supremacy in every nation which has attained to any degree of civilization, and has held that place without a rival for eighteen centuries, during which period of time every *human* institution has been overturned, not once only, but again and again.

Why is it that the universal Book did not have its origin in the literature of Greece, or of ancient Rome, or in the Elizabethan epoch of English literature? Why is it that nations which have been famed for their culture and literary genius have produced nothing comparable to the Bible? What collection of sixty-six books from the writings of about thirty authors of any nation could be made that would present any of the characteristics we have been noticing? Yet, it is certain that, if the Bible had a natural, instead of a supernatural origin, it would be far surpassed by the literary product of the literary nations of the earth.

This property of adaptability to all languages and peoples will impress us still more if we compare it in this respect with other Oriental books. The mere fact that it *is* an Oriental book makes its career among the Occidental nations still more miraculous. All attempts to domesticate other Oriental books, particularly sacred books, have been complete failures. Other

Oriental books are sought by scholars only, or by others who have a special interest for inquiring into their contents.

Already the Bible, or portions of it, has been translated into upwards of four hundred languages and dialects; so that it is revealing the grace of God in the gift of His Son, to practically every nation, kindred, tongue and tribe, throughout the world, and is speaking to all peoples *in their own native tongues*.

Like a living person, the Bible has made its way into all lands, has adapted itself to all environments, entered into relations of the most intimate kind with all peoples, and has exerted upon them all its own unique influence. It makes no difference what the people are to whom it goes, how radically different all their customs and institutions from those of that very peculiar people Israel; the Bible makes itself perfectly at home, and takes its own place without delay. Can this, or anything remotely approaching it, be said of any other book? And if not, are we not compelled, if we would have an explanation of this extraordinary difference, to fall back upon the statement that the "Word of God is living"? No other explanation will account for any of the facts we have been considering. This explanation accounts for them all.

The fact we are here considering, that is to say, the career of the Bible among the peoples of the earth, is, indeed, a stupendous and continuing miracle. Why has this particular Book gone to the ends of the earth, and assumed everywhere, and maintained against all opposition, the place of supremacy? What has given to this collection of writings, coming from an insignificant, peculiar, narrow-minded and isolated people, its *universal* character? Why is it that all other books, or collections of books, including the productions of the mightiest intellects and embodying the most superb and lofty specimens of human thought, wisdom, learning and experience, have been narrowly circumscribed in their area of influence, both as to time and space? Why has this particular Book continued ever

widening its sphere of influence as the centuries pass, while every other book, after its first vogue, steadily contracts and dwindles? Why does this Book increase while all others decrease?

There is no *natural* explanation for these remarkable facts. In this day, when a natural explanation is sought for all things, the wise men can advance no theory to account for these facts. We sometimes hear, from the enemies of the truth, the admission that the Bible is inspired, but coupled with the statement that other books are equally inspired. For example, a prominent preacher in New York city recently said in an article published in a popular magazine, "God spake to Abraham, and to Samuel and to Isaiah. He has spoken to Henry Ward Beecher, to Tennyson, and to Ruskin." But neither this prominent preacher, nor any other man who is trying in like manner to put the Word of God on the same level as other books, is able to tell us why the writings of these other "inspired" men do not afford some indications of their divine origin similar to those characteristics of the Bible to which we are now calling attention.

The Apostle Paul in the last of his writings (2 Tim. 2: 8, 9) said, "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel; wherein I suffer as an evil-doer even unto bonds; but the *word of God is not bound.*"

In these words we have the sufficient and the only explanation of the extraordinary and unique career of the Bible. The human custodian of the Word of God may be bound, and may be treated as a malefactor for merely being the bearer of the message; but the living Word of the living God is not, and cannot be, bound. Jehovah Himself has said, "So shall My Word be that goeth forth out of My mouth. It shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

But there is more to be noted under this heading. The Bible is the universal Book also in that it not only speaks to all peoples in their own mother tongue, but it addresses itself to all classes of society. Missionaries from every part of the world have reported how the most depraved, ignorant and vicious people will listen at once to the words of Scripture as to no other book, and will recognize them as "good words." Like God Himself His Word is no respecter of persons. Indeed, its sternest denunciations are addressed to persons of rank and of social, ecclesiastical, or political prominence. Its best promises are for the meek and lowly. It has a message for all men, and to the highest as well as the lowest it speaks "with authority," never exhorting from the standpoint merely of superior human wisdom and intelligence, but always as delivering the message of God.

The Bible adapts itself thus to successive generations of men, exhibiting to each individual human being an intimate knowledge of his characteristics, trials and needs. It seems to be waiting for an opportunity to become acquainted with each child of Adam, to direct the steps of his life-journey through this great and terrible wilderness, to warn him of dangers and pitfalls, and to be the man of his counsel to every one who wills not to reject its offer of fellowship. Does not this warrant us in saying that "the Word of God is *LIVING*"?

IX. THE WORD EXHIBITS THE CHARACTERISTIC OF GROWTH

Growth is one of the characteristics of a living being. The Word of God lodges and grows in human hearts, for there is its real lodgment, rather than in the printed page. The Psalmist says, "Thy Word have I hid in my heart" (Ps. 119:11).

The book of Deuteronomy has much to say about the Word of God. In chapter thirty it declares (verse 14) that "The Word is very nigh unto thee, in thy mouth and in thy heart."

This is repeated in Romans 10:8, with the addition, "that is, the word of faith which we preach."

In 1 Thessalonians 2:13 Paul says to the Thessalonians, "When ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which *effectually worketh also in you* that believe." The believing heart is its lodgment, and there it works to effect some definite results.

In Colossians 3:16 we have the admonition, "Let the word of Christ dwell *in you* richly in all wisdom." It is in the believing heart that the Word dwells richly.

The Lord Jesus, in explaining the parable of the sower, said, "The seed is the Word of God" (Luke 8:11); and again, "The sower soweth *the Word*" (Mark 4:14). (A seed, of course, is worthless except it have life in it.) And He further explained that the seed which fell on good ground "are they which, *in an honest and good heart*, having heard the Word keep it, and bring forth fruit with patience" (Luke 8:15). To the unbelieving Jews the Lord said, "And ye have not His Word *abiding in you*; for whom He hath sent, Him ye believe not" (John 5:38).

In Colossians 1:5, 6, Paul speaks of the "Word of the truth of the Gospel, which is come unto you, as it is in all the world, and bringeth forth fruit."

In these passages we have presented to us the thought of the Word as a living seed or germ, first finding lodgment in the heart of man, and then abiding and growing there.

The growth of the Word of God is specifically mentioned in several striking passages in the Acts of the Apostles. Acts 6:7: "*And the Word of God increased*; and the number of the disciples multiplied in Jerusalem greatly."

Here we are told specifically that the Word of God increased. We learn from this that the mere multiplication of copies of the Scriptures is in itself of no importance. It is of no avail to have the Book in the house, and on the shelf

or table, if it be not taken into the heart. But when so received into the heart, the Word of God grows and increases. It is assimilated into the life of him who receives it, and henceforth is a part of himself.

It is important to note what stimulated this recorded increase of the Word of God. The Apostles, who were its custodians or depositories, had found themselves taken up with ministering to the material wants of the flock, and they brought this matter before the body of disciples saying, "It is not reason that we should leave the *Word of God* and serve tables," and they asked that suitable men be appointed for that service while they should give themselves continually "to prayer and the ministry of the Word."

The growth of the Word then, accompanied by a great multiplication of the number of disciples, was the result of faithful ministry of the Word—a ministry which was sustained by prayer.

This method of promoting the growth of the Word of God is highly important. Every believer, having the Word in his heart and in his mouth, may be and should be the means of its propagation; and the extent to which the Word has been spread abroad in this inconspicuous way will not be known until the time when all things shall be manifested. There are great multitudes who would never get the Word from the printed page, or from the spoken sermon or address. Hence the importance of these epistles of Christ written not with ink, but with the SPIRIT of the living God, not in tablets of stone, but in the fleshy tablets of the heart. (2 Cor. 3:3.) Such epistles are read by many who never read the printed page; and the eternal destiny of many souls may depend upon the distinctness and legibility of that writing. May our lives, as believers, be so transparent that the Word written in our hearts may be distinctly seen; and thus, as sons of God we shall shine "as lights in the world holding forth the Word of life" (Phil. 2:15, 16).

The second passage which speaks expressly of the growth of the Word of God is Acts 12:21-24. In this chapter are narrated the last episodes in the life of Herod Antipas. In the first part of the chapter we read how he killed James, the brother of John, with the sword, and finding this course to be popular with the Jews, he apprehended Peter also, and put him in custody, intending after the passover to make this leader of the Apostles the object of a public demonstration, which doubtless would have strengthened Herod still further in the regard of the people. But Peter was delivered from prison by an angel of the Lord who was sent for that purpose.

The closing verses of the chapter tell of a disagreement between Herod and the citizens of Tyre and Sidon, some undescribed incident having occurred which caused the former to be highly displeased with the latter. But they, having gained the favor of King Herod's chamberlain, one Blastus, made overtures of peace and sent a delegation to the king. The reception of this embassy was made an occasion of much pomp and circumstance. Herod put on his royal apparel, sat upon his throne, received the delegation, "and made an oration unto them." This oration was received with extravagant demonstrations. "The people gave a shout, saying, It is the voice of a god, and not of a man."

Herod accepted this tribute, and no doubt was highly pleased therewith. But it is a dangerous thing for mortal and sinful man, however high his station, to accept glory which belongs to God alone. For *immediately* the angel of the Lord smote him, because he gave not God the glory; and he was *eaten of worms* and gave up the ghost. "*But the word of God grew and multiplied.*"

There is a tremendous lesson here for the many who, in these closing days of the age, are participating in the various movements which, however diverse in appearance, have all the common object of putting man in the place of God, and the word of man in the place of the Word of God. Herod was

not stricken down for persecuting the Church, for imprisoning Peter, or for putting James to death, nor yet for his previous murder of John the Baptist. He was smitten for permitting his word to be acclaimed as the Word of God. Herod had often heard the Word of the Lord, for he had listened attentively to the preaching of the Baptist. He had heard of the ministry and miracles of the Lord Jesus, and had even seen Him on that dark betrayal night. He was, therefore, not smitten for something done in ignorance.

The angel of Jehovah had two ministries in that chapter. One was to deliver Peter, who, according to the word of his Lord, was to serve Him to old age (John 21:18). The other was to declare, by smiting the King, the difference between the Word of God and that of the most important man of the country.

Doubtless that was a great oration which Herod delivered on that day. It contained most probably striking utterances, pregnant with wisdom and garbed in the attractions of human eloquence. It was, moreover, the King on his throne who spoke, and we know how the throngs gather to listen on such occasions.

On the other hand, and in striking contrast, the Word of God was in the charge of "unlearned and ignorant men," a despised and persecuted company, whose Leader had but just suffered the ignominious death of a malefactor. What then has become of the words of King Herod? All have utterly perished, centuries ago, from the memory of men. He himself was eaten of worms; "But the Word of God grew and multiplied," and has continued so to do from that time to the present.

Not very long ago, at the convening of the American Congress, a message from the President was addressed to that body. Much comment was made on that message because of its great length. Some industrious person counted the words, and found them to be upwards of thirty thousand. They

were serious words, too, and weighty, as human utterances go. They dealt with the most important affairs and interests of the nation that regards itself as the greatest on earth. But they were not "the words of eternal life." And for all that the occasion was so recent, and the subject matter so important, it is doubtful if any person can now recall a single sentence of that great message. Few, indeed, would care to do so, or would receive the slightest benefit therefrom, if they could.

The words of kings, and emperors, and presidents, are dying words. From the moment of their utterance they begin to perish; but "the Word of God is living." Being the utterance of the living God that Word can never pass away.

The last of the three passages which speaks of the growth of the Word of God is in Acts 19; and again the context adds greatly to the impressiveness of the lesson taught by the passage.

The scene of the first of the three incidents was in Jerusalem, of the second in Cæsarea, just west of Galilee, and of the third in Ephesus, a Gentile city. Thus there is special mention made of the growth of the Word of God in Judea, in Palestine outside of Judea, and in the Gentile regions beyond. This would seem to signify that the Word of God was not to be limited to territorial boundary, but was to spread and grow in every part of the earth.

The Apostle Paul had spent two years in Ephesus, preaching to such purpose that "all they which dwelt in Asia heard the Word of the Lord Jesus, both Jews and Greeks." And God, moreover, "wrought special miracles by the hands of Paul" (Acts 19:10, 11).

One result of this ministry was that "many of them which used curious arts brought their books together, and burned them before all men; and they counted the price of them and found it fifty thousand pieces of silver. *So mightily grew the word of God and prevailed*" (verses 19, 20).

This is, indeed, a very notable event—a grand demonstration of the power and sufficiency of the Word of God. These books, intrinsically worth so great a sum as fifty thousand pieces of silver, became worse than worthless in the hands of their owners after the latter had received the Word of God. The books thus destroyed had been held in the highest estimation, because they were the manuals of necromancy, or occult arts. They instructed their readers in just such things as are coming into great favor in the present day. But when their owners “believed,” they could no longer practice the “curious arts,” or even retain the books that described them.

It is very easy to destroy the books of men. Great and mighty as are the powers of darkness which were back of the books burned at Ephesus, those evil powers are not comparable to that which has directed the career of the Word of God. Many have been the attempts to consume it in the flames, but in vain; for the Word of God is living.

This scene at Ephesus has been re-enacted in many a human life. When in quest of help, enlightenment, wisdom, guidance, and knowledge of the unseen, men turn to books; and though disappointed again and again, the inquiring mind, which has felt the need of a source of light external to itself, and has realized that there must be such a source somewhere, never shakes off the habit of seeking it in books. There appears to be a deep-seated consciousness that the desired help is to be found in some book. But men cannot impart to the books written by them what is not in themselves; and so they who gather many books gain little to compensate for their cost and labor. Conjectures and human opinions, philosophies and vain deceits, with all the obscurities and contradictions contained in them, do but leave the mind in perplexity and bewilderment concerning every matter of real importance. And, after all, if one cannot have certainties, but must put up with mere opinions, why should he not prefer his own to another man's, seeing that all are at the best but mere guesses,

whereof one is as likely to be true as another? The "wise men" can tell us nothing, for "lo, they have rejected the Word of the Lord; and what wisdom is in them?" (Jer. 8:9).

But when, to one who has undergone this weariness of a vain quest for something sure and satisfying in the books of men, the Word of God comes with the convincing power which it alone possesses, and with the restful assurance which it alone can impart, the books of men become worthless—mere rubbish, fit only to be food for flames. Conjectures are now exchanged for certainties, and profitless speculations for knowledge certified by the sure testimony of Him who knoweth and understandeth all things.

The writer lately heard a servant of Christ relate an incident in his own life which aptly illustrates what we have been saying. Speaking on the injunction of Ephesians 6:10, "Be strong in the Lord," he said, "I well remember a section in my book-case long ago which contained a highly prized set of Emerson's works. One essay in particular I read and re-read, and had marked favorite passages in it. The burden of it was, 'Young man, be strong.' This phrase occurred again and again, and it thrilled and excited me. But it pointed me to no source of strength, for the writer knew of none. He never once said, 'Be strong in the Lord;' and the time came when, realizing the cruel mockery of the words, and the emptiness of this entire system of philosophy, I put the set of well-printed and choicely bound volumes into the flames." He discovered in the Bible the Source of all strength, and the Book displaced the entire set of man's philosophies and empty deceits. "So mightily grew the Word of God and prevailed."

Happy is the man who has "received the Word of God" (Acts 8:14; 11:1, etc.), who has made room for it in his life, and in whose heart and mind it has grown and prevailed.

X. A LIFE-GIVING WORD

We come now to something higher and deeper. The great mystery of a living thing is the power it possesses of propa-

gating its kind. To trace the stream of life to its source is confessedly impossible to man, nor does any philosophic theory account for that stream. The attempt made in recent years to explain life as a mere property of atoms of non-living matter grouped in certain complex combinations, has been confessedly a failure. Professor Huxley, probably the ablest defender of this theory, and who at one time predicted that "protoplasm" (as he named the physical basis of life) might one day be produced in the laboratory, was constrained to admit, before his death, that there was no known link between the living and the non-living.

In the era of great scientific activity which marked the last half of the nineteenth century, many and persistent efforts were made to bring about spontaneous generation; that is to say, to demonstrate that life could be caused by human manipulation to spring up out of non-living matter, and apart from antecedent life. Great was the desire of unbelieving men of science to find a support for this theory, for if established it would flatly contradict the first chapter of the Bible, and thus discredit the statements of the latter upon a subject of the highest importance. In that chapter the first law of biology is enunciated in the words "after his kind;" and this law is applied both to the vegetable kingdom and to the animal—to grass, and herb, and fruit tree, to fowl and fishes, and creeping things, to wild beast and tame beast. Each was commanded to bring forth "after his kind;" and it is needless to say that each has strictly obeyed that Divine command.

The inspired account of Creation does not describe the method whereby God brought into existence the several species of living creatures, and gave to each the distinct characteristics which were to be its perpetual and unvarying endowment. This matter, therefore, belongs to the realm of speculation, into which it is unprofitable to enter. What concerns us is the fact, distinctly stated, and manifestly deemed by the Spirit of God to be of great importance for our instruction in the truth, that

God, in creating the numerous species of living creatures, vegetable and animal, put a permanent difference between them, rigidly confining each species to the reproduction of its own kind.

So important was this law in the mind of the Creator, and so careful was He to impress it upon the mind of man, that the formula is stated nine times in the first chapter of Genesis. There is an emphasis in this which has great significance in view of the theory of organic evolution, which, but a few years ago, was advanced as a "scientific" explanation of the origin of species of living beings, and was accepted as such by nearly all the wise and learned of this world.

After many years' investigation of the philosophy of evolution, an investigation carried on in full sympathy with the widest application of that captivating theory, I have yet to see proof of *a single fact* showing, or tending to show, the operation of the so-called "law" or "principle" of evolution in the world of Nature. No instance has ever been found of a living thing of one species coming from ancestors of another species; and there is not the slightest ground for the belief that such a thing ever happened. On the other hand, every one of the countless billions of reproductions of living creatures—the grass, the herb yielding seed, and the fruit tree yielding fruit—which occur every year, are in accordance with the divine command recorded in the first chapter of Genesis. Oak trees have never betrayed the slightest tendency to produce any fruit but acorns, nor acorns to produce any trees but oaks. The theory of organic evolution, promulgated by Darwin and Wallace, has nothing to commend it except that it offers an alternative to the acceptance of the account of the origin of species given in the Bible.

The attempts made by the empiricists of the last century to bring about, or to demonstrate the possibility of, spontaneous generation of living organisms by human manipulation apart from pre-existing organisms of the same species, were at first

thought to have been successful. Infusions of hay were prepared which, after being tightly sealed in suitable flasks, were heated to a temperature sufficiently high (as was supposed) to destroy all life within the flasks. These were then set aside for awhile, and kept under observation; and in the course of time they were found to contain minute living organisms. These "results of science" were heralded far and wide, and great was the rejoicing occasioned thereby.

But other men of science, among whom the most prominent was Liebig, went over the ground again, repeating the experiments more carefully; and their results showed that, in the earlier experiments, either the flasks had not been tightly sealed, or else the heat to which they were exposed had not been sufficiently great to destroy all the living organisms therein. So conclusive were these later experiments that the theory of spontaneous generation (or "abiogenesis") has had no standing whatever from that time to the present.

The following quotations will accurately inform the reader as to the best scientific opinion on this subject.

Lord Kelvin who, until his recent death, held the leading place among scientific men, used this positive language:

"Inanimate matter cannot become living except under the influence of matter already living. This is a fact in science which seems to me as well ascertained as the law of gravitation."

Again he said: "I am ready to accept as an article of faith in science, valid for all time and in all space, that *life is produced by life and only by life.*"

Professor Huxley, the advocate of the theory of "animal automatism," who at one time contended earnestly that vitality was merely a property of "protoplasm," (that is to say, the property of a particular chemical compound of carbon, oxygen, hydrogen and nitrogen) left this record before his death: "The present state of knowledge furnishes us with no link between the living and the not-living."

Professor Tyndall says: "Every attempt made in our day to generate life independent of antecedent life has utterly broken down."

Such has indeed been, and such must ever be, the result of all human attempts to start the flow of a stream of life, or to divert one which God has started, so as to change the form of manifestation which the Author and Giver of life has given to each species of living creatures.

We wish the reader to understand that we rest nothing whatever upon the outcome of the foregoing scientific controversy, nor upon the above quoted (or any other) statements of human opinion however high their source. Faith has no foundation other than the Word of God.

Men of science may be right or wrong in their deductions from the fragmentary information possessed by them. Generally they are wrong, as is clearly enough shown by the fact that a large part of the work of each generation of men of science consists in overturning or modifying the theories of their predecessors. The foregoing is given as an illustration of the utter futility of setting up the deductions of the human reason against the assertions of the Word of God, and as a caution to the reader, if he be a child of God through faith in Jesus Christ, not to give the slightest credence to any statements made in the name of "science" or "scholarship" which call into question what is written in the inspired Scriptures.

We may ask then, Is the Word of God a living Word in this particular sense? Does it have the mysterious power of imparting life; and if so, is the life it imparts of the same sort as its own? Does it reproduce "after its kind"?

This brings up the great subject of spiritual conception and generation, concerning which the Scripture gives not a little information. Into this highly interesting but difficult subject we will not now enter. Even the beginning and maintenance of physical life in plants and animals (including man) are great and inscrutable mysteries. This is true in all stages of

the process, particularly in the initial stage of germination, which is the beginning of a new individual existence by the quickening of a seed derived from a previously existing individual of the same species. How much more mysterious, then, must be the process of spiritual generation! The Lord Jesus, in His conversation with the learned and intellectual Pharisee, Nicodemus, indicated that the subject was a very mysterious one, by the words, "The wind bloweth where it listeth, and thou hearest the sound thereof, but *canst not tell* whence it cometh, and whither it goeth: *so* is every one that is born [or begotten] of the Spirit."

Therefore, even after we have learned all that is given us to know concerning the beginning of physical life in the naturally begotten, and of spiritual life in the supernaturally begotten, the subject remains as mysterious as ever, since the Author of life has reserved it among the "secret things" which "belong unto the Lord our God" (Deut. 29:29).

But the *fact* of natural generation cannot be questioned, though the *process* be involved in unfathomable mystery. The fact of spiritual generation is equally sure to all who believe the Word of God. The Bible plainly declares it, and those who believe on the Christ of God know also by experience the beginning of a new kind of life in their own souls.

For present purposes it is sufficient to point out that spiritual generation is analogous (as might be expected) to natural generation, being effected by means of a seed, which, having been deposited in a prepared place, is quickened by the Spirit of God, and becomes itself "spirit,"—that is to say a new nature which is spiritual in its character; for "that which is born [or begotten] of the Spirit is spirit" (John 3:6).

The fact of spiritual conception, and the nature of the seed whereby it is effected, are plainly declared in 1 Peter 1:23: "Being born [or having been begotten] again, not of corruptible *seed*, but of incorruptible, by THE WORD OF GOD WHICH LIVETH and abideth for ever."

There is an immense amount of truth of the highest importance contained in this passage; but the statement which especially concerns us is that the seed of the new birth is from the living Word ("the Word which LIVETH"). This statement plainly teaches that the Word of God possesses the highest endowment of a living being, namely, that of imparting life. And with this agrees the teaching of the Lord Jesus in the parable of the sower, in the explanation of which He said, "The *seed* is the Word of God" (Luke 8:11).

In consequence of the transgression and fall of the first man, who was the original depository of the life of humanity (Gen. 2:7), the life in him, being "corruptible," became vitiated. Hence, by inexorable law, the seed of his generations also became corrupted. It follows that all men in their natural generation are begotten of corruptible (and corrupted) seed; and have received (and hence must impart to their succeeding generations) a corrupted life. What, therefore, was needed, in order to bring into existence a human family answering to God's purpose in the creation of man (Gen. 1:26), was a new and *incorruptible seed*. This has been supplied in the Word of God. All who believe that Word are begotten again (or from above); not this time of corruptible seed, "but of incorruptible, by the Word of God *which liveth*." It is a living Word.

It is to be noted that this Scripture testifies that the seed of the living Word is not merely uncorrupted, but is "incorruptible." It partakes, therefore, of the nature of the "uncorruptible God" (Rom. 1:23).

This is the guaranty to us that the Word of God is not subject to the corrupting influences of the corrupted and decaying world into which it is come. It is the *only thing* which has not succumbed to the forces of decay and death which reign universally in the earth. Indeed, it has not been affected in the slightest degree by those forces. This has been pointed out at length in the foregoing pages; but the grand truth comes to us with peculiar force in connection with the passage in 1

Peter. We need not be at all concerned as to whether the truth of God, embodied by Him in His word, has been corrupted, for it is incorruptible. And by that Word they who believe are begotten again through the operation of the Holy Spirit. To them "the Spirit is life" (Rom. 8:10).

The same truth is declared in James 1:18, in the words, "Of His own will begat He us with the Word of Truth."

Such is the spiritual conception of the "sons of God." These are born, or begotten. In no other way is a "son" brought into existence save by being begotten of a father. The sons of God must be begotten of God. The Apostle John tells us that they are begotten, "not of the will of the flesh, nor of the will of man" (John 1:13). The Apostle James tells us that "of His own will" they are begotten. Therefore, though the process be inscrutably mysterious, there can be no doubt as to the fact. When the Word of God is truly "heard" and thereby received into a prepared heart, that word becomes truly a seed, spiritual and incorruptible in nature, which, when quickened by the Spirit of God, becomes the life-germ of a new creature—a son of God.

The same truth is very clearly taught in our Lord's explanation of His parable of the sower, to which reference has already been made. Inasmuch as we have His own interpretation of this parable, we need be in no uncertainty as to its meaning. He says, "Those by the wayside are they that hear; then cometh the Devil and taketh away *the Word out of their hearts*, lest they should *believe* and be saved" (Luke 8:12). And again: "But that on the good ground are they which, in *an honest and good heart*, having heard the Word keep it and bring forth fruit with patience."

The method of spiritual conception set forth in these Scriptures, which is effected in a manner quite analogous to natural conception, furnishes the explanation of the connection between "believing" and "life" referred to in many passages of Scripture. One of the most familiar of these is John 5:24

where the Lord Jesus states in the simplest language that the man who hears His Word and believes on Him who sent Him has everlasting life, and is passed out of death into life. Such a man receives the seed in his heart, and the seed is there quickened into life.

Indeed, the great purpose of the Written Word is to impart life—even eternal (that is to say divine) life—to those who are dead through trespasses and sins. The Gospel of John, which is devoted largely to the great subject of eternal life, and from which a large part of our information concerning it is derived, was “written that ye might believe that Jesus is the Christ, the Son of God and that *believing* ye might have *life* through his name” (John 20:31).

The same truth is declared in the familiar passage in Romans 10:9, which sets forth very definitely the special truth which constitutes the substance and marrow of God’s revelation in His Word, and which He calls upon men to believe and obey through the preaching of the Gospel, namely that Jesus Christ, who died for sinners, has been *raised from the dead*, and that He is Lord of all, to the glory of God the Father.

The main point to be apprehended in this connection is that a certain state of preparedness of heart is necessary in order that the “good seed” of the Word may germinate and grow there. Such a prepared heart is described in Scripture as a *believing* heart. That prepared state is manifested when a man *believes God*, as Abraham did (Rom. 4:17); or, in other words, when a man is ready to receive the Word of God *as* the Word of God, as the Thessalonians did (1 Thess. 2:13).

When a man has been brought, by the operation of the Spirit of God, who is the “Spirit of LIFE in Christ Jesus” (Rom. 8:2, 10), into this state of preparation, then the Word of God, being received into the heart, acts as a seed falling into good soil. Though it be (as we might say) but the tiniest portion of God’s truth as revealed in His Word which is thus received by faith, yet it suffices through His power as the

means whereby He may quicken a dead soul. For surely the life of the Word is in every part thereof.

Such is the power of the *living* truth to impart life; and herein lies the difference between the truth which God has revealed in His Word, and truth which may be found elsewhere. For there is much truth which is not *living* truth. The multiplication table is truth; but it is not living truth. It has no quickening power. The theorems of geometry are truth; but they are not living truth. Never yet has any man been heard to testify that he had been the wretched and hopeless slave of sin, and had continued in spiritual darkness, fast bound in misery and vice until his eyes were opened by the great truth that two and two make four, or that three angles of a triangle are equal to two right angles; and that thereby his life had been transformed, his soul delivered from bondage, and his heart filled with joy and peace in believing. On the other hand, in the case of a true conversion, it may have been but the shortest and simplest statement of "the Word of the truth of the Gospel" (Col. 1:5) that was heard and believed, such as that "Christ died for the ungodly" (Rom. 5:6), yet it suffices, through the mighty power of Him who raised up Christ from among the dead, to quicken together with Christ a soul that previously was dead in trespasses and sins (Eph. 1:20; 2:5). Thus the Word of truth becomes, in some inscrutable way, the vehicle for imparting that life of which the risen Christ, the Incarnate Word, is the only Source. Eternal life for the individual soul begins through believing "the testimony of God" (1 Cor. 1:2), and the testimony of God which He has in grace given to perishing sinners that they may believe and be saved, is "*concerning His Son*" (Rom. 1:3; 1 John 5:10). "And this is the record [or testimony], that God hath given to us eternal life, and this life is in His Son" (1 John 5:11). Therefore it is written of those who experienced the new birth, "For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26).

The teaching and preaching of the day are largely permeated by a notion to the effect that "science" is in some undefined way supplying to a greater or less extent new foundations for religious faith. We cannot, therefore, insist too strongly upon the *vital* difference (—for it *is* vital—being a difference upon which life depends) between truth revealed by God through His Word, and truth discovered by the investigations of man, and generally spoken of as "scientific" truth. Truth thus obtained has *no relation whatsoever* to faith and eternal life; and the effort to substitute it for, or to oppose it to, the truth revealed in God's Word as the basis of faith, must be ascribed to the activity of the "spirit of error."

Many unspiritual teachers in these last days, and many superficial readers of Scripture, deem it incredible that salvation, which is the beginning of the life of the risen Christ in the soul of a perishing man, should be wrought through an operation so apparently simple as that of receiving God's Word, through faith, into the heart.

The clear declarations of God's Word on this subject are indeed frequently ridiculed in pulpit utterances. But to such minds the germination of a seed by merely casting it into the ground would be equally incredible. These spiritually-blinded ones, wise in their own conceits, miss altogether the teaching of the Bible concerning the wonderful process of spiritual conception and generation, which, in view of the equally mysterious process of natural conception, should not be deemed "a thing incredible." "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made" (Rom. 1:20).

The passage in 1 Peter 1 sets forth, moreover, the fact that spiritual generation through the Word of God conforms to the great biological law stated with such emphatic iteration in the first chapter of Genesis, namely, that the life imparted is the same in kind as that of its source, all the characteristics of the latter being reproduced in it. Emphasis is laid on the fact

that the seed is incorruptible, and that the Word, which is its source, is eternal. Moreover, as in John's Gospel, the new, incorruptible, and eternal life, which proceeds from spiritual conception by the Word of God, is put into direct contrast with the natural life or "flesh." "For," continues the Apostle Peter, "all flesh is as grass, and all the glory of *man* as the flower of grass." The prominent characteristic of grass is that it withereth, and of the flower of grass, or of plant life, is that it falleth away. "The grass withereth, and the flower thereof falleth away: but"—in direct contrast with this—"the Word of the Lord endureth for ever." So it does, and so do all they who are begotten of the incorruptible seed of the Word.

The passage closes with the unmistakably plain statement, "And this is the Word which, by the Gospel, is preached unto you."

The result of spiritual generation is, of course, a spiritual infant—a babe. Consequently the next words of the inspired Apostle are in full keeping with, and in confirmation of, the truth we have been considering. "Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings" (which are characteristics of the "old man") "*as new-born babes*, desire the sincere milk of the Word, that ye may grow thereby" (1 Peter 2:1, 2). We all know that it is of the first importance that a babe should have appropriate nourishment in order that it may grow; but this belongs to the subject of spiritual nutrition, which will be considered later on.

Other Scriptures testify with equal clearness to the great and glorious truth that those who are begotten of the Spirit, through the incorruptible seed of the Word, receive a nature of the same sort as that of the Divine Source of their life. In the eighth chapter of Romans there is a section devoted to the "sons of God," in whom the Spirit dwells (verses 9-16); and of these it is declared that God predestinated them "to be conformed *to the image of His Son*, that He might be the first-born among many brethren" (verse 30).

Here the truth of likeness with the Son of God is broadly stated. Other passages declare specific features included in this general likeness. Thus 1 John 3:9 states that "whosoever is born of God doth not commit [or practice] sin; for His [God's] seed remaineth in him; and he cannot sin because he is born [begotten] of God. In this the children of God are manifest." The new nature which characterizes the new creature is one that cannot sin; and hence, when this new nature begins to manifest itself in the quickened soul, there is a struggle between its desires and those of the old nature ("the flesh"); for the flesh has desires against the Spirit, and the Spirit has desires against the flesh, and these are directly opposed, the one to the other (Gal. 5:17). Every one who has been begotten from above knows from experience what this struggle means.

Again, in 1 John 3:2, 3, it is stated that now, even at the present time, are we (believers) the sons of God, though we appear so little like it. What we shall be does not yet appear; but we know, upon the clear testimony of Scripture, that "when He shall appear we shall be *like Him*; for we shall see Him as He is."

These statements are so clear that it is not necessary to cite to those who believe the Word of God other passages which declare that spiritual procreation is according to the law repeated nine times in Genesis 1, "after his kind."

In closing this important section of our subject (which might be greatly amplified if our purpose were to treat exhaustively the great truth of spiritual generation) it will be profitable to notice briefly the close relation between the Written Word and the Incarnate Word in the matter of the impartation of spiritual life.

This truth brings before us the Son of God in His wonderful and unique character of the Source of Life to a world and to human beings, which had fallen under the power and dominion of death.

“Through one man [Adam] sin entered the world, and death through sin, and so death passed upon [*lit.* passed through to] all men” (Rom. 5:12). Thus death entered and established its universal sovereignty over all men. Such expressions as “death reigned,” “sin reigned unto death” (Rom. 5:14, 17, 21), state a fact whereof the evidences meet our eye whichever way we look.

Therefore, after Adam’s transgression and the ruin wrought by it, the most urgent need of the world was LIFE. To this end the Son of God became a partaker of flesh and blood, “that through death He might destroy him who had the power of death, that is the devil” (Heb. 2:14). “I am come,” He said, “that they might have *life*” (John 10:10).

In the Gospel by John, the first thing asserted of Him, after setting forth His eternal Deity, and His mighty work as Creator, is the significant statement, “In Him was LIFE” (John 1:4). This is He who “cometh down from heaven and giveth life unto the world” (John 6:33).

We need not cite the many passages of Scripture which witness to Christ as the new Source of life to a world that had fallen under the power of death; but would call attention only to a few of those which connect Him directly with the wonderful process of spiritual generation.

The very first of all prophecies, that concerning the woman’s “seed” (Gen. 3:15) is thus fulfilled in Him; and the designation “seed,” thus at the very beginning applied to Him as coming in flesh and blood, carries with it the great promise of a new humanity which was to spring up from and out of Himself.

Again, as the “seed” of Abraham, He is the inheritor (for Himself and for His generations) of all the promises made “to Abraham and his seed.” That we might not miss the meaning of this truth, so precious to those who, through faith, “are the children of Abraham” (Gal. 3:6), it is expressly stated as follows: “Now to Abraham *and his seed* were the promises

made. He saith not, And to seeds, as of many; but as of ONE, And to thy SEED, which is Christ" (Gal. 3:16).

Finally, as David's seed He is the rightful Heir to the kingdom, which he will establish on the earth in the coming age. In promise of this there are many passages such as these: "I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom" (1 Chron. 17:11). "Upon David, and upon his seed and upon his house, and upon his throne, shall there be peace forever from the Lord" (1 Kings 2:33). "I have made a covenant with My chosen, I have sworn unto David My servant, thy seed will I establish forever, and build up thy throne to all generations" (Psa. 89:3, 4). "His seed shall endure forever, and his throne as the sun before Me" (Psa. 89:36).

Thus Christ is set forth as the Seed of the woman, as the Seed of Abraham, and as the Seed of David.

But the great purpose of a seed, and its marvelous inherent power, is to reproduce its kind; and the designation "seed" as applied to the Son of Man has this significance also. He Himself takes up this great lesson when he refers to Himself as the kernel of wheat, saying: "Verily, verily, I say unto you, Except a corn [kernel] of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (John 12:24).

Thus the One who alone had a title to live as a man of flesh and blood, laid *that* life down, submitting voluntarily to the power of death, in order that, instead of dwelling forever "alone" (as man) He might bring forth "much fruit." These are His generations, the "many sons" which He brings into glory (Heb. 2:10), the "children" of whom He speaks saying, "Behold I, and the children which God hath given me" (Heb. 2:13).

If we keep in mind the fact that the grains of wheat in the ear are all reproductions of the original seed, we shall see how forcibly and beautifully the parable of the "corn of wheat"

teaches the lesson of spiritual generation. The life in those who have been quickened together with Christ (Eph. 2:5) is truly *His* life reproduced in them by the Holy Spirit, who is the Spirit of life in Christ Jesus, and whose law sets us free from the law of sin and death (Rom. 8:2). We may thus say, "Christ who is our life" (Col. 3:4); and as this new life unfolds itself in the being of the believer, and manifests the characteristics of the One who is its source, the former is able also to say, "For me to live is Christ" (Phil. 1:21).

Whether, therefore, we are regarding the Written Word or the Incarnate Word, it is true (as has been well said) that "the Word" is the whole matter or substance of what God has revealed; but it is also true that any portion of that matter or substance which enters into a human heart, and which, as a seed, germinates and performs there the stupendous miracle of reproduction, is also the Word, imparting life "after his kind"—life incorruptible and everlasting as the Word itself.

Thus, in the highest sense of which we can take knowledge, the Word of God is a "Word of Life"—living and reproducing its kind; and thus is being fulfilled the promise to Him who died that we might live, of Whom it was said of old, "He shall see *His seed*, He shall prolong his days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul and shall be satisfied" (Isa. 53:10, 11).

The believer, too, may say with David, "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness" (Psa. 17:15). That will be glory for us; but, what is more important, it will be glory also for Him.

XI. THE LIFE-SUSTAINING WORD

The life possessed by human beings is not only a derived life, that is, a life obtained from an external source, but it is a dependent life, requiring continual sustenance. It must be sustained by constant and suitable nutrition, received into the body at short intervals. Man's strength whereof he boasts,

and indeed his very existence in the body, are dependent on food, and this food itself must be organic matter, that is to say, matter which has once been living. The fact of this dependence upon food, and upon food which man is utterly unable to make for himself out of inorganic matter, though all the materials are within his reach, should teach him a lesson in humility; but it seems not to have that effect.

We say that man is utterly unable to produce food-stuff though all the materials whereof it is composed are abundantly at hand. This is a pertinent and obvious fact, though one whereof little account is taken. God has imparted to the lowly plant the ministry of supplying food to all the animal creation, and has taught to it, and to it alone, the marvelous secret of converting the minerals of the earth and air—inert, lifeless elements, utterly incapable of furnishing nourishment to animals or man—into living tissue, endowed with the property of nourishing living creatures higher in the scale of life. “He causeth the grass to grow for the cattle, and herb for the service of man; that *he may bring forth food out of the earth*” (Psa. 104:14).

The humble vegetable organism knows how to extract the nitrogen from the earth, and the carbon from the carbon dioxide in the atmosphere, and to combine these, in exactly the proper proportions, with the oxygen and hydrogen in water, and with traces of lime and other elements, forming with the aid of heat and light from the sun, living tissue, suitable and necessary for food. This wonderful operation of chemical synthesis is carried on by the modest vegetable so unostentatiously as to attract little notice; and though it has been under the observation of inquisitive and imitative man for thousands of years he has not the faintest notion of how it is done. All the learning and skill of all the chemists in the world, with the resources of all the laboratories in the world, could not produce an ounce of food, though the elements out of which it is made exist everywhere, and in the greatest abundance.

But God, having imparted physical life to His creatures, has also made ample provision for the maintenance of that life, by supplying through the inscrutable synthesis carried on unceasingly by the vegetable kingdom, abundant food, capable, when taken into the body and properly assimilated, of supplying the waste that is constantly in progress in every part of the body, and of maintaining the strength thereof.

Furthermore, if the conversion of minerals into food-stuff by the members of the vegetable kingdom is a process displaying the marvelous wisdom of God, the process of digestion and nutrition is not less so. Nothing could be more improbable than that food, taken into the body by way of the mouth, should, without any attention or supervision from the tenant of that body, be digested, the valuable parts separated from the worthless, the latter discharged from the body, the former converted into tissue, muscle, bone, sinew, nerve-cell, blood-corpuscule, hair, nails, etc., and distributed automatically throughout the body, each to the place requiring it, and all in due proportion.

In this we have again a process far transcending the comprehension of the most learned men, who must eat and be nourished like other men, and who are equally ignorant of the process whereby their lives are sustained, and whereby they gain the strength which they use to deny God and glorify man.

Men boast in these days of their "independence," and make much of "self-reliance." But this is the height of presumptuous folly; for man is a most helplessly dependent creature, not even able, like the plant, to prepare his own food from the mineral elements, but dependent daily upon living creatures much lower than himself in the scale of being. And so far from having a basis for self-reliance, he does not know how to conduct the simplest of the vital processes of his own body. If his Creator, of whom principally man loves to fancy himself independent, should turn over to him the operation of the least

of those essential processes for the briefest time, the poor creature would miserably perish.

As with the physical life, so is it with the spiritual life of those who have been begotten again of the incorruptible seed of the Word. These spiritual beings require appropriate food; and God has abundantly provided for this need. In studying the important subject of spiritual nutrition we shall learn again the relation between Christ, the Incarnate Word, and the Written Word. Both are spoken of repeatedly as food for the children of God.

The third, fourth and fifth chapters of the Gospel by John treat of the imparting of eternal life as the free gift of God through Jesus Christ, the Son of God, to all who believe on Him; and the sixth chapter treats of spiritual nutrition. Therein, after feeding the multitude miraculously, thus showing Himself as the one by whose power food is multiplied in the earth, He reveals Himself as "the Bread of Life." Twice He says, "I am that bread of life" (verses 35 and 48) and in verse 33, "For the bread of God is He which cometh down from heaven, and giveth life unto the world." He Who gives the life is the One who also sustains it. Again He says, "I am the living bread which came down from heaven" (verse 51). And of His words He says, "It is the spirit that quickeneth; the flesh profiteth nothing; *the words* that I speak unto you, they are spirit, and they are life" (verse 63).

These sayings to the natural mind are, of course, meaningless; but they are addressed to faith. "How can this man give us His flesh to eat?" is the question which the unbelieving heart asks. How Christ can impart Himself to sustain the "inner man" is a question to which no answer can now be had. The process is incomprehensible to man. But we have seen that the process of physical nutrition is equally beyond human comprehension and contrary to all *a priori* probabilities.

Looking more particularly at what is said in this connection concerning the written or spoken Word of God we find that

the Word of God is "living" in the sense that, like other living substance, it has the property of furnishing nutrition, and thereby sustaining life. It is a life-sustaining Word. But here a notable difference attracts our attention. Physical food comes up out of the earth (Psa. 104:14), while spiritual food comes down out of heaven. (John 6:50.)

Reference has already been made to the fact that, after setting forth the great truth of spiritual conception and generation through the incorruptible seed of the Word of God, the Apostle Peter enjoins attention to spiritual nutrition. "Wherefore," he says, "as new-born babes desire the sincere milk of the word that ye may grow thereby" (1 Peter 2:1, 2). Evidently his Lord's threefold injunction, "Feed My sheep," "Feed My lambs," had impressed upon him the importance of spiritual nutrition. But proper feeding requires appetite for wholesome food, and so he seeks to excite a desire in young Christians for that whereby they may grow. And he immediately connects the Word with Christ saying, "If so be ye have tasted that the Lord is gracious."

The importance of nourishing and sustaining the new life received upon coming to Christ, and the unhappy consequences which always result from neglect of the appropriate diet, have been so often and so forcibly stated by the servants of Christ that it seems hardly necessary to dwell upon this matter. What our subject specially calls for is to note the correspondence between God's way of sustaining man's physical life by food derived from a living source, and His way of sustaining the believer's spiritual life by food from a living source, that is to say from the living Word.

The passages which present the Word of God as the food for His children are very familiar; and in bringing them to mind again we would impress it upon our readers that these statements are not to be taken as if they were poetical or figurative, but as very literal, practical and immensely important. In making man it was not God's plan that he should

live by bread, or physical food alone, but "by every word that proceedeth out of the mouth of the Lord" (Deut. 8:3). The manna was given to His people in the wilderness to teach them this lesson, and that they might learn their dependence upon God. Hence this passage was used by the Second Man in His combat with the devil in the wilderness, it being the purpose of the latter to inculcate in man the idea of independence of God. Thus did the Man Jesus Christ, with the Sword of the Spirit, strike sure and true at the central purpose of His great adversary.

It is by *every* word of God that man is to be fed. No part of the Bible can be neglected without loss and detriment; and it will be observed that there is, in the Bible, a variety of spiritual nutriment analogous to the variety of physical food which God has provided for the needs of the physical man. If there be milk for babes, there is also strong food for those who are mature. And there is the penalty of arrested growth paid by those who remain content with the relatively weak diet suitable for infants, who know, perhaps, only that their sins are forgiven; as the Apostle John says: "I write unto you, little children, because your sins are forgiven you" (1 John 2:12). But those who have to be fed on a milk diet, that is to say, the simplest elementary truths of the Gospel, are unskillful in the word of righteousness. Infants cannot do anything for themselves, much less can they prepare food, or render any service to others. Hence the Apostle Paul, writing to the Hebrews, upbraids some of them because, at a time when they ought to have been teachers, they had need to be taught again the first principles, and were become "such as have need of milk and not of strong food. For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong food belongeth to them that are of full age" (Heb. 5:12-14).

Jeremiah says, "Thy words were found and I did eat them" (Jer. 15:16). Thereby he found spiritual strength to sustain

him in his most difficult and trying ministry, from which, because of his timid and sensitive disposition, he shrank back in agony of soul. To be a good and effective minister of Christ it is necessary that one be well nourished through partaking largely of the abundant spiritual food which the living Word supplies. Thus Paul admonished his child in the faith, Timothy, to whom he wrote, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, *nourished up in the words of faith and of good doctrine*" (1 Tim. 4:6).

One practical point with reference to the process of nutrition should be noted. While the living creature cannot comprehend the process, and has no part whatever in supervising it, or carrying it on, and while he is therefore not responsible for the results, the process cannot be carried on unless he takes the food into his being and properly masticates it. Therefore, up to the point of swallowing the food, the living being is responsible, and his volition is exercised. After that the process passes beyond his knowledge and control. Food may be of the best quality, and may be in greatest abundance, but it imparts no nourishment while it remains in the pantry, or on the table.

In like manner the responsibility is with the child of God to partake of the spiritual food so plentifully provided, and to meditate therein day and night (Psa. 1:2). Meditation upon what is read is to spiritual nutrition what mastication is to physical nutrition; and it takes time. The result, however, is ample compensation for time so occupied, for we read of him who observes this simple rule of spiritual dietation that "He shall be like a tree planted by rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Psa. 1:3). It means a fruitful life, a vigorous and healthful life, and a prosperous life.

These results are just as sure to follow obedience to the laws of spiritual diet as physical nutrition is to follow attention to the proper reception of material food; and the contrary results are just as sure to follow neglect of those laws in the one case as in the other. The natural mind would be likely to demand an explanation; but faith does not require to know the process, it being sufficient to hear the command. If one refused to partake of his natural food until instructed as to the process of digestion he would starve. In each case the process is inscrutable, but the fact is certain.

XII. THE LIFE-TRANSFORMING WORD

FEEDING upon the Word of God, the bread of life, must necessarily be beneficial to the whole man, including his intellectual and physical being as well as his spiritual.

Much deference is paid in these days to the "powers of the mind." Intellectual prowess is what wins the victories in the fierce commercial struggle of the times. Business men are, of course, keen to take advantage of this condition, as may be seen by the many and costly advertisements of "brain foods;" and many millions of dollars are annually acquired by the shrewd exploiters of these preparations. This, of course, could not be unless there were multitudes who give heed to the assurance that, by the use of the advertised article, it is possible to produce "a new set of brains."

The Bible does not speak of a new set of brains, but it does say to believers, "Be renewed in the spirit of your mind" (Eph. 4:23), and, "Be not conformed to this world [or age], but be ye transformed by the renewing of your mind" (Rom. 12:2). The new man requires a new mind, and provision is made to that end. The old mind, with all its habits of self-occupation (a sure breeder of unhappiness and discontent), its morbid tendencies, its craving for excitement and sensation, its imaginations, appetites, tastes, inclinations and desires, and every high thing that exalteth itself against the knowledge of

God, is to be displaced, and a new mind substituted; for godliness has the promise of the vigor of the life that now is, as well as of that which is to come.

How, then, is this injunction to be carried out? It is of importance to millions of anxious souls to have a clear answer to this question. And it may be had. The every-day incidents and the atmosphere amid which the average man and woman spend their time are such as to produce mental disturbances and disorders to an extent which, if understood, and if anything could impress this thoughtless and excited age, would create wide-spread alarm. It was stated recently that there were twenty-eight thousand inmates of the insane asylums of New York State (a single state of the Union) prior to October, 1907, and that in six months following the industrial convulsion of that month the number of inmates was increased by three thousand. The startling increase in the number of suicides adds its forcible testimony; and the frequency with which one encounters cases of mental depression, insomnia, melancholia, and other nervous disorders, tells of wide-spread and insidious foes which attack the seat of reason, and which call for methods and means of defense and repair which are beyond the resources of medicine.

The writer knows by experience the indescribable horrors of depressed and morbid mental states, and knows, too, what a transformation is effected by the "renewing of the mind" according to the Biblical injunction. Full provision is made for *us* marvelous transformation, and the conditions wherein it is effected are plainly set forth and are accessible to every believer.

In this case the study of the word used in the command ("be transformed") will make us acquainted with the conditions essential to the transformation. The word in question seems to have been set apart by the Holy Spirit for the purpose of teaching the important and wonderful secret of the transformation of the believer, during his existence in the body, into

the likeness of Christ; so that all believers might be able to say with Paul, "We have the mind of Christ."

It will, therefore, surely repay the reader to note carefully the usages of this particular word. Its first occurrence is in the Gospel narratives of the Transfiguration of Jesus Christ, and is in fact the very word there translated "transfigured" (Matt. 17:2; Mark 9:2). The word is literally "metamorphosed." "His face did shine as the sun, and His raiment was white as the light." This may well serve to teach the nature of the change contemplated. It is one that brings the radiance of heaven into the mind and tinges even the commonplace things with a glow of heavenly light.

The next occurrence of the word is, as we have already seen, in Romans 12:2, where believers are enjoined to be not cut out on the pattern of this age, but to be metamorphosed or transfigured by the renewing of their minds.

The third and last occurrence of the word tells us plainly *how* this great transformation is brought about. For the Bible is a very practical book. It comes, moreover, from One Who understands perfectly the limitations of man, Who knows and declares that the latter is, in his natural state, "without strength," that is to say, utterly impotent (Rom. 5:6). We may be sure, therefore, that when God calls upon the quickened soul to do a thing, He puts the means required for it within His reach. And so, in these plain words we read the conditions requisite for effecting the desired transformation: "We all, with unveiled face, beholding as in a mirror the glory of the Lord, *are changed* into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18).

The word here translated "are changed" is the same word (metamorphosed or transfigured) used in the other passages cited; and these are the only occurrences of that word in the Bible.

The teaching is very clear. When the Jews read the Word of God a veil is over their hearts, their minds being blinded

(verse 14). Or, as stated in Romans 11:25, "blindness in part is happened to Israel, until the fullness of the Gentiles be come in." Hence, they do not behold there Him of whom the Scriptures testify. But, for us who believe, the veil is done away in Christ, and consequently, all we beholding are transfigured into the same image by the Divine and irresistible operation of the Holy Spirit.

If, when we look into the Word of God, *we do not see Christ there*, we look to no purpose, for He is everywhere in the Book.

Let it be carefully noted that this transformation is not the work of the man who beholds Christ in the Word; for the process is carried on while the former is not occupied with himself at all, or with his transformation, but is absorbed in the contemplation of the glory of the Lord. The transformation is effected by the power of the Spirit of God; and we may learn from this passage the important lesson that occupation with, and concern about, the work of the Spirit in us can only hinder that work. Let it suffice us that He Who has begun a good work *in us* will perform it until the day of Christ. (Phil. 1:6.) Our part, and it should be also our delight, is to be continually beholding or contemplating the glory of the Lord; and while so doing we "*are changed*" into the same image, and all the faster if we are unconscious of ourselves.

Let it be also noted that the transformation is a gradual operation, calling for steadfastness in contemplating the Object placed before us by the Holy Spirit. Little by little, as our gaze is fixed upon Him, the old traits and dispositions which are unlike Him are replaced by His own characteristics. Thus the work proceeds "from glory to glory." The conformation to His image, which is God's purpose for all the sons of God (Rom. 8:29), is not accomplished, as some would have it, by an instantaneous transfiguration, a convulsive upheaval and displacement of the old nature, brought about by working one's

emotions into an ecstatic state; but is accomplished gradually while the believer is continually occupied with Christ ("beholding"). There is no hysterical short-cut to the desired result. For Christ must be known from the Written Word under the tuition of the Holy Spirit; and the process should continue during the whole term of the believer's existence in the body.

Thus the living Word becomes the regulator and transformer of the minds of those who diligently seek it. Under its potent influence confusion of thought, perplexities, depressed mental states, and other hurtful conditions are dissipated, and the serene tranquillity and repose of the mind of Christ are reproduced in those who are redeemed by His precious blood.

We are passing through the domain of death, the country of the last enemy that is to be destroyed, and who has put all things in this scene under his feet (1 Cor. 15:26, 27). On every hand our eyes meet the unmistakable evidences of the supreme sovereignty of death. But in this domain of death there is a Living Word—a Living Word in a dying world. The forces of corruption and decay cannot fasten upon it, and it laughs at the attacks of its enemies.

But that Word is here, not merely to manifest life, but rather to impart life to those who are perishing, and to bring them into vital contact with the new Life-Source of humanity, the Son of God, the Second Man, the Lord from Heaven, Who liveth and was dead, and behold He is alive forevermore, and has the keys of death and of Hades (1 Cor. 15:47; Rev. 1:18). He, as Man, has crossed the gulf between the realm of death and that of life. To that end He became "a partaker of flesh and blood," not to improve flesh and blood, but in order that "through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14, 15). Having Himself crossed that gulf

He is the Way of life to all who believe on Him, who, having heard His Word—the Word of life—have likewise passed out of death into life (John 5:24).

This is the wonderful provision of God for the deliverance of dying men. In order that they might not die, and because God wills not that any should perish (2 Peter 3:9), He has sent into this dying world a Word of Life. For God is not the God of the dead, but of the living (Matt. 22:32).

In comparison with the provision of divine wisdom, power and grace, from the God who quickeneth the dead (Rom. 4:17), how pitifully foolish and vain are all human schemes for the betterment, reform and cultivation of that old man who has fallen under the sovereignty of death! Men are very ingenious, but none has yet brought forward a scheme for abolishing or escaping death, or for raising the dead. Without that, of what avail are plans of improvement? And what end do they serve but to blind men's minds to the truth that they are dead, and so are beyond all but the power of a God who raises the dead? Surely these schemes are the most successful devices of "the god of this age."

What men need is not morality, but life; not to make death respectable, but to receive the gift of eternal life; not decent interment, but a pathway out of the realm of death. Many men have brought forward their schemes for the "uplift of humanity" (though the results thereof are not yet discernible); but there is only One Man who makes, or ever made, the offer of eternal life. None other has ever said, "I am the resurrection and the life; he that believeth on Me though he were dead yet shall he live. And whosoever liveth and believeth on Me shall never die" (John 11:25, 26). He only claims to be the "Fountain of Living Waters" (Jer. 2:13; John 4:14; 7:37), and says to all who are suffering the thirst of death, "Come unto Me and drink" (John 7:37).

Therefore, in concluding these reflections upon the Living Word, we obey the command, "Let him that heareth say,

Come," and would lovingly repeat the last invitation of grace recorded in the Word of Life:

“LET HIM THAT IS ATHIRST COME.
AND WHOSOEVER WILL,
LET HIM TAKE
THE WATER OF LIFE
FREELY.”

(Rev. 22:17.)

CHAPTER II

“THE SCRIPTURES”

BY REV. A. C. DIXON, D. D.,

PASTOR OF THE METROPOLITAN TABERNACLE CHURCH,
LONDON, ENGLAND

When our Lord said, “Search the Scriptures,” every Jew to whom He spoke knew what He meant. There were other writings in Hebrew, Greek and Latin, but the Scriptures were a body of writings marked off from all others by their sacredness and authority as the Word of God. Their history can be traced from the time of Moses to Christ. In Exodus 17:14 we read: “And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua.” As to the writing material Moses used we do not know, but we do know that in Egypt papyrus plant, linen and cotton cloth, the skins of animals and stone were used in making books of various kinds. The Ten Commandments were written on tables of stone, and with Egyptian mummies we have preserved even to this day cotton and linen cloth such as was frequently used for writing.

In Deuteronomy 31:9 we have the historic record of the fact that Moses obeyed the command of God: “And Moses wrote this law and delivered it unto the priests, the sons of Levi, which bare the Ark of the Covenant of the Lord.” And in verse 24: “It came to pass when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites which bare the Ark of the Covenant of the Lord, saying, Take this book of the law and put it in the side of the Ark of the Covenant of the Lord your God.” The book was finished and placed by the side of the Ark for safe keeping.

In Joshua 1:8 we read: "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success." Now that the pillar of fire by night and of cloud by day has departed, the Book is to be the guide of Israel and their religion is to be to a large extent a book religion. God is speaking to them out of the "Book of the Law."

It is probable that the book which Joshua read was the identical manuscript which Moses wrote in the wilderness. There may have been copies made of it, but we have no record of the fact. Frequent mention of it is made through the books of the Bible. The same book, or a copy of it, appears again a thousand years afterward under the reign of Josiah, as we learn from 2 Kings 22:8: "And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah gave the book to Shaphan and he read it."

In Ezra we find it again in the hands of the prophet on the pulpit of wood in the open air, reading it and making its meaning plain unto the people. From these and other Scriptures three inferences may be fairly drawn:

1. *The Bible is literature written by the command of God.* He certainly commanded Moses to write the book of the law. To John on the Isle of Patmos a great voice as of a trumpet said, "What thou seest write in a book, and send it unto the seven churches." And before the vision vanishes he is commanded to "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." He is to write history, current events and predictions; and much of the "the Scriptures" may be classified under these three heads.

2. *The Bible is literature written by the command of God, and under the guidance of God.* In Peter 1:21 we read: "No

prophecy ever came by the will of man, but man spake from God, being moved by the Holy Spirit."

3. The Bible is literature written by the command of God, under the guidance of God, and *preserved by the providential care of God*. Moses commanded that the book of the law should be placed by the side of the Ark. No safer place could have been found, and the more I study the history of the Bible the more profoundly am I convinced that God has kept His book by the side of some ark all through the ages. As the Church has been under His care and protection, so has the Book.

It is not difficult for me to believe that the manuscript which Hilkiah found in the Temple was the identical book which Moses wrote in the wilderness, and that this very manuscript was in the hands of Ezra on the pulpit of wood as he preached in the open air. It is only one thousand years from Joshua to Josiah and only one hundred and seventy-five years from Josiah to Ezra. There are now in our libraries scores of manuscripts which we know to be over a thousand years old, and two or three which have certainly been preserved more than fourteen hundred years. With the kindly oriental climate and the care which the Jewish reverence for the book would naturally lead them to have, it is not at all improbable that the manuscript of Moses should have been preserved for more than a thousand years. And the history of the Bible from the time of Christ to the present confirms the proposition that it has been preserved by the providential care of God.

Let us now look at "the Scriptures" in their own light. In John 5:39 Jesus said: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me." And in 2 Timothy 3:16 we read, "All Scripture is God-breathed, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly furnished unto all good works." In these Scriptures are four things:

I. A BIBLICAL DEFINITION OF THE BIBLE

The phrase, "the Scriptures," suggests a synthetic definition of the Bible. There were other writings, but these were *the* writings. They had them in the Hebrew tongue, and also a translation into the Greek, known as the "Septuagint," made nearly three hundred years before Christ. But it takes our second Scripture to complete this definition of the Bible—"Every Scripture is God-breathed." A noted scholar has taken the pains to collate the texts in the New Testament where this Greek idiom occurs, and he declares that the King James version, and not the Revised, is the correct translation, and several eminent scholars on the Committee of Revision agreed with him. "All Scripture is God-breathed" is evidently what the Holy Spirit meant to write. Of course, the writers were inspired. "The Holy Ghost spake by the mouth of David" (Acts 1:16). "The word of the Lord came expressly unto Ezekiel" (Ezek. 1:3). But the writings as well as the writers were inspired, because "all Scripture is God-breathed." God, who "breathed into man the breath of life and he became a living soul," has also breathed into His Book the breath of life, so that it is "the Word of God which liveth and abideth forever."

There are many writers, but one Author. These writers were not automatons. Each one shows his own style and personality which the Holy Spirit uses.

II. A BIBLICAL USE OF THE BIBLE

It is four-fold: "Profitable for doctrine, for reproof, for correction, for instruction in righteousness." "Doctrine" is the teaching, not of the *man* as he may express his opinion in social converse, but of the *ambassador* who carries with him the weight of his government's authority; and in the Bible we find *God's official proclamation* of love, pardon, cleansing, righteousness and peace.

The word "reproof" comes after doctrine, because it has to do with the character which doctrine makes. The Bible is profitable not only for the doctrine which we get out of it, but it is the standard by which we try our doctrines. It proves and reproves. It is the plumb-line that we drop by the wall to see if it is straight. It is the yard-stick by which we measure every creed.

The word "correction" means *restoration*, and gives a thought in advance of doctrine and reproof. It has in it the thought of making right what we have found to be wrong. The plumb-line may show that the wall leans, but it cannot straighten it. The yard-stick may reveal that the cloth is too short, but it cannot lengthen it. The Bible, however, not only shows us wherein we are wrong, but it can right us. When Canova saw the piece of marble which, at great expense, had been secured for a celebrated statue, his practiced eye discovered a little piece of black running through it, and he rejected it. He could discover the black, but he could not make the black white. The Bible discovers the black *and* makes it white.

The fourth word, "instruction," means literally "child-culture," and has in it all that the parent needs for the growth, development and maturing of the child. The Bible is a training school *in righteousness*. Other books give training in music, rhetoric, oratory, but the specialty of the Bible is training in righteousness.

III. A BIBLICAL METHOD OF BIBLE STUDY

It is suggested by the two words "search" and "profitable." Whatever is profitable is apt to cost labor. The worthless we can get without effort. Hence the strength of the phrase, "Search the Scriptures." It means to "look through and through." It is the word used in the Scripture, "The Spirit searcheth all things, yea, the deep things of God." As God searches our hearts so let us search the Bible.

The Bible unsearched is a mine unworked, the difference between the Klondyke years ago and the Klondyke enriching its industrious owners today. To learn the Word of God requires diligent and persistent searching. A man who died in an English almshouse several years ago gave to his relatives an unproductive piece of land, so worthless that he did not have to pay taxes on it. The relatives searched it, and as a result they are today millionaires. The pauper was rich without knowing it, and he was ignorant of the fact because he did not search his possessions.

Every Christian with the Bible in hand is rich whether he knows it or not. Let him search and find hidden treasures. This search implies sight and light. There is need of spiritual discernment. "The natural man discerneth not the things of God." And hence the need of inspiration which comes from trusting the Holy Spirit as the Revealer of Truth. When Galileo turned his little telescope to the heavens, he found that he really had a new pair of eyes. He could now see the mountains of the moon, the satellites of Neptune, and the ring around Saturn. So we read the Bible in the light of the Bible, and as more light comes, better sight is imparted; while, on the other hand, as better sight is imparted, more light is revealed.

The Christian with spiritual discernment can afford to "search the Scriptures" with the Holy Spirit alone as his guide. Commentaries are good, but not good as substitutes for independent search. When Alexander the Great stood before Diogenes as he sat by his tub, the general asked the philosopher what he could do for him. The rather grim reply was, "Simply get out of my light." And any searcher has a right to say "Get out of my light" to every one whose shadow comes between him and the Truth.

Any method of searching is good, though some may be better than others. The "grasshopper method" by which we take a word or subject and jump from one place to another,

collating the texts which have the word or subject in them, is not to be despised. God shook the world through Dwight L. Moody, who was fond of this method. I have learned to love what, for lack of a better word, I call the sectional method, by which one begins at a certain place and goes through paragraph, chapter or book, gathering and classifying every thought. It reminds one of Mr. Spurgeon's saying suggested by the worm-eaten Bible which he found on the table of a Scottish wayside inn. Holding it up to the light, he noticed only one hole through which the light shone. One worm, it seems, had begun at Genesis and eaten through to Revelation, and Spurgeon prayed, "Lord, make me a book-worm like that." Such a book-worm never turns into an earth-worm. It will have wings by and by.

But whatever be your method, do not fail to read the Bible by books. Read Genesis at a sitting. You can do it in less than three hours. Then take Exodus; then Leviticus, and so on through the whole library of sixty-six volumes. The astronomer should look at the heavens as a whole before he takes to his telescope. The botanist should look at the fields and gardens before he takes to his microscope. If you have not read the Scriptures, a book at a sitting, you may take it for granted that you do not know your Bible.

A study of words yields a rich harvest of knowledge and blessing.

Luther said that he studied the Bible as he gathered apples. First, he shook the whole tree, that the ripest might fall. Then he climbed the tree and shook each limb, and when he had shaken each limb, he shook each branch, and after each branch every twig, and then looked under each leaf. Let us search the Bible as a whole; shake the whole tree; read it as rapidly as you would any other book; then shake every limb, studying book after book. Then shake every branch, giving attention to the chapters when they do not break the sense. Then shake every twig by careful study of the paragraphs and sentences,

and you will be rewarded, if you will look under every leaf, by searching the meaning of words.

IV. A BIBLICAL MOTIVE FOR BIBLE STUDY

This is two-fold:

1. That we may have right thinking about eternal life. "In them ye think ye have eternal life." In Christ we have eternal life, but in the Scriptures is our thinking about it. We have the blessedness of the man whose "delight is in the law of the Lord, and in His law doth he meditate day and night." My arch of salvation rests upon two pillars. The first pillar is what Christ did for me, and that is always the same length. Time was when the second pillar was assurance of salvation through my feelings. If I felt well and happy, that pillar was of the right length, and seemed solid enough, but when depressed feelings came, the pillar seemed shorter and threatened the arch. One day, however, I read 1 John 5:13: "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life." And I saw that I was expected to trust the Scriptures and not my feelings for assurance. From that day the pillar of assurance has been all the time of the same length, for God's Word never changes. Feelings may come and go, but "I keep on believing" the promise. I think I have eternal life, not because I feel so and so, but because God says so. Now the pillar of Christ's merit and the pillar of His promise are of the same length, and the arch of salvation is no longer threatened by changing feelings.

2. That we may learn of Jesus. "They are they which testify of Me." Few things are more interesting and none more profitable than tracing the Messianic idea through the Bible. It begins with the curse upon the serpent in Genesis, and closes with "the Lamb as it had been slain in the midst of the throne" in Revelation. In Christian character the image of Christ is marred by imperfections, but in the Scriptures the

portrait is perfect. A friend described to me a painting which hung on the wall of his boyhood home. When you first saw it, it was a beautiful landscape with trees, streams, houses and people, but, while gazing upon it, all these beautiful things began to form into a human face. On a closer inspection you perceived that the whole picture was intended to give the face of Christ. The devout student of the Scriptures is constantly having experiences like this. He sees in the Bible trees of faithfulness, streams of truth, landscapes of loveliness in deed and character, but they are all so arranged in their relation to Christ as to bring out the features of His character. While we thus see Him as He is, we become more and more like Him, until by and by we shall see His unveiled face and be completely transformed into His likeness. "Search the Scriptures" for a vision of the Lord Jesus Christ.

CHAPTER III

THE CERTAINTY AND IMPORTANCE OF THE BODILY RESURRECTION OF JESUS CHRIST FROM THE DEAD

BY REV. R. A. TORREY, D. D.

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The resurrection of Jesus Christ from the dead is the corner-stone of Christian doctrine. It is mentioned directly one hundred and four or more times in the New Testament. It was the most prominent and cardinal point in the apostolic testimony. When the apostolic company, after the apostasy of Judas Iscariot, felt it necessary to complete their number again by the addition of one to take the place of Judas Iscariot, it was in order that he might "be a witness with us of His resurrection" (Acts 1:21, 22). The resurrection of Jesus Christ was the one point that Peter emphasized in his great sermon on the Day of Pentecost. His whole sermon centered in that fact. Its key-note was, "This Jesus hath God raised up, whereof we all are witnesses" (Acts 2:32, cf. vs. 24-31). When the Apostles were filled again with the Holy Spirit some days later, the one central result was that "with great power gave the Apostles *witness of the resurrection of the Lord Jesus.*" The central doctrine that the Apostle Paul preached to the Epicurean and Stoic philosophers on Mars Hill was *Jesus and the resurrection.* (Acts 17:18, cf. Acts 23:6; 1 Cor. 15:15.) The resurrection of Jesus Christ is one of the two fundamental truths of the Gospel, the other being His atoning death. Paul says in 1 Cor. 15:1, 3, 4, "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; For I

delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; And that He was buried, and *that He rose again* the third day according to the Scriptures." This was the glad tidings, first, that Christ died for our sins and made atonement; and second, that He rose again. The crucifixion loses its meaning without the resurrection. Without the resurrection, the death of Christ was only the heroic death of a noble martyr. With the resurrection, it is the atoning death of the Son of God. It shows that death to be of sufficient value to cover all our sins, for it was the sacrifice of the Son of God. In it we have an all-sufficient ground for knowing that the blackest sin is atoned for. Disprove the resurrection of Jesus Christ and Christian faith is vain. "If Christ be not risen," cries Paul, "then is our preaching vain and your faith is also vain" (1 Cor. 15:14). And later he adds, "If Christ be not risen, your faith is vain. You are yet in your sins." Paul, as the context clearly shows, is talking about the bodily resurrection of Jesus Christ. The doctrine of the resurrection of Jesus Christ is the one doctrine that has power to save any one who believes it with the heart. As we read in Rom. 10:9, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that *God hath raised Him from the dead*, thou shalt be saved." To know the power of Christ's resurrection is one of the highest ambitions of the intelligent believer, to attain which he sacrifices all things and counts them but refuse (Phil. 3:8-10 R. V.).

While the literal bodily resurrection of Jesus Christ is the corner-stone of Christian doctrine, it is also the Gibraltar of Christian evidence, and the Waterloo of infidelity and rationalism. If the Scriptural assertions of Christ's resurrection can be established as historic certainties, the claims and doctrines of Christianity rest upon an impregnable foundation. On the other hand, if the resurrection of Jesus Christ from the dead cannot be established, Christianity must go. It was a true

instinct that led a leading and brilliant agnostic in England to say, that there is no use wasting time discussing the other miracles. The essential question is, Did Jesus Christ rise from the dead? adding, that if He did, it was easy enough to believe the other miracles; but, if not, the other miracles must go.

Are the statements contained in the four Gospels regarding the resurrection of Jesus Christ statements of fact or are they fiction, fables, myths? There are three separate lines of proof that the statements contained in the four Gospels regarding the resurrection of Jesus Christ are exact statements of historic fact.

I. THE EXTERNAL EVIDENCE OF THE AUTHENTICITY AND TRUTHFULNESS OF THE GOSPEL NARRATIVES

This is an altogether satisfactory argument. The external proofs of the authenticity and truthfulness of the Gospel narratives are overwhelming, but the argument is long and intricate and it would take a volume to discuss it satisfactorily. The other arguments are so completely sufficient and overwhelming and convincing to a candid mind that we can do without this, good as it is in its place.

The next argument is from—

II. THE INTERNAL PROOFS OF THE TRUTHFULNESS OF THE GOSPEL RECORDS

This argument is thoroughly conclusive, and we shall state it briefly in the pages which follow. We shall not assume anything whatever. We shall not assume that the four Gospel records are true history; we shall not assume that the four Gospels were written by the men whose names they bear, though it could be easily proven that they were; we shall not even assume that they were written in the century in which Jesus is alleged to have lived and died and risen again, nor in the next century, nor in the next. We will assume absolutely nothing. We will start out with a fact which we all know

to be a fact, namely, that we have the four Gospels today, whoever wrote them and whenever they were written. We shall place these four Gospels side by side, and see if we can discern in them the marks of truth or of fiction.

1. The first thing that strikes us as we compare these Gospels one with another is that they are *four separate and independent accounts*. This appears plainly from the apparent discrepancies in the four different accounts. These apparent discrepancies are marked and many. It would have been impossible for these four accounts to have been made up in collusion with one another, or to have been derived from one another and so many and so marked discrepancies to be found in them. There is harmony between the four accounts, but the harmony does not lie upon the surface; it comes out only by protracted and thorough study. It is precisely such a harmony as would exist between accounts written or related by several different persons, each looking at the events recorded from his own standpoint. It is precisely such a harmony as would not exist in four accounts manufactured in collusion, or derived one from the other. In four accounts manufactured in collusion, whatever of harmony there might be would appear on the surface. Whatever discrepancy there might be would only come out by minute and careful study. But with the four Gospels the case is just the opposite. Harmony comes out by minute and careful study, and the apparent discrepancy lies upon the surface. Whether true or false, these four accounts are separate and independent from one another. (The four accounts also supplement one another, the third account sometimes reconciling apparent discrepancies between two.)

These accounts must be either a record of facts that actually occurred or else fictions. If fictions, they must have been fabricated in one of two ways—either independently of one another, or in collusion with one another. They cannot have been fabricated independently of one another; the agreements

are too marked and too many. It is absolutely incredible that four persons sitting down to write an account of what never occurred independently of one another should have made their stories agree to the extent that these do. On the other hand, they cannot have been made up, as we have already seen, in collusion with one another; the apparent discrepancies are too numerous and too noticeable. It is proven they were not made up independently of one another; it is proven they were not made up in collusion with one another, so we are driven to the conclusion that they were not made up at all, that they are a true relation of facts as they actually occurred. We might rest the argument here and reasonably call the case settled, but we will go on still further:

2. The next thing we notice is that *each of these accounts bears striking indications of having been derived from eye witnesses.*

The account of an eye witness is readily distinguishable from the account of one who is merely retailing what others have told him. Any one who is accustomed to weigh evidence in court or in historical study soon learns how to distinguish the report of an eye witness from mere heresay evidence. Any careful student of the Gospel records of the resurrection will readily detect many marks of the eye witness. Some years ago when lecturing at an American university, a gentleman was introduced to me as being a skeptic. I asked him, "What line of study are you pursuing?" He replied that he was pursuing a post graduate course in history with a view to a professorship in history. I said, "Then you know that the account of an eye witness differs in marked respects from the account of one who is simply telling what he has heard from others?" "Yes," he replied. I next asked, "Have you carefully read the four Gospel accounts of the resurrection of Christ?" He replied, "I have." "Tell me, have you not noticed clear indications that they were derived from eye witnesses?" "Yes," he replied, "I have

been greatly struck by this in reading the accounts." Any one who carefully and intelligently reads them will be struck with the same fact.

3. The third thing that we notice about these Gospel narratives is *their naturalness, straightforwardness, artlessness and simplicity.*

The accounts, it is true, have to do with the supernatural, but the accounts themselves are most natural. There is a remarkable absence of all attempt at coloring and effect. There is nothing but the simple, straightforward telling of facts as they actually occurred. It frequently happens that when a witness is on the witness stand, the story he tells is so artless, so straightforward, so natural, there is such an entire absence of any attempt at coloring or effect that his testimony bears weight independently of anything we may know of the character or previous history of the witness. As we listen to his story, we say to ourselves, "This man is telling the truth." The weight of this kind of evidence is greatly increased and reaches practical certainty when we have several independent witnesses of this sort, all bearing testimony to the same essential facts, but with varieties of detail, one omitting what another tells, and the third unconsciously reconciling apparent discrepancies between the two. This is the precise case with the four Gospel narratives of the resurrection of Christ. The Gospel writers do not seem to have reflected at all upon the meaning or bearing of many of the facts which they relate. They simply tell right out what they saw in all simplicity and straightforwardness, leaving the philosophizing to others. Dr. William Furness, the great Unitarian scholar and critic, who certainly was not over-much disposed in favor of the supernatural, says, "Nothing can exceed in artlessness and simplicity the four accounts of the first appearance of Jesus after His crucifixion. If these qualities are not discernible here, we must despair of ever being able to discern them anywhere."

Suppose we should find four accounts of the battle of Monmouth. Suppose, furthermore, that nothing decisive was known as to the authorship of these four accounts, but, when we laid them side by side, we found that they were manifestly independent accounts. We found, furthermore, striking indications that they were from eye witnesses. We found them all marked by that artlessness, straightforwardness and simplicity that always carries conviction; we found that, while apparently disagreeing in minor details, they agreed substantially in their account of the battle—even though we had no knowledge of the authorship or date of these accounts, would we not, in the absence of any other accounts, say, “Here is a true account of the battle of Monmouth?” Now this is exactly the case with the four Gospel narratives. Manifestly separate and independent from one another, bearing the clear marks of having been derived from eye witnesses, characterized by an unparalleled artlessness, simplicity and straightforwardness, apparently disagreeing in minor details, but in perfect agreement as to the great central facts related. If we are fair and honest, if we follow the canons of evidence followed in court, if we follow any sound and sane law of literary and historical criticism, are we not logically driven to say, “Here is a true account of the resurrection of Jesus.” Here again we might rest our case and call the resurrection of Jesus from the dead proven, but we go on still further:

4. The next thing we notice is the *unintentional evidence of words, phrases, and accidental details.*

It oftentimes happens that when a witness is on the stand, the unintentional evidence that he bears by words and phrases which he uses, and by accidental details which he introduces, is more convincing than his direct testimony, because it is not the testimony of the witness, but a testimony of the truth to itself. The Gospel accounts abound in evidence of this sort.

Take, as the first instance, the fact that in all the Gospel records of the resurrection, we are given to understand that Jesus was not at first recognized by His disciples when He appeared to them after His resurrection, e. g., Luke 24:16; John 21:4. We are not told why this was so, but if we will think awhile over it, we will soon discover why it was so. But the Gospel narratives simply record the fact without attempting to explain it. If the stories were fictitious, they certainly would never have been made up in this way, for the writer would have seen at once the objection that would arise in the minds of those who did not wish to believe in His resurrection, that is, that it was not really Jesus Whom the disciples saw. Why, then, is the story told in this way? For the self-evident reason that the evangelists were not making up a story for effect, but simply recording events precisely as they occurred. This is the way in which it occurred, therefore this is the way in which they told it. It is not a fabrication of imaginary incidents, but an exact record of facts carefully observed and accurately recorded.

Take a second instance: In all the Gospel records of the appearances of Jesus after His resurrection, there is not a single recorded appearance to an enemy or opponent of Christ. All His appearances were to those who were already believers. Why this was so we can easily see by a little thought, but nowhere in the Gospels are we told why it was so. If the stories had been fabricated, they certainly would never have been made up in this way. If the Gospels were, as some would have us believe, fabrications constructed one hundred, two hundred, or three hundred years after the alleged events recorded, when all the actors were dead and gone and no one could gainsay any lies told, Jesus would have been represented as appearing to Caiaphas, and Annas, and Pilate, and Herod, and confounding them by His re-appearance from the dead. But there is no suggestion even of anything of this kind in the Gospel stories. Every appearance is to

one who is already a believer. Why is this so? For the self-evident reason that this was the way that things occurred, and the Gospel narratives are not concerned with producing a story for effect, but simply with recording events precisely as they occurred and as they were observed.

We find still another instance in the fact that the recorded appearances of Jesus after His resurrection were only occasional. He would appear in the midst of His disciples and disappear, and not be seen again perhaps for several days. Why this was so, we can easily think out for ourselves—He was evidently seeking to wean His disciples from their old-time communion with Him in the body, and to prepare them for the communion with Himself in the Spirit that was to follow in the days that were to come. We are not, however, told this in the Gospel narratives. We are left to discover it for ourselves, and this is all the more significant for that reason. It is doubtful if the disciples themselves realized the meaning of the facts. If they had been making up the story to produce effect, they would have represented Jesus as being with them constantly, as living with them, eating and drinking with them, day after day. Why then is the story told as recorded in the four Gospels? Because this is the way in which it had all occurred. The Gospel writers are simply concerned with giving the exact representation of the facts as witnessed by themselves and others.

We find another very striking instance in what is recorded concerning the words of Jesus to Mary at their first meeting. (John 20:17.) Jesus is recorded as saying to Mary, "Touch me not, for I am not yet ascended to My Father." We are not told why Jesus said this to Mary. We are left to discover the reason for it if we can, and the commentators have had a great deal of trouble in discovering it. Their explanations vary widely one from another. I have a reason of my own which I have never seen in any commentary, but which I am persuaded is the true reason, but it would prob-

ably be difficult to persuade others that it was the true reason. Why then is this little utterance of Jesus put in the Gospel record without a word of explanation, and which it has taken eighteen centuries to explain, and which is not altogether satisfactorily explained yet? Certainly a writer making up a story would not put in a little detail like that without apparent meaning and without an attempt at an explanation of it. Stories that are made up are made up for a purpose; details that are inserted are inserted for a purpose, a purpose more or less evident, but eighteen centuries of study have not been able to find out the purpose why this was inserted. Why then do we find it here? Because this is exactly what happened. This is what Jesus said; this is what Mary heard Jesus say; this is what Mary told, and therefore this is what John recorded. We cannot have a fiction here, but an accurate record of words spoken by Jesus after His resurrection.

We find still another instance in John 20:4-6: "So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre. And he, stooping down and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie." This is all in striking keeping with what we know of the men from other sources. Mary, returning hurriedly from the tomb, bursts in upon the two disciples and cries, "They have taken away the Lord out of the sepulchre, and we know not where they have laid Him." John and Peter sprang to their feet and ran at the top of their speed to the tomb. John, the younger of the two disciples (it is all the more striking that the narrative does not tell us here that he was the younger of the two disciples), was fleeter of foot and outran Peter and reached the tomb first, but man of retiring and reverent disposition that he was (we are not told this here but we know it from a study of his personality as revealed elsewhere) he did not

enter the tomb, but simply stooped down and looked in. Impetuous but older Peter comes lumbering on behind as fast as he can, but when once he reaches the tomb, he never waits a moment outside but plunges headlong in. Is this made up, or, is it life? He was indeed a literary artist of consummate ability who had the skill to make this up if it did not occur just so. There is incidentally a touch of local coloring in the report. When one visits today the tomb which scholars now accept as the real burial place of Jesus, he will find himself unconsciously obliged to stoop down in order to look in.

Still another instance is found in John 21:7: "Therefore, that disciple whom Jesus loved saith to Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea." Here again we have the unmistakable marks of truth and life. The Apostles had gone at Jesus' command into Galilee to meet Him there, but Jesus does not at once appear. Simon Peter, with the fisherman's passion still stirring in his bosom says, "I go a-fishing." The others replied, "We also go with thee." They fished all night, and, with characteristic fishermen's luck, caught nothing. In the early dawn Jesus stands upon the shore, but the disciples did not recognize Him in the dim light. Jesus calls to them, "Children, have ye any meat?" And they answer, "No." He bids them cast the net on the right side of the ship and they will find. When the cast was made, they were not able to draw it for the multitude of fishes. In an instant, John, the man of quick spiritual perception, says, "It is the Lord." No sooner does Peter, the man of impulsive action, hear it than he grasps his fisher's coat, casts it about his naked form and throws himself overboard and strikes out for shore to reach his Lord. Is this made up, or, is it life? This is not fiction. If some unknown author of the fourth Gospel made this up, he is the master literary artist of the ages, and we

should take down every other name from our literary pantheon and place him above them all.

We find a still more touching instance in John 20:15: "Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away." Here is surely a touch that surpasses the art of any man of that day or any other day. Mary had gone into the city and notified John and Peter that she had found the sepulchre empty. They start on a run for the sepulchre. As Mary has already made the journey twice, they easily far outstrip her, but with heavy heart and slow and weary feet, she makes her way back to the tomb. Peter and John have long gone when she reaches it, broken-hearted, thinking that not only has her beloved Lord been slain, but that His tomb has been desecrated. She stands without weeping. There are two angels sitting in the tomb, one at the head and the other at the feet where the body of Jesus had lain. But the grief-stricken woman has no eye for angels. They say unto her, "Woman, why weepest thou?" She replies, "Because they have taken away my Lord, and I know not where they have laid Him." A rustle in the leaves at her back and she turns around to see who is coming. She sees Jesus standing there, but, blinded by tears and despair, she does not recognize her Lord. Jesus also says to her, "Why weepest thou? Whom seekest thou?" She, supposing it to be the gardener who is talking to her, says, "Sir, if thou hast borne Him hence, tell me where thou hast laid Him and I will take Him away." Now remember who it is that makes the offer, and what she offers to do; a weak woman offers to carry a full grown man away. Of course, she could not do it, but how true to a woman's love that always forgets its weakness and never stops at impossibilities. There is something to be done and she says, "I will do it," "Tell me where thou hast laid Him, and I will take Him

away." Is this made up? Never! This is life; this is reality; this is truth.

We find another instance in Mark 16:7: "But go your way, tell His disciples *and Peter* that He goeth before you into Galilee: there shall ye see Him, as He said unto you." What I would have you notice here are the two words, "*and Peter.*" Why "*and Peter?*" Was not Peter one of the disciples? Surely he was, the very head of the apostolic company. Why then, "*and Peter?*" No explanation is given in the text, but reflection shows it was the utterance of love toward the despondent, despairing disciple who had thrice denied his Lord. If the message had been simply to the disciples Peter would have said, "Yes, I was once a disciple, but I can no longer be counted such. I thrice denied my Lord on that awful night with oaths and curses. It does not mean me." But our tender compassionate Lord through His angelic messenger sends the message, "Go tell His disciples, and whoever you tell, be sure you tell poor, weak, faltering, backslidden, broken-hearted Peter." Is this made up, or is this a real picture of our Lord? I pity the man who is so dull that he can imagine this is fiction. Incidentally let it be noted that this is recorded only in the Gospel of Mark, which, as is well known, is Peter's Gospel. As Peter dictated to Mark one day what he should record, with tearful eyes and grateful heart he would turn to him and say, "Mark, be sure you put that in, 'Tell His disciples *and Peter.*'"

Take still another instance in John 20:27-29: "Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side; and be not faithless but believing. And Thomas answered and said unto Him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed." Note here two things; the action of Thomas and the rebuke of Jesus. Each is too characteristic to be attributed to the

art of some master of fiction. Thomas had not been with the disciples at the first appearance of our Lord. A week had passed by. Another Lord's Day had come. This time Thomas makes sure of being present; if the Lord is to appear, he will be there. If he had been like some of our modern doubters, he would have taken pains to be away, but, doubter though he was, he was an honest doubter and wanted to know. Suddenly Jesus stands in the midst. He says to Thomas, "Reach hither thy finger, and behold My hands, and reach thither thy hand, and thrust it into My side: and be not faithless but believing." At last Thomas' eyes are opened. His faith long dammed back bursts every barrier and sweeping onward carries Thomas to a higher height than any other disciple had as yet reached—exultingly and adoringly he cries, as he looks up into the face of Jesus, "My Lord and My God!" Then Jesus tenderly, but searchingly, rebukes him. "Thomas," He says, "because thou hast seen Me, thou hast believed. Blessed are they [who are so eager to find and so quick to see, and so ready to accept the truth, that they do not wait for actual visible demonstration but are ready to take truth on sufficient testimony] that have not seen and yet have believed." Is this made up, or is this life? Is it a record of facts as they occurred, or a fictitious production of some master artist?

Take still another instance: In John 21:15-17 we read: "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My lambs. He saith unto him again the second time, Simon, son of Jonas, lovest thou Me? He saith unto Him, Yea, Lord, Thou knowest that I love Thee. He saith unto him, Feed My sheep. He saith unto him *the third time*, Simon, son of Jonas, lovest thou Me? Peter *was grieved because He said unto him the third time*, Lovest thou Me? And he said unto Him, Lord, Thou knowest all things;

Thou knowest that I love Thee. Jesus saith unto him, Feed My sheep." Note especially here the words, "Peter was grieved because He said unto him *the third time*, Lovest thou Me?" Why did Jesus ask Peter three times, "Lovest thou Me?" And why was Peter grieved because Jesus did ask him three times? We are not told in the text, but, if we read it in the light of Peter's thrice repeated denial of his Lord, we will understand it. As Peter had denied his Lord thrice, Jesus three times gave Peter an opportunity to reassert his love. But this, tender as it was, brings back to Peter that awful night when in the courtyard of Annas and Caiaphas, he thrice denied his Lord, and "Peter was grieved because He said unto him the third time, Lovest thou Me." Is this made up? Did the writer make it up with this fact in view? If he did, he surely would have mentioned it. It cannot have been made up. It is not fiction. It is simply reporting what actually occurred. The accurate truthfulness of the record comes out even more strikingly in the Greek than in the English version. Two different words are used for "love." Jesus, in asking Peter, "Lovest thou Me?" uses a strong word denoting the higher form of love. Peter, replying, "Lord, Thou knowest that I love Thee," uses a weaker word, but one denoting a more tender form of love. Jesus, the second time uses the stronger word, and the second time in his reply Peter uses the weaker word. In His third question, Jesus comes down to Peter's level and uses the weaker word that Peter had used from the beginning. Then Peter replies, "Lord, Thou knowest all things, Thou knowest that I love Thee," using the same weaker word. This cannot be fiction. It is accurately reported fact.

Take still another instance: In John 20:16 we read, "Jesus saith unto her, Mary. She turned herself and saith unto Him, Rabboni; which is to say, Master." What a delicate touch of nature we have here! Mary is standing outside the tomb overcome with grief. She has not recognized her

Lord, though He has spoken to her. She has mistaken Him for the gardener. She has said, "Sir, if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away." Then Jesus utters just one word. He says, "Mary." As that name came trembling on the morning air, uttered with the old familiar tone, spoken as no one else had ever spoken it but He, in an instant her eyes were opened. She falls at His feet and tries to clasp them, and looks up into His face, and cries, "Rabboni, my Master." Is this made up? Impossible! This is life. This is Jesus, and this is the woman who loved Him. No unknown author of the second, third, or fourth century, could have produced such a masterpiece as this. We stand here unquestionably face to face with reality, with life, with Jesus and Mary as they actually were.

One more important illustration: In John 20:7 we read, "And the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself." How strange that such a little detail as this should be added to the story with absolutely no attempt at explaining. But how deeply significant this little unexplained detail is. Recall the circumstances. Jesus is dead. For three days and three nights his body is lying cold and silent in the sepulchre, as truly dead as any body was ever dead, but at last the appointed hour has come, the breath of God sweeps through the sleeping and silent clay, and in that supreme moment of His own earthly life, that supreme moment of human history, when Jesus rises triumphant over death and grave and Satan, there is no excitement upon His part, but with that same majestic self-composure and serenity that marked His whole career, that same Divine calm that He displayed upon storm-tossed Galilee, when His affrighted disciples shook Him from His slumbers and said, "Lord, carest thou not that we perish?" and He arose serenely on the deck of the tossing vessel and said to the wild, tempestuous waves and

winds, "Be still," and there was a great calm: so now again in this sublime, this awful moment, He does not excitedly tear the napkin from His face and fling it aside, but absolutely without human haste or flurry, or disorder, He unties it calmly from His head, rolls it up and lays it away in an orderly manner in a place by itself. Was that made up? Never! We do not behold here an exquisite masterpiece of the romancer's art; we read here the simple narrative of a matchless detail in a unique life that was actually lived here upon earth, a life so beautiful that one cannot read it with an honest and open mind without feeling the tears coming into his eyes.

But some one will say, all these are little things. True, and it is from that very fact that they gain much of their significance. It is just in such little things that fiction would disclose itself. Fiction displays itself different from fact in the minute; in the great outstanding outlines you can make fiction look like truth, but when you come to examine it minutely and microscopically, you will soon detect that it is not reality but fabrication. But the more microscopically we examine the Gospel narratives, the more we become impressed with their truthfulness. There is an artlessness and naturalness and self-evident truthfulness in the narratives, down to the minutest detail, that surpasses all the possibilities of art.

The third line of proof that the statements contained in the four Gospels regarding the resurrection of Jesus Christ are exact statements of historic fact, is

III. THE CIRCUMSTANTIAL EVIDENCE FOR THE RESURRECTION OF CHRIST

There are certain proven and admitted facts that demand the resurrection of Christ to account for them.

1. Beyond a question, the foundation truth preached in the early years of the Church's history was the resurrection. This was the one doctrine upon which the Apostles were ever

ringing the changes. Whether Jesus did actually rise from the dead or not, it is certain that the one thing that the Apostles constantly proclaimed was that He had risen. Why should the Apostles use this as the very corner-stone of their creed, if not well attested and firmly believed?

But this is not all: They laid down their lives for this doctrine. Men never lay down their lives for a doctrine which they do not firmly believe. They stated that they had seen Jesus after His resurrection, and rather than give up their statement, they laid down their lives for it. Of course, men may die for error and often have, but it was for error that they firmly believed. In this case they would have known whether they had seen Jesus or not, and they would not merely have been dying for error but dying for a statement which they knew to be false. This is not only incredible but impossible. Furthermore, if the Apostles really firmly believed, as is admitted, that Jesus rose from the dead, they had some facts upon which they founded their belief. These would have been the facts that they would have related in recounting the story. They certainly would not have made up a story out of imaginary incidents when they had real facts upon which they founded their belief. But if the facts were as recounted in the Gospels, there is no possible escaping the conclusion that Jesus actually arose. Still further, if Jesus had not arisen, there would have been evidence that He had not. His enemies would have sought and found this evidence, but the Apostles went up and down the very city where He had been crucified and proclaimed right to the faces of His slayers that He had been raised and no one could produce evidence to the contrary. The very best they could do was to say the guards went to sleep and the disciples stole the body while the guards slept. Men who bear evidence of what happens while they are asleep are not usually regarded as credible witnesses. Further still, if the Apostles had stolen the body, they would have known it them-

selves and would not have been ready to die for what they knew to be a fraud.

2. Another known fact is the change in the day of rest. The early church came from among the Jews. From time immemorial the Jews had celebrated the seventh day of the week as their day of rest and worship, but we find the early Christians in the Acts of the Apostles, and also in early Christian writings, assembling on the first day of the week. Nothing is more difficult of accomplishment than the change in a holy day that has been celebrated for centuries and is one of the most cherished customs of the people. What is especially significant about the change is that it was changed by no express decree but by general consent. Something tremendous must have occurred that led to this change. The Apostles asserted that what had occurred on that day was the resurrection of Christ from the dead, and that is the most rational explanation. In fact it is the only reasonable explanation of the change.

3. But the most significant fact of all is the change in the disciples themselves, the moral transformation. At the time of the crucifixion of Christ, we find the whole apostolic company filled with blank and utter despair. We see Peter, the leader of the apostolic company, denying his Lord three times with oaths and cursings, but a few days later we see this same man, filled with a courage that nothing could shake. We see him standing before the council that had condemned Jesus to death and saying to them, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand before you whole" (Acts 4:10). A little further on when commanded by the council not to speak at all nor teach in the name of Jesus, we hear Peter and John answering, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the

things which we have seen and heard" (Acts 4:19, 20). A little later still after arrest and imprisonment, in peril of death, when sternly arraigned by the council, we hear Peter and the Apostles answering their demand that they should be silent regarding Jesus, with the words, "We ought to obey God rather than man. *The God of our fathers raised up Jesus whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these things*" (Acts 5:29-32). Something tremendous must have occurred to account for such a radical and astounding moral transformation as this. Nothing short of the fact of the resurrection and of their having seen the risen Lord will explain it.

These unquestionable facts are so impressive and so conclusive that even infidel and Jewish scholars now admit that the Apostles believed that Jesus rose from the dead. Even Ferdinand Baur, father of the Tübingen School, admitted this. Even David Strauss, who wrote the most masterly "Life of Jesus" from the rationalistic standpoint that was ever written, said, "Only this much need be acknowledged that the Apostles firmly believed that Jesus had arisen." Strauss evidently did not wish to admit any more than he had to but he felt compelled to admit this much. Schenkel went even further and said, "It is an indisputable fact that in the early morning of the first day of the week following the crucifixion, the grave of Jesus was found empty. It is a second fact that the disciples and other members of the apostolic communion were convinced that Jesus was seen after the crucifixion." These admissions are fatal to the rationalists who make them. The question at once arises, "Whence these convictions and belief?" Renan attempted an answer by saying that "the passion of a hallucinated woman (Mary) gives to the world a resurrected God." (Renan's "Life of Jesus," page 357.) By this, Renan means that Mary was in love

with Jesus; that after His crucifixion, brooding over it, in the passion of her love, she dreamed herself into a condition where she had a hallucination that she had seen Jesus risen from the dead. She reported her dream as a fact, and thus the passion of a hallucinated woman gave to the world a resurrected God. But the reply to all this is self-evident, namely, the passion of a hallucinated woman was not competent to this task. Remember the make-up of the apostolic company; in the apostolic company were a Matthew and a Thomas to be convinced, outside was a Saul of Tarsus to be converted. The passion of a hallucinated woman will not convince a stubborn unbeliever like Thomas, nor a Jewish tax-gatherer like Matthew. Whoever heard of a tax-gatherer, and most of all of a Jewish tax-gatherer, who could be imposed upon by the passion of a hallucinated woman? Neither will the passion of a hallucinated woman convince a fierce and conscientious enemy like Saul of Tarsus. We must look for some saner explanation than this. Strauss tried to account for it by inquiring whether the appearance might not have been visionary. Strauss has had, and still has, many followers in this theory. But to this we reply, first of all, there was no subjective starting point for such visions. The Apostles, so far from expecting to see the Lord, would scarcely believe their own eyes when they did see Him. Furthermore, whoever heard of eleven men having the same vision at the same time, to say nothing of five hundred men (1 Cor. 15:6) having the same vision at the same time. Strauss demands of us that we give up one reasonable miracle and substitute five hundred impossible miracles in its place. Nothing can surpass the credulity of unbelief.

The third attempt at an explanation is that Jesus was not really dead when they took Him from the cross, that His friends worked over Him and brought Him back to life, and what was supposed to be the appearance of the raised Lord

was the appearance of one who never had been really dead and was now merely resuscitated. This theory of Paulus has been brought forward and revamped by various rationalistic writers in our own time and seems to be a favorite theory of those who today would deny the reality of our Lord's resurrection. To sustain this view, appeal has been made to the short time Jesus hung upon the cross and to the fact that history tells us of one in the time of Josephus taken down from the cross and nursed back to life. But to this we answer: (1). Remember the events preceding the crucifixion; the agony in the garden of Gethsemane; the awful ordeal of the four trials; the scourging and the consequent physical condition in which all this left Jesus. Remember too the water and the blood that poured from His pierced side. (2). In the second place, we reply, His enemies would have taken, and did take, all necessary precautions against such a thing as this happening. (John 19:34.) (3). We reply, in the third place, if Jesus had been merely resuscitated, He would have been so weak, such an utter physical wreck, that His re-appearance would have been measured at its real value, and the moral transformation in the disciples, for which we are trying to account, would still remain unaccounted for. The officer in the time of Josephus, who is cited in proof, though brought back to life, was an utter physical wreck. (4). We reply in the fourth place, if brought back to life, the Apostles and friends of Jesus, who are the ones who are supposed to have brought Him back to life, would have known how they brought Him back to life, and that it was not a case of resurrection but of resuscitation, and the main fact to be accounted for, namely, the change in themselves would remain unaccounted for. The attempted explanation is an explanation that does not explain. (5). In the fifth place, we reply, that the moral difficulty is the greatest of all, for if it was really a case of resuscitation, then Jesus tried to palm Himself off as one risen from the dead, when in reality He was nothing

of the sort. In that case, He would be an arch-impostor, and the whole Christian system rests on a fraud as its ultimate foundation. Is it possible to believe that such a system of religion as that of Jesus Christ, embodying such exalted principles and precepts of truth, purity and love, "originated in a deliberately planned fraud"? No one whose own heart is not cankered by fraud and trickery can believe Jesus to have been an impostor, and His religion to have been founded upon fraud. A leader of the rationalistic forces in England has recently tried to prove the theory that Jesus was only apparently dead by appealing to the fact that when the side of Jesus was pierced blood came forth and asks, "Can a dead man bleed?" To this the sufficient reply is that when a man dies of what is called in popular language, a broken heart, the blood escapes into the pericardium, and after standing there for a short time it separates into serum (the water) and clot (the red corpuscles, blood), and thus if a man were dead, if his side were pierced by a spear, and the point of the spear entered the pericardium, "blood and water" would flow out just as the record states it did, and what is brought forth as a proof that Jesus was not really dead, is in reality a proof that He was, and an illustration of the minute accuracy of the story. It could not have been made up in this way, if it were not actual fact.

We have eliminated all other possible suppositions. We have but one left, namely, Jesus really was raised from the dead the third day as recorded in the four Gospels. The desperate straits to which those who attempt to deny it are driven are themselves proof of the fact.

We have then several independent lines of argument pointing decisively and conclusively to the resurrection of Christ from the dead. Some of them taken separately prove the fact, but taken together they constitute an argument that makes doubt of the resurrection of Christ impossible to the candid mind. Of course, if one is determined not to

believe, no amount of proof will convince him. Such a man must be left to his own deliberate choice of error and falsehood; but any man who really desires to know the truth and is willing to obey it at any cost must accept the resurrection of Christ as an historically proven fact.

A brilliant lawyer in New York City some time ago spoke to a prominent minister of that city asking him if he really believed that Christ rose from the dead. The minister replied that he did, and asked the privilege of presenting the proof to the lawyer. The lawyer took the material offered in proof away and studied it. He returned to the minister, and said, "I am convinced that Jesus really did rise from the dead. But," he then added, "I am no nearer being a Christian than I was before. I thought that the difficulty was with my head. I find that it is really with my heart."

There is really but one weighty objection to the doctrine that Jesus arose from the dead, and that is, "There is no conclusive evidence that any other ever arose." To this a sufficient answer would be, even if it were certain that no other ever arose, it would not at all prove that Jesus did not arise, for the life of Jesus was unique, His nature was unique, His character was unique, His mission was unique, His history was unique, and it is not to be wondered at, but rather to be expected, that the issue of such a life should also be unique. However, all this objection is simply David Hume's exploded argument against the possibility of the miraculous revamped. According to this argument, no amount of evidence can prove a miracle, because miracles are contrary to all experience. But are miracles contrary to all experience? To start out by saying that they are is to beg the very question at issue. They may be outside of your experience and mine, they may be outside the experience of this entire generation, but your experience and mine and the experience of this entire generation is not "all experience." Every student of geology and astronomy knows that things

have occurred in the past which are entirely outside of the experience of the present generation. Things have occurred within the last ten years that are entirely outside of the experience of the fifty years preceding it. True science does not start with an *a priori* hypothesis that certain things are impossible, but simply examines the evidence to find out what has actually occurred. It does not twist its observed facts to make them accord with *a priori* theories, but seeks to make its theories accord with the facts as observed. To say that miracles are impossible, and that no amount of evidence can prove a miracle, is to be supremely unscientific. Within the past few years, in the domain of chemistry for example, discoveries have been made regarding radium which seemed to run counter to all previous observations regarding chemical elements and to well established chemical theories. But the scientist has not therefore said that these discoveries about radium cannot be true; he has rather gone to work to find out where the trouble was in his previous theories. The observed and recorded facts in the case before us prove to a demonstration that Jesus rose from the dead, and true science must accept this conclusion and conform its theories to this observed fact. The fact of the actual and literal resurrection of Jesus Christ from the dead cannot be denied by any man who will study the evidence in the case with a candid desire to find what the fact is, and not merely to support an *a priori* theory.

CHAPTER IV

OBSERVATIONS ON THE CONVERSION AND APOSTLESHIP OF ST. PAUL

BY LORD LYTTELTON

ANALYZED AND CONDENSED BY REV. J. L. CAMPBELL, D. D.,
CAMBRIDGE, MASS.

The object of this paper is to present in an abbreviated form the famous argument of Lord Lyttelton in defense of Christianity based on the conversion of the Apostle Paul. A few words about the man himself and about the interesting circumstances in which this treatise was written will properly introduce the subject.

George Lyttelton was born at Hagley, Worcestershire, England, January 17, 1709, and died on Tuesday morning, August 22, 1773, aged sixty-four years. He belonged to a distinguished "family of long descent and gentle blood, dwelling for centuries on the same spot." Educated at Eton and Oxford, he soon afterwards entered Parliament, "and for many years the name of George Lyttelton was seen in every account of every debate in the House of Commons." From this, he advanced successively to the position of lord commissioner of the treasury, and of chancellor of the exchequer, after which he was raised to the peerage. He was also a man of letters and his closing years were devoted almost wholly to literary pursuits. He was a writer of verse as well as prose and Dr. Samuel Johnson has furnished us with his biography in his "Lives of the Poets." Outside of his books, which comprise nine octavo volumes, his *Memoirs and Correspondence* make two additional volumes that were compiled and edited by Robert Phillimore in 1845.

The eighteenth century was the darkest period religiously in the history of England since the time of the Reformation. It was the age of the great deists, agnostics, rationalists and unbelievers, when "all men of rank are [were] thought to be infidels." Like so many of the literary men of his time, George Lyttelton and his friend Gilbert West were led at first to reject the Christian religion. On the Sabbath forenoon before he died, in an interview with Dr. Johnson, Lyttelton said, "When I first set out in the world I had friends who endeavored to shake my belief in the Christian religion. I saw difficulties which staggered me," etc. In his biography of Lord Lyttelton, Dr. Johnson adds, "He had, in the pride of juvenile confidence, with the help of corrupt conversation, entertained doubts of the truth of Christianity." His intimacy with Bolingbroke, Chesterfield, Pope and others of the same kind had no doubt influenced him in this direction. Rev. T. T. Biddolph tells us that both Lyttelton and West, "men of acknowledged talents, had imbibed the principles of infidelity. * * * Fully persuaded that the Bible was an imposture, they were determined to expose the cheat. Lord Lyttelton chose the Conversion of Paul and Mr. West the Resurrection of Christ for the subject of hostile criticism. Both sat down to their respective tasks full of prejudice; but the result of their separate attempts was, that they were both converted by their efforts to overthrow the truth of Christianity. They came together, not as they expected, to exult over an imposture exposed to ridicule, but to lament over their own folly and to felicitate each other on their joint conviction that the Bible was the word of God. Their able inquiries have furnished two of the most valuable treatises in favor of revelation, one entitled 'Observations on the Conversion of St. Paul' and the other 'Observations on the Resurrection of Christ.'" West's book was the first published. Lyttelton's work appeared at first anonymously in 1747, when he was thirty-eight years of age. The edition which lies before me contains seventy-eight

compact pages. It is addressed in the form of a letter to Gilbert West. In the opening paragraph he says, "The conversion and apostleship of St. Paul alone, duly considered, was of itself a demonstration sufficient to prove Christianity to be a divine revelation." Dr. Johnson remarked that it is a treatise "to which infidelity had never been able to fabricate a specious answer." Dr. Philip Doddridge, who became Lyttelton's most intimate religious friend, speaks of it as "masterly," and, "as perfect in its kind as any our age has produced." Testimonials of this kind might be multiplied indefinitely.

Let us now turn to an examination of the book itself. Lyttelton naturally begins by bringing before us all the facts that we have in the New Testament regarding the conversion of St. Paul; the three accounts given in the Acts; what we have in Galatians, Philippians, Timothy, Corinthians, Colossians and in other places. (Acts 9:22-26; Gal. 1:11-16; Phil. 3:4-8; 1 Tim. 1:12, 13; 1 Cor. 15:8; 2 Cor. 1:1; Col. 1:1, etc.) Then he lays down four propositions which he considers exhaust all the possibilities in the case.

1. Either Paul was "an impostor who said what he knew to be false, with an intent to deceive;" or
2. He was an enthusiast who imposed on himself by the force of "an overheated imagination;" or
3. He was "deceived by the fraud of others;" or, finally,
4. What he declared to be the cause of his conversion did all really happen; "and, therefore the Christian religion is a divine revelation."

I. PAUL NOT AN IMPOSTOR

More than half his argument (about forty pages) is devoted to the first of these propositions, which is really the key to the whole situation. Is this story of Paul's conversion so often repeated in Acts and Epistles a fabrication, put forth by a designing man with the deliberate purpose and intention of deceiving?

Lyttelton at once raises the question of motive. What could have induced him while on his way to Damascus, filled with implacable hatred against this whole sect, to turn around and become a disciple of Christ?

I. Was it wealth?

No, all the wealth was in the keeping of those whom he had forsaken; the poverty was on the side of those with whom he now identified himself. So poor had they been, that those among them possessed of any little property sold whatever belonged to them in order to provide for the dire necessities of the rest. Indeed, one of the burdens afterwards laid upon Paul was to collect means for those who were threatened with starvation. Such was the humble condition of these early Christians, that he often refused to take anything from them even for the bare necessities of life, but labored himself to provide for his scanty needs. To the Corinthians, he writes, "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and we toil working with our hands." (1 Cor. 4:11, 12. See also 2 Cor. 12:14; 1 Thess. 2:4-9; 2 Thess. 3:8, etc.) In his farewell to the elders of Ephesus, he appeals to them as knowing it to be true that, "I coveted no man's silver or gold or apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me" (Acts 20:33, 34). He forsook the great Jewish hierarchy with its gorgeous temple and its overflowing treasuries, where his zeal in putting down the hated sect of the Nazarene would have been almost certainly rewarded with a fortune. He cast in his lot among the poverty-stricken disciples of Jesus Christ, among whom it was his ambition to be poor. Near the end of his life he presents to us the picture of an old man shivering in a Roman dungeon and pathetically asking for a cloak to be sent him to cover his naked and suffering limbs during the severity of an Italian winter.

2. Was it reputation?

No; those with whom he united were held in universal contempt; their Leader had been put to death as a criminal among thieves; the chiefs of the cause that he had espoused were illiterate men. On the other hand, the wisest and the greatest men in all the land indignantly rejected the teachings of this new sect. The preaching of Christ crucified was to the Jew a stumbling block and to the Greeks foolishness. There was no reputation for the great disciple of Gamaliel in parting with his splendid honors and identifying himself with a lot of ignorant fishermen. He would only be execrated as a deserter and betrayer of the Jewish cause, and he might rest assured that the same bloody knife that slew the Shepherd of the scattered flock would soon be unsheathed against himself. All the reputation that he had so zealously built up was gone the hour that he went over to the new religion, and from that day on contempt was his portion. He was accounted as the filth of the world and the offscouring of all things. (1 Cor. 4:13.)

3. Was it power he was after?

We know what men have done to get into positions of prominence and dominion over their fellows. Mahomet, the popes, and many others, put forth spiritual claims so as to promote thereby their own temporal ends. How was it with Paul? His whole career was marked by a complete absence of all self-seeking. He had no eye to worldly ambitions. He interfered with nothing, "in government or civil affairs; he meddled not with legislation; he formed no commonwealths; he raised no seditions; he affected no temporal power." He assumed no pre-eminence over other Christians. He regarded himself as not worthy to be called an apostle, as less than the least of all saints, as the chief of sinners. Those engaged in like work he called "fellow-laborers" and "fellow-servants." Even if the truth was spread by those hostile to him, through "envy and strife," so long as Christ was proclaimed, "therein

I rejoice, yea, and will rejoice" (Phil. 1:18). He did not lord it over the churches, even over those that he himself had founded. To the Pauline party in Corinth he exclaims, "Was Paul crucified for you? or were ye baptized in the name of Paul?" (1 Cor. 1:13). "We preach not ourselves, but Christ Jesus as Lord, and ourselves as *your servants* for Jesus' sake" (2 Cor. 4:5). Those who, from selfish motives seek for influence over people pander to them and flatter them [as, e. g. did Absalom]. There was nothing of this with Paul. He rebuked the churches unsparingly for their sins, and did not hesitate, if need be, to incur their displeasure. Disclaiming all pre-eminence and position and power, he preached Christ and Him crucified as the head, and hid and buried self behind the cross. Earth to him was nothing. His eye was fixed on "the recompense of reward" (Heb. 11:26).

4. *Was his motive the gratification of any other passion?*

Impostors have pretended to receive divine revelations as a pretext in order that they might indulge in loose conduct. Was it so here? No; for all Paul's teachings were in the most absolute antagonism, to any such purpose. "His writings breathe nothing but the strictest morality, obedience to magistrates, order, and government, with the utmost abhorrence of all licentiousness, idleness, or loose behavior under the cloak of religion." Writing to the Thessalonians, he utters the challenge, "Ye are witnesses, and God also, how holily and righteously and unblameably we behaved ourselves toward you that believe" (1 Thess. 2:10). "We wronged no man, we corrupted no man, we took advantage of no man" (2 Cor. 7:2). The whole teaching of the Apostle is in the sternest and most uncompromising hostility to everything but the highest and holiest ideals.

5. *Was it a pious fraud?*

That is to say, did Paul pretend to receive a divine revelation in order to give him prestige in advancing the teachings of Christianity? But Christianity was the one thing he had

set out to destroy. To become a Christian was to incur the hatred, the contempt, the torments and the violent deaths suffered by Christians in that day. Why then this sudden change in Paul's own views regarding the unpopular teachings of the Nazarene? Would he have endured "the loss of all things" and exulted over it, for what he knew was a fraud? Would he have spent a life of the most arduous toil to induce others to make every earthly sacrifice while he knew that behind it all he was practising a delusion? It would be an imposture as unprofitable as it was perilous, both to himself the deceiver and to the others whom he deceived. The theory confutes itself. Only the sternest conviction that he had received a divine revelation could have induced Paul to pass through what he himself had suffered, or to have asked others to do the same. "If we have only hoped in Christ in this life, we are of all men most pitiable" (1 Cor. 15:19).

But had he practiced a deception, he could not have successfully carried it out. Men sometimes act capriciously. Suppose that Paul "just did it" without any motive that can be imagined; then he must have ignominiously failed in his attempt to perpetuate such a fraud. How could he, e. g., have become such an adept in the mysteries and secrets of the new religion as to be an authority and an apostle of it, if he had to depend for his special knowledge on information received from men who knew well by bitter experience that he was their capital enemy? It must have come in another way, and his own account makes it plain. "For neither did I receive it [the Gospel] from man, nor was I taught it, but it came to me through revelation of Jesus Christ" (Gal. 1:12). Had he fabricated the story of his conversion he would certainly have located it in a place so remote or hidden that there could be no witnesses to refute. [Joe Smith, e. g., and the golden plates of the Book of Mormon.] Instead of that the miracle of Paul's conversion, with its great light from heaven exceeding the brightness of the sun, is placed in the public highway

near Damascus; at noonday, when their senses could not be deceived, and when all the accompanying soldiers and commissioners were with him on the spot. Had there been a shadow of disproof, how promptly the Jews in Damascus would have nipped the falsehood in the bud by the testimony of the witnesses who were present with Paul at the time. Or, when the Apostle stood on the castle stairs in Jerusalem and told the whole story, why did not the Jewish authorities silence him at once and forever by showing that nothing of the kind had ever taken place, and proved it by the abundant evidence of the competent witnesses who were with him—if it were not true? It was an event that took place before the eyes of the world, and would be made at once a matter of the strictest scrutiny. And the truth of the fact was so incontestably established that it had become a matter of common knowledge. The Jews said the utmost they could against Paul before the Roman court, and yet Paul appealed directly to King Agrippa in presence of Festus as to his own personal knowledge of the truth of the story. “For the king knoweth of these things, unto whom also I speak freely; for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner” (Acts 26:26)—“a very remarkable proof both of the notoriety of the fact, and the integrity of the man, who, with so fearless a confidence, could call upon a *king* to give testimony for him, even while he was sitting in judgment upon him.” Moreover, how came it that Ananias went to meet such an enemy in Damascus, if the story of his conversion was made up? If Paul was an impostor, then all his miracles were simply tricks or sleight-of-hand. Nevertheless, he, a despised and hated Jew, set himself to the appalling task of converting the Gentile world—teaching doctrines that shocked every prejudice and at which they were wont to mock in derision. Arrayed against him were the magistrates with their policy and power, the priests with their interests and craft, the people with their prejudice and passions, the philosophers with their pride and

wisdom. Could he by feats of jugglery in presence of a shrewd, hostile people strike Elymas the sorcerer, blind; heal a cripple at Lystra; restore the pythoiness at Philippi; shake open with a prayer the doors of a prison; raise the dead to life, etc., so that thousands were converted and great pure churches renouncing all sin and dishonesty, established throughout the Roman world? Our author shows that this would be impossible without divine help and therefore he concludes that he has proven (1) that Paul was not a cheat telling a trumped-up story about his conversion, and (2) if he were, he could not have succeeded.

II. PAUL NOT AN ENTHUSIAST WHO IMPOSED ON HIMSELF

This second argument covers twenty pages. Was Paul a deluded enthusiast whose overheated imagination imposed on him so that he imagined to be true that which had never really taken place? Lord Lyttelton makes an analysis of the elements that enter into the make-up of a man of this type. He finds these to be five.

(1) *Great heat of temper.*

While Paul had intense fervor, like all great men, yet it was everywhere governed by discretion and reason. His zeal was his servant, not the master of his judgment. He possessed consummate tact which proves self-control. In indifferent matters he became "all things to all men;" to the Jews he became a Jew, to them that are without law as without law, to the weak he became weak—all, that he might gain some. (1 Cor. 9:19-23.) "His zeal was eager and warm, but tempered with prudence, and even with the civilities and decuments of life, as appears by his behavior to Agrippa, Festus and Felix; not the blind, inconsiderate, indecent zeal of an enthusiast."

(2) *Melancholy.*

He regards this as a prominent mark of misguided zeal. He finds nothing of it in Paul. There is great sorrow over his

former ignorant persecution of the church, but there are no gloomy self-imposed penances such as melancholy fanatics inflict upon themselves. He had a desire to depart and be with Christ, but there was nothing morbid about it. It was all based on the revelation that he already had of the rewards that awaited him in the life to come. He tactfully met the Athenians adroitly claiming to be the interpreter of "The unknown god" whose altar they themselves had erected. He never hesitated to avert injustice by claiming his privileges as a Roman citizen. He was the very antithesis of gloominess. In whatever state he was, he had learned to be content. Neither his actions, nor his writings, nor his interested greeting and salutations, show the slightest tincture of melancholia.

(3) *Ignorance.*

This charge could not be laid up against the Apostle. Brought up at the feet of the great Gamaliel, he appeared to be master not only of Jewish, but also of Greek (and Roman) learning.

(4) *Credulity.*

As a resident of Jerusalem, Paul could not be a stranger to the fame of the miracles wrought by Jesus. He had the facts of the resurrection of our Lord, of Pentecost and all the miracles wrought by the Apostles up till the death of Stephen. Far from being credulous, he had barred his mind against every proof and refused to believe. "Nothing less than the irresistible evidence of *his own senses*, clear from all possibility of doubt, could have overcome his unbelief."

(5) *Vanity or self-conceit.*

Vanity and fanaticism usually go together. Men of this type flatter themselves that on account of their superior worth they are the recipients of extraordinary favors and gifts from God, and of these they make their boast. There is not one word in his Epistles, nor one act recorded in his life, in which the slightest mark of this appears. When compelled to vindicate his apostolic claim from wanton attack he does it effec-

tively, but in the briefest way and with many apologies for being compelled to speak thus of himself. (2 Cor. 11:1-30.) When he had a vision of heaven, he modestly withheld his own name and covered it up in the third person. For fourteen years he observed absolute silence in regard to this special mark of the divine favor. (2 Cor. 12:1-12.) Would this be the way a vain man would act? Neither is Paul that planteth, nor Apollos that watereth, anything, but God who gives the increase. (1 Cor. 3:4-7.) Instead of self-conceit, he writes of himself in terms of the most complete abnegation. Everywhere it is "not I, but the grace of God that was with me." (1 Cor. 15:10.) His modesty appears on every page.

(6) But now suppose that in some way wholly unaccountable, Paul had actually been swept away by enthusiasm at the time, and imposed on himself, by imagining the events that took place. Lyttelton's reply is that such a thing was impossible. He here uses the argument that has since been employed so effectively to dispose of Renan's vision theory of the resurrection of our Lord. In such circumstances men always see what they expect to see. An imagined vision will be in accord with the opinions already imprinted on one's mind. Paul's purpose was clearly fixed. At his own request he had been clothed with authority to persecute the Christians, and he was now on his way from Jerusalem to Damascus on this very errand. He looked upon Christ as an impostor and a blasphemer who had justly been put to death. All his passions were inflamed to the highest degree against His followers. He started on his northward journey "breathing out threatenings and slaughter against the disciples of the Lord" (Acts 9:1). "And being exceedingly mad against them, I persecuted them even unto foreign cities" (Acts 26:11). "There was the pride of supporting a part he had voluntarily engaged in, and the credit he found it procured him among the chief priests and rulers, whose commission he bore." In these circumstances

a wild enthusiast might indeed imagine he saw a vision, but it would be one urging him onward to do the thing which he had started out to accomplish. With nothing having happened to change his opinions or alter the bent of his mind, it would be as impossible for him, in a moment, to have imagined the complete revolution that is recorded in the New Testament as it would be for a rapid river to "carry a boat against the current of its own stream." We might add, as well expect the mighty rushing river itself, without any cause to stop in its course and rush violently backward up a steep mountain side, as to expect the whole current of Paul's thought and feeling and imagination and purpose to be instantly reversed without any cause. It could not take place. And it would have been just as impossible for all those who were with him to have experienced the same delusion, for they also saw the light above the brightness of the noonday sun and they heard the voice from heaven, although they understood not the words. But suppose it were a meteor that burst upon them? How then account for the words that Paul heard speaking in the Hebrew tongue and the dialogue which followed? How account for his going to a certain spot in Damascus, in accordance with instructions here received? How account for the knowledge that Ananias had, and that led to their interview? How account for the miracle after three days whereby Paul's blindness was healed? And how account for the mighty works and wonders afterward wrought by Paul, all consequent on this first revelation? [Following the suggestion of, perhaps, Krenkel, a New England professor is credited with teaching that at his conversion Paul had simply an epileptic attack. But, had all the company that were with him a like attack at the same instant, for they all saw something? And, moreover, no disorder of this or any other kind can account for the facts in the case. Paul's marvelous life-work revolutionized the history of his age, and his influence is powerfully felt yet, after nearly two thousand years, all

over the world. One is almost tempted to say that if such is the result of an attack of epilepsy, what a pity that such a professor as this had not a similar attack. Then possibly he, too, might yet be heard from in the world.]

III. PAUL WAS NOT DECEIVED BY OTHERS

This third possible solution Lyttelton dismisses with a single page. The fraud of others could not have deceived him; for, (1) It was morally impossible that the disciples of Christ could have thought of such a fraud at the instant of Paul's greatest fury against them.

(2) It was physically impossible for them to do it. Could they produce a light brighter than the midday sun; cause him to hear a voice speaking out of that light; make him blind for three days and then return his sight at a word, etc.? There were no Christians around when the miracle of his conversion took place.

(3) No fraud could have produced those subsequent miracles which he himself actively wrought and to which he so confidently appealed in proof of his divine mission.

IV. CHRISTIANITY A DIVINE REVELATION

Our author considers that he has furnished sufficient evidence to show (1) that Paul was not an impostor deliberately proclaiming what he knew to be false with intent to deceive; (2) that he was not imposed upon by an overheated imagination, and (3) that he was not deceived by the fraud of others. Unless, therefore, we are prepared to lay aside the use of our understanding and all the rules of evidence by which facts are determined, we must accept the whole story of Paul's conversion as literally and historically true. We have therefore the supernatural, and the Christian religion is proved to be a revelation from God.

Endeavoring as closely as possible to follow the original, and yet considerably in my own language, I have sought to give

the essence of Lord Lyttelton's matchless argument which has been blessed to thousands of doubting souls. May this outline lead to candid examination, as such an examination should inevitably lead to Him whom Paul saw in the midst of the glory near the gate of Damascus.

CHAPTER V

A PERSONAL TESTIMONY

BY REV. H. W. WEBB-PEPLOE, M. A., VICAR OF ST. PAUL'S,
ONSLow SQUARE, LONDON, AND PREBENDARY OF
ST. PAUL'S CATHEDRAL

Every man, I believe, if asked to record his own spiritual experiences, would be ready to acknowledge that in his case at least—while he owes very much to the holy zeal of some beloved relation or friend—the work of the Holy Spirit was so wonderfully carried on that none but Divine wisdom could possibly have met and overcome the needs which arose from day to day, from the moment that he was first “convinced” or convicted “of sin” and made to realize his true position before God. At all events, in seeking to record my own personal experiences (as I have been earnestly requested to do, or I would never have thought of so writing) I can only marvel and rejoice at the wonderful way in which God so graciously provided for my spiritual wants as they arose. The one real wonder in such a case is that the love of God could continue to exhibit itself towards one who so ungratefully sought to resist it, till at length He has enabled “even me” to say from the heart:

“Higher than the highest heaven,
Deeper than the deepest sea,
Lord, Thy love at last hath conquered;
None of self, and all of Thee.”

To my honored parents I owe practically more than I can tell. From my earliest youth I had every spiritual advantage and help. I cannot doubt that, in after days, the instruction received from both their words and example did tend to make me obedient to the voice of God in my soul.

Indeed, I could never give way to temptation without sore prickings of conscience; and especially after my confirmation (for which I was prepared by Dr. Boyd, afterwards Dean of Exeter) I went through pains and sorrows for a time whenever I had sinned against the light.

But neither warnings nor pleadings had any lasting effects, till at length in the autumn of 1856, while I was residing with Mr. Jenkins, Vicar of Hazlewood, Derbyshire, as a private pupil before going to Cambridge, I was invited to stay for a night at Osmaston Manor, the splendid home of the late Mr. Frank Wright. In the evening his son (to be later the Rev. Henry Wright, Hon. Secretary of the Church Missionary Society)—at that time just entering manhood like myself—asked me to go with him on the roof to see the moonlight effects.

His invitation was with a purpose—for he was even then “a master” in soul winning; and though I cannot now remember any particular arguments that he used, I know that he sent me to my room deeply moved with the sense of my own folly and sin in giving my life to the world instead of to God. Next morning he gave me a Bible (for I had not, I believe, taken one to my tutor’s), after writing in it the words of St. Paul to Titus, “Holding fast the faithful word.” That Bible I have and treasure still after forty-seven years of time.

From Osmaston Manor I drove to the town of Derby, and by the time I arrived there I had begun to think myself a fool for listening so readily to one who had indeed convicted me of sin, but had not succeeded in persuading me to accept Christ Jesus as my Lord. Consequently I began (as so many others have done in like circumstances) to wish that I could get rid of the painful impressions produced; and having observed on the town walls that the races were going on at Derby that day, and having a few hours to spare before I was due at my tutor’s, I thought I would see if by my first

visit to the race course I could shake off my sense of heaviness and distress.

As I reached the course the gates were closed to allow a race being run without danger of interruption, and as I came to those gates the horses dashed by, and I saw the only horse-race I have ever witnessed in my life.

At that moment a young man—almost as young as myself—touched his hat and, holding out a small piece of paper to me, said, "I beg pardon, sir; would you kindly read this?"

I thought that he wanted me to read it *for him*, so I took it and looked at it as if to help him. What was my astonishment to find only these (printed) words on the paper: "Reader, if you died tonight, would your soul be IN HELL?"

I simply turned and fled like a terrified coward (as I was), no longer thinking of the races, but only how to escape from the judgment of God and from the awful grasp of the devil, both of which seemed to be equally terrible.

I had some six or seven miles to go to my tutor's, but I believe I accomplished this distance (uphill) in an hour, so eager was I to flee from the wrath that I had invoked. But still, as it will be observed, I was only convicted of my own folly, and was not resting my soul on Christ. "By the law is the knowledge of sin," and "The law is our schoolmaster to bring us to Christ." "Knowing the terrors of the law" God had, through His messenger, "persuaded me" so far that I was utterly ashamed of the past; but though the impression was deep, I dare not say what would have happened if the good Lord had not raised up in a remarkable way other helpers for my soul.

My tutor's kind words now began to impress me, and my good friend Henry Wright wrote me beautiful letters; but (for the few weeks that remained before I was to meet the temptations of Cambridge) perhaps my chief and most valuable helper was a young farmer named Stephens, who

lived in the parish. Him I had hitherto avoided carefully, because I had heard that he had "been converted in a most remarkable manner after living a life of grievous folly and sin," and that "he was always now trying to speak to people about their souls."

Some two or three days after my experience in Derby, I came to one of the so-called "stiles" in Derbyshire, which are simply like a narrow "V." As I put my foot through it, my friend Stephens met me in the stile and suddenly said, "At last we are face to face. Now, why did you avoid me? I wish you would come and read the Bible with me. I want to know more of it, and I am sure you must, too." Here was at least a *third* person who, in the course of one week, had been led of God to offer a special call to my soul! How *could* I resist the voice of grace, mercy and peace?

Thank God, I did not! I went regularly and often, for the short time that remained, to read the Word of God and to pray with my young friend; and though I have never seen him or the stranger of Derby again, I feel it only a duty and a privilege to acknowledge (when asked to narrate my conversion) how much under God I owe to His two humble messengers.

And was the life consistent and spiritual ever afterwards? I am asked. Alas, no! There were many ups and downs, and many declensions from grace. So weak did the Lord see His servant to be, that in mercy and love He had to save me from temptation by allowing a terrible fall of some fifteen or sixteen feet to take place, when I was showing off as champion gymnast soon after I went up to Cambridge. From that time I had to spend three years almost entirely on my couch, passing all my examinations (even that of my ordination) in a recumbent position. From this I twice rose, as if determined to have my own way. One year I gained the University cup for high and broad jumping, and the next I secured the cup for diving and swimming; but on each

occasion I had to go back to my couch to learn of God for another whole year.

Much more could be told of the Lord's merciful dealings with a sinner; but what has been said will, I hope, suffice to prove the truth of the words with which I opened this account, and also to show how entirely the work is the Lord's, though He deigns to make use of His human vessels to carry grace to the soul. To Him let me offer my tribute of thanks, and give all possible glory and praise that He has deigned to take such a poor sinner and number him among His sons, enabling me to say with all my heart, "Whereas I was blind, now I see." Jesus Christ is indeed to me all in all, and "Thanks be unto God for His unspeakable gift."

PUBLISHERS' NOTICE

As stated in the previous volumes of THE FUNDAMENTALS, this series of books is being sent free to every pastor, evangelist, missionary, theological and college professor, theological student, Y. M. C. A. and Y. W. C. A. secretary, and editor of a religious paper, throughout the entire English-speaking world, so far as the addresses of all these can be obtained.

Particular attention is hereby called to the following points:

1. Changes of address should be promptly reported. *Write plainly* both the old and new addresses *in full*.

2. Any person entitled to these books (see above classes) who has not received the earlier volumes may obtain them upon application as long as they last. Our supply is somewhat limited. Volume II has already been exhausted. *State plainly* which of the other volumes are wanted, and *state also the line of Christian work engaged in* and the denominational affiliation. After an order is sent in, allow at least two weeks (and more if from a distance) for filling it.

3. In case any person receives two or more copies of any one volume, *kindly notify us*. These books are too valuable and the demand for them too great to permit unnecessary waste through duplication. However, where extra copies have been received, they need not be returned, but may be loaned or otherwise placed in circulation.

4. There is an increasing demand for these books on the part of the laity, and to meet this demand each volume (except II, as noted above,) is being furnished postpaid at a cost of fifteen cents per copy, eight copies for one dollar, or one hundred copies for ten dollars. (In Great Britain 8d; 4s 2d;

and £2 1s 1d, respectively.) Do not fail to state plainly which volumes are wanted.

5. Do not send currency or personal checks. *Remit by postoffice money order, or by bank draft* on Chicago, New York, or London, making the same payable to the Testimony Publishing Company.

6. Please bear in mind that we publish nothing except THE FUNDAMENTALS, and do not issue any catalogue.

7. Many who read this paragraph will doubtless know of some person who, if his attention were called to it, would gladly aid in the circulation of THE FUNDAMENTALS in his own or other communities. Ten books, each read by ten persons, would produce abiding results in any church; likewise one hundred books in any community. To what better use in the Lord's service could one dollar, or ten dollars, be placed?

8. The readers of the present volume will rejoice to know that several thousand persons have responded heartily to the "Circle of Prayer" suggestion made in preceding volumes. The names of all these have been recorded, and a special communication sent to each one. We hope to hear from thousands of others—those who are willing to unite in earnest prayer that God's special blessing may rest upon this entire Movement, to the end that it may result in a world-wide revival in the study of the Word and in the deepening of the spiritual life of believers.

In conclusion, we would emphasize once more the *great importance* of writing plainly and briefly, and always giving *full address*—street (or rural route) number, postoffice, state, and (if outside of the United States) country.

Much time and delay will be saved by carefully reading and complying with the foregoing directions.

TESTIMONY PUBLISHING COMPANY,
808 LaSalle Avenue,
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WORDS OF APPRECIATION

Reference has been made from time to time to the many thousands of letters received from grateful recipients of THE FUNDAMENTALS, who have written from all parts of the world. These communications have been carefully preserved. Many of them have been read by the "Two Christian Laymen," whose hearts have been greatly encouraged thereby to the further prosecution of an enterprise which many believe will take rank as one of the greatest and most useful of the age.

The following appreciative letter, from a missionary in British Columbia, is one of a vast number more or less similar:

"Dear Sirs: I write to thank you for volumes I, II, III, and IV of THE FUNDAMENTALS so kindly mailed by you to my address and duly received by me, and read and re-read with much thanksgiving. Most unfortunately volumes I and II were lost in the burning of my house on the 7th of September, and I would deem it a great favor if you would replace them. Of all the five hundred dollars worth of books which constituted my little library and were burned, I miss the two little FUNDAMENTALS most. . . .

"And now let me say how much I appreciate this Testimony movement which you have started. I am with it heart and soul. I daily bless those two Christian laymen who have devoted their means to this holy and glorious enterprise. It is a well directed blow at the enemy. Hitherto the critics have had everything their own way. Fenced around with great learning and scholarship, ordinary men have shrunk from attempting any attack upon their position. We have been looking long to Christian scholarship to give us a lead, but its utterance was not only uncertain but tinged with compromise. I have no doubt there were thousands of men, like myself, grieved to the heart before the Lord because of the present-day tendency to do away with the inspired Word of God and the divinity of our Lord Jesus Christ.

"I have been shut up here among these Indians for the past twenty-eight years with not a white neighbor within seventy miles of me, and have given much thought to these things. It seems to me we have shown too much deference to human scholarship and mere worldly

wisdom or learning. In all the churches it has been set above the wisdom which cometh from above. Worldly scholarship has been put in place of the Holy Spirit, and now our chief seats of learning have become hotbeds of infidelity and materialism!

"I pray God to bless and prosper your grand enterprise. You are prayed for and shall be prayed for as long as I am in the flesh, so put my name on your circle of prayer. I sincerely hope you will see your way before long to establish some sort of union or league for the enrollment of all those who are on the Lord's side for the maintenance of the faith once delivered to the saints. (See Mal. 3:16.) Let all of us who are on the Lord's side come out and show ourselves."

* * * *

Additional extracts from correspondence will be published in future issues. In the meantime let those who receive these volumes pass on their messages to others, praying at the same time that the seed sown may bear rich fruit in the edifying of Christians and in the conversion of unbelievers.

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A Testimony to the Truth

"To the Law and to the Testimony"

Isaiah 8:20

Volume VI

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17

FOREWORD

We rejoice that we are able to place another volume of "The Fundamentals" in the hands of English-speaking Protestant pastors, evangelists, missionaries, theological professors, theological students, Y. M. C. A. secretaries, Y. W. C. A. secretaries, Sunday school superintendents, religious editors, and lay-workers throughout the earth. May it be as abundantly blessed as its predecessors have been by the grace of God, unto the strengthening of saints, unto the defense of the truth against the insidious attacks of the present day, and unto the conversion of sinners.

It goes forth accompanied by the prayers of many thousand Christians, who, in hearty answer to suggestions made in preceding volumes, have formed a Circle of Prayer and are upholding before the throne of grace the work of "The Fundamentals" and of the Committee to which the two Christian laymen have entrusted the editing and publishing of these books. We very earnestly request other faithful believers to join this circle of prayer in order that in answer to believing and united prayer, the truth may "run and be glorified" and a world-wide revival of true religion be started. (James 5:16, last clause.)

We hope that many others will yet join our circle of prayer, and thus strengthen our hands in faith, and we ask all the friends of "The Fundamentals" for a special prayer that He who answers prayer may so lead and guide in the undertaking that lasting results may be brought to pass unto His glory.

All editorial correspondence should be addressed to "The Fundamentals," 123 Huntington Place, Mt. Auburn, Cincinnati, Ohio, U. S. A.

All business correspondence should be addressed to "Testimony Publishing Company," 808 LaSalle Avenue, Chicago, Ill., U. S. A.

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THE FUNDAMENTALS

VOLUME VI

CHAPTER I

THE TESTIMONY OF FOREIGN MISSIONS TO THE SUPERINTENDING PROVIDENCE OF GOD

BY THE LATE ARTHUR T. PIERSON

God is in creation; cosmos would still be chaos with God left out. He is also in events; the whole of mission history is a mystery until read as His story.

We are now to look at the proofs of a Superintending Providence of God in foreign missions. The word "providence" literally means forevision, and hence, foreaction—preparation for what is foreseen—expressing a divine, invisible rule of this world, including care, control, guidance, as exercised over both the animate and inanimate creation. In its largest scope it involves foreknowledge and foreordination, preservation and administration, exercised in all places and at all times.

For our present purpose the word "providence" may be limited to the divine activity in the entire control of persons and events. This sphere of action and administration, or superintendence, embraces *three* departments: first, the natural or material—*creation*; second, the spiritual or immaterial—*new creation*; and third, the intermediate *history* in which He adapts and adjusts the one to the other, so that even the marred and hostile elements, introduced by sin, are made tributary to the final triumph of redemption. Man's degeneration is corrected in regeneration; the natural made subservient to

the supernatural, and even the wrath of man to the love and grace of God.

MANIFESTATIONS OF GOD

Thus, intermediate between the mystery of creation and the mystery of the new creation lies the mystery of history, linking the other two. We are now briefly to trace the working of the Creator and Ruler of both the matter worlds and time worlds, controlling the blind forces of nature and the intelligent forces of human nature, so as to make all events and agencies serve His ends as Redeemer.

In creation God specially manifests His eternity, power and wisdom; in history, His sovereignty and majesty, justice and righteousness; in redemption, His holiness and benevolence, and, most of all, grace or the voluntary exercise of His love. These positions being granted, we may expect to find, especially in mission history, proofs of God's Superintending Providence, of His three-fold administration as Lawgiver, King, and Judge; in His legislative capacity, commanding and counseling; in His executive capacity, governing and directing; in His judicial capacity, rewarding and punishing. Space allows only a general glance as of a landscape from a mountain top.

GOD'S ENTERPRISE

The work of missions is pre-eminently God's enterprise—has on it the seal of His authority. He calls it His own "visiting of the nations to take out of them a people for His name." Thus the whole course of missions becomes God's march through the ages. He has His *vanguard*, the forerunners that prepare His way, making ready for, and heralding, His approach. He has His *bodyguard*, the immediate attendants that signalize His actual advance, bear His banners, and execute His will; and He has His *rearward* the resultant movements consequent upon, and complementary to, the rest.

In other words, God's Superintending Providence in missions is seen from three points of view:

1. In the divine preparations for world-wide evangelization.
2. In the divine co-operation in missionary activity.
3. In the divine benediction upon all faithful service.

GOD'S PREPARATIONS

Each of these embraces many particulars which demand more than a rapid glance. God's preparations reached through millenniums. But within the century just closed we see Him moving, opening doors and shaping events, causing the removal of obstacles and the subsidence of barriers, raising up and thrusting forth workers, and furnishing new facilities; and conspicuously in promoting Bible translation and diffusion.

GOD'S CO-OPERATION

His co-operation is seen in the unity and continuity of the work, in the marked fitness between the workers and the work, the new fields and the new facilities. Startling correspondences in mission history reveal His omnipresence and faithfulness, such as synchronisms and successions among His chosen servants, parallel and converging lines of labor, and connecting links of service. All these, and much more, show, behind the lives and deeds of the workmen, a Higher Power that wrought in them both to will and to work.

GOD'S BENEDICTION

Mission history shows also clear traces of the *Judge*. Hindrances and hinderers at times removed by sudden retributive judgments; nations that would not serve His ends declining and even perishing; and churches, cursed with spiritual apathy and lethargy, decaying. On the other hand, His approval has been as marked in compensations for self-denial and in rewards for service; in making martyr blood the seed of new churches, and in lifting to a higher level the individual and church life that has been most unselfishly jealous and zealous of His kingdom.

Pagan philosophers regarded the milky way as an old, dis-used path of the sun, upon which He had left some faint impression of His glorious presence in the golden stardust from His footsteps. To him who prayerfully watches mission history it is God's *Via Lactea*; He has passed that way, and made the place of His feet glorious.

Brevity forbids more than the citation of instances sufficient to demonstrate and illustrate these positions. The evidence of divine co-working will of course be clearest where there is closest adherence to His declared methods of working. As to

DIVINE PREPARATION FOR MISSIONS

what events and what messengers have been His chosen forerunners? The first half of the eighteenth century seemed more likely to be the mother of iniquity and idolatry than to rock the cradle of world-wide missions. Deism in the pulpit and practical atheism in the pew naturally begot apathy, if not antipathy, toward Gospel diffusion. A hundred and fifty years ago, in the body of the Church, disease was dominant and death seemed imminent. Infidelity and irreligion stalked about, God denying and God defying. In camp and court, at the bar and on the bench, in the home and in the Church, there was a plague of heresy and a moral leprosy.

THREE GREAT FORCES

How then came a century of modern missions! Three great forces God marshalled to co-operate: the obscure Moravians, the despised Methodists, and a little group of intercessors scattered over Britain and America. There had been a consecrated band in Saxony for about a hundred years, whose hearts' altars had caught fire at Huss's stake, and fed that fire from Spener's pietism, and Zinzendorf's zeal. Their great law was labor for souls, all at it and always at it. God had already made Herrnhut the cradle of missions and had there

revived the apostolic church. Three principles underlay the whole life of the United Brethren: Each disciple is, first, to find his *work* in witness for God; second, his *home* where the widest door opens and the greatest need calls; and third, his *cross* in SELF-DENIAL for Christ. As Count Zinzendorf said: "The whole earth is the Lord's; men's souls are all His; I am debtor to all."

A SYMPHONY OF PRAISE

The Moravians providentially molded John Wesley; and the Holy Club of Lincoln College, Oxford, touched by this influence, took on a distinctively missionary character. Their motto had been, "Holiness to the Lord;" but holiness became wedded to service, and evangelism became the watchword of the Methodists. Just then, in America, and by a strange coincidence, Jonathan Edwards was unconsciously joining John Wesley in preparing the way for modern missions. In 1747, exactly 300 years after the United Brethren organized as followers of Huss, at Lititz in Bohemia, Edwards sent forth his bugle-blast from Northampton, New England, calling God's people to a visible union of prayer for a speedy and world-wide effusion of the Spirit. That bugle-blast found echo in Northampton in old England, and William Carey resolved to organize mission effort—with what results we all know. And, just as the French Revolution let hell loose, a new missionary society in Britain was leading the awakened Church to assault hell at its very gates. Sound it out and let the whole earth hear: *Modern missions came of a symphony of prayer*; and at the most unlikely hour of modern history, God's intercessors in England, Scotland, Saxony, and America repaired the broken altar of supplication, and called down the heavenly fire. That was God's way of preparation.

The "monthly concert" made that prayer-spirit widespread and permanent. The humble Baptists, in widow Wallis's parlor at Kettering, made their covenant of missions; and regi-

ments began to form and take up the line of march, until, before the eighteenth century was a quarter through its course, the whole Church was joining the missionary army. Sydney Smith sneered at the "consecrated cobblers" and tried to rout them from their nest; but the motto of a despised few became the rallying cry of the whole Church of God.

DIVINE CO-OPERATION IN MISSIONS

We turn now to look at the history of the century as a missionary movement. Nothing is more remarkable than the rapid *opening of doors* in every quarter. At the beginning of the century the enterprise of missions seemed, to worldly wise and prudent men, hopeless and visionary. Cannibalism in the Islands of the Sea, fetishism in the Dark Continent, exclusivism in China and Japan, the rigid caste system in India, intolerance in papal lands, and ignorance, idolatry, superstition, depravity, everywhere, in most cases conspiring together, reared before the Church impassable walls, with gates of steel. Most countries shut out Christian missions by organized opposition, so that to attempt to bear the good tidings was to dare death for Christ's sake. The only welcome awaiting God's messengers was that of cannibal ovens, merciless prisons, or martyr graves.

OBSTACLES REMOVED

As the little band advanced, on every hand the walls of opposition fell, and the iron gates opened of their own accord. India, Siam, Burma, China, Japan, Turkey, Africa, Mexico, South America, the Papal States and Korea were successively and successfully entered. *Within five years*, from 1853 to 1858, new facilities were given to the entrance and occupation of seven different countries, together embracing half the world's population! There was also a remarkable subsidence of obstacles, like to the sinking of the land below the sea level to let in its flood, as when the idols of Oahu were abolished just before the first band of missionaries landed at the

Hawaiian shores, or as when war strangely prepared the way just as Robert W. McAll went to Paris to set up his first *salle*.

MISSIONARIES CALLED AND PLACED

At the same time God was raising up, in unprecedented numbers, men and women, so marvelously fitted for the exact work and fields as to show unmistakable foresight and purpose. The biographies of leading missionaries read like chapters where prophecy lights up history. Think of William Carey's inborn adaptation as translator in India, of Livingstone's career as missionary explorer and general in Africa, of Catherine Booth's capacity as mother of the Salvation Army, of Jerry McAuley's preparation for rescue work in New York City, of Alexander Duff's fitness for educational work in India, of Adoniram Judson's schooling for the building of an apostolic church in Burma, of John Williams' unconscious training for evangelist in the South Seas. Then mark the *unity and continuity of labor*—one worker succeeding another at crises unforeseen by man, as when Gordon left for the Sudan on the day when Livingstone's death was first known in London, or Pilkington arrived in Uganda the very year when Mackay's death was to leave a great gap to be filled. Then study the theology of inventions and watch the furnishing of new facilities for the work as it advanced. He who kept back the four greatest inventions of reformation times—the mariner's compass, steam engine, printing press and paper—until His Church put on her new garments, waited to unveil nature's deeper secrets, which should make all men neighbors, until the reformed church was mobilized as an army of conquest!

DIVINE INTERFERENCE

At times this Superintending Providence of God has inspired awe by unmistakably judicial strokes of judgment, as when in Turkey in 1839, in the crisis of missions, Sultan

Mahmud suddenly died, and his edict of expulsion had no executive to carry it out, and his successor Abdul Medjid signalized the succession by the issuing of a new charter of liberty; or, as when in Siam, twelve years later, at another such crisis, God by death dethroned Chaum Klow, the reckless and malicious foe of missions, and set on the vacant throne Maha-Mong-Kut, the one man in the empire taught by a missionary and prepared to be the friend and patron of missions, as also his son and successor, Chulalangkorn!

THE BLOOD OF THE MARTYRS

These are but parts of His ways. The pages of the century's history are here and there written in blood, but even the blood has a golden luster. Martyrs there have been, like John Williams, and Coleridge Patteson, and James Hannington, Allen Gardiner, and Abraham Lincoln, and David Livingstone, the Gordons of Erromanga and the Gordon of Khar-toun, the convert of Lebanon, and the court pages at Uganda; but every one of these deaths has been like seed which falls into the ground to die that it may bring forth fruit. The churches of Polynesia and Melanesia, of Syria and Africa, of India and China, stand rooted in these martyr graves as the oak stands in the grave of the acorn, or the wheat harvest in the furrows of the sown seed. It is part of God's plan that thus the consecrated heralds of the cross shall fill up that which is behind of the sufferings of Christ in their flesh for His body's sake which is the Church.

THE DIVINE BENEDICTION OF MISSIONS

The same Superintending Providence is seen in the *results* of missions. Two brief sentences fitly outline the whole situation as to the *direct* results in the foreign field: First, native churches have been raised up with the three features of a complete church life; self-support, self-government, and self-propagation; and second, the richest fruits of Christianity, both in the individual and in the community, have been found

growing and ripening wherever there has been faithful Gospel effort. Then, as to the *reflex* action of missions on the church at home, two other brief sayings are similarly exhaustive: first, Thomas Chalmers' remark that "foreign missions act on home missions, not by exhaustion, but by fermentation;" and second, Alexander Duff's sage saying, that "the church that is no longer evangelistic, will cease to be evangelical."

The whole hundred years of missions is a historic commentary on these four comprehensive statements. God's Word has never returned to Him void. Like the rain from heaven, it has come down, not to go back until it has made the earth to bring forth and bud, yielding not only bread for the eater, but seed for the sower, providing for salvation of souls and expansion of service. Everywhere God's one everlasting sign has been wrought; instead of the thorn has come up the fir tree, and instead of the brier, the myrtle tree—the soil of society exhibiting a total change in its products, as in the Fiji group, where a thousand churches displace heathen fanes and cannibal ovens, or as among the Karens, where on opposing hills the Schway Mote Tou Pagoda confronts the Kho Thah Byu Memorial Hall, typical of the old and the new. Along the valley of the Euphrates churches have been planted by the score; with native pastors supported by self-denying tithes of their members. Everywhere the seed of the Word of God being sown, it has sprung up in a harvest of renewed souls which in turn have become themselves the good seed of the kingdom, to become also the germs of a new harvest.

CHURCHES AT HOME

On the other hand, God has distinctly shown approval of missionary zeal and enthusiasm in the church at home which has supplied the missionaries. Spiritual prosperity and progress may be gauged so absolutely by the measure of missionary activity, that the spirit of missions is now recognized as the spirit of Christ. The Scripture proverb is proven true: "There

is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty;" and Christ's paradox is illustrated: "The life that is saved is lost, and the life that is lost is saved." Bishop Phillips Brooks compared the church that apologizes for doing nothing to spread the good news on the ground of its poverty and feebleness, to the parricide who, arraigned in court for his father's murder, pleads for mercy on account of his orphanhood! The hundred years have demonstrated that "religion is a commodity of which the more we export the more we have remaining."* The logic of events proves that the surest way to keep the church pure in faith and life, is to push missions with intelligence and holy zeal.

MISSIONARY CHARACTERS

What a distinct seal of God upon mission work is seen in the *high ideals of character* found in the missionaries themselves! If the workman leaves his impress on his work, it is no less true that the work leaves its mark on the workman. Even those who assail missions, applaud the missionaries; they may doubt the policy of sending the best men and women abroad to die by fever or violence, or waste their sweetness on the desert air; but even they do not doubt that the type of character, developed by mission work, is the highest known to humanity. In this field have ripened into beauty and fragrance the fairest flowers and fruits of Christian life; and illustrated, as nowhere else, unselfish devotion to Christ, unswerving loyalty to the Word, and unsparing sacrifice for men. Was it not Theodore Parker who said, that it was no waste to have spent all the money missions had cost, if they gave us one Judson? On the mission field are to be found, if anywhere, the true succession of the apostles, the new accession

*Mr. Crowninshield objected in the Senate of Massachusetts to the incorporation of the A. B. C. F. M. that it was designed to "export religion, whereas there was none to spare from among ourselves." This is Mr. White's reply.

to the goodly fellowship of the prophets, and the perpetual procession of the noble army of martyrs.

Surely all this is the standing proof of the Superintending Providence of God. He who gave the marching orders gave at the same time the promise of His perpetual presence on the march; and He has kept His word: "Lo, I am with you all the days, even unto the end of the age." At every step faith has seen the Invisible Captain of the Lord's host, and, in all victories, behind the sword of Gideon, the sword of the Lord.

GOD IN ALL

In the Acts of the Apostles, within the compass of twenty verses, fifteen times *God* is put boldly forward as the one Actor in all events. Paul and Barnabas rehearsed, in the ears of the church at Antioch and afterward at Jerusalem, not what *they had done* for the Lord, but all that *He had done with them*, and how *He had opened the door of faith unto the Gentiles*; what miracles and wonders *God had wrought among the Gentiles by them*. And, in the same spirit, Peter, before the council, emphasizes how God had made His choice of him as the very mouth whereby the Gentiles should hear the word of the Gospel and believe; how He had given them the Holy Ghost and put no difference between Jew and Gentile, purifying their hearts by faith; and how He who knew all hearts had thus borne them witness. Then James, in the same strain, refers to the way in which *God had visited the Gentiles to take out of them a people for His name*; and concludes by two quotations from the Old Testament which fitly sum up the whole matter: "The Lord *who doeth all these things*." "Known unto God are *all his works* from the beginning of the world." (Acts 14:27 to 15:18.)

The meaning of such repeated phraseology cannot be mistaken. God is thus presented as the one Agent or Actor, even conspicuous apostles, like Paul and Peter, being only His instruments. No equal number of verses in the Word of God

contain such emphatic and repeated lessons on man's insufficiency and nothingness, and God's all-sufficiency and almightiness. God was working upon man through man, choosing man to be His mouthpiece; with His key unlocking shut doors; Himself visiting the nations, taking out a people for His name, turning sinners into saints, purifying hearts and bearing them witness; He alone did all these wondrous things, according to His knowledge and plan of what He would do from the beginning. These are not the acts of the apostles, but the acts of God through the apostles. In the same spirit the praying saint of Bristol names his journal: "The Lord's Dealings with George Müller."

COD'S RESERVES

There is thus indeed, a Superintending Providence of God in foreign missions; the King is there in imperial conduct, the Lawgiver in authoritative decree; the Judge in reward and penalty: God, the eternal, marshalling the ages with their events; God, the omnipresent, in all places equally controlling; God, the omniscient, wisely adapting all things to His ends. The Father of spirits, discerning the mutual fitness of the worker and his work, raises up men of the times for the times. Himself deathless, His work is immortal though His workmen are mortal, and the building moves on from cornerstone to capstone, while dying builders give place to others. He has opened the doors and made sea and land the highways for international intercourse, and the avenues to international brotherhood. He has multiplied facilities for world-wide evangelization, practically annihilating time and space, and demolishing even the barriers of language. The printing and circulating of the Bible in five hundred tongues, reverses the miracle of Babel and repeats the miracle of Pentecost. Within the past century the God of battles has been calling out His reserves. Three most conspicuous movements of the century were the creation of a new regiment of Medical Missions, the

Woman's Brigade, and the Young People's Crusade. The organization of the Church Army is now so complete that but one thing more is needful; namely, to recognize the Invisible Captain of the Lord's hosts as on the field, to hear His clarion call summoning us to the front, to echo His Word of command; and, in the firm faith of His leadership, pierce the very center of the foe, turn his staggering wings and move forward as one united host in one overwhelming charge.

HISTORIC QUICKENINGS

Perhaps the most conspicuous seal of God upon the mission work of the past century is found in the *spiritual quickenings* which have at some time visited with the power of God *every field of labor* which has been occupied in His name with energy of effort and persistence of prayer. We have called these "quickenings" rather than "revivals," for revival really means a restoration of life-vigor after a season of lapse into indifference and inaction, and properly applies to the *Church*. We treat now of quickenings out of a state of absolute spiritual death; and again we point to these as the most indisputable and unanswerable sanction and seal of God on modern missions.

The following are among the most memorable of the century, arranged for convenience, in the order of time:

- 1815-1816. *Tahiti*, under the labors of Nott, Hayward, etc.
- 1818-1823. *Sierra Leone*, under William A. B. Johnson.
- 1819-1839. *South Seas*, under John Williams.
- 1822-1826. *Hawaiian Islands*, under Bingham, etc.
- 1831-1835. *New Zealand*, under Samuel Marsden, etc.
- 1832-1839. *Burma and Karens*, under Judson, etc.
- 1835-1839. *Hilo and Puna*, under Titus Coan.
- 1835-1837. *Madagascar*, under Griffiths, Johns, Baker, etc.
- 1842-1867. *Germany*, under J. Gerhard Oncken, etc.
- 1844-1850. *Fiji Islands*, under Hung and Calvert, etc.
- 1848-1872. *Aneityum*, under John Geddie, and others.
- 1845-1895. *Old Calabar*, under J. J. Fuller, etc.
- 1845-1847. *Persia*, under Fidelia Fiske, etc.
- 1856-1863. *North American Indians*, under William Duncan.

- 1859-1861. English Universities, under D. L. Moody and others.
 1863-1870. Egypt and Nile Valley, under Drs. Lansing, Hogg, etc.
 1863-1888. China, generally, especially Hankow, etc.
 1864-1867. Euphrates District, under Crosby H. Wheeler, etc.
 1867-1869. *Aniwa*, under John G. Paton, etc.
 1872-1875. Japan, under J. H. Ballach, Verbeck, etc.
 1872-1880. Paris, France, under Robert McAll.
 1877-1878. *Telugus*, under Lyman Jewitt and Dr. Clough.
 1877-1885. Formosa, under George L. Mackay.
 1883-1890. *Banza Manteke*, under Henry Richards.
 1893-1898. *Uganda*, under Pilkington, Roscoe, etc.

Others might be added but these twenty-five instances sufficiently illustrate the fact that, throughout the wide domain of Christian effort, God has signally bestowed blessings. The instances italicized were marked by peculiar swift and sudden outpourings of spiritual power, and it will be seen that these form about half of the entire number, showing that God works in two very diverse ways, in some cases rewarding toil by rapid and sudden visitations of the Spirit, and in quite as many others by slower but equally sure growth and development.

“IN DIVERSE MANNERS”

It is also very noticeable that in almost every one of these marked outpourings some peculiar *principle or law* of God's bestowment of blessing is exhibited and exemplified.

For example, the work at Tahiti followed a long night of toil, and was the crown of peculiar persistence in the face of most stubborn resistance. At Sierra Leone, Johnson found about as hopeless a mass of humanity as ever was rescued from slave-ships, and he himself was an uneducated man, and at first an unordained layman.

John Williams won his victories in the South Seas by the power of a simple proclamation of the Gospel, as an itinerant; and then first came into full view the power of native converts as evangelists. In the Hawaiian group and particularly in Hilo and Puna, it was the oral preaching to the multitudes that brought blessing—Titus Coan holding a three years' camp-meeting.

In New Zealand Marsden had first to lay foundations, patiently and prayerfully, and showed great *faith* in the Gospel. Judson and Boardman, in Burma, found among the Karens a people whom God had mysteriously prepared, though a subject and virtually enslaved race.

Old Calabar was the scene of triumph over deep-rooted customs and age-long superstitions; in Persia, the blessing came upon an educational work attempted single-handed among women and girls. William Duncan in his Metlakahtla reared a model state out of Indians hitherto so fierce and hostile that he dared not assemble hostile tribes in one meeting. The revival in the English universities is especially memorable as the real birth-time of the Cambridge Mission Band and the Student Volunteer Movement which crystallized fully twenty-five years later. In Egypt the transformation was gradual, dependent on teaching as much as preaching, but it has made the Nile Valley one of the marvels of missionary triumph. In China the most marked features were the influence of medical missions and the raising up of a body of unpaid lay-evangelists, who itinerated through their own home territory. On the Euphrates the conspicuous feature was the organization of a large number of self-supporting churches on the tithe system—sometimes starting with only *ten* members—with native pastors. At Aniwa three and a half years saw an utter subversion of the whole social fabric of idolatry. In Japan the signal success was found in the planting of the foundations of a native church, and the remarkable spirit of prayer outpoured on native converts. In Formosa, Mackay won his victories by training a band of young men as evangelists, who with him went out to plant new missions. At Banza Manteke, Richards came to a crisis, and ventured *literally* to obey the New Testament injunctions in the Sermon on the Mount—for example, “give to him that asketh thee.” In Uganda it was the new self-surrender and anointing of the missionaries, and reading of the Scriptures by the unconverted natives, on

which God so singularly smiled. Pilkington said in London that he had never known three converts who had not been Bible readers.

LESSONS

Thus, as we take the whole experience of the century together, we find the following emphatic lessons taught us:

1. God has set special honor upon His own Gospel. Where it has been most simply and purely preached the largest fruits have ultimately followed.

2. The translation, publication, and public and private reading of the Scriptures have been particularly owned by the Spirit.

3. Schools, distinctively Christian, and consecrated to the purposes of education of a thoroughly Christian type, have been schools of the Spirit of God.

4. The organization of native churches, on a self-supporting basis with native pastors, and sending out their own members as lay evangelists, has been sealed with blessing.

5. The crisis has always been turned by *prayer*. At the most disheartening periods, when all seemed hopeless, patient waiting on God in faith has brought sudden and abundant floods of blessing.

6. The more complete self-surrender of missionaries themselves, and their new equipment by the Holy Spirit, has often been the opening of a new era to the native church and the whole work.

These are lessons worth learning. The secrets of success are no different from what they were in apostolic days.

"THE FINGER OF GOD"

Our God is the same God, and His methods do not essentially change. He has commanded us to go into all the world and preach the good tidings to the whole creation; and the promise, "Lo, I am with you alway," is inseparable from

obedience. In connection with this Gospel message He has given us certain prominent aids, which are by no means to be reckoned as belonging to a realm of minor importance, and among them Christian teaching, Bible searching, fervent prayer, and Holy Spirit power outrank all other conditions of successful service. The survey of the century is like reading new chapters in the Acts; no true believer can attempt it carefully without finding a new Book of God in the history of this hundred years. Any man or woman who will take the score or more of marked quickenings we have outlined, and give a solid month to their consecutive study, will find all doubts dissipated that the living God has been at work, and that no field, however hard and stony and hopelessly barren, can ultimately resist culture on New Testament lines. In nothing do we need a new and clarified vision more than in the clear perception and conviction that the days of the supernatural are not past. Here is the school where these lessons are taught. Ten centuries of merely natural forces at work would never have wrought what ten years have accomplished, even when every human condition forbade success. A feeble band of missionaries in the midst of a vast host of the heathen have been compelled to master a foreign tongue, and often reduce it for the first time to written form, translate the Word of God, set up schools, win converts, and train them into consistent members and competent evangelists; remove mountains of ancestral superstitions and uproot sycamine trees of pagan customs; establish medical missions, Christian colleges, create Christian literature, model society on a new basis; and they have done all this within the lifetime of a generation, and sometimes within a decade of years! Even Pharaoh's magicians would have been compelled to confess, "This is the finger of God!"

CHAPTER II

IS THERE A GOD?

BY REV. THOMAS WHITELAW, M. A., D. D.,
KILMARNOCK, SCOTLAND

Whether or not there is a supreme personal intelligence, infinite and eternal, omnipotent, omniscient and omnipresent, the Creator, upholder and ruler of the universe, immanent in and yet transcending all things, gracious and merciful, the Father and Redeemer of mankind, is surely the profoundest problem that can agitate the human mind. Lying as it does at the foundation of all man's religious beliefs—as to responsibility and duty, sin and salvation, immortality and future blessedness, as to the possibility of a revelation, of an incarnation, of a resurrection, as to the value of prayer, the credibility of miracle, the reality of providence,—with the reply given to it are bound up not alone the temporal and eternal happiness of the individual, but also the welfare and progress of the race. Nevertheless, to it have been returned the most varied responses.

The Atheist, for example, asserts that there is no God. The Agnostic professes that he cannot tell whether there is a God or not. The Materialist boasts that he does not need a God, that he can run the universe without one. The (Bible) Fool wishes there was no God. The Christian answers that he cannot do without a God.

I. THE ANSWER OF THE ATHEIST

“THERE IS NO GOD”

In these days it will hardly do to pass by this bold and confident negation by simply saying that the theoretical atheist is an altogether exceptional specimen of humanity, and that

his audacious utterance is as much the outcome of ignorance as of impiety. When one meets in the "Hibbert Journal" from the pen of its editor such a statement as this: "Society abounds with earnest and educated persons who have lost faith in a living personal God, and see their fellows and foresee themselves passing out of life entirely without hope," and when Blatchford in the English "Clarion" writes: "There is no Heavenly Father watching tenderly over us, His creatures, He is the baseless shadow of a wistful dream," it becomes apparent that theoretical atheism is not extinct, even in cultured circles, and that some observations with regard to it may still be needful. Let these observations be the following:

1. *Belief that there is no God does not amount to a demonstration that no God is.* Neither, it is true, does belief that God is prove the truth of the proposition except to the individual in whose heart that belief has been awakened by the Divine Spirit. To another than him it is destitute of weight as an argument in support of the theistic position. At the same time it is of importance, while conceding this, to emphasize the fact that disbelief in the existence of a Divine Being is not equivalent to a demonstration that there is no God.

2. *Such a demonstration is from the nature of the case impossible.* Here again it may be true as Kant contends that reason cannot demonstrate (that is, by logic) the existence of God; but it is equally true, as the same philosopher admits, that reason can just as little disprove the existence of God. It was well observed by the late Prof. Calderwood of the Edinburgh University that "the divine existence is a truth so plain that it needs no proof, as it is a truth so high that it admits of none." But the situation is altered when it comes to a positive denial of that existence. The idea of God once formed in the mind, whether as an intuition or as a deduction, cannot be laid aside without convincing evidence that it is delusive and unreal. And such evidence cannot be produced. As Dr. Chalmers long ago observed, before one can positively assert

that there is no God, he must arrogate to himself the wisdom and ubiquity of God. He must explore the entire circuit of the universe to be sure that no God is there. He must have interrogated all the generations of mankind and all the hierarchies of heaven to be certain they had never heard of a God.

In short, as Chalmers puts it, "For man not to know God, he has only to sink beneath the level of our common nature. But to deny God he must be God himself."

3. *Denial of the divine existence is not warranted by inability to discern traces of God's presence in the universe.* Prof. Huxley, who once described himself in a letter to Charles Kingsley as "exactly what the Christian world called, and, so far as he could judge, was justified in calling him, an atheist and infidel," appeared to think it was. "I cannot see," he wrote, "one shadow or tittle of evidence that the Great Unknown underlying the phenomena of the universe stands to us in the relation of a Father, loves us and cares for us as Christianity asserts." Blatchford also with equal emphasis affirms: "I cannot believe that God is a personal God who interferes in human affairs. I cannot see in science, or in experience, or in history, any signs of such a God or of such intervention." Neither of these writers, however, it may be presumed, would on reflection advance their incapacity to perceive the footprints or hear the voices of the Creator as proof that no Creator existed, any more than a blind man would maintain there was no sun because he could not see it, or a deaf man would contend there was no sound because he never heard it. The incapacity of Huxley and Blatchford to either see or hear God may, and no doubt does, serve as an explanation of their atheistical creed, but assuredly it is no justification of the same, since a profounder reasoner than either has said: "The invisible things of God since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity; so that they [who believe not] are without excuse."

4. *The majority of mankind, not in Christian countries only, but also in heathen lands, from the beginning of the world onward, have believed in the existence of a Supreme Being.* They may frequently, as Paul says, have "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things;" but deeply seated in their natures, debased though these were by sin, lay the conception of a Superhuman Power to whom they owed allegiance and whose favor was indispensable to their happiness. It was a saying of Plutarch that in his day a man might travel the world over without finding a city without temples and gods; in our day isolated cases have been cited of tribes—the Andaman Islanders by Sir John Lubbock, and the Fuegians, by Admiral Fitzroy—who have exhibited no signs that they possessed a knowledge either of God or of religion. But it is at least open to question whether the investigators on whose testimony such instances are advanced did not fail to discover traces of what they sought either through want of familiarity with the language of the natives, or through starting with the presupposition that the religious conceptions of the natives must be equally exalted with their own. In any case, on the principle that exceptions prove the rule, it may be set down as incontrovertible that the vast majority of mankind have possessed some idea of a Supreme Being; so that if the truth or falsehood of the proposition, "There is no God," is to be determined by the counting of votes, the question is settled in the negative, that is, against the atheist's creed.

II. THE CONFESSION OF THE AGNOSTIC

"I CANNOT TELL WHETHER THERE IS A GOD OR NOT"

Without dogmatically affirming that there is no God, the Agnostic practically insinuates that whether there is a God or not, nobody can tell and it does not much matter—that man with his loftiest powers of thought and reason and with his

best appliances of research, cannot come to speech with God or obtain reliable information concerning Him, can only build up an imaginary picture, like an exaggerated or overgrown man, and call that God—in other words, can only make a God after his own image and in his own likeness without being sure whether any corresponding reality stands behind it, or even if there is, whether that reality can be said to come up to the measure of a Divine Being or be entitled to be designated God. The agnostic does not deny that behind the phenomena of the universe there may be a Power, but whether there is or not, and if there is, whether that Power is a Force or a Person, are among the things unknown and unknowable, so that practically, God being outside and beyond the sphere of man's knowledge, it can never be of consequence whether there be a God or not—it can never be more than a subject of curious speculation, like that which engages the leisure time of some astronomers, whether there be inhabitants in the planet Mars or not.

As thus expounded, the creed of the agnostic is open to serious objections.

1. *It entirely ignores the spiritual factor in man's nature*,—either denying the soul's existence altogether, or viewing it as merely a function of the body; or, if regarding it as a separate entity distinct from the body, and using its faculties to apprehend and reason about external objects, yet denying its ability to discern spiritual realities. On either alternative, it is contradicted by both Scripture and experience. From Genesis to Revelation the Bible proceeds upon the assumption that man is more than "six feet of clay," "curiously carved and wondrously articulated," that "there is a spirit in man," and that this spirit has power not only to apprehend things unseen but to come into touch with God and to be touched by Him, or, in Scripture phrase, to see and know God and to be seen and known by Him. Nor can it be denied that man is conscious of being more than animated matter, and of having power to apprehend more than comes within the range of his senses, for

he can and does entertain ideas and cherish feelings that have at least no direct connection with the senses, and can originate thoughts, emotions and volitions that have not been excited by external objects. And as to knowing God, Christian experience attests the truth of Scripture when it says that this knowledge is no figure of speech or illusion of the mind, but a sober reality. It is as certain as language can make it that Abraham and Jacob, Moses and Joshua, Samuel and David, Isaiah and Jeremiah, had no doubt whatever that they knew God and were known of Him; and multitudes of Christians exist to-day whom it would not be easy to convince that they could not and did not know God, although not through the medium of the senses or even of the pure reason.

2. *It takes for granted that things cannot be adequately known unless they are fully known.* This proposition, however, cannot be sustained in either Science or Philosophy, in ordinary life or in religious experience. Science knows there are such things as life (vegetable and animal), and force (electricity and magnetism for example), but confesses its ignorance of what life and force are as to their essence—all that is understood about them being their properties and effects. Philosophy can expound the laws of thought, but is baffled to unriddle the secret of thought itself, how it is excited in the soul by nerve-movements caused by impressions from without, and how it can express itself by originating counter movements in the body. In ordinary life human beings know each other adequately for all practical purposes while aware that in each there are depths which the other cannot fathom, each being shut off from the other by what Prof. Dods calls “the limitations of personality.” Nor is the case different in religious experience. The Christian, like Paul, may have no difficulty in saying, “Christ liveth in me,” but he cannot explain to himself or others, how. Hence the inference must be rejected that because the finite mind cannot fully comprehend the infinite, therefore it cannot know the

infinite at all, and must remain forever uncertain whether there is a God or not. Scripture, it should be noted, does not say that any finite mind can fully find out God; but it does say that men may know God from the things which He has made, and more especially from the Image of Himself which has been furnished in Jesus Christ, so that if they fail to know Him, they are without excuse.

3. *It virtually undermines the foundations of morality.* For if one cannot tell whether there is a God or not, how can one be sure that there is any such thing as morality? The distinctions between right and wrong which one makes in the regulation of his conduct may be altogether baseless. It is true a struggle may be made to keep them up out of a prudential regard for future safety, out of a desire to be on the winning side in case there should be a God. But it is doubtful if the imperative "ought" would long resound within one's soul, were the conclusion once reached that no one could tell whether behind the phenomena of nature or of consciousness there was a God or not. Morality no more than religion can rest on uncertainties.

III. THE BOAST OF THE MATERIALIST

"I DO NOT NEED A GOD, I CAN RUN THE UNIVERSE WITHOUT ONE"

Only grant him to begin with an ocean of atoms and a force to set them in motion and he will forthwith explain the mystery of creation. If we have what he calls a scientific imagination, he will let us see the whole process,—the molecules or atoms circling and whirling, dancing and skipping, combining and dividing, advancing and retiring, selecting partners and forming groups, closing in their ranks and opening them out again, building up space-filling masses, growing hotter and hotter as they wheel through space, whirling swifter and swifter, till through sheer velocity they swell and burst, after which they break up into fragments and cool down into a complete planetary system.

Inviting us to light upon this globe, the materialist will show us how through long centuries, mounting up to millions of years, the various rocks which form the earth's crust were deposited. Nay, if we will dive with him to the bottom of the ocean he will point out the first speck of dead matter that sprang into life, protoplasm, though he cannot tell when or how. Having startled us with this, he will lead us up the Great Staircase of Nature with its 26 or 27 steps, and tell us how on this step the vegetable grew into an animal, and how after many more steps the animal became a man, and thus the whole evolutionary drama will be unrolled.

Concerning this theory of the universe, however, it is pertinent to make these remarks:

1. Taken at its full value, with unquestioning admission of the alleged scientific facts on which it is based, *it is at best only an inference or working hypothesis, which may or may not be true and which certainly cannot claim to be beyond dispute.*

2. So far from securing universal acceptance, *it has been repudiated by scientists of the highest repute.* "The Kant-Laplace theory of the origin of the solar system by the whirling masses of nebulous matter, till rings flew off and became the worlds we see," says a German writer, "can no more be defended by any scientist" (*Neue Kirchliche Zeitschrift*, 1905, p. 957). The attempt to explain in this way the origin of the universe, says Merz, can be described as "belonging to the romance of science" (*European Thought in the 19th Cent.*, p. 285). Indeed Laplace himself put it forward "with great reserve, and only as a likely suggestion" (*ibid.*, p. 285). As regards the derivation of man from the lower animals, it is enough to remember that the late Prof. Virchow maintained that "we cannot designate it as a revelation of science, that man descends from the ape or from any other animal" (*Nature*, Dec. 8, 1877); that Prof. Paulsen, speaking of Haeckel, says "he belongs already to a dead generation," and calls his theory

of materialistic evolution "an example of incredible frivolity in the treatment of serious problems" (see Princeton Review, Oct., 1906, p. 443); that Prof. Von E. Pfenningdorf declares "the materialistic explanation of the world to be untenable" (see Theologische Rundschau, 1905, p. 85); that Fleischman in his book, "Die Deszendenz Theorie," denies evolution altogether; that Dr. Rudolph Otto admits that "popular Darwinism (Darwinisms Vulgaris)," by which he means "that man is really descended from monkeys," is "theoretically worthless" (Naturalism and Religion, p. 94); and that Prof. Pettigrew of St. Andrew's University writes: "There is, it appears to me, no proof that man is directly descended from the ape, and indirectly from the mollusc or monad" (Design in Nature, Vol. III, p. 1324).

3. *Conceding all that evolutionists demand*, that from matter and force the present cosmos has been developed, *the question remains, whether this excludes or renders unnecessary the intervention of God as the prime mover in the process.* If it does, one would like to know whence matter and force came. For the atoms or molecules, formerly supposed to be ultimates and indivisible, have now been proved by science to be manufactured and capable of being analyzed into myriads of electrons; and it is hardly supposable that they manufactured themselves. Moreover, one would like to know how these atoms or electrons came to attract and repel one another and form combinations, if there was no original cause behind them and no aim before them? If even matter be construed as a form of energy, or force, the difficulty is not removed, since force in its last analysis is the output of will and will implies intelligence or conscious personality.

From this conclusion escape is impossible, except by assuming that matter and force existed from eternity; in which case they must have contained in themselves the germs of life and intelligence—in other words must themselves have been God—in *posse*, if not in *esse*, in potentiality if not in reality.

But against this pantheistical assumption must ever lie the difficulty of explaining how or why the God that was latent in matter or force was so long in arriving at consciousness in man, and how before man appeared, the latent God being unconscious could have directed the evolutionary process which fashioned the cosmos. Till these inquiries are satisfactorily answered, it will not be possible to accept the materialistic solution of the universe.

IV. THE DESIRE OF THE (BIBLE) FOOL

“I WISH THERE WAS NO GOD”

Only a few words need be given to this rejoinder, as the fool does not say in his intellect, but only in his heart, there is no God. In his case the wish is father to the thought. Secretly persuaded in his mind that there is a God, he would much rather there had been none. It would suit him better. But the fact that he cannot advance to a categorical denial of the Divine Existence is an indirect witness to the innate conviction which the human heart possesses, that there is a God in whom man lives and moves and has his being.

V. THE DECLARATION OF THE CHRISTIAN

“I CANNOT DO WITHOUT A GOD, WITHOUT A GOD I CAN NEITHER ACCOUNT FOR THE UNIVERSE AROUND ME, NOR EXPLAIN JESUS CHRIST ABOVE ME, NOR UNDERSTAND THE SPIRITUAL EXPERIENCES WITHIN ME”

1. *Without a God the material universe around the Christian is and remains a perplexing enigma.*

When he surveys that portion of the universe which lies open to his gaze, he sees marks of wisdom, power and goodness that irresistibly suggest the idea of a God. When he looks upon the stellar firmament with its innumerable orbs, and considers their disposition and order, their balancing and circling, he instinctively argues that these shining suns and

systems must have been created, arranged and upheld by a Divine Mind. When, restricting his attention to the earth on which he stands, he notes the indications of design or of adaptation of means to end which are everywhere visible, as witnessed, for example, in the constancy of nature's laws and forces, in the endless variety of nature's forms, inanimate and animate, as well as in their wonderful gradation not only in their kinds but also in the times of their appearing, and in the marvelous adjustment of organs to environment, he feels constrained to reason that these things are not the result of chance which is blind or the spontaneous output of matter, which in itself, so far as known to him, is powerless, lifeless and unintelligent, but can only be the handiwork of a Creative Mind. When further he reflects that in the whole round of human experience, effects have never been known to be produced without causes; that designs have never been known to be conceived or worked out without designers and artificers; that dead matter has never been known to spring into life either spontaneously or by the application of means; that one kind of life has never been known to transmute itself spontaneously or to be transmuted artificially into another, neither a vegetable into an animal, nor an animal into a man; and when lastly, accepting the guidance of science, he perceives that in the upward ascent or evolution of nature dead matter was, after an interval, perhaps of millions of years, followed by vegetable life, and this again by animal existence, and this by man precisely as Scripture asserts, he once more feels himself shut up to the conclusion that the whole cosmos must be the production of mind, even of a Supreme Intelligence infinitely powerful, wise and good. Like the Hebrew psalmist he feels impelled to say, "O Lord! how manifold are Thy works: in wisdom hast Thou made them all!"

Should the philosopher interject, that this argument does not necessarily require an Infinite Intelligence but only an artificer capable of constructing such a universe as the present,

the answer is that if such an artificer existed he himself would require to be accounted for, since beings that are finite must have begun to be, and therefore must have been caused.

Accordingly this artificer must have been preceded by another greater than himself, and that by another still greater, and so on travelling backwards forever. Hence it was argued by Kant that pure reason could not demonstrate the existence of God, but only of a competent demiurge or world-builder. But this reasoning is fallacious. The human mind cannot rest in an endless succession of effects without a First Cause, like a chain depending from nothing. Kant himself seemed to recognize the unsatisfactory character of his logic, since, after casting out God from the universe as Creator, he sought to bring Him in again as Supreme Moral Governor.

But if man's moral nature cannot be explained without a Supreme Moral Lawgiver, on what principle can it be reasoned that man's intellectual nature demands less than a Supreme Intelligence?

2. *Without a God the Christian cannot explain to himself the Person of Jesus.*

Leaving out of view what the Gospels report about His virgin birth (though we do not regard the narratives as un-historical or the fact recorded as incredible), and fixing attention solely on the four records, the Christian discerns a personality that cannot be accounted for on ordinary principles. It is not merely that Jesus performed works such as none other man did, and spoke words such as never fell from mortal lips; it is that in addition His life was one of incomparable goodness—of unwearied philanthropy, self-sacrificing love, lowly humility, patient meekness and spotless purity—such as never before had been witnessed on earth, and never since has been exhibited by any of His followers. It is that Jesus, being such a personality as described by those who beheld His glory to be that of an only-begotten from a Father, full of grace and truth, put forth such pretensions and claims

as were wholly unfitting in the lips of a mere man, and much more of a sinful man, declaring Himself to be the Light of the World and the Bread of Life: giving out that He had power to forgive sins and to raise the dead; that He had pre-existed before He came to earth and would return to that pre-existent state when His work was done, which work was to die for men's sins; that He would rise from the dead and ascend up into heaven, both of which He actually did; and asserting that He was the Son of God, the equal of the Father and the future Judge of mankind. The Christian studying this picture perceives that, while to it belong the lineaments of a man, it also wears the likeness of a God, and he reasons that if that picture was drawn from the life (and how otherwise could it have been drawn?) then a God must once have walked this earth in the person of Jesus. For the Christian no other conclusion is possible. Certainly not that of the New Theology, which makes of Jesus a sinful man, distinguishing Him from Christ, the so-called ideal figure of the creeds, and calling Him divine only in the sense that other men are divine though in a lesser degree than He. But even the New Theology cannot escape from the implication of its own creed. For if Jesus was the divinest man that ever lived on earth, then naturally His Word should carry more weight than that of any other, and He taught emphatically, not only that there was a personal God whose Son He was, but that men should pray: "Our Father which art in Heaven."

3. *Without a God the Christian cannot understand the facts of his own consciousness.*

Take first the idea of God of which he finds himself possessed on arriving at the age of intelligence and responsibility. How it comes to pass that this great idea should arise within him if no such being as God exists, is something he cannot understand. To say that he has simply inherited it from his parents or absorbed it from his contemporaries is not to solve the problem, but only to put it back from generation to gen-

eration. The question remains, How did this idea first originate in the soul? To answer that it gradually grew up out of totemism and animism as practiced by the low-grade races who, impelled by superstitious fears, conceived material objects to be inhabited by ghosts or spirits, is equally an evasion of the problem. Because again the question arises, How did these low-grade races arrive at the conception of spirits as distinguished from bodies or material objects in general? Should it be responded that veneration for deceased ancestors begat the conception of a God, one must further demand by what process of reasoning they were conducted from the conception of as many gods as there were deceased ancestors to that of one Supreme Deity or Lord of all. The only satisfactory explanation of the latent consciousness of God which man in all ages and lands has shown himself to be possessed of is, that it is one of the soul's intuitions, a part of the intellectual and moral furniture with which it comes into the world; that at first this idea or intuition lies within the soul as a seed corn which gradually opens out as the soul rises into full possession of its powers and is appealed to by external nature; that had sin not entered into the world this idea or intuition would have everywhere expanded into full bloom, filling the soul with a clear and radiant conception of the Divine Being, in whose image it has been made; but that now in consequence of the blighting influence of sin this idea or intuition has been everywhere more or less dimmed and weakened and in heathen nations corrupted and debased.

Then rising to the distinctly religious experience of conversion, the Christian encounters a whole series or group of phenomena which to him are inexplicable, if there is no God. Conscious of a change partly intellectual but mainly moral and spiritual, a change so complete as to amount to an inward revolution, what Scripture calls a new birth or a new creation, he cannot trace it to education or to environment, to philosophical reflection or to prudential considerations.

The only reasonable account he can furnish of it is that he has been laid hold of by an unseen but Superhuman Power, so that he feels constrained to say like Paul: "By the grace of God I am what I am." And not only so, but as the result of this inward change upon his nature, he realizes that he stands in a new relation to that Supreme Power which has quickened and renewed him, that he can and does enter into personal communion with Him through Jesus Christ, addressing to Him prayers and receiving from Him benefits and blessings in answer to those prayers.

These experiences of which the Christian is conscious may be characterized by the non-Christian as illusions, but to the Christian they are realities; and being realities they make it simply impossible for him to believe there is no God. Rather they inspire him with confidence that God is, and is the Rewarder of them that diligently seek Him, and that of Him and through Him and to Him are all things; to whom be glory for ever. Amen.

CHAPTER III

SIN AND JUDGMENT TO COME

BY SIR ROBERT ANDERSON, K. C. B., LL. D.,
LONDON, ENGLAND

The Book of Judges records that in evil days when civil war was raging in Israel, the tribe of Benjamin boasted of having 700 men who "could sling stones at a hair breadth and not miss." Nearly two hundred times the Hebrew word *chatha*, here translated "miss," is rendered "sin" in our English Bible; and this striking fact may teach us that while "all unrighteousness is sin," the root-thought of sin is far deeper. Man is a sinner because, like a clock that does not tell the time, he fails to fulfill the purpose of his being. And that purpose is (as the Westminster divines admirably state it), "to glorify God and enjoy Him forever." Our Maker intended that "we should be to the praise of His glory." But we utterly fail of this; we "come short of the glory of God." Man is a sinner not merely because of what he does, but by reason of what he *is*.

MAN A FAILURE

That man is a failure is denied by none save the sort of people who say in their heart, "There is no God." For, are we not conscious of baffled aspirations, and unsatisfied longings after the infinite? Some there are, indeed, we are told, who have no such aspirations. There are seeming exceptions, no doubt—Mr. A. J. Balfour instances "street arabs and advanced thinkers"—but such exceptions can be explained. And these aspirations and longings—these cravings of our higher being—are quite distinct from the groan of the lower creation. How, then, can we account for them? The atheistical evolu-

tion which has superseded Darwinism can tell us nothing here. They are a part of the mass of proof that man is by nature a religious being; and that indisputable fact points to the further fact that he is God's creature. People who are endowed with an abnormal capacity for "simple faith" may possibly attribute the intellectual and aesthetical phenomena of man's being to the great "primordial germ," a germ which was not created at all, but (according to the philosophy of one of Mark Twain's amusing stories), "only just happened." But most of us are so dull-witted that we cannot rise to belief in an effect without an adequate cause; and if we accepted the almighty germ hypothesis we should regard it as a more amazing display of creative power than the "Mosaic cosmogony" described.

WHY A FAILURE?

But all this, which is so clear to every free and fearless thinker, gives rise to a difficulty of the first magnitude. If man be a failure, how can he be a creature of a God who is infinite in wisdom and goodness and power? He is like a bird with a broken wing, and God does not make birds with broken wings. If a bird cannot fly, the merest baby concludes that something must have happened to it. And by an equally simple process of reasoning we conclude that some evil has happened to our race. And here the Eden Fall affords an adequate explanation of the strange anomalies of our being, and no other explanation of them is forthcoming. Certain it is, then, that man is God's creature, and no less certain is it that he is a fallen creature. Even if Scripture were silent here, the patent facts would lead us to infer that some disaster such as that which Genesis records must have befallen the human race.

MAN WITHOUT EXCUSE

But, while this avails to solve one difficulty, it suggests another. The dogma of the moral depravity of man, and irremediable, cannot be reconciled with divine justice in pun-

ishing sin. If by the law of his fallen nature man were incapable of doing right, it would be clearly inequitable to punish him for doing wrong. If the Fall had made him crooked-backed, to punish him for not standing upright, would be worthy of an unscrupulous and cruel tyrant. But we must distinguish between theological dogma and divine truth. That man is without excuse is the clear testimony of Holy Writ. This, moreover, is asserted emphatically of the heathen; and its truth is fully established by the fact that even heathendom has produced some clean, upright lives. Such cases, no doubt, are few and far between; but that in no way affects the principle of the argument; for, what some have done all might do. True it is that in the antediluvian age the entire race was sunk in vice; and such was also the condition of the Canaanites in later times. But the divine judgments that fell on them are proof that their condition was not solely an inevitable consequence of the Fall. For, in that case the judgments would have been a display, not of divine justice, but of ruthless vengeance.

DEPRAVITY IN RELIGIOUS NATURE

And, further, if this dogma were true, all unregenerate men would be equally degraded, whereas, in fact, the unconverted religionist can maintain as high a standard of morality as the spiritual Christian. In this respect the life of Saul the Pharisee was as perfect as that of Paul the Apostle of the Lord. His own testimony to this is unequivocal. (Acts 26:4, 5; Phil. 3:4-6.) No less so is his confession that, notwithstanding his life of blameless morality, he was a persecuting blasphemer and the chief of sinners. (1 Tim. 1:13.)

The solution of this seeming enigma is to be found in the fact so plainly declared in the Scripture, that it is not in the moral, but in the religious or the spiritual sphere, that man is *hopelessly* depraved and lost. Hence the terrible word—as true of those who stand on a pinnacle of high morality as of

those who wallow in filthy sin—"they that are in the flesh cannot please God." "The ox knows his owner, and the ass his master's crib." But, as for us, we have gone astray like lost sheep. The natural man does not know his God.

MAN A SINNER IN CHARACTER

While then sin has many aspects, man is a sinner, I repeat, primarily and essentially, not because of what he does but because of what he is. And this brings into prominence the obvious truth that sin is to be judged from the divine, and not from the human, standpoint. It relates to God's requirements and not to man's estimate of himself. And this applies to all the many aspects in which sin may be regarded. "It may be contemplated as the missing of a mark or aim; it is then *ἁμαρτία* or *ἁμάρτημα*: the overpassing or transgressing of a line; it is then *παράβασις*: the disobedience to a voice; in which case it is *παρακοή*: the falling where one should have stood upright; this will be *παράπτωμα*: ignorance of what one ought to have known; this will be *ἀγνόημα*: diminishing of that which should have been rendered in full measure which is *ἕττημα*: non-observance of a law, which is *ἀνομία* or *παρανομία*: a discord, and then it is *πλημύλεια* and in other ways almost out of number."

This well known passage from Archbishop Trench's "Synonyms" must not be taken as a theological statement of doctrine. As Dr. Trench notices on a later page, the word *ἁμαρτία* has a far wider scope than "the missing of a mark or aim." It is used in the New Testament as the generic term for sin. And *ἀνομία* has a far deeper significance than the "non-observance of a law." "Ἡ ἁμαρτία ἐστὶν ἡ ἀνομία, we read in 1 John 3:4; and "sin is lawlessness" is the revisers' admirable rendering of the apostle's words. What anarchy is in another sphere, *anomia* is in this—not mere non-observance of a law, but a revolt against, and defiance of law. "Original sin" may sometimes find expression in "I cannot;" but "I will

not" is at the back of all actual sin; its root principle is the assertion of a will that is not subject to the will of God.

THE CARNAL MIND

Spiritual truths are spiritually discerned; but when the Apostle Paul declares that "the carnal mind," that is, the unenlightened mind of the natural man, "is enmity against God, for it is not subject to the law of God" (Rom. 8:7), he is stating what is a fact in the experience of all thoughtful men. It is not that men by nature prefer evil to good; *that* betokens a condition due to vicious practices. "Given up to a reprobate mind" is the apostle's description of those who are thus depraved by the indulgence of "shameful passions." The subject is a delicate and unsavory one; but all who have experience of criminals can testify that the practice of unnatural vices destroys all power of appreciating the natural virtues. As the first chapter of Romans tells us, the slaves of such vices sink to the degradations, not only of "doing such things," but of "taking pleasure in them that do them" (Rom. 1:24-32). All power of recovery is gone—there is nothing in them to which appeal can be made.*

But this is abnormal. Notwithstanding indulgence in "natural" vice, there is in man a latent sense of self-respect which may be invoked. Even a great criminal is not insensible to such an appeal. For, although his powers of self-control may be almost paralyzed, he does not call evil good, but acknowledges it to be evil. And thus to borrow the apostle's words, he "consents to the law that it is good." But, if he does so, it is because he recognizes it to be the law of his own better nature. He is thinking of what is due to himself. Speak to him of what is due to God, and the latent enmity of the "carnal mind" is at once aroused. In the case of one who has had

*I cannot refrain from saying that if I can intelligently "justify the ways of God" in destroying the cities of the plain, and decreeing the extermination of the Canaanites, I owe it to knowledge gained in police work in London, for *unnatural* vice seems to be hereditary.

a religious training, the manifestations of that enmity may be modified or restrained; but he is conscious of it none the less.

Thoughtful men of the world, I repeat, do not share the doubts which some theologians entertain as to the truth of Scriptural teaching on this subject. For, every waking hour brings proof "that the relationship between man and his Maker has become obscured, and that even when he knows the will of God there is something in his nature which prompts him to rebel against it." Such a state of things, moreover, is obviously abnormal, and if the divine account of it be rejected, it must remain a mystery unsolved and unsoluble. The Eden Fall explains it, and no other explanation can be offered.

THE ROOT OF SIN

It might be argued that an unpremeditated sin—a sin in which mind and will have no part—is a contradiction in terms. But this we need not discuss, for it is enough for the present purpose to notice the obvious fact that with unfallen beings such a sin would be impossible. As the Epistle of James declares, every sin is the outcome of an evil desire. And eating the forbidden fruit was the result of a desire excited by yielding to the tempter's wiles. When a woman harbors the thought of breaking her marriage vow she ceases to be pure; and once our parents lent a willing ear to Satan's gospel, "Ye shall not surely die," "Ye shall be as gods knowing good and evil," their fall was an accomplished fact. The overt act of disobedience, which followed as of course, was but the outward manifestation of it. And, as their ruin was accomplished, not by the corruption of their morals, but by the undermining of their faith in God, it is not, I repeat, in the moral, but in the spiritual sphere, that the ruin is complete and hopeless.

RECONCILIATION THE GREAT NEED

Therefore also is it that while "patient continuance in well doing" is within the human capacity, Rom. 2:6-11 applies to

all whether with or without a divine revelation; but of course the test and standard would be different with the Jew and the heathen, and the denial of this not only supplies an adequate apology for a life of sin, but impugns the justice of the divine judgment which awaits it—no amount of success, no measure of attainment, in this sphere can avail to put us right with God. If my house be in darkness owing to the electric current having been cut off, no amount of care bestowed upon my plant and fittings will restore the light. My first need is to have the current renewed. And so here; man by nature is “alienated from the life of God,” and his first need is to be reconciled to God. And apart from redemption reconciliation is impossible.

NEO-CHRISTIANISM

A discussion of the sin question apart from God’s remedy for sin would present the truth in a perspective so wholly false as to suggest positive error. But before passing on to speak of the remedy something more needs to be said about the disease. For the loose thoughts so prevalent today respecting the atonement are largely due to an utterly inadequate appreciation of sin; and this again depends on ignorance of God. Sin in every respect of it has, of course, a relation to a savage; and as man is God’s creature the standard is, again of course, divine perfection. But the God of the neo-Christianism of the day—we must not call it Christianity—is a weak and gentle human “Jesus” who has supplanted the God of both nature and revelation.

The element of the folly in religious heresies affords material for an interesting psychological study. If the Gospels be not authentic, then, so far as the teaching of Christ is concerned, intelligent agnosticism will be the attitude of every one who is not a superstitious religionist. But if the records of the ministry be trustworthy, it is certain, first, that the Hebrew Scriptures were the foundation of the Lord’s teach-

ing; and secondly, that His warnings of divine judgment upon sin were more terrible than even the thunders of Sinai. During all the age in which the echoes of those thunders mingled with the worship of His people, the prophetic spirit could discern the advent of a future day of full redemption. And it was in the calm and sunshine of the dawning of that long promised day that He spoke of a doom more terrible than that which engulfed the sinners of Sodom and Gomorrah, for all who saw His works and heard His words, and yet repented not.

THE PERFECT STANDARD

And here we may get hold of a great principle which will help us to reconcile seemingly conflicting statements of Scripture, and to silence some of the cavils of unbelief. The thoughtful will recognise that in divine judgment the standard must be perfection. And when thus tested, both the proud religionist Christendom "exalted to heaven" like Capernaum by outward privilege and blessing, and the typical savage of a degraded heathendom, must stand together. If God accepted a lower standard than perfect righteousness He would declare Himself unrighteous; and the great problem of redemption is not how He can be just in condemning, but how He can be just in forgiving. In a criminal court "guilty or not guilty" is the first question to be dealt with in every case, and this levels all distinctions; and so it is here; all men "come short," and therefore "all the world" is brought in "guilty before God." But after verdict comes the sentence and at this stage the question of degrees of guilt demands consideration. And at "the Great Assize" that question will be decided with perfect equity. For some there will be many stripes, for others there will be few. In the vision given us of that awful scene we read that "the dead were judged out of those things which were written in the books, *according to their works*" (Rev. 20:12).

And this will be the scope and purpose of the judgment of the Great Day. The transcendent question of the ultimate fate of men must be settled before the advent of that day; for the resurrection will declare it and the resurrection precedes the judgment. For there is a "resurrection unto life," and a "resurrection unto judgment" (John 5:29). While the redeemed, we are expressly told, will be "raised in glory"—and "we know that we shall be like Him," with bodies "fashioned like unto His glorious body" (Phil. 3:21)—the lost will be raised in bodies; but here I pause, for Scripture is almost silent on this subject, and conjecture is unsafe. It may be that just as criminals leave a prison in garb like that they wore on entering it, so the doomed may reappear in bodies akin to those that were the instruments of their vices and sins on earth. If the saved are to be raised in glory and honor and incorruption, (1 Cor. 15:42-44), may not the lost be recalled to bodily life in corruption, dishonor and shame?

JUDGMENT TO COME

But though the supreme issue of the destiny of men does not await that awful inquest, "judgment to come" is a reality for all. For it is of the people of God that the Word declares "we shall all stand before the judgment seat of Christ," and "every one of us shall give account of himself to God" (Rom. 14:10, 12). And that judgment will bring reward to some and loss to others. Incalculable harm results from that sort of teaching which dins into the ears of the unconverted that they have no power to live a pure and decent life, and which deludes the Christian into thinking that at death he will forfeit his personality by losing all knowledge of the past, and that heaven is a fool's paradise where waters of Lethe will wipe out our memories of earth. "We must all be made manifest before the judgment-seat of Christ, that each one may receive the things done in the body, according to what he hath done, whether it be good or bad" (2 Cor. 5:10).

But this judgment of "the *bēma* of Christ" has only an incidental bearing on the theme of the present article, and it must not be confounded with the judgment of the "great white throne." From judgment in that sense the believer has absolute immunity: "he cometh not into judgment, but hath passed out of death into life" (John 4:26), is the Lord's explicit declaration. He gives the "right to become children of God" "to them that believe on His Name" (John 1:12); and it is not by recourse to a criminal court that we deal with the lapses and misdeeds of our children.

DEGREES OF REWARDS AND PUNISHMENTS

We have seen then that man is a sinner in virtue both of what he is and what he does. We do what we ought not, and leave undone what we ought to do. For sin may be due to ignorance or carelessness, as well as to evil passions which incite to acts that stifle conscience and outrage law. And we have seen also that every sin gives rise to two great questions which need to be distinguished, though they are in a sense inseparable. The one finds expression in the formula, "guilty or not guilty," and in respect of this no element of limitation or degree is possible. But after verdict, sentence; and when punishment is in question, degrees of guilt are infinite.

It has been said that no two of the redeemed will have the same heaven; and in that sense no two of the lost will have the same hell. This is not a concession to popular heresies on this subject. For the figment of a hell of limited duration either traduces the character of God, or practically denies the work of Christ. If the extinction of being were the fate of the impenitent, to keep them in suffering for an aeon or a century would savor of the cruelty of a tyrant who, having decreed a criminal's death, deferred the execution of the sentence in order to torture him. Far worse indeed than this, for, *ex hypothesi*, the resurrection of the unjust could have no other purpose than to increase their capacity for suffering.

Or, if we adopt the alternative heresy—that hell is a punitive and purgatorial discipline through which the sinner will pass to heaven—we disparage the atonement and undermine the truth of grace. If the prisoner gains his discharge by serving out his sentence, where does grace come in? And if the sinner's sufferings can expiate his sin, the most that can be said for the death of Christ is that it opened a short and easy way to the same goal that could be reached by a tedious and painful journey. But further, unless the sinner is to be made righteous and holy before he enters hell—and in that case, why not let him enter heaven at once?—he will continue unceasingly to sin; and as every fresh sin will involve a fresh penalty, his punishment can never end.

FALSE ARGUMENT

Every treatise in support of these heresies relies on the argument that the words in our English Version, which connote endless duration, represent words in the original text which have no significance. But this argument is exploded by the fact that the critic would be compelled to use these very words if he were set the task of retranslating our version into Greek. For that language has no other terminology to express the thought. And yet it is by trading on *ad captandum* arguments of this kind, and by the prejudices which are naturally excited by partial or exaggerated statements of truth, that these heresies win their way. Attention is thus diverted from the insuperable difficulties which beset them, and from their bearing on the truth of the atonement.

But Christianity sweeps away all these errors. The God of Sinai has not repented of His thunders, but He has fully revealed Himself in Christ. And the wonder of the revelation is not punishment but pardon. The great mystery of the Gospel is how God can be just and yet the Justifier of sinful men. And the Scriptures which reveal that mystery make it clear as light that this is possible only through redemption:

“not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins” (1 John 2:2). Redemption is only and altogether by the death of Christ. “For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” (John 3:16). To bring in limitations here is to limit God.

THE CROSS OF CHRIST

In the wisdom of God the full revelation of “eternal judgment” and the doom of the lost, awaited the supreme manifestation of divine grace and love in the Gospel of Christ; and when these awful themes are separated from the Gospel, truth is presented in such a false perspective that it seems to savor of error. For not even the divine law and the penalties of disobedience will enable us to realize aright the gravity and heinousness of sin. This we can learn only at the Cross of Christ. Our estimate of sin will be proportionate to our appreciation of the cost of our redemption. Not “silver and gold”—human standards of value are useless here—but “the precious blood of Christ.” Seemingly more unbelievable than the wildest superstitions of human cults is the Gospel of our salvation. That He who was “Son of God” in all which that title signifies—God manifest in the flesh; for “all things were made by Him, and without Him was not anything made that was made”—came down to earth, and having lived in rejection and contempt, died a death of shame, and that in virtue of his death He is the propitiation for the world. (1 John 2:2, R. V.)

Here, and only here, can we know the true character and depths of human sin, and here alone can we know, so far as the finite mind can ever know it, the wonders of a divine love that passes knowledge.

And the benefit is to “whosoever believeth.” It was by unbelief that man first turned away from God; how fitting, then, it is that our return to Him should be by faith. If this

Gospel is true—and how few there are who really believe it to be true!—who can dare to impugn the justice of “everlasting punishment”? For Christ has opened the kingdom of heaven to all believers; the way to God is free, and whosoever will may come. There is no artifice in this and grace is not a cloak to cover favoritism. Unsolved mysteries there are in Holy Writ, but when we read of “God our Saviour,” who willeth that all men should be saved; and of “Christ Jesus who gave Himself a ransom for all” (1 Tim. 2:3-6), we are standing in the full clear light of day.

This much is as clear as words can make it—and nothing more than this concerns us—that the consequences of accepting or rejecting Christ are final and eternal. But who are they who shall be held guilty of rejecting? What of those who, though living in Christendom, have never heard the Gospel aright? And what of the heathen who have never heard at all? No one can claim to solve these problems without seeming profanely to assume the role of umpire between God and men. We know, and it is our joy to know, that the decision of all such questions rests with a God of perfect justice and infinite love. And let this be our answer to those who demand a solution of them. Unhesitating faith is our right attitude in presence of divine revelation, but where Scripture is silent let us keep silence.*

*The scope of this article is limited not only by exigencies of space but by the nature of the subject. Therefore it contains no special reference to the work of the Holy Spirit.

CHAPTER IV

THE ATONEMENT*

BY PROFESSOR FRANKLIN JOHNSON, D. D., LL. D.,

AUTHOR OF "OLD-TESTAMENT QUOTATIONS IN THE NEW
TESTAMENT," ETC., CHICAGO, ILL.

The Christian world as a whole believes in a substitutionary atonement. This has been its belief ever since it began to think. The doctrine was stated by Athanasius as clearly and fully as by any later writer. All the great historic creeds which set forth the atonement at any length set forth a substitutionary atonement. All the great historic systems of theology enshrine it as the very Ark of the Covenant, the central object of the Holy of Holies.

While the Christian world in general believes in a substitutionary atonement, it is less inclined than it once was to regard any existing theory of substitution as entirely adequate. It accepts the substitution of Christ as a fact, and it tends to esteem the theories concerning it only as glimpses of a truth larger than all of them. It observes that an early theory found the necessity of the atonement in the veracity of God, that a later one found it in the honor of God, and that a still later one found it in the government of God, and it deems all these speculations helpful, while it yearns for further light.

FOUNDATIONS OF BELIEF IN SUBSTITUTION

If we should ask those who hold this doctrine on what grounds they believe that Christ is the substitute for sinners, there would be many answers, but, perhaps, in only two of them would all voices agree. The first of these grounds

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would be the repeated declarations of Holy Scripture, which are so clear, so precise, so numerous, and so varied that they leave no room to doubt their meaning. The other ground is the testimony of the human heart wherever it mourns its sin or rejoices in an accomplished deliverance. The declaration of the Scriptures that Christ bore our sins on the cross is necessary to satisfy the longings of the soul. The Christian world, in general, would say: "We believe in gravitation, in light, in electricity, in the all-pervading ether, because we must, and not because we can explain them fully. So, we believe that Christ died instead of the sinner because we must, and not because we know all the reasons which led God to appoint and to accept His sacrifice."

THE MORAL-INFLUENCE THEORY

While the Christian world as a whole believes in a substitutionary atonement, the doctrine is rejected by a minority of devout and able men, who present instead of it what has often been called the "moral-influence theory." According to this, the sole mission of Christ was to reveal the love of God in a way so moving as to melt the heart and induce men to forsake sin. The theory is sometimes urged with so great eloquence and tenderness that one would fain find it sufficient as an interpretation at once of the Scriptures and of human want.

Now, no one calls in question the profound spiritual influence of Christ where He is preached as the propitiation of God, and those who believe the doctrine of a substitutionary atonement lift up the cross as the sole appointed means of reaching and saving the lost. They object only when "the moral-influence theory" is presented as a sufficient account of the atonement, to the denial that the work of Christ has rendered God propitious toward man. One may appreciate the moon without wishing that it put out the sun and stars.

ARGUMENTS AGAINST SUBSTITUTION

The advocates of this theory must clear the doctrine of

substitution out of the way. They attempt to do this by advancing many arguments, only two of which need detain us here, since, these removed, the others, of lighter moment, will fall of themselves.

a. Substitution Impossible.

It is said by them that the doctrine of substitution supposes that which is impossible. Guilt can not be transferred from one person to another. Punishment and penalty can not be transferred from a guilty person to an innocent one. An innocent person may be charged with sin, but if so he will be innocent still, and not guilty. An innocent person may suffer, but if so his suffering will not be punishment or penalty. Such is the objection: the Christian world, in believing that a substitutionary atonement has been made by Christ, believes a thing which is contrary to the necessary laws of thought.

The reader will observe that this objection has to do wholly with the definitions of the words guilt and punishment and penalty. It is, perhaps, worthy the serious attention of the theologian who wishes to keep his terms free from offense; but it has no force beyond the sphere of verbal criticism. It is true that guilt, in the sense of personal blameworthiness, can not be transferred from the wrongdoer to the welldoer. It is true that punishment, in the sense of penalty inflicted for personal blameworthiness, cannot be transferred from the wrongdoer to the welldoer. This is no discovery, and it is maintained as earnestly by those who believe in a substitutionary atonement as by those who deny it.

Let us use other words, if these are not clear, but let us hold fast the truth which they were once used to express. The world is so constituted that it bears the idea of substitution engraved upon its very heart. No man or woman or child escapes from suffering inflicted for the faults of others. In thousands of instances these substitutionary sufferings are assumed voluntarily, and are useful. Husbands suffer in order to deliver wives from sufferings richly deserved. Wives suf-

fer in order to deliver husbands from sufferings richly deserved. Children suffer in order to deliver parents from sufferings richly deserved. Parents suffer in order to deliver children from sufferings richly deserved. Pastors often shield guilty churches in this way, and sometimes at the cost of life. Statesmen often shield guilty nations in this way, and sometimes at the cost of life. If, now, we shall teach that Christ suffered in order to deliver us from sufferings which we richly deserve, we shall avoid a strife about words, and shall maintain that, coming into the world as a member of our race, He suffered to the utmost, as many other heroic souls have suffered in a lesser degree, by subjecting Himself to the common rule of vicarious suffering, instituted by God in the formation of human society bound together by ties of sympathy and love, and existing in daily operation from the dawn of history till this present time.

The vicarious sufferings, by means of which the innocent deliver the guilty from sufferings richly deserved, are frequently assumed in the fear that over-much grief will harden the culprit and in a hope that a stay of judgment and the softening lapse of time may lead him to better things. May we not believe that Christ was affected by a similar motive, and has procured that delay of the divine justice at which every thoughtful person wonders? But the vicarious sufferings which we observe in the world are frequently assumed for a stronger reason, in the belief that the culprit already shows signs of relenting, and in the assurance that patient waiting, even at a great cost, will be rewarded with the development of the tender beginnings of a new life which the thunder-storms of untempered equity might destroy. So it was predicted of Christ before His coming that "He should see of the travail of His soul and be satisfied."

Thus if Christ suffered in order to deliver us from sufferings which we richly deserved, it was also in order to deliver us from sin by reason of which we deserved them.

b. Substitution Immoral.

The second argument by means of which the advocates of "the moral-influence theory" seek to refute the doctrine of a substitutionary atonement is equally unfortunate with the first, in that, like the first, it criticizes words rather than the thoughts which they are employed to express. The doctrine of a substitutionary atonement, it is said, is immoral. Let us inquire what this immoral doctrine is. The doctrine, it is answered, that our guilt was transferred to Christ and that He was punished for our sins. Here again let us "strive not about words." Let us admit that the theologian might well express himself in other terms, which would create no prejudice against his meaning. But, if he amends his statement, let him retain every part of his meaning. Let him say that Christ suffered in order that guilty man might escape from sufferings richly deserved. Is this teaching immoral? Then the constitution of the human race, ordained by God, is immoral, for, since its ties are those of sympathy and love, human beings are constantly suffering that others may escape sufferings richly deserved. Then sympathy is immoral, for this is what it does. Then love is immoral, for this is what it does. Then the best persons are the most immoral, for they do this oftener than others.

The objector does not maintain that the doctrine of a substitutionary atonement has equally produced immorality wherever it has been proclaimed. He does not venture to test this charge by an appeal to history. The appeal would be fatal. For nineteen hundred years the only great moral advances of the human race have been brought about by the preaching of a substitutionary atonement. "A tree is known by its fruits." It is impossible that a doctrine essentially immoral should be the cause of morality among men.

MORAL INFLUENCE THEORY NOT ADEQUATE

Let us turn now to "the moral-influence theory" and consider why it ought not to be accepted.

a. Too Circumscribed.

As a complete theory of the atonement it is far too narrowly circumscribed, and too near the surface. Were it universally adopted it would be the end of thought on this high theme. The substitutionary atonement promises an eternity of delightful progress in study. It can not be exhausted. All the theories which have been advanced to cast light upon it are valuable, but they leave a whole universe to be explored, and one may hope to extend the field of discovery at any time. To shut us out of this boundless prospect, and limit us to the petty confines of "the moral-influence theory" would be to shrivel the ocean to the dimensions of a pond and bid the admiral sail his navies in it, or to blot out all the worlds save those of the solar system and bid the astronomer enlarge his science.

As the adoption of this circumscribed view would be the end of thought, so it would be the end of emotion. The heart has always been kindled by the preaching of a Christ who bore our sins before God on the cross. By this truth the hardened sinner has been subdued and in it the penitent sinner has found a source of rapture. An atonement of infinite cost, flowing from infinite love, and procuring deliverance from infinite loss, melts the coldest heart and inflames the warmest. To preach a lesser sacrifice would be to spread frost instead of fire.

But the will is reached through the reason and the emotions. That which would cease to challenge profound thought and would cut out the flames of emotion would fail to reach the will and transform the life. The theory makes the death of Christ predominantly scenic, spectacular, an effort to display the love of God rather than an offering to God in its nature necessary for the salvation of man. It struggles in vain to find a worthy reason for the awful sacrifice. Hence it may be charged with essential immorality. In any case, the work of Christ, if interpreted in this manner, will not prove "the power of God unto salvation." The speculation is called "the moral-influence theory," but when preached as an exclusive theory

of the atonement, it is incapable of wielding any profound moral influence. The man who dies to rescue one whom he loves from death is remembered with tears of reverence and gratitude; the man who puts himself to death to show that he loves is remembered with horror.

b. Not Scriptural.

Still further, the chief failure of those who advance this view is in the sphere of exegesis. The Bible is so full of a substitutionary atonement that the reader comes upon it everywhere. The texts which teach it are not rare and isolated expressions; they assemble in multitudes; they rush in troops; they occupy every hill and every valley. They occasion the greatest embarrassment to those who deny that the relation of God to the world is determined by the cross, and various methods are employed by various writers to reduce their number and their force. They are most abundant in the epistles of the Apostle Paul, and some depreciate his authority as a teacher of Christianity. The doctrine is implied in the words which our Lord uttered at the last supper, and some attack these as not genuine. Christ is repeatedly declared to be a propitiation. "Whom God hath set forth to be a propitiation, through faith, by His blood" (Rom. 3:25). "He is the propitiation for our sins, and not for ours only, but also for the whole world" (1 John 2:2). "God sent His Son to be a propitiation for our sins" (1 John 4:10). "Wherefore it behooved Him in all things to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people" (Heb. 3:17). Many special pleas are entered against the plain meaning of these declarations. It does not seem difficult to understand them. A propitiation must be an influence which renders someone propitious, and the person rendered propitious by it must be the person who was offended. Yet some do not hesitate to affirm that these texts regard man as the only being propitiated by the cross. Special tortures are

applied to many other Scriptures to keep them from proclaiming a substitutionary atonement. Christ is "the Lamb of God, which taketh away the sin of the world" (John 1:29). "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matt. 20:28; Mark 10:45). "Him that knew no sin He made to be sin on our behalf, that we might become the righteousness of God in Him" (2 Cor. 5:2). Such are a few examples of the countless declarations of a substitutionary atonement which the Scriptures make, and with which those who reject the doctrine strive in vain. Any speculation which sets itself against this mighty current flowing through all the Bible is destined to be swept away.

Yet further. A theological theory, like a person, should be judged somewhat by the company it keeps. If it shows an inveterate inclination to associate with other theories which lie wholly upon the surface, which sound no depths and solve no problems, and which the profoundest Christian experience rejects, it is evidently the same in kind.

The theory which I am here opposing tends to consort with an inadequate view of inspiration, and some of its representatives question the inerrancy of the Scripture, even in the matters pertaining to faith and conduct. It tends to consort with an inadequate view of God, and some of its representatives in praising His love forget His holiness and His awful wrath against incorrigible wrongdoers. It tends to consort with an inadequate view of sin, and some of its representatives make the alienation of man from God consist merely in acts, rather than in an underlying state from which they proceed. It tends, finally, to consort with an inadequate view of responsibility and guilt, and some of its representatives teach that these cease when the sinner turns, so that there is no need of propitiation, but only for repentance. A distinguished representative of this theory has written the following sentences: "All righteous claims are satisfied if sin is done away." "Divine law is direct-

ed against sin, and is satisfied when sin is made to cease." "If grace brings an end of sinning, the end sought by law has been attained. It can not be, therefore, that in the sight of God there is any need of satisfying law before grace can save sinners." These words are like the voice of "a very lovely song"; but many a pardoned soul uttered a more troubled strain. A man may cease to sin without reversing the injury he has wrought. In the course of his business, let us suppose, he has defrauded widows and orphans, and they are now dead. Or, in his social life, he has led the young into unbelief and vice, and they now laugh at his efforts to undo the mischief, or have gone into eternity unsaved. In a sense his sinning has come to an end, yet its baneful effects are in full career. His conscience tells him he is responsible not only for the commission of his sins, but for the ruin wrought by his sins. In other words, he is responsible for the entire train of evils which he has put into operation. The depths of his responsibility are far too profound for such light plummet to sound.

These are some of the reasons which lead the Christian world as a whole to reject "the moral-influence theory" of the atonement as inadequate.

CHRIST THE SIN-BEARER

I shall not attempt to set forth any substitutionary theory of the atonement. It is not absolutely necessary that we have a theory. It may be enough for us to hold the doctrine without a theory. The writers of the New Testament did this. The earliest fathers of the Church did it. The world has been profoundly influenced by the preaching of the doctrine before the leaders of the Church began to construct a theory. What was done in the first century may be done in the twentieth. We may proclaim Christ as the Sin-bearer and win multitudes to Him without a theory. Men will welcome the fact, as the famishing welcome water, without asking about its chemical composition.

Yet the Christian thinker will never cease to seek for an adequate theory of the atonement, and it may be well for us to consider some of the conditions with which it is necessary for him to comply in order to succeed in casting any new light upon this divine mystery.

THE ADEQUACY OF SUBSTITUTIONAL ATONEMENT

1. Any theory of the atonement, to be adequate, must proceed from a fair and natural interpretation of all the Biblical statements on the subject. It must not pick and choose among them. It must not throttle any into silence.

2. It must make use of the thought which other generations have found helpful. It must not discard these old materials. Though they are not a completed building, they constitute a foundation which we can not afford to destroy. They may be covered over with an accumulation of verbal infelicities from which we must set them free; but whoever would advance our knowledge of the peace made for us by Christ must not disdain to build upon them.

3. It must take account of all the moral attributes of God, for all are concerned in our salvation. It will find the chief motive of the atonement in the love for God, who "so loved the world that He gave His only-begotten Son" (John 3:16). It will find one necessity of the atonement in the righteousness of God, who "set forth Christ to be a propitiation, through faith in His blood, to show His righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing of His righteousness at this present season; that He might Himself be just and the justifier of him that hath faith in Jesus" (Rom. 3:25, 26). It will find one effect of the atonement in the aversion from man of the wrath of God, the product of love and righteousness outraged by sin: "While we were yet sinners, Christ died for us. Much more then, being now justified by His blood, shall we be saved from wrath through Him."

4. It must accord with a profound Christian experience. It will not toy with Socinian interpretations of the Godhead, for the doctrine of the Trinity is the product not only of a sound exegesis and a sound philosophy, but also of a sound Christian experience. It will not picture God as a Father in a sense which would deny His kingship, as a weak-minded father who bewails the rebellion of his children but has no courage to wield the rod. It will not cover His face with feeble smiles or inane tears and deny to it the frowns of wrath, for a profound Christian experience pronounces such portraitures untrue. It will not join those excellent Christians who see in sin only a temporary fault, a disease of the surface, the product chiefly of circumstances, and probably a necessary stage of man to higher things, for these roseate hues are known to be deceitful by all who have entered earnestly into battle with the corruption of our nature and have achieved any great moral triumphs. It will not diminish the guilt of the transgressor, for it is the pardoned transgressor who knows best the awful demerit of his deeds and of the state of alienation from God from which they issued. In short, it will take into account the judgment of those wise souls who have learned "the deep things of God" in much spiritual conflict, and will reach conclusions acceptable to them.

5. It must view the sacrifice of Christ as an event planned from eternity, and effectual with God from eternity. He is "the Lamb that hath been slain from the foundation of the world" (Rev. 13:8). He "was foreknown before the foundation of the world, but manifested at the end of the times" (1 Pet. 1:20). Sin did not take God by surprise. He had foreseen it and had provided a Redeemer before it had led us captive.

6. It must take a broader view of the self-sacrifice of Christ than that once presented to us. His self-sacrifice culminated in His death, and we speak of that very properly as His atonement. But His self-sacrifice had other features.

It had two principal moments—one in eternity, and the other in time. The first was the laying aside of some of His divine attributes that He might take our nature; the second was the endurance of the evils of human life and death, which He would not remove from His lot by miracle. Both are brought before us in the statement that, “being in the form of God, He counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a bond-servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even as far as unto death, yea, the death of the cross” (Phil. 2:6-8). And all this pathetic history of self-sacrifice is rendered yet more pathetic when we reflect that He anticipated His sufferings from eternity, and moved in the creation and government of the universe with the vision of His coming sorrows ever before His eyes.

We can form no conception of the cost at which He laid aside some of His divine attributes to become incarnate. We can form but little conception of the cost at which He died for the world. No mere man ever laid down His life for others in the sense in which Christ laid down His life for the world. Every man must die at some time; “there is no discharge in that welfare.” When a man sacrifices his life he does but sacrifice a few days or years; he does but lay it down earlier instead of later. But Christ did not choose between dying at one time rather than at another; He chose between dying and not dying. Thus, viewed in any light whatever, the voluntary sufferings of Christ surpass our powers of thought and imagination, reaching infinitely beyond all human experience.

7. It must make much of the effect produced upon God by the infinite, voluntary, and unselfish sacrifice of Christ for the world. Here all human language breaks down, and it sounds feeble to say that God, the Father, admires with the utmost enthusiasm this holy and heroic career of suffering for the salvation of man. Yet we must use such words,

though they are cold. The Scriptures speak of His attitude toward His incarnate Son as one of unbounded appreciation and approval, and tell us that His voice was heard repeatedly from heaven, saying: "This is My beloved Son, in whom I am well pleased." When we say that the sacrifice of Christ is meritorious with God, we mean that it calls forth His supreme admiration. Such was His feeling toward it as He foresaw it from eternity; such was His feeling toward it as He looked upon it while being made; and such is His feeling toward it now, as He looks back upon it and glorifies Christ in honor of it.

8. It must find that the work of Christ has made a vast difference in the relations of God to the fallen world. It was infinite in the love which prompted it and in the self-sacrifice which attended it, and hence infinite in its moral value. We can not but deem it fitting that it should procure for the world an administration of grace. Provided for eternity and efficacious with God from eternity, it has procured an administration of grace from the moment when the first sin was committed.

No doubt it is for this reason that God has suffered the world to stand through all the ages of its rebellious history. He has looked upon it from the beginning in Christ, and hence has treated it with forbearance, with love, with mercy. It did not first come under grace when Christ was crucified; it has always been under grace, because Christ has always offered His sacrifice in the plan and purpose of God, and thus has always exercised a propitiatory influence. The grace of God toward man was not fully revealed and explained till it was made manifest in the person and work of Christ, but it has always been the reigning principle of the divine government. Men are saved by grace since the death of Christ, and they have always been saved by grace when they have been saved at all. The entire argument of the Apostle Paul in his epistles to the Romans and the Galatians has for its purpose the de-

fense of the proposition, that God has always justified men by grace through faith, and that there has never been any other way of salvation. The entire administration of God in human history is set forth, in the light of "the Lamb that hath been slain from the foundation of the world," as one of infinite kindness and leniency, notwithstanding those severities which have expressed His abhorrence of sin.

But if the self-sacrifice of Christ has made a difference in the practical attitude of God toward the world, it has also made a difference in His feeling toward the world. God is one. He is not at war with Himself. He is not a hypocrite. He has not one course of action and a different course of feeling. If He has dealt patiently and graciously with our sinning race it is because He has felt patient and gracious, and the work of His Son, by means of which His administration has been rendered patient and gracious, has rendered His feeling patient and gracious.

It is to this different administration and to its basis in a different feeling that the Scriptures refer when they present Christ to us as "the propitiation for our sins, and not for ours only, but for the whole world."

CHAPTER V
THE GOD-MAN*

BY THE LATE JOHN STOCK

Jesus of Nazareth was not mere man, excelling others in purity of life and conduct and in sincerity of purpose, simply distinguished from other teachers by the fullness of His knowledge. *He is the God-man.* Such view of the person of Messiah is the assured foundation of the entire Scriptural testimony to Him, and it is to be irresistibly inferred from the style and strain in which He habitually spake of Himself. Of this inferential argument of the Saviour we can give here the salient points only in briefest presentation.

1. *Jesus claimed to be the Son of God.* We meet with this title in the Book of Daniel. It was used by Nebuchadnezzar to describe that fourth wonderful personage who walked with the three Hebrew confessors in the fire (3:25), and who was, doubtless, the Lord Jesus Christ revealing Himself in an assumed bodily form to His heroic servants. This majestic title is repeatedly appropriated to Himself by our Master. (See John 5:25; 9:35; 11:4, etc.) In His interview with Nicodemus He designated Himself, "*The Only Begotten Son of God*" (John 3:18).

When confronted with the Sanhedrim, Jesus was closely questioned about His use of this title; and He pleaded guilty to the indictment. (See Matt. 26:63, 64, and 27:43; cf. Luke 22:70, 71, and John 19:7.) It is clear from the narrative that the Jews understood this glorious name in the lips of Jesus to be a blasphemous assertion of divine attributes for Himself.

They understood Jesus to thus claim *equality with God*

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(see John 5:18); and to *make Himself God*. (See John 10:33.) Did they understand Him? Did they overestimate the significance of this title as claimed by our Lord? How easy it would have been for Him to set them right. How imperative were His obligations to do so, not merely to Himself, but to these unhappy men who were thirsting for His blood under a misapprehension. Did not every principle of philanthropy require Him to save them from the perpetration of the terrible murder which He knew they were contemplating? Yes, if they were mistaken, it was a heinous crime in our Lord not to undeceive them. But not a word did He say to soften down the offensiveness of His claim. He allowed it to stand in all its repulsiveness to the Jewish mind, and died without making any sign that He had been misapprehended. He thus accepted the Jewish interpretation of His meaning, and sealed that sense of the title, *Son of God*, with His heart's blood. Nothing can be clearer, then, than the fact that Jesus died without a protest for claiming equality with God, and thus making Himself God. We dare not trust ourselves to write what we must think of Him under such circumstances, if He were a mere man.

2. *Jesus, on several occasions, claimed a divine supremacy in both worlds.* Take for example His description of the final judgment: "The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity: and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:41). The kingdom is His, and all the angels of God are His obedient servants.

He declared in the plainest terms that He will preside as the Universal Judge at the last great day, and that His wisdom and authority will award to every man his appropriate doom. "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His

glory; and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left" (Matt. 25:31-33). His voice will utter the cheering words, "Come, ye blessed," and the awful sentence, "Depart, ye cursed" (Matt. 25:31-46). Without hesitation, equivocation, or compromise Jesus of Nazareth repeatedly assumed the right and the ability to discriminate the moral character and desserts of all mankind from Adam to the day of doom. His sublime consciousness of universal supremacy relieved the claim of everything like audacity, and only made it the natural sequence of His incarnate Godhead. "All power," He said, "is given unto Me in heaven and in earth" (Matt. 28:18).

This idea germinated in the minds of His followers and apostles. The vivid picture recorded in the twenty-fifth chapter of Matthew gave a coloring to all their subsequent thoughts about their divine Master. They ever after spake of Him as "ordained to be the Judge of the quick and the dead" (Acts 10:42; 17:31). They testified that "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10; Rom. 14:10).

Thus the mind of John the Apostle was prepared for the subsequent revelations of Patmos, when he heard his glorified Lord claim to "have the keys of hell and of death" (Rev. 1:18), and saw the vision of the "great white throne, and Him that sat on it, from whose face the earth and the heaven fled away" (Rev. 20:11).

But who is this that claims to grasp and wield the thunderbolts of eternal retribution; who professes to be able to scrutinize the secret purposes and motives, as well as the words and deeds, of every man that has been born, from the first dawn of personal responsibility to the day of death? Can anything short of indwelling omniscience qualify Him for such

an intricate and complicated and vast investigation? If He could not search "*the reins and the hearts*" (to use His own words to John), how could He give to every one of us according to his works? (Rev. 2:23.) The brain reels when we think of the tremendous transactions of the last day, and the momentous interests then to be decided forever and ever; and reason tells us, that if the Judge who is to preside over these solemnities be a man, He must be a God-man. If Jesus is to be the universal and absolute Judge of our race—a Judge from whose decisions there will be no appeal, He must be "God manifest in the flesh." But what can we think of Him, if in setting up this claim He mislead us?

3. *Jesus always claimed absolute and indisputable power in dealing with every question of moral duty and destiny.* To quote Mr. Newman, the mere deist, "I find Jesus Himself to set up oracular claims. I find an assumption of pre-eminence and unapproachable moral wisdom to pervade every discourse from end to end of the Gospels. If I may not believe that Jesus assumed an oracular manner, I do not know what moral peculiarity in Him I am permitted to believe."* There is no possibility of denying the truth of these words. Jesus claimed to be absolute Lord in the whole region of morals. He settled the meaning and force of old laws, and instituted new ones by His own authority. Take the Sermon on the Mount as an illustration. With what a self-possessed peremptoriness does He define the existing legislation of God, and enlarge its limits! With what conscious dignity does He decide every question in the whole range of human duty with the simple—"But I say unto you!" Seven times in one chapter does he use this formula. (See Matt. 5:20, 22, 28, 32, 34, 39, 44.) And in the application of the sermon He declared Him only to be the wise man and built upon solid rock, who hears His sayings and does them. (Matt. 7:24.) Well might the people be aston-

*In "Phases of Faith," by Francis William Newman, M. A., page 150.

ished at His doctrine; for verily "He taught them as one having authority, and not as the scribes" (Matt. 7:28, 29). But the tone which pervades the Sermon on the Mount runs through the whole of the teaching of Jesus of Nazareth. He ever speaks as if He were the Author and Giver of the law; as if He had the power to modify any of its provisions according to His own ideas of fitness; and as if He were the Supreme Lord of human consciences. His style is utterly unlike that of any inspired teacher before or after Him. They appealed to the law and to the testimony. (See Isa. 8:20.) But Jesus claimed an inherent power to modify and to alter both.

The Sabbath was the symbol of the entire covenant made by God with Israel through the ministry of Moses. (See Exod. 31:12-17.) But Jesus asserted His complete supremacy over this divine institution. These were His emphatic words: "*For the Son of man is Lord also of the Sabbath day*" (Matt. 12:8; Mark 2:28; Luke 6:5). He could, of His own will, relax the terrors of the Jewish Sabbath, and even supersede it altogether by the Christian "Lord's Day." He was Lord of all divine institutions.

And in the Church He claims the right to regulate her doctrines and her ordinances according to His will. The apostles He commissioned to baptize in His name, and charged them to teach their converts to observe all things whatsoever He had commanded them. (Matt. 28:19-20.) Thus John was prepared for the sublime vision of the Son of man as "He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks" (Rev. 2:1); and as "He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth" (Rev. 3:7).

And the authority which Jesus claimed extends into heaven, and to the final state of things. He affirmed that He would ascend to share His Father's dominion, and to sit in the throne of His glory. (See Matt. 19:28.) The counterpart to which announcement is found in His declaration to John in Patmos:

“to him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne” (Rev. 3:21). The manner in which the Lord spake of Himself in connection with the heavenly state bore much fruit in the hearts and sentiments of His disciples. To them this life was being “absent from the Lord” as to His visible presence: and their one beautiful idea of heaven was that it was being “present with the Lord” (2 Cor. 5:6, 8). He had taught them to regard Him as their “all in all,” even in their eternal state; and with unquestioning faith they cherished the one blessed hope of being forever with the Lord. All other ideas of the celestial world were lost sight of in comparison with this absorbing anticipation.

The very mansions which they were to occupy in the Eternal Father’s house, Jesus said, He would assign to them (John 14:2). He asserted His right to give away the crowns and glories of immortal blessedness as if they were His by indisputable right. He wills it, and it is done. He constantly reminded His disciples of rewards which He would give to every servant whom, at His coming, He found to be faithful. (Compare Matt. 24:44 with 45, 46, 47; 25:14-46, etc.)

It is true Jesus will give these honors only to those for whom they are prepared by His Father; for, in their designs of mercy, the Father, the Son, and the Holy Spirit are *one*. Still He will, of right, dispense the blessing to all who receive it. For these were our Lord’s true words: “To sit on My right hand, and on My left, is not Mine to give, but [or, except] it shall be given to them for whom it is prepared of My Father” (Matt. 20:23). The language logically implies our Lord’s absolute right to give the crowns; but only to such as are appointed to these honors by the Father.

These ideas are repeated in vision to John. Jesus gives “right to the tree of life” (Rev. 2:7). In the praises of the redeemed host, as described in that marvelous Apocalypse, they ever ascribe their salvation and glory to Jesus, and the sinless

angels swell the chorus of Immanuel's praises, while the universe, from its myriad worlds, echoes the strain. (Rev. 5:8-14.)

In the description of the final state of things—a state which shall be subsequent to the millennium (whatever that may be)—(Rev. 20:1-10), and also to the final judgment of both righteous and wicked (Rev. 20:11-15), and to the act of homage and fealty described in 1 Cor. 15:24-28, we find the Lamb still and forever on the throne. The Church is still “the bride, the Lamb’s wife” (Rev. 21:9). In that consummated state of all things, “The Lord God Almighty and the Lamb are the temple of it” (Rev. 21:22), the glory of God lightens it, “and the Lamb is the light thereof” (Rev. 21:23), the pure river of water of life still flows from beneath the throne of God and of the Lamb (Rev. 22:1), “the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads” (Rev. 22:3, 4). Throughout the Apocalypse we never find Jesus among the worshippers. He is there the worshipped One on the throne, and with that picture the majestic vision closes.

The inspired apostles had imbibed these ideas from the personal teaching of their Lord, and subsequent revelations did but expand in their minds the seed-thoughts which He had dropped there from His own sacred lips. Paul nobly expressed the sentiments of all his brethren when he wrote, “Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing” (2 Tim. 4:8). But surely He who claims supremacy, absolute and indisputable, in morals, in divine institutions, in the Church on earth, in heaven, and in a consummated universe forever, must be Lord of all, manifest in human form. If he were not, *what* must He have been to advance such assumptions, and what must the book be which enforces them?

4. *Jesus asserted His full possession of the power to forgive sins.* The moral instincts of the Jews were right when they put the question, "Who can forgive sins but God only?" (Mark 2:7.) We do not wonder that, with their ideas of Christ, they asked in amazement, "Who is this that forgiveth sins also?" (Luke 7:49), or that they exclaimed, in reference to such a claim, from such a quarter, "This man blasphemeth" (Matt. 9:3).

And yet Christ declared most emphatically, on more than one occasion, His possession of this divine prerogative, and healed the palsied man in professed attestation of the fact. (Luke 5:24.) Those who would eliminate the miraculous element from the second narrative altogether, must admit that Matthew, Mark, and Luke all relate most circumstantially that Jesus did at least profess to work a miracle in support of His claim to possess power to forgive sins. If He wrought the miracle, His claim is established; and if He did not work it, but cheated the people, then away with Him forever as an ardent impostor! But if He wrought it, and proved His claim, He must be equal with His Father; for the Jews were right, and no one "can forgive sins but God only." Could a mere man cancel with a word the sin of a creature against his Maker? The very thought is a blasphemy.

5. *Jesus claimed the power to raise His own body from the grave, to quicken the souls of men into spiritual life, and to raise all the dead at the last great day.* Jesus likened His body to a temple which the Jews should destroy, and which He would raise up again in three days. (John 2:19-21.) He affirmed that He had power to lay down His life, and power to take it up again. (John 10:18.) He declared that the *spiritually* dead—for the physical resurrection is spoken of afterward as a distinct topic—should hear His voice and live. (John 5:25.) And then He tells us not to wonder at this, for the day is coming when, by His omnific fiat, all the generations of the dead "shall come forth; they that have done good, unto

the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29).

But if Jesus were not, in some mysterious sense, the Lord of His own life, what power had He to dispose of it as He pleased? And how could He recall it when gone? And how could he communicate spiritual life, if He were not its Divine Fountain? And how could He raise the dead from their graves, if He were not the Almighty Creator? All these claims, if genuine, necessitate faith in the Godhead of Jesus.

6. *Jesus declared that He had the ability to do all His Father's works.* The Saviour had healed the impotent man at the pool of Bethesda on the Sabbath day. When accused by the Jews of sin for this act, our Lord justified Himself by the ever-memorable words, "My Father worketh hitherto [that is, on the Sabbath day in sustaining and blessing the worlds], and I work"—on the same day, *therefore*, in healing the sick,—thus indirectly asserting His right to do all that His Father did, and, as the Jews put it, claiming *such* a Sonship as made Him "equal with God." But our Lord did not abate one iota of His claim. True, He admitted that, *as the Incarnate Mediator*, He had received His authority from the Father, but He declared that "What things soever the Father doeth, these also doeth the Son likewise" (John 5:17-19). Now, no language can overestimate the sublimity of this claim. Christ affirmed that He possessed full right and ability to do all that the Eternal Father had the right and ability to do. Was such language ever used by the most inspired or the most daring of mere mortals? We do not forget that our Lord was careful to declare that the Father had committed all judgment to Him (John 5:22), but had He not Himself been a partaker of the Godhead how could He, as the Incarnate One, have been qualified to be armed with the prerogative so vast? He who can do all the works of God must be God!

7. *Jesus spake of Himself as the greatest gift of infinite mercy even.* In His conversation with Nicodemus, Christ

spake of Himself in these terms: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life" (John 3:16), by which our Lord evidently meant to convey the idea that the gift of the Son was the richest gift of divine love.

And this idea proved powerfully germinant in the minds of the apostles. They elaborated the argument. By the gift of Christ above all others, they taught us: "God commended His love towards us" (Rom. 5:8; see, too, John 4:10). They reasoned thus, having learned their logic from the lips of their Lord, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. 8:32). The argument of the apostle is *from the greater to the less*. It assumes that Christ Jesus is greater than all things. It would have no force on any other principle. More than this, it assumes that Christ is *infinitely* greater than all things, so that all the other expressions of divine goodness to our race dwindle into insignificance when compared with the gift of Christ. But can such representations as these be harmonized with the notion that Christ is merely a gifted man? Would they not deserve to be called *hyperbole run mad* on such an hypothesis? And imagine a mere man to stand forward and proclaim himself the choicest gift of God's love to our race. What a monstrous exaggeration and egotism! If Christ be greater than all other divine gifts combined, must He not be the God-man? On the evangelical hypothesis such representations are seen to be neither bombast nor rhetorical exaggeration, but sober, solid truth; and we can say with the seraphic Paul, without reserve: "Thanks be unto God for His *unspeakable* gift" (2 Cor. 9:15).

8. *Jesus announced Himself as the center of rest for the human soul.* Who has not thrilled under the mighty spell of those mighty words: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and

ye shall find rest unto your souls. For My yoke is easy and My burden is light" (Matt. 11:28-30). In this invitation our Lord proclaims Himself to be everything to the soul. We are to come to Him, to take His yoke upon us, and to learn of Him. In receiving *Him* we shall find rest unto our souls, for *He* will give us rest.

Now, God alone is the resting-place of the human spirit. In Him, and in Him only, can we find assured peace. But Jesus claims to be our rest. Must He not, then, be God Incarnate? And very noticeable is the fact that, in the same breath in which He speaks of Himself in these august terms, He says: "I am meek and lowly in heart." But where were His meekness and lowliness in making such a claim, if He were simply a man like ourselves?

In the same spirit are those memorable passages in which this wonderful personage speaks of Himself as our peace. "Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you" (John 14:27). "These words have I spoken unto you, that in *Me* ye might have peace" (John 16:33). Thus ever does the Lord concentrate our thoughts upon *Himself*. But what must He be to be worthy of such supreme attention?

9. *Jesus permitted Thomas to adore Him as his Lord and his God, and pronounced an eulogium upon the faith thus displayed.* (John 20:28.) On this fact we quote the admirable comment of Dean Alford: "The Socinian view, that these words, '*my Lord and my God,*' are merely an exclamation, is refuted, (1) By the fact that no such exclamations were in use among the Jews. (2) By the *εἶπεν αὐτῷ* (he said to *Him*, that is, Christ). (3) By the impossibility of referring *ὁ κύριός μου*, my Lord, to another than Jesus. (See verse 13.) (4) By the New Testament usage of expressing the vocative by the nominative with an article. (5) By the utter psychological absurdity of such a supposition; that one just convinced of the presence of Him whom he deeply

loved, should, instead of addressing Him, break out into an irrelevant cry. (6) By the further absurdity of supposing that if such were the case, the Apostle John, who, of all the sacred writers, most constantly keeps in mind the object for which he is writing, should have recorded anything so beside that object. (7) By the intimate connection of *πεπίστευκας*, *thou hast believed*. (See next verse.)

“Dismissing it, therefore, we observe that this is *the highest confession* of faith which has yet been made; and that it shows that (though not yet fully) the meaning of the previous confessions of His being ‘*the Son of God*’ was understood. Thus John, in the very close of his Gospel iterates the testimony with which he began it—to the Godhead of the Word who became flesh, and, by this closing confession, shows how *the testimony of Jesus to Himself* had gradually deepened and exalted the apostles’ conviction, from the time when they knew Him only as *ὁ υἱὸς τοῦ Ἰωσήφ* (1:46), ‘the son of Joseph,’ till now, when He is acknowledged as their Lord and their God.” (Alford’s Greek New Testament, on the passage.)

These judicious remarks leave nothing to be added as to the real application of the words, “my Lord and my God.” But how did the Saviour *receive* this act of adoration? He commended it, and held it up for the imitation of the coming ages. “Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed” (29). He thus most emphatically declared His Lordship and Godhead. But how fearful was His crime in so doing, if He was only a Socinian Christ!

This conversation produced a deep impression upon the apostolical mind, and upon the early Church. Stephen invoked Jesus in prayer with his dying breath. (Acts 7:59.) Paul thrice besought the Lord (Jesus) in supplication, that this thorn in the flesh might be taken from him, and received an answer from the Lord. (2 Cor. 12:8, compared

with the *next* verse, the 9th.) The prayer was offered to Jesus, and was responded to by Jesus, as the context demonstrates.

The primitive disciples are thus described: "All that in every place call upon the name of Jesus Christ our Lord, both theirs and ours" (1 Cor. 1:2).

Every convert was, by Christ's orders, baptized in His name conjointly with that of the Father and the Holy Spirit; and thus the whole Church was taught to adore Him as equal with God at the solemn hour of religious profession. (Matt. 28:19.)

The apostolical benediction invokes Jesus in prayer with God and the Holy Ghost (2 Cor. 13:14), and the entire sacred record closes with a solemn litany to the Son: "The grace of our Lord Jesus Christ be with you all. Amen" (Rev. 22:21). Again we ask, Who is this if He be not the God-man?

10. *Jesus indirectly compared Himself with God.* He did so in these words: "No man knoweth the Son [Luke gives it, "Who the Son is"], but the Father; neither knoweth any man the Father [Luke gives it, "Who the Father is"], save the Son, and he to whomsoever the Son will reveal Him" (See Matt. 11:27 and Luke 10:22). These statements are, perhaps, the most remarkable that fell even from the lips of Jesus. In them He asserted the Son to be as great a mystery as the Father, and consequently as difficult to know. This was in effect claiming equality with God. Nothing less can be made of it. Then, too, the Lord professed such a knowledge of God as can only be possessed by God. He indeed asserted that He knew the Father as well as the Father knew Him. Altogether, no language can well be more shockingly familiar and profane than these words of the Saviour were, if He were no more than a man. Let the reader well ponder them in the version both of Matthew and Luke.

On one occasion our Lord declared, "My Father is greater than all" (John 10:29); and on another, "My Father is greater than I" (John 14:28). But if our Lord was *only* a man, what need was there that He should tell us *this*? What should we think of any mere mortal who should stand up in our midst, and deliberately tell us that the Eternal Father is greater than he? Should we not question his sanity? Or should we not look upon the very comparison as a blasphemy? For what can justify a creature in such a virtual likening of himself to God? We are compelled to the conclusion that there must have been some other element in our Lord's nature, besides the human, which warranted Him in making so remarkable a statement. What danger was there that we should fail to recognize the superiority of the Eternal Father to the man Christ Jesus, if the latter was *no more than* a man? These words, generally supposed to be a stronghold of Unitarianism, are, in truth, an indirect testimony to the orthodox faith. For what comparison can there be between the Creator and a mere creature, between Infinity and one who is "less than nothing and vanity"?

11. *Jesus demands of us an unhesitating and unlimited faith in Himself; such faith, in short, as we should only exercise in God.* We are to believe in Him for the salvation of our entire being; not merely as pointing out to us the way to heaven, but as being *Himself* the way. He puts faith in Him in the same category as faith in the Father. (John 14:1.) The spirit of His teaching about the faith to be reposed in Him is given in His words to the woman of Samaria: "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest have asked of Him, and He would have given thee living water." "Who-soever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:10-14). Unless we exercise faith in His person and work,

figuratively called eating His flesh and drinking His blood, we have no life in us (John 6:53); but if any man eat of this bread, he shall live forever (51). Those who have given themselves up into the arms of Christ by faith receive eternal life from Him, and shall never perish. (John 10:28.) They are as much in the arms of Jesus as in the arms of the Father; and their safety is as much secured by one as by the other (compare 28, 29, 30). In fact, in this gracious transaction the Son and the Father are one (30). Well might the Jews, with their views of His origin, take up stones to stone Him for these claims, saying as they did it, "We stone Thee for blasphemy, because that Thou, being a man, makest Thyself God" (33). Our Lord's vindication of Himself, by a reference to the language of Psalm 82:6, is an illustration of the *argument from the less to the greater*. If in any sense the Jewish rulers might be called gods, how much more properly might *He*, the only begotten Son of the Father, be so designated? "Without Me ye can do nothing," is in short the essence of the Saviour's teaching about Himself. (See John 15:1-5.)

This is the sum of the Gospel message: Believe in the Lord Jesus Christ and ye shall be saved. It was a demand repeatedly and earnestly pressed by the Saviour, and inculcated by His apostles; and we say deliberately, that to exercise such a faith in Jesus as He required and the Gospel enforces, would, *with Socinian views*, be to expose ourselves to the terrible anathema: "Cursed is the man that trusteth in man, and that maketh flesh in his arm" (Jer. 17:5). How could my soul be safe in the arms of a mere man? How dare I trust my eternal redemption to the care of such a Christ? And on what principle did Paul say: "I can do all things through Christ who strengtheneth me" (Phil 4:13). And how can Jesus be "All in all" to true believers of every nation? (Col. 3:11.)

12. *The affection and devotion to His glory, which Jesus demands, are such as can be properly yielded only to God.* As we are to trust Christ for everything, so we are to give up everything for Him, should He demand the sacrifice. This was a doctrine which the Lord repeatedly taught. Let our readers study Matt. 10:37-39, and the parallel passage, Luke 14:26, 27, and they will see at once how uncompromising is the Saviour's demand. Father, mother, son, daughter, wife, and even life itself are all to be sacrificed, if devotion to Christ necessitates the surrender. All creatures, and all things, and our very lives are to be to us as nothing when compared with Christ. God Himself demands no less of us, and no more. What more *could* the Eternal Creator require? The moral law says: "Thou shalt love the Lord thy God with all thy soul, and with all thy strength, and Him only shalt thou serve." But Christ bids us love *Him* thus, and demands of us the homage and sacrifice of our whole being; now, if He be not the *Author* of our being, what right has He to urge such a demand upon us? I could not love Christ as He requires to be loved, if I did not believe in Him as the Incarnate God. To do so with Socinian views would be idolatry. Yet the motives which reigned in the hearts of inspired apostles are summed up in this one: "The love of Christ constraineth us," and they laid down the law, that all men are henceforth to live "not to themselves, but to Him who died for them and rose again" (2 Cor. 5:14, 15). And Jesus declared that our eternal destiny will take its character from our compliance or non-compliance with His demands: "Whosoever therefore shall confess Me before men, him will I confess also before My Father who is in heaven. But whosoever shall deny me before men, him will I also deny before My Father who is in heaven" (Matt. 10:32, 33, 38-42, cf. Matt. 25: 45, 46), and the sentiment is echoed in apostolical teaching, the language of which is, "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha" (1 Cor. 16:22). But clearly

the suspension of such tremendous issues on the decree of our love for the person of a mere creature, is an idea utterly revolting to our moral sense. He must be the God-man.

13. *Jesus set Himself forth as the appropriate end of our lives and of all divine providences.* He requires us to live for Him, and for His glory. As we have seen, life is to be sacrificed, if fidelity to Him shall so require. The sickness of Lazarus, He taught, was ordered, "that the Son of God might be glorified thereby" (John 11:4). He expounded the scope of the Holy Spirit's mission in one pregnant sentence: "*He shall glorify Me*" (John 16:14; John 15:26).

This Messianic reading of all things proved wonderfully suggestive. It is amplified in the apostolical Epistles. Thus, Christ is "Lord both of the dead and the living" (Rom. 14:9). The great object of apostolic desire was, that Christ might be magnified in their bodies, whether by life or by death. (Phil. 1:20.) The early Church's one idea of the present state was: "For to me to live is Christ" (Phil. 1:21). And they looked forward to the final Epiphany, because Christ would then "come to be glorified in His saints, and to be admired in all them that believe," and because His name will then be "glorified in you" (2 Thess. 1:10-12).

Under Him, as the Universal Head, all things are finally to be gathered, and towards this consummation all things are now working. (See Eph. 1:10.)

Now, such a presentation of Christ by Christ, and by His apostles inspired by Himself and His Spirit, we cannot harmonize with Socinian views. For surely He, *for whose glory* we are to live, and the whole universe exists, must be the Lord of all, God over all, blessed for evermore. What right has our Lord to be the supreme End of life, if He be not its Source, its Preserver, in short, its God?

14. *Very suggestive, too, are those passages in which Jesus promised His continued presence to His disciples after His ascension.* Beautiful are the words: "Where two or three

are gathered together in My name, there am I in the midst of them" (Matt. 18:20). One of the last promises of our Lord was, "Lo, I am with you always, even unto the end of the world" (Matt. 28:20). No perverse criticism can explain away these assurances; they guarantee the perpetual, personal presence of Jesus with all His disciples to the end of time.

And this idea had a wonderful influence over the thoughts and actions of the men whom Jesus inspired. They lived as those who were perpetually under their Lord's eye. Thus one speaks in the name of all: "Wherefore we labor, that, whether present or absent [from Christ as to his bodily presence, see 6 and 8], we may be accepted of Him [Christ]" (2 Cor. 5:9). Though denied His bodily presence, His divine they knew to be ever with them; hence they labored to please Him, and the best wish they could breathe for each other was, "The Lord Jesus Christ be with thy spirit" (2 Tim. 4:22).

And John saw Him in vision ever holding the ministerial stars in His right hand, and walking in the midst of the golden lamps—the churches. (Rev. 2:1.)

But how can we explain such representations as these, if Messiah be possessed of but one nature—the human, which must of necessity be local and limited as to its presence? Who is this that is always with His disciples in all countries at the same moment, but the Infinite One in a human form? We feel His presence; we know He is with us; and in this fact we have evidence that He is more than a man.

The line of argument we have been pursuing is by no means exhausted, but our space is filled. Every time we read the New Testament through, we detect new illustrations of the force of the testimony illustrated in this paper. Let the reader re-peruse for himself the sacred record with an eye to the hints which we have thrown out. Let him weigh again the old familiar phrases in which the Lord speaks, or is spoken of, and ask himself how he can explain them on any other

principle than the orthodox view of our Lord's person and work, and he will be astonished to find how this view is woven into the very texture of the whole Gospel. Jesus Christ was neither the Holy One, nor the Just One, if He were not the God-man. (See Acts 3:14; Acts 2:27; Acts 7:52.) In short, we must tear up our Bibles and wait for a new Christ, if He of Nazareth be not what all His teachings compel us to believe He was, God Incarnate.

A Socinian may well ask: "Whence hath this man this wisdom, and these mighty works?" (Matt. 13:54); but to us that question is forever answered by the assurance that "The Word was made flesh and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

The argument is *cumulative*, and must be looked at as a whole as well as in detail. To us it appears irresistible.

Let no Unitarian seek to evade its force by taking refuge in those passages which affirm Christ's inferiority, as man and mediator, to His Father; such as Mark 13:32; John 10:29, and John 14:28. Such passages as these are not to the purpose. No one denies that, as man and mediator, our Lord was inferior to His Father. But to prove that He was inferior in one sense, does not disprove that He was equal in another sense. When you have demonstrated that He was a man, you have not shaken, or even touched, the evidence that He was God. The Saviour had a human soul with its natural limitation of knowledge, and a human body with exposure to death. This is admitted on all sides. The orthodox believe it as truly as their Unitarian friends. But the Gospel testimony teaches us something more. It reveals the Godhood of Jesus of Nazareth, and tells us that He thought it no robbery to claim equality with His Father. It is, therefore, disingenuous, or, at least, illogical, to quote testimonies to the humanity of the Christ in reply to the proof of His possession of a divine nature as well. The two questions are quite distinct. It is a

non sequitur to affirm that Jesus is not God because He was a man. The point to be demonstrated is *that He was not both*.

There are two classes of Scriptures relating to our Lord: the first, affirming His possession of a human nature, with all its innocent frailties and limitations; the second, ascribing to Him a divine nature, possessed of the attributes of Godhood, performing divine works, and worthy of supreme honor and worship. Unitarians can only fairly explain one of these classes of Scriptures, the former; but Trinitarians can accept both classes, and expound them in their integrity and fullness. We are not stumbled by evidences that Jesus was "bone of our bone, and flesh of our flesh." We rejoice in Him as in one "touched with a feeling of our infirmities;" but we have no need to refine away, by a subtle and unfair criticism, the ascription to His person of divine perfections and works.

We gladly recognize the learning and the talents of many of the prominent Unitarian divines. We know that by the side of some of them we are but babes in intellect and attainment. But we remember that there was a time when "Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matt. 11:25).

The times demand of us a vigorous re-assertion of the old truths, which are the very foundations of the Gospel system. *Humanity needs a Christ whom all can worship and adore*. The mythical account of Strauss' "Leben Jesu"; the unreal and romantic Christ of Renan's "Vie de Jesus"; and even the merely human Christ of "Ecce Homo," can never work any deliverance in the earth. Such a Messiah does not meet the yearnings of fallen human nature. It does not answer the pressing query, "How shall man be just with God?" It supplies no effective or sufficient agency for the regeneration of man's moral powers. It does not bring God down to us in our nature. Such a Christ we may criticise and admire, as we would Socrates, or Plato, or Milton, or Shakespeare; but

we cannot trust Him with our salvation; we cannot love Him with all our hearts; we cannot pour forth at His feet the homage of our whole being; for to do so would be idolatry.

A so-called Saviour, whose only power to save lies in the excellent moral precepts that He gave, and the pure life that He lived; who is no longer the God-man, but the mere man; whose blood had no sacrificial atoning or propitiatory power in the moral government of Jehovah, but was simply a martyr's witness to a superior system of ethics—is not the Saviour of the four Gospels, or of Paul, or Peter, or John. It is not under the banners of such a Messiah that the Church of God has achieved its triumphs. The Christ of the New Testament, of the early Church, of universal Christendom; the Christ, the power of whose name has revolutionized the world and raised it to its present level, and under whose guidance the sacramental host of God's redeemed are advancing and shall advance to yet greater victories over superstition and sin, is Immanuel, God with us, in our nature, whose blood "cleanseth us from all sin," and who is "able to save, even to the uttermost, all that come unto God through Him."

CHAPTER VI

THE EARLY NARRATIVES OF GENESIS

BY PROFESSOR JAMES ORR, D. D.,

UNITED FREE CHURCH COLLEGE, GLASGOW, SCOTLAND

By the early narratives of Genesis are to be understood the first eleven chapters of the book—those which precede the times of Abraham. These chapters present peculiarities of their own, and I confine attention to them, although the critical treatment applied to them is not confined to these chapters, but extends throughout the whole Book of Genesis, the Book of Exodus, and the later history with much the same result in reducing them to legend.

We may begin by looking at the matter covered by these eleven chapters with which we have to deal. See what they contain. First, we have the sublime proëm to the Book of Genesis, and to the Bible as a whole, in the account of the Creation in Gen. 1. However it got there, this chapter manifestly stands in its fit place as the introduction to all that follows. Where is there anything like it in all literature? There is nothing anywhere, in Babylonian legend or anywhere else. You ask perhaps what interest has religious faith in the doctrine of creation—in any theory or speculation on how the world came to be? I answer, it has the very deepest interest. The interest of religion in the doctrine of creation is that this doctrine is our guarantee for the dependence of all things on God—the ground of our assurance that everything in nature and Providence is at His disposal. “My help cometh from the Lord which made heaven and earth.” Suppose there was anything in the universe that was not created by God—that existed independently of Him—how could we be sure that that element might not thwart, defeat, destroy the fu!

fillment of God's purposes? The Biblical doctrine of creation forever excludes that supposition.

Following on this primary account of creation is a second narrative in a different style—from chapter 2 to 4—but closely connected with the first by the words, "In the day that the Lord God made earth and heaven." This is sometimes spoken of as a second narrative of creation, and is often said to contradict the first. But this is a mistake. As the critic Dillmann points out, this second narrative is not a history of creation in the sense of the first at all. It has nothing to say of the creation of either heaven or earth, of the heavenly bodies, of the general world of vegetation. It deals simply with man and God's dealings with man when first created, and everything in the narrative is regarded and grouped from this point of view. The heart of the narrative is the story of the temptation and the fall of man. It is sometimes said that the Fall is not alluded to in later Old Testament Scripture, and therefore cannot be regarded as an essential part of revelation. It would be truer to say that the story of the Fall, standing there at the commencement of the Bible, furnishes the key to all that follows. What is the picture given in the whole Bible—Old Testament and New? Is it not that of a world turned aside from God—living in rebellion and defiance to Him—disobedient to His calls and resisting His grace? What is the explanation of this universal apostasy and transgression if it is not that man has fallen from his first estate? For certainly this is not the state in which God made man, or wishes him to be. The truth is, if this story of the Fall were not there at the beginning of the Bible, we would require to put it there for ourselves in order to explain the moral state of the world as the Bible pictures it to us, and as we know it to be. In chapter 4, as an appendage to these narratives, there follows the story of Cain and Abel, with brief notices of the beginning of civilization in the line of Cain, and of the start of a holier line in Seth.

Next, returning to the style of Gen. 1—what is called the “Elohistic” style—we have the genealogical line of Seth extending from Adam to Noah. You are struck with the longevity ascribed to those patriarchal figures in the dawn of time, but not less with the constant mournful refrain which ends each notice, Enoch’s alone excepted, “and he died.” This chapter connects directly with the account of creation in Genesis 1, but presupposes equally the narrative of the Fall in the intervening chapters. We often read in critical books assertions to the contrary of this. The “priestly writer,” we are told, “knows nothing” of a Fall. But that is not so. Wellhausen, that master-critic, is on my side here. Speaking of the so-called “priestly” sections in the story of the flood, he says, “The flood is well led up to; in Q. [that is his name for the priestly writing] we should be inclined to ask in surprise how the earth has come all at once to be so corrupted after being in the best of order. Did we not know it from J. E.? [that is, the Fall Narrative].” Another leading critical authority, Dr. Carpenter, writes in the same strain.

Then you come to the flood story in Gen. 6:9, in which two narratives are held to be interblended. There are two writers here, criticism says—the Elohistic and the Jehovistic,—yet criticism must own that these two stories fit wonderfully into one another, and the one is incomplete without the other. If one, for instance, gives the command to Noah and his house to enter the Ark, it is the other that narrates the building of the Ark. If one tells of Noah’s “house,” it is the other that gives the names of Noah’s sons. What is still more striking, when you compare these Bible stories with the Babylonian story of the deluge, you find that it takes both of these so-called “narratives” in Genesis to make up the one complete story of the tablets. Then, following on the flood and the covenant with Noah, the race of mankind spreads out again as depicted in the table of nations in chapter 10. In verse 25 it is noted that in the

days of Peleg was the earth divided; then in chapter 11 you have the story of the divine judgment at Babel confusing human speech, and this is followed by a new genealogy extending to Abraham.

Such is a brief survey of the material, and on the face of it it must be acknowledged that this is a wonderfully well-knit piece of history of its own kind which we have before us, not in the least resembling the loose, incoherent, confused mythologies of other nations. There is nothing resembling it in any other history or religious book, and when we come to speak of the great ideas which pervade it, and give it its unity, our wonder is still increased.

Ah, yes, our critical friends will tell us, the great ideas are there, but they were not originally there. They were put in later by the prophets. The prophets took the old legends and put these grand ideas into them, and made them religiously profitable. If that was the way in which God chose to give us His revelation, we would be bound gratefully to accept it, but I must be pardoned if I prefer to believe that the great ideas did not need to be put into these narratives; that they were there in the things themselves from the very first.

The truth is, a great deal here depends on your method of approach to these old narratives. There is a saying, "Everything can be laid hold of by two handles," and that is true of these ancient stories. Approach them in one way and you make them out to be a bundle of fables, legends, myths, without historical basis of any kind. Then wonderful feats can be performed in the handling of the myths. Prof. Gunkel, for example, that very capable Old Testament scholar, is not content with the analysis of books and chapters and verses, but adds to it the analysis of personalities. He will show you, for instance, that Cain is composed originally out of three distinct figures, blended together, Noah out of another three, and so on. I have ventured to describe Gun-

kel's theory as the explanation of the patriarchal history on the ancient principle of a fortuitous concourse of atoms. Only that does not quite answer to the kind of history we have in these narratives, which stand in such organic connection with the rest of revelation. Approach these narratives in another way and they are the oldest and most precious traditions of our race; worthy in their intrinsic merit of standing where they do at the commencement of the Word of God, and capable of vindicating their right to be there; not merely vehicles of great ideas, but presenting in their own archaic way—for archaic they are in form—the memory of great historic truths. The story of the Fall, for example, is not a myth, but enshrines the shuddering memory of an actual moral catastrophe in the beginning of our race, which brought death into the world and all our woe.

Coming now to deal a little more closely with these narratives, I suppose I ought to say something on the critical aspect of the question. But this I must pass over briefly, for I want to get to more important matters. In two points only I would desire to indicate my decided break with current critical theory. The one is the carrying down of the whole Levitical system and history connected with it to the post-exilian age. That, I believe, is not a sound result of criticism, but one which in a very short time will have to be abandoned, as indeed it is already being abandoned or greatly modified in influential quarters. This applies specially to the date of Gen. 1. Professor Delitzsh, a commentator often cited as having come round practically to the newer critical view, takes a firm stand here. In his new commentary on Gen. 1, he tells us: "The essential matters in the account of the creation are among the most ancient foundations of the religion of Israel—there are no marks of style which constrain us to relegate the Elohist account of the creation to the exile—it is in any case a tradition reaching back to the Mosaic period."

The other point on which I dissent is the idea that the Israelites began their religious history without the idea of the one true God, Maker of heaven and earth; that they began with a tribal god, the storm god of Sinai or some other local deity, and gradually clothed him from their own minds with the attributes which belong to Jehovah. This, which is the product of the evolutionary theory of religion, and not a fair deduction from any evidence we possess, I entirely disbelieve, and I am glad to say that this view also is being greatly modified or parted with. It is this theory, however, which lies behind a great deal of the criticism of these early narratives of Genesis. Those things, it is said, could not be; those great ideas could not be there; for man at that early stage could not have evolved them. Even God, it appears, could not have given them to him. Our "could be's," however, will have to be ruled by facts, and my contention is that the facts are adverse to the theory as currently set forth.

I come now to the question, Is there any external corroboration or confirmation of these early narratives in Genesis? Here let me say a little of the relation of these narratives to Babylonia. Everyone has heard something of the wonderful discoveries in Babylonia, and it would be difficult to exaggerate the brilliance and importance of these marvelous discoveries. The point which concerns us chiefly is the extraordinary light thrown on the high culture of early Babylonia. Here, long before the time of Abraham, we find ourselves in the midst of cities, arts, letters, books, libraries, and Abraham's own age—that of Hammurabi—was the bloomtime of this civilization. Instead of Israel being a people just emerging from the dim dawn of barbarism, we find in the light of these discoveries that it was a people on whom from its own standpoint the ends of the earth had come—heir to the riches of a civilization extending millenniums into the past. If you say this creates a difficulty in representing the chronology

(I may touch on this later), I answer that it gives much greater help by showing how the knowledge of very ancient things could be safely handed down. For us the chief interest of these discoveries is the help they give us in answering the question, How far do these narratives in Genesis embody for us the oldest traditions of our race? There are two reasons which lead us to look with some confidence to Babylonia for the answer to this question. For one thing, in early Babylonia we are already far back into the times to which many of these traditions relate; for another, the Bible itself points to Babylonia as the original city of those traditions. Eden was in Babylonia, as shown by its rivers, the Euphrates and Tigris. It was in Babylonia the Ark was built; and on a mountain in the neighborhood of Babylonia the Ark rested. It was from the plain of Shinar, in Babylonia, that the new distribution of the race took place. To Babylonia, therefore, if anywhere, we are entitled to look for light on these ancient traditions, and do we not find it? I read sometimes with astonishment of the statement that Babylonian discovery has done little or nothing for the confirmation of these old parts of Genesis—has rather proved that they belong to the region of the mythical.

Take only one or two examples. I leave over meanwhile the Babylonian story of the creation and the flood, and take that old tenth chapter of Genesis, the "Table of Nations." Professor Kautzsch, of Halle, a critic of note, says of that old table, "The so-called Table of Nations remains, according to all results of monumental exploration, an ethnographic original document of the first rank which nothing can replace." In this tenth chapter of Genesis, verses 8-10, we have certain statements about the origin of Babylonian civilization. We learn (1) that Babylonia is the oldest of civilizations; (2) that Assyrian civilization was derived from Babylonia; and (3) strangest of all, that the founders of Babylonian civilization were not Semites, but Hamites—descendants of

Cush. Each of these statements was in contradiction to old classical notices and to what was currently believed till recently about those ancient people. Yet it will not be disputed that exploration has justified the Bible on each of these points. Assyria, undoubtedly, was younger than Babylonia; it derived its civilization, arts, religion, institutions, all that it had, from Babylonia. Strangest of all, the originators of Babylonia civilization, the Accadians, or Sumerians, were a people not of Semitic, but apparently of Turanian or what the Bible would call Hamitic stock. Take another instance; in verse 22 Elam appears as the son of Shem, but here was a difficulty. The Elamites of history were not a Semitic, but an Aryan people, and their language was Aryan. Even Professor Hommel, in defending the ancient Hebrew tradition, thought he had to admit an error here. But was there? A French expedition went out to excavate Susa, the capital of Elam, and below the ruins of the historical Elam discovered bricks and other remains of an older civilization, with Babylonian inscriptions showing the people to be of Semitic stock; so Elam was, after all, the son of Shem. In the story of the Tower of Babel in chapter 11, again is it not interesting to find the Bible deriving all the streams of mankind from the Plain of Shinar, and to find archaeology bringing corroborative proof that probably all the greater streams of civilization do take their origin from this region? For that is the view to which the opinions of scholars now tend.

Glance now at the stories of Creation, of Paradise, and of the Deluge. The story of Paradise and the Fall we may dismiss in this connection, for except in the case of the picture on an ancient seal which does bear some relation to the story of the temptation in Eden, there has yet been no proper parallel to the Bible story of the fall. On the other hand, from the ruins of Assyrian libraries have been disinterred fragments of an account of creation, and the Babylonian version of the story of the deluge, both of which have been

brought into comparison with the narratives of the Bible. Little need be said of the Babylonian creation story. It is a debased, polytheistic, long-drawn-out, mythical affair, without order, only here and there suggesting analogies to the divine works in Genesis. The flood story has much more resemblance, but it too is debased and mythical, and lacks wholly in the higher ideas which give its character to the Biblical account. Yet this is the quarry from which our critical friends would have us derive the narratives in the Bible. The Israelites borrowed them, it is thought, and purified these confused polytheistic legends and made them the vehicles of nobler teaching. We need not discuss the time and manner of this borrowing, for I cannot see my way to accept this version of events at all. There is not only no proof that these stories were borrowed in their crude form from the Babylonians, but the contrast in spirit and character between the Babylonians' products and the Bible's seems to me to forbid any such derivation. The debased form may conceivably arise from corruption of the higher, but not vice versa. Much rather may we hold with scholars like Delitzsch and Kittel, that the relation is one of cognateness, not of derivation. These traditions came down from a much older source, and are preserved by the Hebrews in their purer form. This appears to me to explain the phenomena as no theory of derivation can do, and it is in accordance with the Bible's own representation of the line of revelation from the beginning along which the sacred tradition can be transmitted.

Leaving Babylonia, I must now say a few words on the scientific and historical aspects of these narratives. Science is invoked to prove that the narratives of creation in Genesis 1, the story of man's origin and fall in chapters 2 and 3, the account of patriarchal longevity in chapters 5 and 11, the story of the deluge, and other matters, must all be rejected because in patent contradiction to the facts of modern knowledge. I would ask you, however, to suspend judgment until

we have looked at the relation in which these two things, science and the Bible, stand to each other. When science is said to contradict the Bible, I should like to ask first, What is meant by contradiction here? The Bible was never given us in order to anticipate or forestall the discoveries of modern twentieth century science. The Bible, as every sensible interpreter of Scripture has always held, takes the world as it is, not as it is seen through the eyes of twentieth century specialists, but as it lies spread out before the eyes of original men, and uses the popular every-day language appropriate to this standpoint. As Calvin in his commentary on Genesis 1 says: "Moses wrote in the popular style, which, without instruction, all ordinary persons endowed with common sense are able to understand. * * * He does not call us up to heaven; he only proposes things that lie open before our eyes."

It does not follow that because the Bible does not teach modern science, we are justified in saying that it contradicts it. What I see in these narratives of Genesis is that, so true is the standpoint of the author, so divine the illumination with which he is endowed, so unerring his insight into the order of nature, there is little in his description that even yet, with our advanced knowledge, we need to change. You say there is the "six days" and the question whether those days are meant to be measured by the twenty-four hours of the sun's revolution around the earth—I speak of these things popularly. It is difficult to see how they should be so measured when the sun that is to measure them is not introduced until the fourth day. Do not think that this larger reading of the days is a new speculation. You find Augustine in early times declaring that it is hard or altogether impossible to say of what fashion these days are, and Thomas Aquinas, in the middle ages, leaves the matter an open question. To my mind these narratives in Genesis stand out as a marvel, not for its discordance with science, but for *its agreement with it.*

Time does not permit me to enter into the details of the story of man's origin in Genesis, but I have already indicated the general point of view from which I think this narrative is to be regarded. It would be well if those who speak of disagreement with science would look to the great truths embedded in these narratives which science may be called upon to confirm. There is, for example:

(1) The truth that man is the last of God's created works—the crown and summit of God's creation. Does science contradict that?

(2) There is the great truth of the unity of the human race. No ancient people that I know of believed in such unity of the race, and even science until recently cast doubts upon it. How strange to find this great truth of the unity of the mankind confirmed in the pages of the Bible from the very beginning. This truth holds in it already the doctrine of monotheism, for if God is the Creator of the beings from whom the whole race sprang, He is the God of the whole race that sprang from them.

(3) There is the declaration that man was made in God's image—that God breathed into man a spirit akin to His own—does the science of man's nature contradict that, or does it not rather show that in his personal, spiritual nature man stands alone as bearing the image of God on earth, and founds a new kingdom in the world which can only be carried back in its origin to the divine creative cause.

(4) I might cite even the region of man's origin, for I think science increasingly points to this very region in Babylonia as the seat of man's origin. Is it then the picture of the condition in which man was created, pure and unfallen, and the idea that man, when introduced into the world, was not left as an orphaned being—the divine care was about him—that God spake with him and made known His will to him in such forms as he was able to apprehend—is it this that is in contradiction with history? It lies outside the

sphere of science to contradict this. Personally, I do not know of any worthier conception than that which supposes God to have placed Himself in communication with man, in living relations with His moral creatures, from the very first. Certainly there would be contradiction if Darwinian theory had its way and we had to conceive of man as a slow, gradual ascent from the bestial stage, but I am convinced, and have elsewhere sought to show, that genuine science teaches no such doctrine. Evolution is not to be identified offhand with Darwinianism. Later evolutionary theory may rather be described as a revolt against Darwinianism, and leaves the story open to a conception of man quite in harmony with that of the Bible. Of the fall, I have already said that if the story of it were not in the Bible we should require to put it there for ourselves in order to explain the condition of the world as it is.

On the question of patriarchal longevity, I would only say that there is here on the one hand the question of interpretation, for, as the most conservative theologians have come gradually to see, the names in these genealogies are not necessarily to be construed as only individuals. But I would add that I am not disposed to question the tradition of the extraordinary longevity in those olden times. Death, as I understand it, is not a necessary part of man's lot at all. Had man not sinned, he would never have died. Death—the separation of soul and body, the two integral parts of his nature—is something for him abnormal, unnatural. It is not strange, then, that in the earliest period life should have been much longer than it became afterward. Even a physiologist like Weismann tells us that the problem for science today is—not why organisms live so long, but why they ever die.

I have referred to Babylonian story of the flood, and can only add a word on the alleged contradiction of science on this subject. Very confident statements are often made as to the impossibility of such a submergence of the inhabited

world, and destruction of human and animal life as the Bible represents. It would be well if those who speak thus confidently would study the accumulated evidence which distinguished scientific men have brought forward, that such a catastrophe as Genesis describes is not only possible, but has actually taken place since the advent of man. My attention was first drawn to this subject by an interesting lecture by the late Duke of Argyle given in Glasgow, and the same view has been advocated by other eminent geological specialists on glacial and post-glacial times, as Prestwich, Dawson, Howorth, Dr. Wright, etc. The universal terms employed need not be read as extending beyond the regions inhabited by man. There seems to be no substantial reason for doubting that in the flood of Noah we have an actual historical occurrence of which traditions appear to have survived in most regions of the world.

In conclusion, it is clear that the narratives of Creation, the Fall, the Flood, are not myths, but narratives enshrining the knowledge or memory of real transactions. The creation of the world was certainly not a myth, but a fact, and the representation of the stages of creation dealt likewise with facts. The language used was not that of modern science, but, under divine guidance, the sacred writer gives a broad, general picture which conveys a true idea of the order of the divine working in creation. Man's fall was likewise a tremendous fact, with universal consequences in sin and death to the race. Man's origin can only be explained through an exercise of direct creative activity, whatever subordinate factors evolution may have contributed. The flood was an historical fact, and the preservation of Noah and his family is one of the best and most widely attested of human traditions. In these narratives in Genesis and the facts which they embody are really laid the foundation of all else in the Bible. The unity of revelation binds them up with the Christian Gospel.

CHAPTER VII

THE PERSON AND WORK OF JESUS CHRIST

FROM "SOME RECENT PHASES OF GERMAN THEOLOGY,"*

BY BISHOP JOHN L. NUELSEN, D. D., M. E. CHURCH,
OMAHA, NEB.

Every Old Testament problem becomes in course of time a New Testament question. Every Biblical question places us after a while face to face with Him who is the center of the whole Bible, with Jesus Christ. In the present discussion over the person and Gospel of Jesus Christ, I shall confine myself to pointing out briefly some of the most interesting and important features of this subject.

WAS JESUS A REAL, HISTORICAL PERSON?

In the closing years of the eighteenth century the thought was advanced by a number of rationalistic theologians that the doctrines held by the Church and formulated in her creeds were the joint product of New Testament religion and Greek philosophy. This thought was taken up by Professor Harnack of Berlin, and in his great work, "History of the Christian Doctrine," he disclosed the complicated process by which the Church in developing her doctrines became Hellenized; thus it was made incumbent upon the student of Church history to extricate, by a process of careful analysis and comparison, the genuinely Christian elements from the meshes of foreign thought. Harnack, it is true, applied this principle only to post-apostolic times, but since the appearance of his book investigation has proceeded along the same lines and is now covering the Biblical writings as well.

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Old Testament scholars and Semitists—as Gunkel, Meyer, Meinhold, Gressmann, Winckler, Simmern, Jensen—followed the traces of Babylonian influences down through the period of later Judaism to New Testament times; New Testament scholars—as Schurer, Baldensperger, Bousset, Pfeiderer, Schmiedel, Holtzman, Weinel, Wernle, Wrede—studied Greek and Jewish thought in its influence upon the early Christian writings. They deemed it necessary to eliminate first the whole of Johannine theology as a foreign substance; then they threw overboard the Apostle Paul as the great perverter of the simple teachings of Christ; next they cleared the Synoptical Gospels of all Babylonian, Egyptian, Phrygian, Jewish, Greek and other foreign matter. They have just about finished this arduous work of purifying and simplifying the Gospels by this double process of “*religions-geschichtliche*” analysis and comparison, in order to discover the real, historical Christ; they meet at the feet of this Christ, to see Him as He really is; but behold, He is no more! Not a trace of Him is left. Trait after trait, feature after feature, has been analyzed and compared, until neither manger nor cross nor grave, not even His garments, are left. A few years ago we had, by the grace of the most advanced scholarship, at least a plain Galilean peasant with a very good heart. Even if His mind was rather too simple, we were allowed to believe in a kind-hearted carpenter’s son, who went about doing good, and to whom at least eight rather inoffensive sayings could be historically traced; as, for example, the saying, “It is more blessed to give than to receive;” but even this peasant has evaporated, or rather, the great Babylonian flood which the mighty Bel caused to drown all mankind has completely swallowed up the little that was left of Jesus of Nazareth.

I beg pardon for this tone of levity. The whole matter would be very serious if it were not so utterly absurd. But the fact is that German theology is just now confronted with

the question, was Jesus Christ a real, historical person, or is He nothing but a literary hero?

From two very different quarters the question as to the historicity of Jesus of Nazareth has been raised. At first blush we may think it is ridiculous to raise the question at all. And so it is. But the very fact that scholars do raise the question and mean to be taken seriously, is the necessary result of tendencies in theology which have been fostered until they have reached this culmination point. This fact will, I trust, open the eyes of many in Germany, and in America as well, who are in the habit of intrusting themselves to the guidance of brilliant and charming leaders without realizing at the start whither they were going.

WAS CHRIST A PRODUCT OF BABYLONIAN MYTHOLOGY?

The first avenue which led to the negation of the historicity of Jesus Christ is the "religionsgeschichtliche" comparison. The religionsgeschichtliche study of the New Testament aims, as Professor Boussett puts it, "to understand the origin and development of Christianity by means of an investigation of the whole environment of primitive Christianity." Applying this principle to the person and work of Christ, Professor Pfeleiderer of Berlin, in his "Early Conceptions of Christ," finds that the Christ of the Church has been formed out of those myths and legends which are the common property of religion all over the world.

The elements of the figure are roughly separable into five groups. There is Christ, the Son of God; Christ the Conqueror; Christ the Wonder-worker; Christ the Conqueror of death and the Lifegiver; Christ the King of kings and Lord of lords. The materials for each of these conceptions were taken from various sources. They came from Judaism, from Hellenism, from Mithraism, and the Graeco-Egyptian religion, from Zoroastrianism, and even from Buddhism. They came gradually, and gradually the conception took shape.

The specific contribution of Babylonian mythology to the picture of Christ, as depicted in the Gospels, consists, according to Professor Zimmern, of the following points: (1) "The conception of Christ as a pre-mundane, heavenly, Divine being, who is at the same time the Creator of the world; (2) The accounts of the miraculous birth of Christ, of the homage offered to the new-born child, and of the persecutions; (3) The conception of Christ as the Saviour of the world, and as ushering in a new period of time, appearing as He does in the fullness of time; (4) The conception of Christ as being sent into the world by the Father; (5) The doctrinal aspects of the suffering and death of Christ, apart from the historic facts; (6) The doctrine of the descent of Christ into Hades; (7) The doctrine of the resurrection of Christ on the third day after His death; (8) The doctrine of His ascension after forty days; (9) The doctrine of Christ's glory, sitting at the right hand of God and reigning with the Father; (10) The belief in the coming again of Christ at the end of days in kingly glory, and also of the last conflict with the powers of evil; (11) The idea of the marriage of Christ with His Bride at the beginning of the new time, of the new heaven, and the new earth."

While Professor Zimmern advances these thoughts very carefully and guardedly, Professor Jensen, of the University of Marburg, affirms most positively that the whole life of Christ is essentially a Jewish version of the Babylonian Gilgamesh Epos. His book appeared February, 1907, is a large volume of over one thousand pages, and bears the title, "The Epos of Gilgamesh in the World Literature. The Origins of the Old Testament Patriarch, Prophet, and Redeemer Legends, and of the New Testament Jesus Legend."

The main contention of the book is stated by the author himself in the following words: "That practically all of the Gospel narrative is purely legendary, and that there is no reason at all to consider anything that is told of Jesus as

historical. The Jesus legend is an Israelitish Gilgamesh legend. —As a Gilgamesh legend the Jesus legend is a sister legend to numerous, particularly to most of the Old Testament, legends." In his concluding chapter Professor Jensen writes: "Jesus of Nazareth, in whom, as in the Son of God and the Saviour of the world, Christianity has believed for nearly two thousands years, and who is regarded, even by the most advanced scholarship of our own day, as a good and great man who lived and died the sublime pattern of the ideal ethical life—this Jesus has never lived upon earth; neither has He died, because He is nothing but an Israelitish Gilgamesh. We, the children of a much lauded time of progress and achievements, we who look down upon the superstitions of the past with a forbearing smile, we worship in our cathedrals and churches, in our meetinghouses and schools, in palaces and shanties, a Babylonian deity." There was a time when critical analysis of the Biblical texts ran wild. Professor Jensen's book is comparison run mad.

I should not have taken the time to quote from Jensen, but should have dismissed his book with a forbearing smile, if he were not taken seriously by a number of scholars. To my amazement I noticed that as careful and sane a scholar as Professor Zimmern wrote an extended review of the book, approving it almost without qualification, and saying: "Jensen will hardly succeed at once in seeing his ideas accepted. But truth is not depending upon immediate success, and will in this case, even as in others, be victorious, though not without great trouble, and only slowly. The weight of facts which this book adduces is too immense."

The other reason why I referred to this book is to show that the logical and unavoidable result of explaining everything distinctively Christian in the Bible by applying the principle of comparison, or, in other words, that the strict and unhampered following of the "religionsgeschichtliche" method, as it is in vogue at present, must lead to absurdities.

THE MYTH OF THEODORE ROOSEVELT

Allow me a digression. I wish to apply these same principles of analysis and comparison to a modern personality, following strictly the methods of Professor Jensen. Suppose Lord Macaulay's famous New Zealander, whom he pictures as standing upon a broken arch of London Bridge, in the midst of a vast solitude, to sketch the ruins of St. Paul's should come over to America and dig in the sand-hills covering the Congressional Library in Washington. He finds a great pile of literature which originated in the first few years of the twentieth century. In the very learned book which our New Zealand scholar publishes he refers to the fact that at the beginning of the twentieth century the head of the great American nation was supposed to be a strong and influential man by the name of Theodore Roosevelt. His name has gone down in history, but our scholar proves that Theodore Roosevelt was no historical person at all. He never lived; he is merely the personification of tendencies and mythological traits then dominant in the American nation.

For instance, this legendary hero is commonly pictured with a big stick. Now, this is plainly a mythological trait, borrowed from the Greeks and Romans, and represents really the thunderbolt of Jupiter. He is pictured as wearing a broad brimmed hat and large eye-glasses. This mythological feature is borrowed from old Norse mythology, and represents Woden endeavoring to pierce through the heavy clouds of fog covering his head. A great many pictures show the legendary hero smiling and displaying his teeth. This is a very interesting feature, showing the strong African influences in American civilization. Many contradictory legends are told about this man. He was a great hunter; he was a rough rider; but he was also a scholar and author of a number of learned books. He lived in the mountains, on the prairie, and in a large city. He was a leader in war, but also a peace-maker. It is said that he was appealed to by antagonizing

factions, even by warring nations, to arbitrate. It is self-evident that we have here simply the personification of prominent character traits of the American people at various stages of their historical development. They loved to hunt, to ride, to war; reaching a higher stage of civilization, they turned to studying, writing books, making peace; and all these contradictory traits were, in course of time, used to draw the picture of this legendary national hero. Some mythological features have not yet been fully cleared up; for instance, that he is often represented in the shape of a bear or accompanied by bears. For a while these "Teddy Bears" were in nearly every house, and it seems as if they even were worshipped, at least by the children. There is no doubt that some remote astral conception lies at the root of this rather puzzling feature.

But two reasons are conclusive to establish the legendary thesis: (1) The American nation, at the beginning of the twentieth century, had hardly emerged from the crudity of fetichism and witchcraft. Many traces of fortune-telling, charms, sorcery, and other forms of superstition can be found by studying the daily papers. Even this hero Roosevelt was given to some such superstition. Whenever he desired to bring any one under his spell and charm him, he took him by the hand and pronounced a certain magical word. As far as I can discover it spells something like "dee-lighted." (2) The other conclusive proof is the name. Theodore is taken from the language of a people representing the southern part of Europe and means "Gift of God;" Roosevelt is taken from the language of a people representing the northern part of Europe, and means "Field of Roses." The idea is evident. This hero personifies the union of the two European races which laid the foundations of early American civilization—the Romanic and the Teutonic races; and the Americans imagined that a man who united in himself all those wonderful traits of character must necessarily be a

miraculous "Gift of God," and furthermore they thought that if a man personifying their ideals really had full sway, their country would be changed to a "Field of Roses."

This explanation is strictly scientific. No doubt a good many machine politicians and heads of trusts would be delighted to awake some morning and find out that Theodore Roosevelt is nothing but a mythological figure. But, he is not. He is a living fact and tremendous power in the life of our nation. And so is Jesus Christ.

THE CHRIST OF LIBERAL THEOLOGY

The other avenue which led to the negation of the historicity of Jesus Christ is the well-known modernization and reduction of the life and work of Jesus which liberal theologians have accomplished by means of literary and historical criticism. The history of the critical investigation of the life of Jesus during the last hundred and fifty years is an intensely interesting and instructive study. It has recently been summarized by Dr. A. Schweitzer in his book, "From Reimarus to Wrede." (Reimarus, the contemporary of Lessing, whose "Wolfenbütler Fragmente" mark the beginning of modern critical research in the life of Christ; Professor William Wrede, who died in November, 1906, was one of the most prominent liberal theologians.) A more popular presentation of the subject, covering the latest phases, is given by Professor Grutzmacher in his booklet, "Is the Liberal Picture of Jesus Modern?"

Without going into the history of this investigation, I merely state that the life of Christ as it is presented now by all liberal theologians—like Harnack, Bousset, Weinel, Wrede, Holtzmann, Julicher, Wernle—as the established result of critical scientific research, is gained, not from an examination of the whole New Testament material, but by means of a complicated process of finding the alleged true sources from which this life may be construed. The oldest por-

tions of the New Testament literature, the Pauline writings, are not to be considered as genuine sources, because, as Professor Wernle states, "Jesus knew nothing of that which to St. Paul is everything. That Jesus regarded Himself as an object of worship must be doubted; that He ascribed any meritorious atonement to His death is altogether improbable. Paul is not a disciple of Jesus. He is a new phenomenon. Paul is much further removed from Jesus in his teaching than he would seem to be when regarded only chronologically."

We turn now to the four Gospels, but of these "the Gospel of John can in no wise be considered a historical source," says Harnack; and he is seconded in this assertion by all liberals. Says Wernle: "St. John must retire in favor of the Synoptic Gospels as source of the life of Christ. Jesus was as the Synoptics represent Him, not as St. John depicts Him." And again: "In the first Gospels there is nothing taught concerning redemption, atonement, regeneration, reception of the Holy Spirit. An altogether different picture is presented by the greater part of the other New Testament writings, especially by the writings of Paul and John."

But even the Synoptic Gospels have to be critically analyzed in order to find the true portrait of Christ. The Gospels of Matthew and Luke, especially in their accounts of the infancy and of the death of Jesus and of the events that took place after His death, and in many other instances as well, are rather a portraiture of the crude beliefs of the early Christian churches than a historically trustworthy account of the real facts. Even in the Gospel of Mark, which is considered the oldest and purest, we find, according to Professor Wernle, that "the historic portrait of Jesus is quite obscured; His person is placed in a grotesquely fantastic light."

Thus analytical criticism is compelled to search for the sources of the Gospels, and it claims to have found princi-

pally two of them; namely, the older Mark document, the source of the present Gospel of St. Mark, and the Logia, or collection of sayings of Jesus, the supposed source of the Gospel of St. Matthew. It is probably true that our present Gospels are based upon previous sources; but, in the absence of fixed data, it is impossible to determine with any degree of certainty just what those sources contained. But critical acumen cannot rest satisfied even with those sources. Says Wernle: "They are not free from the possibility of modification and adulteration. They represent the belief of the Christians as it developed in the course of four decades." It is therefore needful to distinguish between genuine elements and later additions in those sources. This is an exceedingly difficult and delicate task, especially since we do not know, for a certainty, the form nor the substance of those sources. How is it accomplished? We have noted an "inner consciousness" of many textual critics. I am reminded of this when I hear Harnack blandly say: "Whoever has a good eye for the vital and a true sense of the really great must be able to see it, and distinguish between the kernel and the transitory husk;" or when I hear Professor Pfeiderer speak of "healthy eyes;" or see how Bousset finds the proofs of genuineness in the fact that "it is psychologically comprehensible," or Mehlhorn in the fact that "it could not have been invented." It is with a sense of relief that we read Professor Bousset's refreshingly naive concession that where we find the sources too meager "we may occasionally make use of our imagination."

Unfortunately our imagination is not a safer guide in historical and scientific matters than is our inner consciousness, and the eyesight of no two men is exactly alike. A few years ago there was in Berlin an exhibition of paintings representing scenes from the life of Christ. Hundreds of paintings were exhibited; they were very interesting to look at, but they did not contribute anything to our knowledge of the real ap-

pearance of Jesus Christ. They were nothing but the portraiture of the conceptions which the various artists entertained as to the features of Christ. Each artist portrayed his own ideal of Jesus. Some of the portraits looked so strange that no one would have thought it a picture of Jesus Christ if it had not been labeled as such.

This is precisely the case with all these modern attempts to write a life of Jesus Christ minus St. Paul, minus St. John, minus Matthew, Luke and Mark. If you examine the character of this Jesus closely, you will find that He is really a portraiture of what the author considers his ideal of a pure and holy life, clothed in the garb of an Oriental peasant two thousands years ago.

We cannot here reproduce the details of this twentieth-century ideal in its strange and ancient environments; it is a picture of a man from whom every supernatural, miraculous, mysterious trait has been erased. "Jesus has nowhere overstepped the limits of the purely human," says Bousset; and again: We do no longer start with the thought that Jesus was absolutely different from us; that He was from above, we from below. And consequently we do no longer speak of the divinity of Christ."

Doubts and fears, joys and griefs, moments of ecstasy and of utter dejection, all the changing moods of a poor human heart, may be found in His life. "He was a poor, disquieted man, at times shouting with joy, at times woefully despondent," writes Gustave Frenssen, and adds: "Sometimes He was treading upon the very borderland of exalted insanity."

On the whole, Jesus was the personification of faith in God, brotherly love, and faith in immortality; at times He seems to have taken Himself as the Messiah of His people; in everything He was subject to the limitations of mankind. There is only one difference between this modern view and the old rationalistic view. While the old rationalists, by all sorts of exegetical jugglery, vainly attempted to show that

their human and purely naturalistic view of Jesus was really contained in the New Testament records, the modern rationalists are outspoken in their assertion that their own view is radically different from that of the New Testament writers. They do not in the least try to bridge over this chasm, but state emphatically as Julicher does: "Where even the first apostles have totally misunderstood Jesus we must try to understand Him better."

This is the picture of Christ which the leading liberal theologians of today have scattered broadcast in tens of thousands of copies of cheap pamphlets, which is described Sunday after Sunday in thousands of pulpits both in Germany, and, somewhat modified and as yet retouched, also in America. But again a reaction has set in, the sweep of which can not as yet be wholly comprehended.

THE VERDICT OF INFIDELITY

A pupil of modern liberal theologians, the former pastor Gustav Frenssen, who is a novel-writer of great force, wrote a novel, "Hilligenlei" (Holy Land), of which hundreds of thousands of copies were sold. The hero of this novel, Kai Jans, is, as is generally admitted, a true reproduction of the picture of Christ as painted by the liberal theologians. This book, as well as some other recent publications, gave rise to a number of reviews of the "modern Christ" by eminent literary men and by philosophers who do not claim to be Christians, but are known and desire to be known as leaders of free thought. Some of them were formerly theologians, but have lost their faith in the fundamental truths of Christianity. Of these writers I mention Adolf Bartels, editor of the "Kunstwart," Leo Berg, Eduard von Hartmann, A. Drews, W. Von Schnehen, C. A. Bernoulli, Dr. Kalthoff, the President of the League of Monists, and also two physicians, Doctors De Loosten and E. Rasmussen.

What do these men say? The two physicians claim that the only rational explanation of this Christ is to consider Him as one of the great pathological figures in the world's history; that means, in other words, that He was partially insane. The others say exactly what conservative theologians—as B. Weiss, Ihmels, Kahler, Zahm, Haussleiter, Grutzmacher, Lemme, and others—always have said against this naturalistic representation of Jesus, and what was ignored by liberal theologians. But here are men who were trained in the methods of Pfeleiderer, Bousset, and their kin; men who possess as much critical acumen and philosophic penetration as do the liberal leaders; men whose thinking is in no wise fettered by dogmatic prejudices,—and their almost unanimous verdict is really remarkable.

All of them say that this picture of Christ is both unscientific and unhistorical. It is unscientific, because the methods applied are purely subjective. Says Dr. Kalthoff, after analyzing the Jesus of a number of modern theologians: "Every scholar leaves of the words of Christ only what he can make use of according to his preconceived notions of what is historically possible. Lacking every historical definiteness, the name of Jesus has become an empty vessel into which every theologian pours his own thoughts and ideas."

Eduard von Hartmann shows that the only results which this method of analytical criticism has arrived at are negative results. "The historic Christ remains a problematical figure which is of no religious value at all." W. von Schnehen quotes the liberal Professor Steck, who says: "A strict application of these principles of research will show that there is not one solitary word of Jesus of which we know for certain that it was spoken thus and not otherwise by Jesus," and uses this assertion to prove that all pictures of Christ are admittedly uncertain, and consequently unscientific.

But another argument which is of much greater import is advanced. Kalthoff, von Schnehen, and von Hartmann

reason thus: If the liberal theologians admit that their picture of Christ is different from that which was believed by the Church during all the centuries of her existence—different from that of St. Paul, of St. John, of the Synoptic Gospels, of the sources of the Synoptic Gospels; if, as Professor Pfeleiderer says, "Jewish prophecy, rabbinical teachings, Oriental gnosis, and Greek philosophy had already put the colors on the palette from which the picture of Christ was painted in the New Testament writings;" if, as is admitted, the Church was built from the very beginning, not upon the Galilean peasant Jesus, but upon the Christ, the Son of God; and if this Christ is nothing but the creation of speculative theologians, as Paul and John—then there is no need at all of a historic Christ. It is not necessary at all that a man Jesus of Nazareth should ever have lived in order to explain the fact of Christianity.

Even from the point of view of present religious needs of human nature this Jesus of liberal theology is unnecessary. Orthodox theology is Christ-centric; liberal theology is God-centric. "Back to Christ," exclaims Professor Wernle, "but only as a means to return to God the Father. God the Father is to regain that supremacy over our lives which Jesus had intended to give Him, but of which theological dogma has deprived Him." The modern thinkers mentioned above can not see the need of any human mediator between God and man. They want a living, present God, and a constant present communion with Him, if they want a God at all. Neither a Catholic saint nor a dead Jew is to stand between their own lives and God. Says Professor Drews: "The belief in the personal grandeur and the beauty of character of the man Jesus has nothing to do with religion." W. von Schnehen writes still more explicitly: "Even if God should have revealed Himself in the personality of the man Jesus of Nazareth, it is utterly useless to me, unless God reveals Himself to me likewise. If He does reveal Himself to me, then His

revelation to Jesus is of no more import to me than is His revelation to any good man or His revelation in nature. The exemplary moral and religious perfection of Jesus is of no benefit whatever to any one except he has in his being the same moral and religious forces which were in Jesus. But if these powers are inherent in him and can be developed in his life, then it makes no difference by whom they become energized, by Jesus or by some one else."

Quite pathetic are the words of Professor Drews, showing, as they do, the restlessness of an honest but irreligious mind and the dissatisfaction with substitutes in religion: "We are consumed by a burning desire for salvation and we should be satisfied with this fabric of the theologians, this picture of the historic Christ, who changes His features under the hands of every professor of theology who works at it. We need the presence of God, and not His past." And Dr. Kalthoff writes quite correctly: "A God in whom we must believe because scholars say that two thousand years ago the son of a Jewish carpenter believed in Him, is not worth the printer's ink that is being squandered about Him."

THE CHRIST OF THE NEW TESTAMENT THE ONLY CHRIST

I will come to a close. Why have I asked you to read all these quotations? For two reasons: In the first place, I desired to show that the modern method of subjective analysis of the sources and of the "religionsgeschichtliche" comparison leads, and as a matter of fact did lead, to a complete negation of the historicity of the person of Christ. In the second place, I wished to point out that the modern, liberal conception of Christ, which strips Him of all distinctively divine elements and makes a pure man of Him, be He ever so good and holy, be He ever so sublime a pattern of a perfect life, be He ever so trustworthy a guide to God, does not and can not satisfy the modern man. He repudiates this man-made Jesus, and even accuses his makers of lack of scientific spirit and of

dishonesty. Says von Schnehen: "Christianity is not belief in the man Jesus, but faith in Christ the Saviour and Son of God. Not the man Jesus, the lovable preacher and teacher of morals, who did not shrink back from death in obedience to what was His conviction, has conquered the world, but Christ the Son of God, who died upon the cross in order to redeem a lost world. This is the Christ of the Gospels and of the Church. It is dishonest to call this modern view of Jesus and of His religion Christian or evangelical."

It has ever been the mistake of rationalism to try to make Christianity acceptable to the average man by taking off the edges of its supranaturalism. It has ever been a failure, and ever will be so. The testimonies of these modern men show that the portrait of Christ painted by liberal theologians of our own day is an utter failure. They prove that the modern man, as well as man centuries ago, needs and wants exactly the Christ of the Church and the Gospels or no Christ at all.

The only true, historically and scientifically true, picture of the life and work and Gospel of Christ is the one which is given in the New Testament as a whole. The modern historians and philosophers tell the modern liberal theologians in very plain language to be honest and quit calling themselves preachers of the Gospel of Christ if they do not believe in the Christ of the Gospels, and quit calling their congregations churches of Christ if they do not believe in the Christ of the Church. Modern man is opposed to all shams and insincerities. He has no patience with men who, while using the old phraseology, cleverly substitute their self-made Jesus for the God-given Christ. The Christ can not be changed. He is the same yesterday, today and forevermore.

CHAPTER VIII

THE HOPE OF THE CHURCH

BY REV. JOHN MCNICOL, B. A., B. D.,

PRINCIPAL OF THE TORONTO BIBLE TRAINING SCHOOL,

There are many indications of a revival of interest in the study of eschatology. The latest attack upon the Christian faith is being directed against the eschatological teaching of the New Testament. The Christian Church was founded upon the promise of a speedy return of Christ to establish His Kingdom in the world, but its history has taken an entirely different course. The expectation of the early Christians was not fulfilled. The teaching of the apostles has been falsified. Such is the argument that is now being used in some quarters to discredit the founders of Christianity. This is compelling Christian scholars to give renewed attention to the teaching of the new Testament about the Lord's second coming, and will doubtless lead to more earnest and thorough examination of the whole outlook of Christ and His apostles upon the future.

It is acknowledged that the eschatology of the New Testament is not the eschatology of the Church today. The hope of the early Christians is not the hope of the average Christian now. It has become our habit to think of the change which comes at death, or our entrance into heaven, as the crowning point in the believer's life, and the proper object of our hope. Yet the apostles never speak of death as something which the Christian should look forward to or prepare for. They do not ignore death altogether, nor do they cast a halo about it. It is always an enemy, the last enemy that is to be destroyed. But they do not take account of it at all in the scheme of things with which we have now to reckon.

As a matter of fact the early Christians were taught that they had died already—"Ye died and your life is hid with Christ in God" (Col. 3:3, R. V.).

Nor is heaven set forth as the Christian's hope. The New Testament represents the Church as in heaven already. We have been raised up with Christ and made to sit with Him in the heavenly places. (Eph. 2:6.) Our warfare is carried on against spiritual hosts of wickedness in the heavenly places. (Eph. 6:12.) Our citizenship is there. (Phil. 3:20.) Browning's conception of the experience of Lazarus when he came back from the tomb:

"Heaven opened to a soul while yet on earth,
Earth forced on a soul's use while seeing heaven,"

is almost precisely the apostolic representation of the believer's life upon earth. It is potentially a life in heaven. Neither death nor heaven, then, can be the Church's hope, for, in their essential relation to the Christian life, death lies in the past and heaven in the present.

The conversion of the world is not the object of the Church's hope. It is quite true that this glorious consummation lies in the future, for "the earth shall be filled with the knowledge of the Lord as the waters cover the sea," but the task of bringing this about was not committed to the Church. On the contrary, the New Testament descriptions of the last days of the Church upon earth preclude the thought. They are depicted in dark colors. (2 Tim. 3:1-5; 2 Pet. 3:1-4.) The history of the preaching of the Gospel in the world should be enough to show that this cannot be the object set before us, for, while whole nations have been evangelized, not a single community has ever been completely converted. It is a striking fact that the apostles had nothing to say about the conversion of the world. While they were busy preaching the Gospel in the world they gave no indication that they expected this work to result at length in the transformation of the world. They were not looking for a change in the

world, but for the personal presence of their Lord. Jesus Christ Himself was their hope, and His appearing they intensely loved and longed for.

The attitude of the New Testament Church is represented by the Apostle John in the closing words of the Apocalypse. Visions of heavenly glory and millennial peace have passed before him. He has seen the new heaven and the new earth wherein dwelleth righteousness, and the Holy City, New Jerusalem, whose light was like a stone most precious. But, at the end of it all, the longing of the aged apostle is not for these things to come. Greater than all these glories, dearer than all these dear things, is the Master Himself, and the prayer that rises from his heart as he closes his wondrous book is simply, "Come, Lord Jesus."

The hope of the Church, then, is *the Personal Return of her Lord*. As Dr. David Brown stated it in his book on the Second Advent, sixty years ago, "the Redeemer's second appearing is the very pole-star of the Church." Let us see how this hope lies upon the pages of the New Testament revelation, and how it influenced the life of the New Testament Church.

1. *Christ taught His disciples to expect His return.* This was the last of the stages through which His teaching about Himself advanced. In the early part of His ministry He seems to have kept His personality in the background; He forbade those whom He healed to tell about Him. Then there came a time when He asked the disciples, "Who do men say that I am?" and led them to think of His divine origin. After that He began to instruct them about His approaching death and resurrection, "His departure which He was about to accomplish at Jerusalem" (Luke 9:31). In the last days of His ministry His return to the world largely occupied His own thoughts, and He kept it prominently before the minds of His disciples. During His last journey to Jerusalem He foreshadowed His own history in the parable of the nobleman going into a far country to receive a kingdom and return, who

left His servants behind with the command, "Occupy till I come" (Luke 19:12, 13). One evening during the last week He sat on the Mount of Olives, looking down no doubt upon the massive buildings of the temple, the total destruction of which He had just foretold. The disciples gathered about Him with the request: "Tell us, when shall these things be? and what shall be the sign of Thy coming and of the end of the world?" (Matt. 24:3). It is evident from the form of this question that His coming was no new thought to them. It was occupying their minds already. They knew that He was coming again, and they wished to know how to recognize the approach of that event. In answer to the question, the Lord unfolded a panorama of intervening history, and emphasized the need of watchfulness because the time of His coming would be uncertain. "Watch therefore, for ye know not on what day your Lord cometh. Therefore be ye also ready, for in an hour that ye think not the Son of Man cometh." He enforced this teaching with two striking illustrations of the twofold kind of preparation needed on the part of the disciples, the inward preparation of spiritual life set forth in the parable of the virgins, and the outward preparation of diligent service in that of the talents. Then He closed His discourse with a graphic picture of the changed conditions in which He would appear when He came the second time as the Son of Man sitting upon the throne of His glory.

Through the sad and dark hours of the very last night His thoughts were occupied with His return. In the upper room, when the faithful little band were grouped about Him in sorrow for the parting which all vaguely felt was near, He began His farewell words to them with this comforting assurance: "Let not your hearts be troubled. I go to prepare a place for you. And if I go * * * I will come again" (John 14:1-3). A few hours afterwards He was in the midst of the shameful scenes of His trial. Mark His answer to

the high priest, when He calmly acknowledged the claim to be the Christ, the Son of God: "Nevertheless, I say unto you, henceforth ye shall see the Son of Man sitting at the right hand of power and coming on the clouds of heaven" (Matt. 24:64). He did not look like the Messiah at that moment as He stood there with bound hands before His accusers. His appearance seemed to belie His words. But the time would come when they would see that His claim was true. This was what was in His thoughts. Through all the shame of those awful hours, the vision of His return in glory to the world that was rejecting Him now shone like a beacon upon His soul; and "for the joy that was set before Him, He endured the cross, despising the shame."

At His ascension the same truth was brought again to the minds of the disciples. As they stood gazing in wonder towards the place where the Lord had disappeared from their view, the two angels were sent to remind them of His return. "This same Jesus who is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11). It was this thought that sent the disciples back to Jerusalem with the joy which Luke describes in the closing verses of his Gospel. It is very clear, therefore, that when Jesus departed from this world after His first coming He left His disciples radiant with the joyful assurance of His coming again.

2. *The apostles taught their converts to wait for the coming of the Lord.* All the New Testament churches have the expectant attitude. No matter in what part of the world or in what stage of development they are found, they have this characteristic in common. The conversion of the Thessalonians is described as "turning to God from idols to serve the living and true God, and to wait for His Son from heaven" (1 Thess. 1:9, 10). The Corinthians "come behind in no gift, waiting for the revelation of our Lord Jesus Christ" (1 Cor. 1:7). To the Galatians Paul writes, "We through

the Spirit by faith *wait* for the hope of righteousness" (Gal. 5:5); and to the Philippians, "Our citizenship is in heaven, whence also we *wait* for a Saviour, the Lord Jesus Christ" (Phil. 3:20). In the Epistle to the Hebrews the same attitude is disclosed, for there we read: "Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that *wait* for Him, unto salvation" (Heb. 9:28). It is evident that the early Christians not only looked back to a Saviour who had died for them, but forward to a Saviour who was to come. There were two poles in their conversion. Their faith was anchored in the past in the facts of the death and resurrection of the Lord, and also in the future in the assured hope of His return. It is manifest, therefore, that the second coming of the Saviour occupied a most important place in the Gospel which the apostles preached, and which these Christians received.

3. *The whole life and work of the New Testament Church has the coming of the Lord in view.* All the lines of her activity and experience lead to this event. The sanctification of the disciple is a preparation for the coming of the Lord. Paul writes to the Thessalonians: "The very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23). John puts the same thing in his own tender way: "And now, little children, abide in Him, that, when He shall appear, we may have confidence and not be ashamed before Him at His coming" (1 John 2:28). Christian service gets its encouragement in the same inspiring issue. Paul exhorts Timothy to fidelity, charging him to "keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ" (1 Tim. 6:14). And Peter writes to his fellow elders: "Feed the flock of God which is among you, and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. 5:2, 4). The patience of the early Christians in suf-

fering and trial is bounded by the same event. "Be patient therefore, brethren, until the coming of the Lord. Establish your hearts, for the coming of the Lord is at hand" (Jas. 5: 7, 8). "Let your forbearance be known unto all men, the Lord is at hand" (Phil. 4:5). Their life of fellowship and brotherly love reaches its holy consummation at the Lord's return. "The Lord make you to increase and abound in love one toward another, and toward all men, even as we also do toward you, to the end He may establish your hearts unblameable in holiness before our God and Father at the coming of our Lord Jesus Christ with all his saints" (1 Thess. 3:12, 13). Their acts of worship, as for example, their observance of the Lord's supper, have the same end in view. "As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come" (1 Cor. 11:26). Thus, whatever aspect of the Church's life and work we consider, we find it to be a stream which moves on towards one glorious future. The appearing of the Lord Jesus Himself fills the whole horizon.

4. *The New Testament grace of hope rests upon the coming of the Lord.* This word is emptied today of much of the meaning it had among the early Christians. It has come to be a vague and misty thing, the general habit of expecting things somehow to turn out well. Their hope was no such shallow optimism. It was the light that shone from that one glad coming event, casting its sacred glow over all their lives. Paul sums up the true Christian attitude in these words: "The grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ" (Tit. 2:11-13).

The word *hope* was often upon the lips of the apostles. It is used more than a score of times in the epistles in direct

connection with the coming of the Lord. It is not unlikely that, even when it is used alone without any qualifying phrase, as in the expressions, "We are saved by hope," "rejoicing in hope," it has the same specific reference. The Epistle to the Hebrews makes frequent use of the word in this way. There was a special reason for this. The Hebrew Christians were a small and despised community, living under the continual influence of that majestic ritual which was still going on in the temple at Jerusalem. The return of Christ was delayed, and there was a strong tendency to slip back into the old ceremonial system. Their patience and hope had need of every encouragement. The writer of the epistle turns their eyes again and again from the shadows of the past to the realities that lay before them. Their Messiah had indeed come to put away sin by the sacrifice of Himself, but He would come a second time, in glory, with a final and complete salvation. This was the hope set before them to which they had fled for refuge. (Heb. 6:18.) Let them hold fast their boldness and the glorying of their hope firm unto the end. (Heb. 3:6.)

In a beautiful passage in his first epistle, the apostle John points out the practical value of this Christian grace in its essential relation to the coming of the Lord: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure" (1 John 3:2, 3).

5. *Redemption is not complete until the second coming of the Lord.* The apostles think of salvation in three different ways; sometimes with reference to the past, as a fact already assured at the moment of belief in the Lord Jesus Christ; sometimes with reference to the present, as a process still going on; and sometimes with reference to the future, as an act yet to be accomplished. In this last sense Paul uses

the word when he says, "Now is our salvation nearer than when we first believed" (Rom. 13:11); and Peter also, in the phrase, "kept by the power of God through faith unto a salvation ready to be revealed in the last time" (1 Pet. 1:5). Our Lord refers to the same thing when, after telling the disciples about the signs of His coming, He adds, "When these things begin to come to pass, look up, and lift up your heads, because your redemption draweth nigh" (Luke 21:28). One of the most complete types of the history of redemption is to be found in the ceremonies of the day of atonement. It was an essential part of the work of the high priest on that day that he should come forth from within the veil, and laying aside his linen garments, reappear to bless the waiting congregation. Our great High Priest is now within the veil. He has offered the atoning sacrifice on the altar of Calvary, and with the merit of that sacrifice He has gone in to appear in the presence of God for us. But the great day of atonement is not yet closed. When His work within the veil is ended, He shall come forth, arrayed again in His garments of glory and beauty, for the final blessing of His waiting people. "Having been once offered to bear the sins of many, He shall appear a second time, apart from sin, to them that wait for Him, unto salvation."

Think of what this crowning act of redemption will mean for the Redeemer Himself, when, attended with heavenly glory, He prepares to descend to the very world that witnessed His suffering, sorrow, and shame. What will it mean to Him when the multitudes of the redeemed gather about Him, and at last He sees of the travail of His soul and is satisfied? Is it not reasonable that there should be such a manifestation of the Redeemer to the world? Is it reasonable that the despised Man of Nazareth should be the only view the world should have of Him Who is to be the Heir of all things? Is it likely that God would allow His Son's retirement from the world in apparent defeat without any subsequent vindication?

If the prophetic vision of the suffering Servant had an actual personal fulfillment, surely the prophetic vision of the conquering King will also have a personal fulfillment. As the world was astonished at Him when He came the first time, because "His visage was so marred more than any man, and His form more than the sons of men," so it will be astonished when He comes a second time, and the prophet's vision breaks upon its view: "Who is this that cometh from Edom, with dyed garments from Bozrah, this that is glorious in His apparel, marching in the greatness of His strength?" (Isa. 63:1.)

And what will it mean for the redeemed? There will be, of course, the happy reunion of all the saints when the dead are raised and the living are changed, for, when the Lord descends from heaven with a shout, "the dead in Christ shall rise first, and we that are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." But glorious as these things are, they are only preliminary steps to a higher and holier bliss. The climax of redemption will be the manifested union of the Church with her Lord in the marriage of the Lamb. For then the Bridegroom shall come to claim His Bride, and take her to share His glory and His throne. Then the Church that Christ loved and purchased shall be presented to Him a glorious Church, not having spot or wrinkle or any such thing. Then the astonished world, beholding her transformation, shall cry, "Who is this that cometh up from the wilderness leaning on her Beloved?" Think of what it will mean when, after sharing His humiliation in the midst of a scoffing and unbelieving world, the redeemed Church is exalted to His side, and, as the consort of the King of kings and Lord of lords, stands "all rapture through and through in God's most holy sight." Nothing less than this is the destiny that awaits the Church of Jesus Christ.

If the Lord committed to His disciples the promise of His personal return, and if it occupied so large a place in the

lives of the early Christians, surely it is unfair to banish it from the Church today. It is unfair to the world, for this truth is part of the Gospel which should be delivered to the world. It is unfair to the Church, for it deprives the people of Christ of one of the most powerful motives for spiritual life and service. It is unfair to Christ Himself, for it obscures the reality of His personal presence within the heavenly veil and substitutes for it the thin air of a mere spiritual influence.

The hope of the second coming of our Lord has an important bearing upon Christian life and doctrine. It has a vital relation especially to some points of our faith which are being attacked or obscured by the subtle tendencies of modern thought.

1. *It is bound up with belief in the supreme and infallible authority of the Holy Scriptures.* It would never be adopted on rationalistic grounds. Those who receive it rest their belief wholly on the authority of Scripture, believing that therein God has spoken in a way that can be trusted. They accept the Bible as the record of God's revelation to man, and believe that in prophecy He has disclosed His purpose concerning the future of the world. It is a protest against the tendency within the Church to exalt the human reason above the Word of God, and to reduce inspired prophecy to the level of merely human foresight.

2. *It bears testimony to the presence of God in human history.* The tendency of our times is to explain away the supernatural element in history whether in the past, the present, or the future. To this tendency those who accept the doctrine of the second coming refuse to yield. The history of the world is controlled by God; His hand is on the affairs of men. In the person of Jesus Christ He has already supernaturally intervened in the course of human history. It is believed, on the authority of His Word, that He will super-

naturally intervene again. The first coming of Christ was a descent of God into the life of the human race. The Scriptures teach us to expect another divine descent, not to bring history to a close, but to introduce new forces and to inaugurate a new dispensation.

3. *It exalts the divine person and work of the incarnate Son of God.* It is in direct opposition to the Unitarian tendencies which pervade so large a part of modern religious thought. It holds the truth of the Lord's continued existence in a glorified body, and regards this fact as of primary importance and of prophetic significance. The personal existence of the risen Son of Man is not to be dissolved away into a mere general spiritual presence. The risen and ascended Redeemer exists today in heaven in the true reality of His glorified humanity; and "this same Jesus," it is believed, shall be revealed one day in His glorious personality from behind the unseen veil, to carry on the redemption of the world to its full completion.

4. *It takes due account of the fall of the human race.* The tendency today is greatly to exalt man and to ignore the fact of the fall. The great advance that is being made in every department of human knowledge and activity predisposes men to form the highest conceptions of the possibilities of the race. The theory of evolution, which dominates modern thinking, leads men to expect a gradual perfecting of the race under the laws of its own being, which will issue at last, with the beneficent aid of Christianity, in a perfect state of human society and the redemption of the race as a whole. But human sin is too deep-rooted and too widespread for the attainment of this end in the present order of things, even with the aid of existing spiritual agencies. It is acknowledged to be the teaching of Scripture that, even with the aid of divine grace, the triumph of the kingdom of God in the individual is not complete in the present order, but only at his translation to a higher order at the resurrection. It would seem that the analogy should

hold as regards the race, and that the triumph of the kingdom in the race as an organic unity will be brought about only by a supernatural intervention of divine power and the introduction of humanity into a new order of things.

5. *It presents a sublime view of God's great purpose in His creation.* It places the redemption of the whole world, the restoration of all things, in the very forefront of the divine purpose regarding fallen man. Everything has been arranged and foreordained by God to this end. This is the divine event to which the whole creation moves. He who has this hope has a large vision, a vision not limited to the present day and its affairs. He sees the will of God moving on through the history of the ages. The present age is but preparatory. A grander age is to be ushered in by the advent of the victorious Redeemer, an age in which man shall come to his own at last, and creation shall be restored to its harmony, under its true Head, the glorified Son of Man.

6. *It provides the most inspiring motive for Christian life and service.* It is a supremely practical hope. The repeated instructions of the Lord and His apostles to be ready for His return indicate the force this doctrine had as a motive in the lives of the early Christians. The great leaders who have left their impress on the history of the Church did not discard this doctrine, but made it a real hope in their own lives. Martin Luther, in the midst of the throes of the Reformation, wrote, "I ardently hope that, amidst these internal dissensions on the earth, Jesus Christ will hasten the day of His coming." The acute and learned Calvin saw that this was the Church's true hope. "We must hunger after Christ," he said, "till the dawning of that great day when our Lord will fully manifest the glory of His kingdom. The whole family of the faithful will keep in view that day." The intrepid soul of John Knox was nerved by this hope. In a letter to his friends in England he wrote: "Has not the Lord Jesus, in despite of Satan's malice, carried up our flesh into heaven?"

And shall He not return? We know that He shall return, and that with expedition." John Wesley believed this same truth, as is shown by his comment on the closing verses of Revelation: "The spirit of adoption in the bride in the heart of every true believer says, with earnest desire and expectation, 'Come and accomplish all the words of this prophecy.'" It formed the burden of Milton's sublime supplication: "Come forth out of Thy royal chambers, O Prince of all the kings of the earth; put on the visible robes of Thy imperial majesty; take up that unlimited scepter which Thy Almighty Father hath bequeathed Thee. For now the voice of Thy bride calls Thee, and all creatures sigh to be renewed." It was the ardent longing of the seraphic Rutherford: "Oh, that Christ would remove the covering, draw aside the curtains of time, and come down. Oh, that the shadows and the night were gone." It was the prayer of Richard Baxter in the "Saints' Everlasting Rest:" "Hasten, O my Saviour, the time of Thy return. Send forth Thine angels and let that dreadful, joyful trumpet sound. Thy desolate Bride saith come. The whole creation saith come. Even so, come, Lord Jesus." And if we would follow in the steps of these men, we will return to the simple, unmistakable New Testament type of experience, and, with faces uplifted towards the veil, within which the Lord of glory waits, and with hearts all aglow with a personal love for Him, we will carry on through all our life and service the same apostolic prayer.

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"To the Law and to the Testimony"
Isaiah 8:20

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FOREWORD

With glad thanksgiving to God we send the seventh volume of "THE FUNDAMENTALS" to English-speaking Protestant pastors, evangelists, missionaries, theological professors, theological students, Y. M. C. A. secretaries, Y. W. C. A. secretaries, Sunday School superintendents, religious lay workers, and editors of religious publications, throughout the earth. Like its predecessors, this volume goes out with the prayer that, by the blessing of the Lord, the carefully and prayerfully selected articles which it contains may strengthen earnest believers, may warn and re-establish in the truth those who are wavering in their faith, and lead unrepentant sinners to conviction of sin and to faith in the Lord Jesus Christ.

The Lord has blessed abundantly the former volumes of "THE FUNDAMENTALS", and thousands of earnest letters from Christian men and women in almost every land bear witness to the fact that He is using the consecrated efforts of His servants to the advancement of His cause and to His glory. The Circle of Prayer has again grown in numbers since we sent out the sixth volume; and the work of "THE FUNDAMENTALS," and of the Committee to which the two Christian laymen have entrusted the editing and publishing of these books, and the two Christian laymen themselves, are remembered daily by the faithful members of this Circle of Prayer before the throne of grace. May many others also join this Circle of Prayer, and unite with its present members in earnest supplication that the truth may "run and be glorified" and the needed world-wide revival of true religion may come.

We ask all the friends of "THE FUNDAMENTALS" for special prayer that He who answers prayer may continue to lead and guide in the undertaking, so that the good will even of its enemies and unfriendly critics be gained and that lasting results may be accomplished to the glory of God and the salvation of men.

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THE FUNDAMENTALS

VOLUME VII

CHAPTER I

THE PASSING OF EVOLUTION

BY PROFESSOR GEORGE FREDERICK WRIGHT, D. D., LL. D.,
OBERLIN COLLEGE, OBERLIN, OHIO

The word evolution is in itself innocent enough, and has a large range of legitimate use. The Bible, indeed, teaches a system of evolution. The world was not made in an instant, or even in one day (whatever period day may signify) but in six days. Throughout the whole process there was an orderly progress from lower to higher forms of matter and life. In short there is an established *order* in all the Creator's work. Even the Kingdom of Heaven is like a grain of mustard seed which being planted grew from the smallest beginnings to be a tree in which the fowls of heaven could take refuge. So everywhere there is "first the blade, then the ear, then the full corn in the ear."

But recently the word has come into much deserved disrepute by the injection into it of erroneous and harmful theological and philosophical implications. The widely current doctrine of evolution which we are now compelled to combat is one which practically eliminates God from the whole creative process and relegates mankind to the tender mercies of a mechanical universe the wheels of whose machinery are left to move on without any immediate Divine direction.

This doctrine of evolution received such an impulse from Darwinism and has been so often confounded with it that it is important at the outset to discriminate the two. Darwinism was not, in the mind of its author, a theory of universal evolu-

tion, and Darwin rarely used the word. The title of Darwin's great work was, "The Origin of Species by Means of Natural Selection." The problem which he set out to solve touched but a small part of the field of evolution. His proposition was simply that species may reasonably be supposed to be nothing more than enlarged or accentuated varieties, which all admit are descendants from a common ancestry. For example, there are a great many varieties of oak trees. But it is supposed by all botanists that these have originated from a common ancestor. Some chestnut trees, however, differ less from some oak trees than the extreme varieties of both do from each other. Nevertheless, the oak and the chestnut are reckoned not as varieties, but as different species. But the dividing line between them is so uncertain that it is impossible to define it in language; hence, some botanists have set up an independent species between the two, which they call "chestnut oak."

WHAT IS A "SPECIES"?

This, however, is but a single illustration of the great difficulty which scientific men have had in getting a satisfactory definition of species. That most generally accepted is "a collection of individual plants and animals which resemble each other so closely that they can *reasonably be supposed* to have descended from a common ancestor." It is easy to see, however, that this definition begs the whole question at issue. For we have no certain means of knowing how widely the progeny may in some cases differ from the parent; and we do not know but that resemblances may result from the action of other causes than that of parental connection. The definition is far from being one that would be accepted in the exact sciences.

It may be "reasonably supposed" that such small differences as separate species have resulted through variations of individuals descended from a common ancestry, yet it is a long

leap to assert that, therefore, it may be reasonably supposed that all the differences between animals or between plants may have arisen in a similar manner.

A characteristic difference between the African elephant and the Indian elephant, for example, is that the African elephant has three toes on his hinder feet and the Indian has four. While, therefore, it may not be a great stretch of imagination to suppose that this difference has arisen by a natural process, without any outside intervention, it is an indefinitely larger stretch of the imagination to suppose that all the members of the general family to which they belong have originated in a like manner; for, this family, or order, includes not only the elephant, but the rhinoceros, hippopotamus, tapir, wild boar and horse.

But many of Darwin's followers and expounders have gone to extreme lengths in their assertions, and have announced far more astonishing conclusions than these. Not only do they assert, with a positiveness of which Darwin was never guilty, that species have had a common origin through natural causes, but that all organic beings had been equally independent of supernatural forces. It is a small thing that the two species of elephant should have descended from a common stock. Nothing will satisfy them but to assert that the elephant, the lion, the bear, the mouse, the kangaroo, the whale, the shark, the shad, birds of every description—indeed, all forms of animal life, including the oyster and the snail—have arisen by strictly natural processes from some minute speck of life, which originated in far distant time.

ORIGIN OF LIFE

It need not be said that such conclusions must rest upon very attenuated evidence, such as is not permitted to have weight in the ordinary affairs of life. But even this is only the beginning with thoroughgoing evolutionists. To be consistent they must not only have all species of animals or plants,

but all animals *and* plants descending from a common origin, which they assert to be an almost formless protoplasm, which is supposed to have appeared in the earliest geological ages. Nor does this by any means bring them to their final goal, for to carry out their theory they must leap to the conclusion that life itself has originated, spontaneously, by a natural process, from inorganic matter.

But of this they have confessedly no scientific proof. For, so far as is yet known, life springs only from antecedent life. The first chapter of Genesis, to which reference has already been made, furnishes as perfect a definition of plant life as has ever been given. Plant life, which is the earliest form of living matter, is described "as that which has seed in itself" and "yields seed after his kind." A half century ago the theory of spontaneous generation had many supporters. It was believed that minute forms of plant life had sprung up from certain conditions of inorganic matter without the intervention of seeds or spores. Bottles of water, which were supposed to have been shut off from all access of living germs, were found, after standing a sufficient length of time, to swarm with minute living organisms.

But experiments showed that germs must have been in the water before it was set aside. For, on subjecting it to a higher degree of temperature, so as apparently to kill the germs, no life was ever developed in it. All positive basis for bridging the chasm between living matter and lifeless matter has thus been removed from the realm of science.

THE MYSTERY OF FIRST BEGINNINGS

This brings us to the important conclusion that the origin of life, and we may add of variations, is to finite minds an insoluble problem; and so Darwin regarded it. At the very outset of his speculation, he rested on the supposition that the Creator in the beginning breathed the forces of life into several forms of plants and animals, and at the same time

endowed them with the marvelous capacity for variation which we know they possess.

This mysterious capacity for variation lies at the basis of his theory. If anything is to be *evolved* in an orderly manner from the resident forces of primordial matter it must first have been *involved* through the creative act of the Divine Being. But no one knows what causes variation in plants or animals. Like the wind it comes, but we know not whence it cometh or whither it goeth. Breeders and gardeners do not attempt to produce varieties directly. They simply observe the variations which occur, and select for propagation those which will best serve their purposes. They are well aware that variations which they perpetuate are not only mysterious in their origin, but superficial in their character.

In Darwinism the changing conditions of life, to which every individual is subjected, are made to take the place of the breeder and secure what is called natural selection. In this case, however, the peculiarities selected and preserved must always be positively advantageous to the life of the individuals preserved. But to be of advantage a variation must both be considerable in amount, and correlated to other variations so that they shall not be antagonistic to one another. For example, if a deer were born with the capability of growing antlers so large that they would be a decided advantage to him in his struggle for existence, he must at the same time have a neck strong enough to support its weight, and other portions of his frame capable of bearing the increased strain. Otherwise his antlers would be the ruin of all his hopes instead of an advantage. It is impossible to conceive of this *combination* of advantageous variations without bringing in the hand and the designing mind of the Original Creator.

Of this, as of every other variety of evolution, it can be truly said in the words of one of the most distinguished physicists, Clerk Maxwell: "I have examined all that have come within my reach, and have found that every one must have a

God to make it work." By no stretch of legitimate reasoning can Darwinism be made to exclude design. Indeed, if it should be proved that species have developed from others of a lower order, as varieties are supposed to have done, it would strengthen rather than weaken the standard argument from design.

But the proof of Darwinism even is by no means altogether convincing, and its votaries are split up into as many warring sects as are the theologians. New schools of evolutionists arise as rapidly as do new schools of Biblical critics. Strangely enough the "Neo Darwinians" go back to the theory of Lamarck that variations are the result of effort and use on the part of the animal; whereas Darwin denied the inheritance of acquired characteristics; while Weissmann goes to the extreme of holding that natural selection must be carried back to the ultimate atoms of primordial matter, where he would set up his competitive struggle for existence. Romanes and Gulick, however, insist that specific variations often occur from "segregation," entirely independent of natural selection.

Nor do the champions of evolution have a very exalted estimate of each other's opinions. In a letter to Sir Joseph Hooker in 1866, referring to Spencer, Darwin wrote: "I feel rather mean when I read him: I could bear and rather enjoy feeling that he was twice as ingenious and clever as myself, but when I feel that he is about a dozen times my superior, even in the master art of wriggling, I feel aggrieved. If he had trained himself to observe more, even at the expense, by a law of balancement, of some loss of thinking power, he would have been a wonderful man." ("Life and Letters," Vol. ii., p. 239.)

To account for heredity, Darwin, in his theory of "pangenesis," suggested that infinitesimal "gemmules" were thrown off from every part of the body or plant, and that they had "a mutual affinity for each other leading to their aggregation either into buds or into the sexual elements." But when he

ventured the opinion that these were the same as Spencer's "vitalized molecules" in which dwelt an "intrinsic aptitude to aggregate into the forms" of the species, Spencer came out at once and said that it was no such thing. They were not at all alike. Darwin, in reply, said he was sorry for the mistake. But he had feared that as he did not know exactly what Spencer meant by his "vitalized molecules," a charge of plagiarism might be brought against him if he did not give Spencer due credit. But others seemed to find it as hard to understand what Darwin meant by his "gemmules" with their marvelous mutual "affinity" for each other, as he did what Spencer meant by "vitalized molecules." Bates wrote him that after reading the chapter twice he failed to understand it; and Sir H. Holland set it down as "very tough," while Hooker and Huxley thought the language was mere tautology, and both failed "to gain a distinct idea" from it. ("Letters of Darwin," Vol. ii., p. 262.)

Indeed, thoroughgoing evolution has no such universal acceptance as is frequently represented to be the case. Few naturalists are willing to project the theory beyond the narrow limits of their own province. Such naturalists as Asa Gray and Alfred Russel Wallace, who in a general way accepted the main propositions of Darwinism, both insisted that natural selection could attain its ends only as giving effect to the designs of the Creator. Agassiz, Owen, Mivart, Sir William Dawson, and Weissmann either rejected the hypothesis altogether or so modified it that it bore little resemblance to the original. Professor Shaler declared, shortly before his death, "that the Darwinian hypothesis is still unverified." Dr. Etheridge of the British Museum says that "in all this great museum there is not a particle of evidence of transmutation of species." Professor Virchow of Berlin declared that "the attempt to find the transition from the animal to man has ended in total failure." The list could be extended indefinitely. Haeckel, indeed, had from his imagination supplied the miss-

ing link between man and the apes, calling it *Pithecanthropus*. While, a few years after, Du Bois discovered in recent volcanic deposits in Java a small incomplete skull in one place, and near by a diseased femur (thigh bone), and not far away two molar teeth. These were hailed as remains of the missing link, and it was forthwith dubbed *Pithecanthropus Erectus*. The skull was indeed small, being only two-thirds the size of that of the average man. But Professor Cope, one of our most competent comparative anatomists, concluded that as the "femur is that of a man, it is in no sense a connecting link." The erect form carries with it all the anatomical characteristics of a perfect man. ("Primary Factors," 1896, pt. 1, chap. vi.)

But the Darwinians themselves have made their full share of erroneous assumptions of facts, and of illogical conclusions. It will suffice for our present purpose to refer to a few of these.

Darwin himself made two great mistakes which in the eyes of discerning students vitiate his whole theory.

1. *As to Geological Time.* The establishment of Darwin's theory as he originally proposed it involved the existence of the earth in substantially its present condition for an indefinite, not to say infinite, period of time. In one of his calculations in the first edition of "Origin of Species," he arrived at the startling conclusion that 306,662,400 years is "a mere trifle" of geological time. It was not long, however, before his son, Sir George H. Darwin, demonstrated to the general satisfaction of physicists and astronomers that life could not have begun on earth more than 100 million years ago, and probably not more than 50 million; while Lord Kelvin would reduce the period to less than 30 million years, which Alfred Russel Wallace affirms is sufficient time for the deposition of all the geological strata. Evolutionists are now fighting hard and against great odds to be allowed 100 million years for the development of the present drama of life upon the earth.

The difference between 306,662,400 years, regarded as "a mere trifle," and 24,000,000, or even 100,000,000 years, as constituting the *whole sum*, is tremendous. For, it necessitates a rapidity in the development of species which must be regarded as by leaps and bounds, and so would well accord with the theory of creation by special Divine intervention.

If a critic of Darwinism had made so egregious an error as this which Darwin introduced into the very foundation of his theory, he would have been the subject of an immense amount of ridicule. The only excuse which Darwin could make was that at the time no one knew any better. But that excuse shows the folly of building such an enormous theory upon an unknown foundation.

2. *As to the Minuteness of Beneficial Variations.* The unlimited geological time required by Darwin's original theory is closely bound up with his view of the minuteness of the steps through which progress has been made. The words which he constantly uses when speaking of variations are "slight," "small," "extremely gradual," "insensible gradations." But early in the discussion it was shown by Mivart that "minute incipient variations in any special direction" would be valueless; since, to be of advantage in any case, they must be considerable in amount. And furthermore, in order to be of permanent advantage, a variation of one organ must be accompanied with numerous other variations in other parts of the organism.

The absurdity in supposing the acquisition of advantageous qualities by chance variations is shown in the pertinent illustration adduced by Herbert Spencer from the anatomy of the cat. To give the cat power of leaping to any advantageous height, there must be a simultaneous variation in all the bones, sinews, and muscles of the hinder extremities; and, at the same time, to save the cat from disaster when it descends from an elevation, there must be variation of a totally different character in all the bones and tendons and muscles of the fore

limbs. To learn the character of these changes, one has but to "contrast the markedly bent hind limbs of a cat with its almost straight fore limbs, or contrast the silence of the upward spring on to the table with the thud which the fore paws make as it jumps off the table." So numerous are the simultaneous changes necessary to secure any advantage here, that the probabilities against their arising fortuitously run up into billions, if not into infinity; so that they are outside of any rational recognition.

THE ORIGIN OF MAN

The failure of evolution to account for man is conspicuous. Early in the Darwinian discussion, Alfred Russel Wallace, Darwin's most distinguished co-worker, instanced various physical peculiarities in man which could not have originated through natural selection alone, but which necessitated the interference of a superior directing power.

Among these are (a) *the absence in man of any natural protective covering*. The nakedness of man which exposes him to the inclemency of the weather could never in itself have been an advantage which natural selection could take hold of. It could have been of use only when his intelligence was so developed that he could construct tools for skinning animals and for weaving and sewing garments. And that practically involves all essential human attributes.

(b) *The size of the human brain*. Man's brain is out of all proportion to the mental needs of the highest of the animal creation below him. Without man's intelligence such a brain would be an incumbrance rather than an advantage. The weight of the largest brain of a gorilla is considerably less than half that of the average man, and only one third that of the best developed of the human race.

(c) This increase in the size of the brain is connected also with *a number of other special adaptations of the bodily frame to the wants of the human mind*. For example, the thumb of

the hind limb of the ape becomes a big toe in man, which is a most important member for a being which would walk in an upright position, but a disadvantage to one who walks on all fours. The fore limbs of the ape are shortened into the arms of a man, thus adapting them to his upright position and to the various uses which are advantageous in that position. Furthermore, to make it possible to maintain the erect position of man there has to be a special construction of the ball and socket joints in the hip bones and in the adjustment of all the vertebra of the back and neck. All these would be disadvantageous to an ape-like creature devoid of man's intelligence.

(d) *Man's intellectual capacity* belongs to a different order from that of the lower animals. Naturalists do indeed classify men and apes together in the same genus anatomically. But to denote the human species they add the word "sapiens." That is, they must regard his intelligence as a specific characteristic. The lower animals do indeed have many common instincts with man, and in many cases their instincts are far superior to those of man. But in his reasoning powers man is apparently separated from the lower animals, one and all, by an impassable gulf.

Romanes, after collecting the manifestations of intelligent reasoning from every known species of the lower animals, found that they only equalled, altogether, the intelligence of a child 15 months old. He could find no such boundless outlook of intelligence in the lower animals as there is in man. As any one can see, it would be absurd to try to teach an elephant geology, an eagle astronomy, or a dog theology. *Yet there is no race of human beings but has capacity to comprehend these sciences.*

Again, man is sometimes, and not improperly, defined as a "tool using animal." *No animal ever uses, much less makes, a tool.* But the lowest races of men show great ingenuity in making tools, while even the rudest flint implement bears

indubitable evidence of a power to adapt means to ends which places its maker in a category by himself.

Again, man is sometimes, and properly, defined as a "fire using animal." *No animal ever makes a fire.* Monkeys do indeed gather round a fire when it is made. But the making of one is utterly beyond their capacity. Man, however, even in his lowest stages knows how to make fire at his will. So great is this accomplishment, that it is no wonder the Greeks looked upon it as a direct gift from heaven.

Again, man may properly be described as a "speaking animal." *No other animal uses articulate language.* But man not only uses it in speech but in writing. How absurd it would be to try to teach a learned pig to translate and understand the cuneiform inscriptions unearthed from the deserted mounds of Babylonia.

Finally, man may properly be described as a "*religious animal*," but who would ever think of improving the nature of the lower animals by delivering sermons in their presence or distributing Bibles among them? Yet, the Bible—a Book composed of every species of literature, containing the highest flights of poetry and eloquence ever written, and presenting the sublimest conceptions of God and of the future life ever entertained—has been translated into every language under heaven, and has found in those languages the appropriate figures of speech for effectually presenting its ideas.

THE CUMULATIVE ARGUMENT

Now, all these peculiarities both in the body and the mind of man, to have been advantageous, must have taken place *simultaneously* and at the same time have been *considerable in amount*. To suppose all this to occur without the intervention of the Supreme Designing Mind is to commit logical "hara-kiri." Such chance combinations are beyond all possibility of rational belief.

It is fair to add, however, that Darwin never supposed

that man was descended from any species of existing apes; but he always spoke of our supposed ancestor as "ape-like," a form, from which the apes were supposed to have varied in one direction as far as man had in another. All efforts, however, to find traces of such connecting links as this theory supposes have failed. The Neanderthal skuli was, according to Huxley, capacious enough to hold the brain of a philosopher. The *Pithecanthropus Erectus* of Du Bois had, as already remarked, the erect form of a man; in fact, was a man. The skeletons of prehistoric man so far as yet unearthed, differ no more from present races of men than existing races and individuals differ from each other.

In short, everything points to the unity of the human race, and to the fact that, while built on the general pattern of the higher animals associated with him in the later geological ages, he differs from them in so many all-important particulars, that it is necessary to suppose that he came into existence as the Bible represents, by the special creation of a single pair, from whom all the varieties of the race have sprung.

It is important to observe, furthermore, in this connection, that the progress of the human race has not been uniformly upward. In fact the *degeneration* of races has been more conspicuous than their advancement; while the advancement has chiefly been through the influence of outside forces. The early art of Babylonia and Egypt was better than the later. The religious conceptions of the first dynasties of Egypt were higher than those of the last. All the later forms of civilization shine principally by borrowed light. Our own age excels, indeed, in material advancement. But for art and literature we fall far below the past, and for our best religion we still go back to the Psalm Singers and Prophets of Judaea, and to the words of Him who spake "as never man spake." Democracy has no guides whom it dares trust implicitly. We have much reason to fear that those we are fol-

lowing are blind guides leading on to an end which it is not pleasant to contemplate, and from which we can be delivered only by the coming of the Son of Man.

CONCLUSION

The title of this paper is perhaps a misnomer. For, doubtless, the passing of the present phase of evolution is not final. Theories of evolution have chased each other off the field in rapid succession for thousands of years. Evolution is not a new thing in philosophy, and such is the frailty of human nature that it is not likely to disappear suddenly from among men. The craze of the last half century is little more than the recrudescence of a philosophy which has divided the opinion of men from the earliest ages. In both the Egyptian and the East Indian mythology, the world and all things in it were evolved from an egg; and so in the Polynesian myths. But the Polynesians had to have a bird to lay the egg, and the Egyptians and the Brahmans had to have some sort of a deity to create theirs. The Greek philosophers struggled with the problem without coming to any more satisfactory conclusion. Anaximander, like Professor Huxley, traced everything back to an "infinity" which gradually worked itself into a sort of pristine "mud" (something like Huxley's exploded "bathybius"), out of which everything else evolved; while Thales of Miletus tried to think of water as the mother of everything, and Anaximenes practically deified the air. Diogenes imagined a "mind stuff" (something like Weissmann's "biophores," Darwin's "gemmules possessed with affinity for each other," and Spencer's "vitalized molecules") which acted *as if* it had intelligence; while Heraclitus thought that fire was the only element pure enough to produce the soul of man. These speculations culminated in the great poem of Lucretius entitled, *De Rerum Natura*, written shortly before the beginning of the Christian era. His atomic theory was something like that which prevails at the present time among

physicists. Amid the unceasing motion of these atoms there somehow appeared, according to him, the orderly forms and the living processes of nature.

Modern evolutionary speculations have not made much real progress over those of the ancients. As already remarked, they are, in their bolder forms atheistic; while in their milder forms they are "deistic"—admitting, indeed, the agency of God at the beginning, but nowhere else. The attempt, however, to give the doctrine standing through Darwin's theory of the Origin of Species by Means of Natural Selection has not been successful; for at best, that theory can enlarge but little our comprehension of the adequacy of resident forces to produce and conserve variations of species, and cannot in the least degree banish the idea of design from the process.

It is, therefore, impossible to get any such proof of evolution as shall seriously modify our conception of Christianity. The mechanism of the universe is so complicated that no man can say that it is closed to Divine interference. Especially is this seen to be the case since we know that the *free will of man does pierce the joints of nature's harness and interfere with its order* to a limited extent. Man, by cultivation, makes fruits and flowers grow where otherwise weeds would cover the ground. Man makes ten thousand combinations of natural forces which would not occur without his agency. The regular course of nature is interfered with every time a savage chips a flint implement or builds a canoe, or by friction makes a fire. We cannot banish God from the universe without first stultifying ourselves and reducing man's free will to the level of a mere mechanical force. But man is more than that; and this everyone knows.

Furthermore, a great mistake is made when the dicta of specialists in scientific investigation are accepted in religious matters as of any particular value. Indeed, the concentration of specialists on narrow lines of investigation really unfits them for duly weighing religious evidence.

Spiritual things are not to be discovered by material instruments nor detected by the material senses. Physical science cannot penetrate to the *origin* of anything, but must content itself to deal with processes already begun. Profound mystery hangs over the birth of every human soul. Who can tell when it becomes a free personality, reflecting the image of its Creator? Is the soul, as well as the body, begotten by the parent? This question has divided theologians from the time of Augustine to the present day.

The worst foes of Christianity are not physicists but metaphysicians. Hume is more dangerous than Darwin; the agnosticism of Hamilton and Mansel is harder to meet than that of Tyndall and Huxley; the fatalism of the philosophers is more to be dreaded than the materialism of any scientific men. The sophistries of the Socratic philosophy touching the freedom of the will are more subtile than those of the Spenserian school. Christianity, being a religion of fact and history, is a free-born son in the family of the inductive sciences, and is not specially hampered by the paradoxes inevitably connected with all attempts to give expression to ultimate conceptions of truth. The field is now as free as it has ever been to those who are content to act upon such positive evidence of the truth of Christianity as the Creator has been pleased to afford them. The evidence for evolution, even in its milder form, does not begin to be as strong as that for the revelation of God in the Bible.

CHAPTER II

INSPIRATION

BY EVANGELIST L. W. MUNHALL, M. A., D. D.,
GERMANTOWN, PENNSYLVANIA,

AUTHOR OF "THE HIGHEST CRITICS VS. THE HIGHER CRITICS"

The Bible is inspired. It is therefore God's Word. This is fundamental to the Christian faith. "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10: 17).

But, it is asked, What do you mean by inspiration? Because there are numerous theories of inspiration, this is a proper question. Also, it is well, before answering the question, to state some of these theories. First, "The thoughts of the penman were inspired." Second, "The thoughts were partially inspired." But they who hold to this view are very indefinite in their statements of the extent of this inspiration. Third, "There were different degrees of inspiration." The advocates of this view use the difference between "illumination" and inspiration to prove their theory. Fourth, "At one time the writers were inspired in the supervision of the work they did;" at another, "In the view they took of the work they were called upon to do;" and at another, "In directing the work." But in all these views the theorists are at sea, and leave all who trust to their pilotage at sea, as to the exact character and limitations of inspiration. Fifth, "Dynamic inspiration". But the efforts of those who hold to this view, to explain what they mean by the term are exceedingly vague and misty. But the popular and current theory now is that the "Concept" is inspired. But no one attempts to tell what the "Concept" is; indeed, I doubt if any one knows.

Also let this be said in this connection: Those who hold to any or all of the above named theories, in part or in whole, are

emphatic in declaring that the Bible is not verbally inspired. The noisy ones will say, "No scholar believes in verbal inspiration." In this they bear false witness. Another expression in common use among them is this: "Such belief drives men into infidelity." And yet no one of them ever knew of a case. This class, with as much care and evident satisfaction as an infidel, hunt out the apparent contradictions and errors in the authorized and revised versions, and exultingly declare: "Here is conclusive evidence that the Bible is not verbally inspired." Some of these gentlemen are dishonest because, First, they know that most of these apparent errors and contradictions were long ago satisfactorily answered, even to the silencing of infidel scoffers; and Second, they know that no one believes that the translations and revisions are inspired. The doctrine of verbal inspiration is simply this: The original writings, *ipsissima verba*, came through the penmen direct from God; and the critics are only throwing dust into the air when they rail against verbal inspiration and attempt to disprove it by pointing out the apparent errors and discrepancies of the authorized and revised texts.

The General Assembly of the Presbyterian Church, in 1893, by a unanimous vote made the following deliverance: "The Bible as we now have it in its various translations and revisions when freed from all errors and mistakes of translators, copyists and printers, is the very Word of God, and consequently, wholly without error."

We mean by Inspiration that the words composing the Bible are God-breathed. If they are not, then the Bible is not inspired at all, since it is composed only and solely of words.

"All Scripture is given by inspiration of God" (2 Tim. 3:16). The word rendered Scripture in this passage is *Graphé*. It means writing, anything written. The writing is composed of words. What else is this but verbal inspira-

tion; and they wrest the "Scriptures unto their own destruction"; who teach otherwise.

Prof. A. A. Hodge says: "The line can never rationally be drawn between the thoughts and words of Scripture. . . . That we have an inspired Bible, and a verbally inspired one, we have the witness of God Himself."

Prof. Gaussen says: "The theory of a Divine Revelation, in which you would have the inspiration of thoughts, without the inspiration of the language, is so inevitably irrational that it cannot be sincere, and proves false even to those who propose it."

Canon Westcott says: "The slightest consideration will show that words are as essential to intellectual processes as they are to mutual intercourse. . . . Thoughts are wedded to words as necessarily as soul to body. Without it the mysteries unveiled before the eyes of the seer would be confused shadows; with it, they are made clear lessons for human life."

Dean Burgon, a man of vast learning, says: "You cannot dissect inspiration into substance and form. As for thoughts being inspired, apart from the words which give them expression, you might as well talk of a tune without notes, or a sum without figures. No such theory of inspiration is even intelligible. It is as illogical as it is worthless, and cannot be too sternly put down."

This doctrine of the inspiration of Scripture, in all its elements and parts, has always been the doctrine of the Church. Dr. Westcott has proved this by a copious catena of quotations from Ante-Nicene Fathers in Appendix B to his "Introduction to the Study of the Gospels". He quotes Clemens Romanus as saying that the Scriptures are "the true utterances of the Holy Ghost".

Take a few quotations from the Fathers: 1. Justin, speaking of the words of Scripture, says: "We must not suppose that the language proceeds from the men that are inspired,

but from the Divine Word Himself, who moves them. Their work is to announce that which the Holy Spirit proposes to teach, through them, to those who wish to learn the true religion. The Divine power acts on men just as a plectrum on a harp or lyre." "The history Moses wrote was by the Divine Inspiration." And so, of all the Bible.

2. Irenaeus. "The writers spoke as acted on by the Spirit. All who foretold the Coming of Christ (Moses, David, Isaiah, etc.), received their inspiration from the Son, for how else could Scripture 'testify' of Him alone?" "Matthew might have written, 'The generation of Jesus was on this wise,' but the Holy Spirit, foreseeing the corruption of the truth, and fortifying us against deception, says, through Matthew, 'The generation of Jesus the Messiah was on this wise.'" "The writers are beyond all falsehood" i. e., they are inerrant.

3. Clement of Alexandria. The foundations of our faith rest on no insecure basis. We have received them through God Himself through the Scripture, not one jot or tittle of which shall pass away till all is accomplished, for the mouth of the Lord, the Holy Spirit, spoke it. He ceases to be a man who spurns the tradition of the Church, and turns aside to human opinions; for the Scriptures are truly holy, since they make us holy, God-like. Of these Holy Writings or Words, the Bible is composed. Paul calls them God-breathed. (2 Tim. 3:15, 16.) The Sacred Writings consist of these holy letters or syllables, since they are "God-breathed". Again, "The Jews and Christians agree as to the inspiration of the Holy Scriptures, but differ in interpretation. By our faith, we believe that every Scripture, since it is God-breathed, is profitable. If the words of the Lord are pure words, refined silver, tried seven times, and the Holy Spirit has, with all care, dictated them accurately, it was on this account the Saviour said that not one jot or tittle of them should pass away."

4. Origen. "It is the doctrine acknowledged by all Christians, and evidently preached in the churches, that the Holy Spirit, inspired the Saints, Prophets and Apostles, and was present in those of old time, as in those He inspired at the Coming of Christ; for Christ, the Word of God, was in Moses when he wrote, and in the Prophets, and by His Spirit He did speak to them all things. The records of the Gospels are the Oracles of the Lord, pure Oracles, purified as silver seven times tried. They are without error, since they were accurately written, by the co-operation of the Holy Spirit." "It is good to adhere to the words of Paul and the Apostles, as to God and our Lord Jesus Christ. There are many writings, but only one Book; four Evangelists, but only one Gospel. All the Sacred Writings breathe the same fullness. There is nothing, in the Law, the Prophets, the Gospel, the Apostles, that did not come from the fullness of God. Whoever has received these Scriptures as inspired by the Creator of the world, must expect to find in them all the difficulties which meet those who investigate the system of the universe. But God's hand is not destroyed by our ignorance on particular points. The divinity of the Scriptures remains undisturbed by our weakness. It is a point in the teaching of the Church, that the Scriptures were written by the Spirit of God, and on this the opinion of the whole Church is one. All things that are written are true. He who is a student of God's Oracles must place himself under the teaching of God." So much for this Father of "Biblical Criticism," mighty in the Church.

5. Augustine. The view of the Holy Scriptures held by Augustine was that held by Tertullian, Cyprian and all Fathers of the North African Church. No view of verbal inspiration could be more rigid. "The Scriptures are the letters of God, the voice of God, the writings of God." "The writers record the words of God. Christ spoke by Moses, for He was the Spirit of the Creator, and all the

prophecies are the voice of the Lord. From the Spirit came the gift of tongues. All Scripture is profitable since it is inspired of God. The Scriptures, whether in History, Prophecy, Psalms or Law, are of God. They cannot stand in part and fall in part. They are from God, who spake them all." "As it was not the Apostles who spoke, but the Spirit of the Father in them, so it is the Spirit that speaks in all Scriptures". "It avails nothing what I say, what he says, but what saith the Lord".

Prof. B. B. Warfield, of Princeton Theological Seminary, said in an article, on The Westminster Doctrine of Inspiration: "Doubtless enough has been said to show that the confession teaches precisely the doctrine which is taught in the private writings of the framers, which was also the General Protestant Doctrine of the time, and not of that time only or of the Protestants only; for despite the contrary assertion that has recently become tolerably current, essentially this doctrine of inspiration (verbal) has been the doctrine of the Church of all ages and of all names."

There is nothing truer in the world than that both the Jewish Church and the Christian Church believed the doctrine, because of their conception of the Holy Scriptures as the result of the "*Creative Breath of God*," even as matter itself, the soul of man, and the world, were created by the same "*Breath of the Almighty*"—the very conception Paul had when he said, "*Every Scripture is God-breathed!*" The pervasive evidence of verbal inspiration stares one in the face at the opening of every page of the Bible. It is not a "*few texts*", here and there, on which it depends, but it "*stands*" rooted in the whole body of the Word of God. He who knows what the Jews understood by the expression, "the Oracles of God", a divinely oracular Book, different from every other—a Book of God's own "Testimony"—will know that no other conception of its contents could prevail than this, that it was "*divinely inspired*", having "*God*" as

its Author, and truth without error as its matter. The manner in which the *Old Testament* is quoted in the *New* is crowning demonstration of its verbal inspiration. That subjectless verb, "saith" (rendered, "It saith"), that nominative, the "Scripture saith", that personal subject, "He" ("He saith"), that identification of God with the "Scripture," ("the Scripture foreseeing," giving to it eyes, mouth and foreknowledge, as a living organism equal with God), that recognition of the human writer, as "Moses saith," "David saith," "Isaiah saith," is a divinely governed authorship; therefore it is all one to say, "Moses saith," "It saith," "the Scripture saith", "He saith", since in all it is "*God saith*"—all this proves the "high place," the estimate and conception which Christ, His Apostles, and the whole Jewish and Christian Church, had of the "*Scriptures*", and that they are a God-breathed, oracular Book, created by the *Breath* of God—a verbally inspired Book, whose "*words*" were the "Words of God", infallible, authoritative, final, the court of last appeal, the very "Utterance" and "Voice" "of God," who *spoke* in time past in the Prophets, and who has spoken to us in these last days in His Son—"words" commanded to be *written* in the days of Moses and commanded to be *written* in the Apostles' days—the Spirit promised "to guide," to permit no lapse of "remembrance," and to "reveal" the future.

Such form of citation, quotation, reference, and allusion to the Old Testament came from the conception of the *Scriptures* as the verbally inspired Book of God. It was by means of this specific and customary formula of quotation, Christ and His Apostles made known to the Church their exalted estimate of the "*Volume of the Book*." On this ground alone arose all the high attributes ascribed to it—its Divine origin, sanctity, sublimity, infallibility, authority and sufficiency for mankind. This uniform emphasis of the *Scriptures* as the product of the "*Breath of God*," not mere "human literature," as the critics would have it, nor a "human element" uncon-

trolled by the Divine, nor the miserable excuse of "wordless thoughts", the thoughts "inspired", but the "words not"—is characteristic of the treatment the Old Testament Scriptures everywhere receive in the New Testament. On no other view than that of verbal inspiration could such a manner of quotation, whether strict or free, have arisen. It is as the "*Creation*" and the "*Oracles*" of God they are referred to. On this their authority, holiness, perfection and perpetuity rest. And as to the "authorship" of the "Books" of Scripture, the citation of different texts existing in different "Books", render the names of different human authors, as "Moses saith", "David saith", "Isaiah saith", is proof that the authors of the texts are the authors of the "Books" in which they are found, and which bear their name. Only "Higher Critics" could dispute this.

SOME PROOFS OF VERBAL INSPIRATION

The Bible plainly teaches that its words are inspired, and that it is the Word of God. Let us examine into this matter a little, by considering briefly three kinds of evidence, viz.:

First. Direct testimony.

Second. Inferential testimony.

Third. Resultant testimony.

FIRST. Let us note the Direct Testimony of the Bible to the fact of verbal inspiration.

"And Moses said unto the Lord, I am not eloquent [a man of words], neither heretofore nor since Thou hast spoken unto Thy servant: for I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? . . . Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak" (Ex. 4: 10-12). "And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee, and with Israel" (Ex. 34:27). "And He said, Hear now My words: if there be a prophet among you, I the Lord will

make myself known unto him in a vision, and will speak unto him in a dream. . . . With him [Moses] will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold" (Num. 12:6, 8). "Ye shall not add unto the word which I command you, neither shall ye diminish from it" (Deut. 4:2). "But the prophet which shall speak a word presumptuously in My name, which I have not commanded him to speak, . . . that prophet shall die" (Deut. 18:20).

In Mark 12:36, Jesus said: "David himself said in the Holy Spirit." If we turn to 2 Sam. 23:2, we will find what it was David said: "The Spirit of the Lord spake by me, and His word was upon my tongue."

Jeremiah said: "Ah! Lord God! behold I cannot speak, for I am a child. But the Lord saith unto me, Say not I am a child, for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces, for I am with thee to deliver thee, saith the Lord. Then the Lord put forth His hand and touched my mouth. And the Lord said unto me, Behold, I have put My words in thy mouth" (Jer. 1:6-9).

Balaam was compelled to speak against his will. He said: "Lo, I am come unto thee; have I now any power at all to say anything? the word that God putteth in my mouth, that shall I speak." He did his very utmost to curse the Israelites, but as often as he tried it, he blessed them. Balak at last said, "Neither curse them at all, nor bless them at all." But Balaam answered, "Told not I thee, saying, All the Lord speaketh, that must I do" (Num. 22:38; 23:26).

In the five books of Moses, in the books called historical, and books included under the general title of the Psalms, such expressions as the following occur hundreds of times: "Thus saith the Lord;" "The Lord said;" "The Lord spake;" "The Lord hath spoken;" "The saying of the Lord;" and "The word of the Lord." There is no other thought expressed in

these books concerning inspiration than that the writers spoke and wrote the very words that God gave them.

Turning to the books called prophetic, we find Isaiah saying, "Hear the word of the Lord" (Isa. 1:10); and no fewer than twenty times does he explicitly declare that his writings are the "words of the Lord." Almost one hundred times does Jeremiah say, "The word of the Lord came unto me," or declare he was uttering the "words of the Lord," and the "word of the living God." Ezekiel says that his writings are the "words of God" quite sixty times. Here is a sample: "Son of man, all My words that I shall speak unto thee receive in thine heart, and hear with thine ears. And go get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God" (Ezek. 3:10-11). Daniel said, "And when I heard the voice of His words" (Dan. 10:9). Hosea said, "The word of the Lord" (Hosea 1:1). "The word of the Lord that came to Joel" (Joel 1:1). Amos said, "Hear the word of the Lord" (Amos 3:1). Obadiah said, "Thus saith the Lord God" (Oba. 1:1). "The word of the Lord came unto Jonah" (Jonah 1:1). "The word of the Lord that came to Micah" (Micah 1:1). Nahum said, "Thus saith the Lord" (Nah. 1:12). Habakkuk wrote, "The Lord answered me and said" (Hab. 2:2). "The word of the Lord which came to Zephaniah" (Zeph. 1:1). "Came the word of the Lord by Haggai the prophet" (Hag. 1:1). "Came the word of the Lord unto Zechariah" (Zech. 1:1). "The word of the Lord to Israel by Malachi" (Mal. 1:1). And in this last of the Old Testament books, is it twenty-four times said, "Thus saith the Lord."

The words Jesus Himself uttered were inspired. The words He spoke were not His own, but actually put into His mouth. In the most express manner it was foretold that Christ should thus speak, just as Moses spake. "A prophet shall the Lord your God raise up, *like unto me*. To Him ye shall hearken." Twice it is said, "*like unto me*." And how like to Moses, ex-

cept as the whole context shows, "*like unto*" him in *verbal inspiration*? To Moses God said: "I will be with thy mouth, and teach thee what to say. Thou shalt put words in Aaron's mouth, and I will be with thy mouth, and teach you what you shall say. And he shall be thy spokesman to the people. And he shall be to thee instead of a mouth, and thou shalt be to him instead of God" (Ex. 4:11-16). Therefore did Jesus, the Prophet, utter inspired words "*like unto Moses.*" The very *words* He spoke God put into His mouth and on His tongue. Therefore did He say, assuring the Jews that Moses wrote of Him: "I have not spoken from Myself, but the Father who sent Me gave Me commandment what I should say and what I should speak. I speak therefore even as the Father said to Me, even so I speak" (John 12:49, 50). "I have given unto them the *words Thou gavest Me*, and they have received them" (John 17:8). "The Son can do nothing from Himself" (5:19). Since *Jesus Christ had to be divinely helped, "like unto Moses", the very words put into His mouth, Himself God's mouth, and as God to the people, how should not the Evangelists and Apostles need the same Divine guidance and help to qualify them for their work, and guarantee its inerrant truthfulness and its Divine authority? If Moses and Isaiah, if Jesus Christ Himself, had to be divinely assisted, how should the narrators of New Testament history and oracles be exempted from the same Divine activity of the Spirit, all-controlling and guiding into the full truth? What are the words of Jesus to John, and to the Seven Churches of the Apocalypse, but the literal words of God dictated verbally by Jesus Christ?*

Jesus said to the disciples, "And when they lead you to the judgment, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost" (Mark 13:11).

This same gift included all the disciples on the day of Pen-

tecost, for "They were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance" (Acts 2:1, 4). The multitude that heard "marveled, saying, Behold, are not all these which speak Galileans? And how hear we every man in our own language? . . . We do hear them speaking in our tongues the mighty works of God" (Acts 2:7, 11).

Paul says: "Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth" (1 Cor. 2:13). "And for this cause we also thank God without ceasing, that, when ye received from us the word of the message, *even the word* of God, ye accepted it not as the word of men, but, as it is in truth, the word of God" (1 Thess. 2:13).

And so the Bible uniformly teaches the doctrine of verbal inspiration. It is the Word of God. This is the invariable testimony of the Book itself. It never, in a single instance, says that the thoughts of the writers were inspired; or, that these writers had a "Concept." The Scriptures are called "The oracles of God" (Rom. 3:2); "The Word of God" (Luke 8:11); "The Word of the Lord" (Acts 13:48); "The Word of life" (Phil. 2:16); "The Word of Christ" (Col. 3:16); "The Word of truth" (Eph. 1:13); "The Word of faith" (Rom. 10:8); and, by these and similar statements, do they declare, *more than two thousand times*, that the Bible is the Word of God—that the words are God-breathed, are inspired (theopneustos).

SECOND. What of the Inferential Testimony to the fact of verbal inspiration? I mean by Inferential Testimony that which is assumed by the Bible, and the natural implication belonging to many of its statements.

The Bible assumes to be from God in that it meets man face to face with drawn sword and says: "Thou shalt!" and "Thou shalt not!" and demands immediate, unconditional and irreversible surrender to the authority of heaven, and sub-

mission to all the laws and will of God, as made known in its pages. This of itself would not signify a great deal, though unique, were it not for the striking and significant results of such submission; but, the natural inference of such assumption is, that the words of demand and command are from God.

A great many statements of the Bible plainly indicate that the words are inspired. The following are a few instances: "Forever, O Lord, Thy Word is settled in heaven" (Psa. 119:89). This is characteristic of the entire Psalm. "The words of the Lord are pure words" (Psa. 12:6). "Is not My word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jer. 23:29). "The Word of our God shall stand forever" (Isa. 40:8); and so on, almost *ad infinitum*. Everywhere in the sacred record you find this same suggestion of Divine authorship. Jesus and the Apostles always recognized it, and gave it prominence and emphasis. Its importance and value should not be underestimated.

THIRD. The Resultant Testimony. What of it? Paul tells us that "Every sacred writing" is "God-breathed." (*Pasa Graphē Theopneustos.*) "No prophecy ever came by the will of man; but men spake from God, being moved [*pheromenoi*, borne along] by the Holy Spirit" (2 Pet. 1:21). (This passage does not justify the so-called "mechanical theory of inspiration." Such theory is nowhere taught in the Scriptures. Indeed, the obvious fact that the individual characteristics of the writers were in no way changed or destroyed, disproves such theory.) It is said: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). Elihu said, "The Spirit of God hath made me, and the breath of the Almighty hath given me life" (Job 33:4). Now, then, the very same Almighty power that gave life to Adam and Eiihu, and which made the "Heavens . . . and

all the host of them," is, in some mysterious sense, in the words of the Sacred Record. Therefore are we told: "For the Word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart" (Heb. 4:12). What results will follow believing the Word and submission to its requirements?

1. It will impart spiritual life and save the soul. "Receive with meekness the implanted Word, which is able to save your souls" (James 1:21). "Having been begotten again, not of corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth" (1 Pet. 1:23). "Of His own will begat He us by the Word of truth" (James 1:18). Jesus said: "The words I have spoken unto you are spirit, and are life" (John 6:63).

As a good seed contains the germ of life, so that when cast into the soil of earth at the proper season, under the influence of sunshine and showers, it germinates and springs up to reproduce itself in kind; even so the words of the Bible, if received into the mind and heart to be believed and obeyed, germinate, and spiritual life is the result, reproducing its kind; and that believing soul is made partaker of the Divine nature. (2 Pet. 1:4.) "He is a new creature [creation]; the old things are passed away; behold, they are become new" (2 Cor. 5:17). The power and life of the Almighty lie hidden in the words of the Sacred Record; they are God-breathed; and that power and life will be manifest in the case of every one who will receive them with meekness to believe them and submit to their requirements. All the books men have written cannot do this.

2. It has cleansing power. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word" (Psa. 119:9). Jesus said: "Already ye are clean because of the Word which I have spoken unto you" (John

15:3). "That He might sanctify it, having cleansed it, by the washing of water with the Word" (Eph. 5:26).

3. By the Word we are kept from evil and the power of the evil one. The Psalmist said: "By the words of Thy lips I have kept me from the paths of the destroyer" (Psa. 17:4); and, "Thy Word have I hid in my heart, that I might not sin against Thee" (Psa. 119:11). Therefore, Jesus said: "I have given them Thy Word. . . . Sanctify them through [in] the truth. Thy Word is truth" (John 17:14, 17).

The voice said: "Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field. . . . The grass withereth, the flower fadeth: but the Word of our God shall stand forever" (Isa. 40:6, 8). "For we can do nothing against the truth, but for the truth" (2 Cor. 13:8).

This, then, is the sum of our contention: The Bible is made up of writings, and these are composed of words. The WORDS are inspired—God-breathed. Therefore is the Bible inspired—is God's Word.

This is plainly seen, first, in the uniform declaration of the Book. All the Old Testament Prophets, Jesus our Lord, and all the New Testament writers, bear the same testimony concerning this transcendently important matter. Not a single word or thought to the contrary can anywhere be found in all their declarations. The attitude of Jesus toward the Old Testament and His utterances confirm beyond question our contention. He had the very same Old Testament we have today. He believed it to be the Word of God, and proclaimed it as such. He said, "One jot or one tittle shall in no wise pass from the laws, till all be fulfilled." In thwarting the tempter He said: "It is written! it is written! it is written!" In confounding the Jews, He said: "If ye believed Moses ye would believe Me; for he wrote of Me." He never criticised the Scriptures, but always appealed to them as His Father's words, authoritative and final.

Jesus is the life and the light of man. The same is true of the Scriptures. Jesus said: "The words that I speak unto you, they are spirit, and they are life." The Psalmist said, "Thy Word is a lamp unto my feet, and a light unto my path." In an inexplicable way Jesus is identified with the Word. "The Word was God. . . . and the Word became flesh." And when the victories of the Gospel shall have been finally accomplished, and Jesus shall assert His regal rights, His name is called, "The Word of God." (See Rev. 19:11, 13.)

Second. The Bible assumes to be God's Word by its imperious demands. Who but God has a right to require of men what the Bible does?

Third. The Bible has fulfilled all its claims and promises. The marvelous, far-reaching results of proclaiming and believing it, demonstrably prove its supernatural origin and character.

That there are difficulties, I well enough know. But many difficulties have disappeared as a result of patient, reverent, scholarly research; and without doubt others will soon go the same way. So, while I bid the scholars and reverent critics God-speed in their noble work, with the late learned Bishop Ryle I say: "Give me the plenary verbal theory with all its difficulties, rather than the doubt. I accept the difficulties, and humbly wait for their solution; but while I wait I am standing on a rock."

Let this, then, be our *attitude*, to tell it out to the wide world that the blessed Bible, the "Holy Scriptures" of both Testaments, are the product of the "*Breath of God*," who made heaven and earth, and "breathed" into man His soul; the product of that Divine "*Breath*" that regenerates, that illuminates and sanctifies the soul; a "*God-breathed Scriptures*", whose "words" are the "words of God." Tell it to the Church in her seminaries, universities and colleges, from her pulpits, Sunday Schools and Bible classes, and sound it in every convention, conference and assembly that her concep-

tion and estimate of the Scriptures must be no lower and no less than were the high conception and estimate of the "Volume of the Book" by our Lord and His Apostles; that what they regarded as the "*Breath of God*", she must so regard in opposition to every breath of man that dares to breathe otherwise. Say, with the immortal Athanasius, who knew how to read Greek better than the "drift of scholarly opinion" "in our time": "O my child, not only the ancient, but the new Scriptures are God-breathed, as Paul saith, 'Every Scripture is God-breathed' ". Say to the rising ministry, "Speak as the Oracles of God speak"—the words that "God hath spoken," the words that Christ has written. Be at least, as decent as Balaam! "Whatsoever He saith unto you, do;" and whatsoever He saith unto you, say. Tell it to every reader and hearer of the Word, that what "Moses saith" and "David saith" and "Isaiah, Peter, Paul, John and the Scripture, saith", is what "*God saith*". Tell it to the dying saint, when his last pulse quivers at the wrist, and friends are weeping by his bed, and "Science" has exhausted in vain all her poor resources, that God, who breathed the Scriptures, "cannot lie", that Jesus is a Rock, and that the "firm Foundation" laid in the Word for his faith can never disappoint his trust. To every question of Exegesis or of Criticism, return the answer, "What saith the Scriptures"? "How readest thou?" "It is written!" And cease to deride the most sacred, age-established, and time-honored tradition the Apostolic Church has left us. With such an *attitude* as this, the days will revisit the Church, as once they were "in the beginning", and God, honored in His Word, will no longer restrain the Spirit, but open the windows of heaven, and pour upon her a blessing so great that there will not be room to receive it. God hasten the day!

CHAPTER III

THE TESTIMONY OF THE SCRIPTURES TO THEMSELVES

BY REV. GEORGE S. BISHOP, D. D.,
EAST ORANGE, NEW JERSEY

My subject is, The Testimony of the Scriptures to Themselves—their own self-evidence—the overpowering, unparticipated witness that they bring.

Permit me to expand this witness under the following heads:

1. *Immortality.*
2. *Authority.*
3. *Transcendent Doctrine.*
4. *Direct Assertion.*

1. IMMORTALITY—"I have written!" All other books die. Few old books survive, and fewer of those that survive have any influence. Most of the books we quote from have been written within the last three or even one hundred years.

But here is a Book whose antemundane voices had grown old, when voices spake in Eden. A Book which has survived not only with continued but increasing lustre, vitality, vivacity, popularity, rebound of influence. A Book which comes through all the shocks without a wrench, and all the furnaces of all the ages—like an iron safe—with every document in every pigeon-hole, without a warp upon it, or the smell of fire. Here is a Book of which it may be said, as of Immortal Christ Himself: "Thou hast the dew on Thy youth from the womb of the morning." A Book dating from days as ancient as those of the Ancient of Days, and which when all that makes up what we see and call the universe shall be dissolved, will still speak on in thunder-tones of majesty, and

whisper-tones of light, and music-tones of love, for it is wrapping in itself the everlasting past, and opening and expanding from itself the everlasting future; and, like an all-irradiating sun, will still roll on, while deathless ages roll, the one unchanging, unchangeable Revelation of God.

2. Immortality is on these pages, and AUTHORITY SETS HERE HER SEAL. This is the second point. A Standard.

Useless to talk about *no* standard. Nature points to one. Conscience cries out for one—conscience which, without a law, constantly wages the internal and excruciating war of accusing or else excusing itself.

There must be a Standard and an Inspired Standard—for *Inspiration is the Essence of Authority*, and authority is in proportion to inspiration—the more inspired the greater the authority—the less, the less. Even the rationalist Rothe, a most intense opponent, has admitted that “*that* in the Bible which is not the product of direct inspiration has no binding power.”

Verbal and direct inspiration is, therefore, the “Thermopylae” of Biblical and Scriptural faith. No breath, no syllable; no syllable, no word; no word, no Book; no Book, no religion.

We hold, from first to last, that there can be no possible advance in Revelation—no new light. What was written at first, the same thing stands written today, and will stand forever. The emanation of the mind of God—it is complete, perfect. “Nothing can be put to it, nor anything taken from it”; its *ipse dixit* is peremptory, final. “If any man shall add unto these things, God shall add unto him the plagues that are written in this Book; and if any man shall *take away from the words* of the Book of this prophecy, God shall take away his part out of the Book of life, and out of the Holy City, and from the things which are written in this Book.”

The Bible is the Word of God, and not simply CONTAINS IT. This is clear.

Because the Bible styles itself the Word of God. "The *Word of the Lord* is right," says the Psalmist. Again, "*Thy Word* is a lamp to my feet." "Wherewithal shall a young man cleanse his way? By taking heed thereto according to *Thy Word*." "The grass withereth," says Isaiah, "the flower thereof fadeth, but *the Word of our God* shall stand forever."

Not only is the Bible called the Word of God, but it is distinguished from all other books by that very title. It is so distinguished in the 119th Psalm, and everywhere the contrast between it and every human book is deepened and sustained.

If we will not call the Bible the Word of God, then we cannot call it anything else. If we insist upon a description rigorously exact and unexposed to shafts of wanton criticism, then the Book remains anonymous. We cannot more consistently say, "Holy Scripture," because the crimes recorded on its pages are not holy; because expressions like "Curse God and die," and others from the lips of Satan and of wicked men, are unholy. The Bible, however, is "holy" because its aim and its methods are holy. The Bible, likewise, is the Word of God, because it comes from God; because its every word was penned by God; because it is the only exponent of God; the only rule of His procedure, and the Book by which we must at last be judged.

(1) The Bible is authority because in it, from cover to cover, *God is the Speaker*. Said a leader of our so-called orthodoxy to a crowded audience but a little while ago: "The Bible is true. Any man not a fool must believe what is true. What difference does it make who wrote it?" This difference, brethren; the *solemn bearing down of God on the soul!* My friend may tell me what is true; my wife may tell me what is true; but what they say is not solemn. Solemnity comes in when God looks into my face—God! and behind Him everlasting destiny—and talks with me about my soul. In the Bible God speaks, and God is listened to, and men are

born again by God's Word. "So then faith cometh by hearing, and hearing by the Word of God." It is God's Revelation that faith hears, and it is *on God revealed* that faith rests.

(2) The Bible is the Word of God. It comes to us *announced by miracles and heralded with fire*. Take the Old Testament—Mount Sinai; take the New Testament—Pentecost. Would God Himself stretch out His hand and write on tables in the giving, and send down tongues of fire for the proclamation of a Revelation, every particle and shred of which was not His own? In other words, would He work miracles and send down tongues of fire to signalize a work merely human, or even partly human and partly Divine? How unworthy of God, how impious, how utterly impossible the supposition!

(3) The Bible comes clothed with authority in the *high-handed and exalted terms of its address*. God in the Bible speaks out of a whirlwind and with the voice of Elias. What grander proof of literal inspiration can be than in the high-handed method and imperative tone of prophets and apostles which enabled them—poor men, obscure, and without an influence; fishermen, artisans, publicans, day-laborers—to brave and boldly teach the world from Pharaoh and from Nero down? Was this due to anything less than God speaking in them—to the overpowering impulse and seizure of God? Who can believe it? Who is not struck with the power and the wisdom of God? "His words were in my bones," cries one. "I could not stay. The lion hath roared, who will not fear; the Lord hath spoken, who can but prophesy?"

(4) The Bible is the optime of authority, because it is from first to last *a glorious projection on the widest scale of the decrees of God*. The sweep of the Bible is from the creation of angels to a new heaven and new earth, across a lake of fire. What a field for events! What an expanse

beyond the sweep or even reach of human fore-thought, criticism, or co-operation! What a labyrinth upon whose least and minutest turning hangs entire redemption, since a chain is never stronger than its smallest link! Who then will dare to speak till God has spoken? "I will declare the decree!" That pushes everything aside—that makes the declaration an extension, so to say, of the Declarer. "I will declare the decree!" When we consider that the Bible is an exact projection of the decrees of God into the future, this argument is seen to lift, indeed, to a climax; and, in fact, it does reach to the very crux of controversy; for the hardest thing for us to believe about God is to believe that He exactly, absolutely knows, because He has ordained, the future. Every attribute of God is easier to grasp than that of an infallible Omniscience. "I will declare the decree," therefore, calls for direct inspiration.

(5) The Bible is the optime of authority, because *the hooks at the end of the chain prove the dictated inspiration of its every link*. Compare the fall in Genesis—one link—with the resurrection in the Apocalypse—the other. Compare the old creation in the first chapters of the Old Testament with the new creation in the last chapters of the New. "We open the first pages of the Bible," says Vallotton, "and we find there the recital of the creation of the world by the Word of God—of the fall of man, of his exile far from God, far from Paradise, and far from the tree of life. We open the last pages of the last of the 66 books dating 4,000 years later. God is still speaking. He is still creating. He creates a new heaven and a new earth. Man is found there recovered. He is restored to communion with God. He dwells again in Paradise, beneath the shadow of the tree of life. Who is not struck by the strange correspondence of this end with that beginning? Is not the one the prologue, the other the epilogue of a drama as vast as unique?"

(6) Another argument for the supreme authority of Scripture is the *character of the investigation challenged* for the Word of God. The Bible courts the closest scrutiny. Its open pages blaze the legend, "Search the Scriptures!" *Ereunao*—"Search." It is a sportsman's term, and borrowed from the chase. "Trace out," "track out"—follow the word in all its usages and windings. Scent it out to its remotest meanings, as a dog the hare. "They searched," again says St. Luke, in the Acts, of the Bereans. There it is another word, *anakrino*—"they divided up," analyzed, sifted, pulverized, as in a mortar—to the last thought.

What a solemn challenge is this! What book but a Divine Book would dare speak such a challenge? If a book has been written by man, it is at the mercy of men. Men can go through it, riddle it, sift it, and leave it behind them, worn out. But the Bible, a Book dropped from heaven, is "God-breathed." It swells, it dilates, with the bodying fullness of God. God has written it, and none can exhaust it. Apply your microscopes, apply your telescopes, to the material of Scripture. They separate, but do not fray, its threads. They broaden out its nebulae, but find them clustered stars. They do not reach the hint of poverty in Scripture. They nowhere touch on coarseness in the fabric, nor on limitations in horizon, as always is the case when tests of such a character are brought to bear on any work of man's. You put a drop of water, or a fly's wing, under a microscope. The stronger the lens, the more that drop of water will expand, till it becomes an ocean filled with sporting animalcules. The higher the power, the more exquisite, the more silken, become the tissues of the fly's wing, until it attenuates almost to the golden and gossamer threads of a seraph's. So is it with the Word of God. The more scrutiny, the more divinity; the more dissection, the more perfection. We cannot bring to it a test too penetrating, nor a light too lancinating, nor a touchstone too exacting.

The Bible is beyond all attempts at not only exhaustion, but comprehension. No human mind can, by searching, find out the fullness of God. "For what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man save the Spirit of God."

3. That leads up to the third point. The Scriptures testify to their Divine Original by their TRANSCENDENT DOCTRINE, THEIR OUTSHINING LIGHT, THEIR NATIVE RADIANCE, THE GLOW OF THE DIVINE, THE WITNESS OF THE SPIRIT.

We should expect to find a Book, that came from God, penciled with points of jasper and of sardine stone—enhaloed with a brightness from the everlasting hills. We should look for that about the Book which, flashing conviction at once, should *carry* overwhelmingly and everywhere by its bare, naked witness—by what it simply is. That, just as God, by stretching out a hand to write upon the "plaister" of a Babylonian palace, stamped, through mysterious and disjointed words, conviction of Divinity upon Belshazzar, and each one of his one thousand "lords"; so, after that same analogue—why not?—God should stretch out His hand along the unrolling palimpsests of all the ages, and write upon them *larger* words, which, to the secret recognition of each human soul, should say, not only, "This is Truth," but "This is Truth, God-spoken!"

The Bible is the Word of God, because it is the *Book of Infinites*—the revelation of what nature, without it, never could have attained, and, coming short of the knowledge of which, nature were lost.

The greatest need of the soul is salvation. It is such a knowledge of God as shall assure us of "comfort" here and hereafter. Such a knowledge, nature outside of the Bible does not contain. Everywhere groping in his darkness, man is confronted by two changeless facts. One, his guilt, which, as he looks down, sinks deeper and deeper. The other, the

justice of God, which as he looks up, lifts higher and higher. Infinite against infinite—infinite here, Infinite there—no bridge between them! Nature helps to no bridge. It nowhere speaks of atonement.

Standing with Uriel in the sun, we launch the proposition that the Scriptures are Divine in their very message because they deal with *three Infinities: Infinite Guilt; Infinite Holiness; Infinite Atonement.*

A book must itself be infinite which deals with infinities; and a book must be Divine which divinely reconciles infinities.

Infinite Guilt! Has my guilt any bottom? Is Hell any deeper? Is there, in introspection, a possible lower, more bottomless nadir? Infinite guilt! That is what opens, caves away under my feet, the longer, the more carefully I plumb my own heart—my nature, my record. Infinitely guilty! That is what I am—far, Oh, how far, below the plane of self-apology, or ghastly “criticism” of the Book which testifies to this. Infinitely guilty! That is what I am. Infinitely sinking, and, below me an infinite Tophet. I know that. As soon as the Bible declares it, I know it, and with it I know that witnessing Bible Divine. I know it—I do not know how—by an instinct, by conscience, by illumination, by the power of the Spirit of God, by the Word without, and by the flashed conviction in me which accord.

And, counterpoised above me, a correlative *Infinite—God!* What can be higher? What zenith loftier? What doming of responsibility more dread or more portentous? Infinite God—above me—coming to judge me! On the way now. I must meet Him. I know that. I know it, as soon as the Bible declares it. I know it—I do not know how—by an instinct. Even the natural man must picture to himself when thus depicted, and must fear,

“A God in grandeur, and a world on fire.”

An infinitely Holy God above me, coming to judge me. That is the second Infinite.

Then the third and what completes the Triangle, and makes its sides eternally, divinely equal—*Infinite Atonement*—an Infinite Saviour—God on the cross making answer to God on the throne—my Jesus—my Refuge—my Everlasting Jehovah.

By these three Infinities—especially this last—this Infinite Atonement, for which my whole being cries out its last cry of exhaustion—by this third side of the stupendous Triangle—the side which, left to myself, I could never make out—the Bible proves itself the soul's Geometry, the one Eternal Mathematics, the true Revelation of God.

We take the ground that these three things—Guilt, God, Atonement—set thus in star-like apposition and conjunction, *speak* from the sky, more piercingly than stars do, saying: "Sinner and sufferer, this Revelation is Divine!"

We take the open ground that a single stray leaf of God's Word, found by the wayside by one who never had seen it before, would convince him at once that the strange and the wonderful words were those of his God—were Divine.

The Scriptures are their own self-evidence. We take the ground that the sun requires no critic—truth no diving-bell. When the sun shines, he *shines* the sun. When God speaks, His evidence is in the *accent* of His words.

How did the prophets of old know, when God spoke to them, that it was God? Did they subject the voice, that shook their every bone, and make their flesh dissolve upon them, to a critical test? Did they put God, so to say—as some of our moderns would seem to have done—into a crucible, into a chemist's retort, in order to certify that He was God? Did they find it necessary to hold the handwriting of God in front of the blow-pipe of anxious philosophical examination, in order to bring out and to make the invisible, visible? The very suggestion is madness.

The Scriptures are their own self-evidence. The refusal

of the Bible on its simple presentation is enough to damn any man, and, if persisted in, will damn him—for

“A glory gilds the sacred page,
Majestic, like the sun;
It gives a light to every age;
It gives, but borrows none.”

4. Glory spreads over the face of the Scriptures, but this glory, when scrutinized closely, is seen to contain certain features and outlines—testimonies inside of itself, direct assertions, which conspire to illustrate again its high Divinity, and to *confirm* its claim.

This is our fourth point: THE SCRIPTURES SAY OF THEMSELVES THAT THEY ARE DIVINE. They not only assume it; they say it. And this, “Thus saith the Lord,” is intrinsic—a witness inside of the witness, and one upon which something more than conviction—*confidence*, or Spirit-born, and *saving faith*—depends.

The argument from the self-assertion of Scripture is cumulative.

(1) *The Bible claims that, as a Book, it comes from God.* In various ways it urges this claim.

One thing: *it says so*. “God in old times spake by the prophets; God now speaks by His Son.” The question of Inspiration is, in its first statement, the question of Revelation itself. If the Book be Divine, then what it says of itself is Divine. The Scriptures are inspired because they say they are inspired. The question is simply one of Divine testimony, and our business is, as simply, to receive that testimony. “Inspiration is as much an assertion,” says Haldane, “as is justification by faith. Both stand and equally, on the authority of Scripture, which is as much an ultimate authority upon this point as upon any other.” When God speaks, and when He says, “I speak!” there is the whole of it. He is bound to be heard and obeyed.

In the Bible God speaks, and speaks not only by proxy. Leviticus is a signal example of this. Chapter after chapter of Leviticus begins: "And the Lord spake, saying;" and so it runs on through the chapter. Moses is simply a listener, a scribe. The self-announced Speaker is God.

In the Bible God Himself comes down and speaks, not in the Old Testament alone, and not alone by proxy. "The New Testament presents us," says Dean Burgon, "with the august spectacle of the Ancient of Days holding the entire volume of the Old Testament Scriptures in His hands, and interpreting it of Himself. He, the Incarnate Word, who was in the beginning with God, and who was God—that same Almighty One is set forth in the Gospels as holding the 'volume of the Book' in His hands, as opening and unfolding it, and explaining it everywhere of Himself."

Christ everywhere receives the Scripture, and speaks of the Scriptures, in their entirety—the Law, the Prophets, and the Psalms, the whole Old Testament canon—as the living Oracle of God. He accepts and He endorses everything written, and even makes most prominent those miracles which infidelity regards as most incredible. And He does all this upon the ground of the authority of God. He passes over the writer—leaves him out of account. In all His quotations from the Old Testament, He mentions but four of the writers by name. The question with Him is not a question of the *reporter*, but of the Dictator.

And this position of our Saviour which exalted Scripture as the mouthpiece of the living God was steadily maintained by the Apostles and the apostolic Church. Again and over again, in the Book of the Acts, in all the Epistles, do we find such expressions as "He saith," "God saith," "The oracles of God," "The Holy Ghost saith," "Well spake the Holy Ghost by Esaias the prophet."

The Epistle to the Hebrews furnishes a splendid illustration of this, where, setting forth the whole economy of the

Mosaic rites, the author adds, "The Holy Ghost this signifying." Further on, and quoting words of Jeremiah, he enforces them with the remark, "The Holy Ghost is witness to us also." The imperial argument on Psalm 95 he clenches with the application, "Wherefore, as the Holy Ghost saith, Today if ye will hear His voice." Throughout the entire Epistle, whoever may have been the writer quoted from, the words of the quotation are referred to God.

(2) But now let us come closer, to the very exact and categorical and unequivocal assertion. *If the Scriptures as a Book are Divine, then what they say of themselves is Divine.* What do they say?

In this inquiry, let us keep our fingers on two words, and always on two words—the apostolic keys to the whole Church position:

"Graphe"—writing, *writing*, the Writing—not somebody, something back of the Writing. The Writing. "He Graphe," *that* was inspired.

And what is meant by inspired? "Theopneustos," God-breathed.

"God breathed!" That sweeps the whole ground. God comes down as a blast on the pipes of an organ—in voice like a whirlwind, or in still whispers like Aeolian tones, and saying the Word, He seizes the hand, and makes that hand in His own the pen of a most ready writer.

Pasa Graphe Theopneustos! "All sacred writing." More exactly, "Every sacred writing," every mark on the parchment, is "God-breathed." So says St. Paul.

Pasa Graphe Theopneustos! The sacred assertion is not of the instruments, but of the Author; not of the agents, but of the product. It is the sole and *sovereign vindication of what has been left on the page when Inspiration gets through.* "What is written," says Jesus, "how readest thou?" Man can only read what is written.

Pasa Graphe Theopneustos! God inspires not men, but language. The phrase, "inspired men," is not found in the Bible. The Scripture never employs it. The Scripture says that "holy men were moved"—*pheromenoi*—but that their writing, their manuscript, what they put down and left on the page, was God-breathed. You breathe upon a pane of glass. Your breath congeals there; freezes there; stays there; fixes an ice-picture there. That is the notion. The writing on the page beneath the hand of Paul was just as much breathed on, breathed *into* that page, as was His soul breathed into Adam.

The chirograph was God's incarnate voice, as truly as the flesh of Jesus sleeping on the "pillow" was incarnate God.

We take the ground that *on the original parchment*—the membrane—every sentence, word, line, mark, point, pen-stroke jot, tittle was put there by God.

On the *original parchment*. There is no question of other, anterior parchments. Even were we to indulge the violent extra-Scriptural notion that Moses or Matthew transcribed from memory or from other books the things they have left us; still, in any, in every case, the selection, the expression, the shaping and turn of the phrase on the membrane was the work of an unaided God.

But what? Let us have done with extra-Scriptural, presumptuous suppositions. The burning Isaiah, the perfervid, wheel-gazing Ezekiel; the ardent, seraphic St. Paul, caught up, up, up, up into that Paradise which he himself calls the "third heaven"—were these men only "copyists," mere self-moved "redactors"? I trow not. Their pens urged, swayed, moved hither and thither by the sweep of a heavenly current, stretched their feathered tops, like that of Luke upon St. Peter's dome, into the far-off Empyrean, winged from the throne of God.

We take the ground that *on the original parchment*—the membrane—every sentence, word, line, mark, point, pen-stroke jot, tittle was put there by God.

On the *original parchment*. Men may destroy that parchment. Time may destroy it. To say that the membranes have suffered in the hands of men, is but to say that everything Divine must suffer, as the pattern Tabernacle suffered, when committed to our hands. To say, however, that the *writing* has suffered—the words and letters—is to say that Jehovah has failed.

The writing remains. Like that of a palimpsest, it will survive and reappear, no matter what circumstances, what changes, come in to scatter, obscure, disfigure, or blot it away. Not even one lonely THEOS* writ large by the Spirit of God on the Great Uncial "C" as, with my own eyes I have seen it—plain, vivid, glittering, outstarting from behind the pale and overlying ink of Ephraim the Syrian—can be buried. Like Banquo's ghost, it will rise; and God Himself replace it, and, with a hammer-stroke, beat down deleting hands. The parchments, the membranes, decay; the writings, the words, are eternal as God. Strip off the plaister from Belshazzar's palace, yet Mene! Mene! Tekel! Upharsin! remain. They *remain*.

Let us go through them, and from the beginning, and see what the Scriptures say of themselves.

One thing; they say that God spake, "anciently and all the way down, in the prophets." One may make if he pleases the "en" instrumental—as it is more often instrumental—i. e., "by" the prophets; but in either case, in them or by them, the Speaker was God.

Again; the Scriptures say that the laws the writers promulgated, the doctrines they taught, the stories they recorded—above all, their prophecies of Christ—were not their own; were not originated, nor conceived by them from any outside sources—were not what they had any means before of knowing, or of comprehending, but were immediately from God;

*God was manifest in the flesh (1 Tim. 3:16).

they themselves being only recipient, only concurrent with God, as God moved upon them.

Some of the speakers of the Bible, as Balaam, the Old Prophet of Bethel, Caiaphas, are seized and made to speak in spite of themselves; and, with the greatest reluctance, to utter what is farthest from their minds and hearts. Others—in fact all—are purblind to the very oracles, instructions, visions, they announce. “Searching what, or what manner of time, the Spirit of Christ which was in them did signify!” i. e., the prophets themselves did not know what they wrote. What picture can be more impressive than that of the prophet himself hanging over and contemplating in surprise, in wonder, in amazement, his own autograph—as if it had been left upon the table there—the relict of some strange and supernatural hand? How does that picture lift away the Bible from all human hands and place it back, as His original deposit, in the hands of God.

Again; it is said that “the Word of the Lord came” to such and such a writer. It is not said that the Spirit came, which is true; but that the Word itself came, the Dabar-Jehovah. And it is said: “*Hayo Haya Dabar,*” that it *substantially* came, essentially came; “*essendo fuit*”—so say Pagninus, Montanus, Polanus—i. e., it came germ, seed and husk and blossom—in its totality—*words* which the Holy Ghost teacheth—the “words.”

Again; it is *denied*, and most emphatically, that the words are the words of the man—of the agent. “The word was in my tongue”. St. Paul asserts that “Christ spake in him” (2 Cor. 13:3). “Who hath made man’s mouth? Have not I, the Lord? I will put *My* words into thy mouth.” That looks very much like what has been stigmatized as the “mechanical theory.” It surely makes the writer a mere organ, although not an unconscious, or unwilling, unspontaneous organ. Could language more plainly assert or defend a verbal direct inspiration?

In the line with the fact, again it is said that the word came to the writers without any study—"suddenly"—as to Amos where he is taken from following the flock.

Again; when the word thus came to the prophets *they had not the power to conceal it*. It was "like a fire in their bones" which must speak or write, as Jeremiah says, or consume its human receptacle.

And to make this more clear, it is said that holy men were *pheromenoi*, "moved," or rather carried along in a supernatural ecstatic current—a *delectatio scribendi*. They were not left one instant to their wit, wisdom, fancies, memories, or judgments either to order, or arrange, or dispose, or write out. They were *only reporters*, intelligent, conscious, passive, plastic, docile, exact, and accurate reporters. They were like men who wrote with different kinds of ink. They colored their work with tints of their own personality, or rather God colored it, having made the writer as the writing, and the writer for that special writing; and because the work ran *through them* just as the same water, running through glass tubes, yellow, green, red, violet, will be yellow, violet and green, and red.

God wrote the Bible, the whole Bible, and the Bible as a whole. He wrote each word of it as truly as He wrote the Decalogue on the tables of stone.

Higher criticism tells us—the "New Departure" tells us—that Moses was inspired, but the *Decalogue* not. But Exodus and Deuteronomy seven times over declare that God stretched down the tip of His finger from heaven and left the *marks*, the gravements, the cut characters, the scratches on the stones. (Ex. 24:12.) "I will give thee tables of stone, commandments, *which I have written*" (Ex. 31:18). "And He gave unto Moses, upon Mount Sinai, two tables of testimony, tables of stone *written with the finger of God*" (Ex. 32:16). The tables were the work of God and the *writing was the writing of God*, graven upon the tables. (Deut. 4:12). "The Lord

spake unto you out of the midst of the fire, and He declared unto you His covenant, even ten commandments and *He wrote them* upon two tables of stone" (Deut. 5:22). "These words the Lord spake, and *He wrote them* in two tables of stone, and delivered them unto me" (Deut. 9:10). "And the Lord delivered unto me two tables of stone *written with the finger of God*"!

Seven times, and to men to whom writing is instinct; to beings who are most of all impressed, not by vague vanishing voices, but by words arrested, fixed, set down; and who themselves cannot resist the impulse to commit their own words to some written deposit, even of stone, or of bark, if they have not the paper; seven times, to men, to whom writing is instinct and who are inclined to rely for their highest conviction on what they have styled "documentary evidence," i. e., on books; God comes in and declares, "I have written"!

The Scriptures, whether with the human instrument or without the human instrument, with Moses or without Moses, were written by God. When God had finished, Moses had nothing else to do but carry down God's autograph. That is our doctrine. The Scriptures—if ten words, then all the words—if the law, then the Gospels—the writing, the writings, *He Graphe—Hai Graphai*—expressions repeated more than fifty times in the New Testament alone—*this, these* were inspired.

Brethren, the danger of our present day—the "down grade" as it has been called, of doctrine, of conviction, of the moral sentiment—a decline more constantly patent, as it is more blatantly proclaimed—does it not find its first step in our lost hold upon the very inspiration of the Word of God?

Does not a fresh conviction here lie at the root of every remedy which we desire, as its sad lack lies at the root of every ruin we deplore?

CHAPTER IV

THE TESTIMONY OF THE ORGANIC UNITY OF THE BIBLE TO ITS INSPIRATION

BY THE LATE ARTHUR T. PIERSON

The argument for the inspiration of the Bible which I am to present is that drawn from its unity. This unity may be seen in several conspicuous particulars, upon some of which it will be well to dilate.

1. THE UNITY IS STRUCTURAL. In the Book itself appears a certain archetypal, architectural plan. The two Testaments are built on the same general scheme. Each is in three parts: historic, didactic, prophetic; looking to the past, the present, and the future.

Here is a collection of books; in their style and character there is great variety and diversity; some are historical, others poetical; some contain laws, others lyrics; some are prophetic, some symbolic; in the Old Testament we have historical, poetical, and prophetic divisions; and in the New Testament we have historic narratives, then twenty-one epistles, then a symbolic apocalyptic poem in oriental imagery. And yet this is no artificial arrangement of fragments. We find "the Old Testament patent in the New; the New latent in the Old."

In such a Book, then, it is not likely that there would be unity; for all the conditions were unfavorable to a harmonious moral testimony and teaching. Here are some sixty or more separate documents, written by some forty different persons, scattered over wide intervals of space and time, strangers to each other; these documents are written in three different languages, in different lands, among different and sometimes hostile peoples, with marked diversities of literary style, and by men of all grades of culture and mental capacity, from

Moses to Malachi; and when we look into these productions; there is even in them great unlikeness, both in matter and manner of statement; and yet they all constitute one volume.

All are entirely at agreement. There is diversity in unity, and unity in diversity. It is "*e pluribus unum.*" The more we study it, the more do its unity and harmony appear. Even the Law and the Gospel are not in conflict. They stand, like the cherubim, facing different ways, but their faces are toward each other. And the four Gospels, like the cherubic creatures in Ezekiel's vision, facing in four different directions, move in one. All the criticism of more than three thousand years has failed to point out one important or irreconcilable contradiction in the testimony and teachings of those who are farthest separated—there is no collision, yet there could be no collusion!

How can this be accounted for? There is no answer which can be given unless you admit the supernatural element. If God actually superintended the production of this Book, then its unity is the unity of a Divine plan and its harmony the harmony of a Supreme Intelligence.

As the baton rises and falls in the hand of the conductor of some grand orchestra, from violin and bass-viol, cornet and flute, trombone and trumpet, flageolet and clarinet, bugle and French horn, cymbals and drum, there comes one grand harmony! There is no doubt, though the conductor were screened from view, that one master mind controls all the instrumental performers. But God makes His oratorio to play for more than a thousand years; the key is never lost and never changes except by those exquisite modulations that show the master composer; and when the last strain dies away it is seen that all these glorious movements and melodies have been variations on one grand theme! Did each musician compose as he played, or was there one composer back of all the players?—"one supreme and regulating mind" in this Oratorio of the Ages? If God was the master musician planning the

whole and arranging the parts, then we can understand how Moses' grand anthem of creation glided into Isaiah's oratorio of the Messiah; by and by sinks into Jeremiah's plaintive wail, swells into Ezekiel's awful chorus, changes into Daniel's rapturous lyric; and, after the quartette of the evangelists, closes with John's full choir of saints and angels!

The temple, first built upon Mount Moriah, was built of stone, made ready before it was brought thither; there was neither hammer nor ax nor any tool of iron heard in the house while it was in building. What insured symmetry in the temple when constructed, and harmony between the workmen in the quarries and the shops, and the builders on the hill? *One presiding mind planned the whole*; one intelligence built that whole structure in ideal before it was in fact. The builders built more wisely than they knew, putting together the ideas of the architect and not their own. Only so can we account for the structural unity of the Word of God. The structure was planned and wrought out in the mind of a Divine Architect, who superintended His own workmen and work. Moses laid its foundations, not knowing who should build after him, or what form the structure should assume. Workman after workman followed; he might see that there was agreement with what went before, but he could not foresee that what should come after would be only the sublime carrying out of the grand plan. During all those sixteen centuries through which the building rose toward completion, there was no sound of ax or hammer, no chipping or hacking to make one part fit its fellow. Everything is in agreement with everything else, because the whole Bible was built in the thought of God before one book was laid in order. The building rose steadily from corner-stone to cap-stone, foundations first, then story after story, pillars on pedestals, and capitals on pillars, and arches on capitals, till, like a dome flashing back the splendors of the noonday, the Apocalypse spans and crowns and completes the whole, glorious with celestial visions.

2. **THE UNITY IS HISTORIC.** The whole Bible is the history of the kingdom of God. Israel represents that kingdom. And two things are noticeable. All centers about the Hebrew nationality. With their origin and progress the main historical portion begins; and with their apostasy and captivity-it stops. The times of the Gentiles filled the interval and have no proper history; prophecy, which is history anticipated, takes up the broken thread, and gives us the outline of the future when Israel shall again take its place among the nations.

3. **THE UNITY IS DISPENSATIONAL.** There are certain uniform dispensational features which distinguish every new period. Each dispensation is marked by seven features, in the following order: (a) Increased light; (b) Decline of spiritual life; (c) Union between disciples and the world; (d) A gigantic civilization worldly in type; (e) Parallel development of good and evil; (f) Apostasy on the part of God's people; (g) Concluding judgment. We are now in the seventh dispensation, and the same seven marks have been upon all alike, showing one controlling power—*Deus in Historia*.

4. **THE UNITY IS PROPHETIC.** Of all prophecy, there is but one center, The kingdom and the King. 1. Adam, the first king, lost his scepter by sin. His probation ended in failure and disaster. 2. The second Adam, in His probation, gained the victory, routed the tempter, and stood firm. The two comings of this King constituted the two focal centers of the prophetic ellipse. His first coming was to make possible an empire in man and over man. His second coming will be to set that empire up in glory. All prophecy moves about these two advents. It touches Israel only as related to the kingdom; and the Gentiles only as related to Israel. Hence, in the Old Testament, Nineveh, Babylon, and Egypt loom up as the main foes to the kingdom, as represented by the Hebrews; and in the New Testament, the Beast, Prophet, and Dragon are conspicuous as the gigantic adversaries of that kingdom after Israel again takes her place.

There are some six hundred and sixty-six general prophecies in the Old Testament, three hundred and thirty-three of which refer particularly to the coming Messiah, and meet only in Him.

5. THE UNITY IS THEREFORE ALSO PERSONAL:

*"In the volume of the Book
It is written of Me."*

There is but one Book, and within it but one Person. Christ is the center of the Old Testament prophecy, as He is of New Testament history. From Genesis 3 to Malachi 3, He fills out the historic and prophetic profile. Not only do the three hundred and thirty-three predictions unite in Him, but even the rites and ceremonies find in Him their only interpreter. Nay, historic characters prefigure Him, and historic events are the pictorial illustrations of His vicarious ministry. The Old Testament is a lock of which Christ is the key. The prophetic plant becomes a burning bush, as twig after twig of prediction flames with fulfillment. The crimson thread runs through the whole Bible. Beginning at any point you may preach Jesus. The profile—at first a drawing, without color, a mere outline—is filled in by successive artists; until the life tints glow on the canvas of the centuries, and the perfect portrait of the Messiah is revealed.

6. THE UNITY IS SYMBOLIC. I mean that there is a corresponding use of symbols, whether in form, color, or numbers. In form, we have the square, the cube, and the circle, throughout, and used as types of the same truths. In color, we have the white for purity, the lustrous white for glory, the red for guilt of sin and the sacrifice for sin, the blue for truth and fidelity to promise, the purple for royalty, the pale or livid hue for death, and the black for woe and disaster. In numbers there is plainly a numerical system. One seems to represent unity, two correspondence and confirmation or contradiction, three is the number of Godhead, four of the world and man. Seven, which is the sum of three and four, stands for

the combination of the Divine and human; twelve, the product of three and four, for the Divine interpenetrating the human; ten, the sum of one, two, three, and four, is the number of completeness; three and a half, the broken number, represents tribulation; six, which stops short of seven, is unrest; eight, which is beyond the number of rest, is the number of victory. All this implies one presiding mind, and it could not be man's mind.

7. THE UNITY IS DIDACTIC. In the entire range and scope of the ethical teaching of the Bible there is no inconsistency or adulteration. But we need to observe a distinction maintained throughout as to natural religion and spiritual religion. There is a natural religion. Had man remained loyal to God, the universal fatherhood of God and the universal brotherhood of man would have been the two great facts and laws of humanity; the broad, adequate basis of the natural claim of God to filial obedience, and of man to fraternal love. But man sinned. He fell from the filial relationship; he disowned God as his Father. Hence, the need of a new and spiritual relationship and religion. In Christ, God's fatherhood is restored and man's brotherhood re-established, but these are treated as universal only to the circle of believers. A new obedience is now enforced, resting its claim, not on creation and providence, but on new creation and grace. Man learns a supernatural love and life.

Upon this didactic unity we stop to expatiate.

In not one respect are these doctrinal and ethical teachings in conflict, from beginning to end; we find in them a positive oneness of doctrine which amazes us. Even where at first glance there appears to be conflict, as between Paul and James, we find, on closer examination, that instead of standing face to face, beating each other, they stand back to back, beating off common foes.

We observe, moreover, a progressive development of revelation. Bernhard devoted the powers of his master mind to

tracing the "Progress of Doctrine in the New Testament." He shows that although the books of the New Testament are not even arranged in the order of their production, that order could not, in one instance, be changed without impairing or destroying the symmetry of the whole book; and that there is a regular progress in the unfolding of doctrine from the Gospel according to Matthew to the Revelation of St. John.

A wider examination will show the very same progress of doctrine in the whole Bible. Most wonderful of all, this moral and didactic unity could not be fully understood till the Book was completed. The progress of preparation, like a scaffolding about a building, obscured its beauty; but when John placed the cap-stone in position and declared that nothing further should be added, the scaffolding fell and a grand cathedral was revealed.

8. THE UNITY IS SCIENTIFIC. The Bible is not a scientific book, but it follows one consistent law. Like an engine on its own track, it thunders across the track of science, but is never diverted from its own.

(1). No direct teaching or anticipation of scientific truth is here found. (2). No scientific fact is ever misstated, though common, popular phraseology may be employed. (3). An elastic set of terms is used, which contain, in germ, all scientific truth as the acorn enfolds the oak.

These statements deserve a little amplification, as this has been supposed to be the weak side of the Bible. Yet, after a study of the Word on the one hand and natural science on the other, I believe we may safely challenge any living man to bring one well-established fact of science against which the Bible really and irreconcilably militates!

God led inspired men to use such language, as that without revealing scientific facts in advance, it accurately accommodates itself to them when discovered.

The language is so elastic and flexible as to contract itself to the narrowness of ignorance, and yet expand itself to the

dimensions of knowledge. If the Bible may, from imperfect human language, select terms which may hold hidden truths till ages to come shall disclose the inner meaning, that would seem to be the best solution of this difficult problem. And now, when we come to compare the language of the Bible with modern science, we find just this to be the fact.

For example, we are told that the Bible term "firmament" is but an ancient blunder crystallized. Modern science says, "Ye have heard it hath been said by them of old time, there is a solid sphere above us which revolves with its starry lamps; but this is an old notion of ignorance, for there is nothing but vast space filled with ether above us, and stars have an apparent motion because the earth turns on its axis."

But this word "firmament," which has been declared "irreconcilable with modern astronomy," we find, on consulting our Hebrew lexicon, means simply an "expanse." If Moses had been Mitchell, he could not have chosen a better word to express the appearance, and yet accommodate the reality. He actually anticipated science. This is one of the "mistakes of Moses" to which the modern blasphemer does not refer!

The general correspondence between the Mosaic account of creation and the most advanced discoveries of science, proves that only He who built the world, built the Book.

As to the order of creation, Moses and geology agree. Both teach that at first there was an abyss, or watery waste, whose dense vapors shut out light. Both make life to precede light; and the life to develop beneath the abyss. Both make the atmosphere to form an expanse by lifting watery vapors into cloud, and so separating the fountains of waters above from the fountains below. Both tell us that continents next lifted themselves from beneath the great deep, and brought forth grass, herb, and tree. Both teach that the heavens became cleared of cloud, and the sun and moon and stars, which then appeared, began to serve to divide day from night, and

to become signs for seasons and years. Both then represent the waters bringing forth moving and creeping creatures, and fowl flying in the expanse, followed next by the race of quadruped mammals, and, last of all, by man himself.

There is the same agreement as to the order of animal creation. Geology and comparative anatomy combine to teach that the order was from lower to higher types. First, the fish, in which the proportion of brain to spinal cord is as 2 to 1; then reptiles, in which it is as $2\frac{1}{2}$ to 1; birds, 3 to 1; mammals, 4 to 1; man, 33 to 1. Now, this is exactly the order of Moses. Who told him what modern science has discovered, that fish and reptiles belong below birds? As Mr. Tullidge says: "With the advance of discovery, the opposition supposed to exist between Revelation and Geology has disappeared; and of the eighty theories which the French Institute counted in 1806 as hostile to the Bible, not one now stands."

Take an example of this scientific accuracy from astronomy. Says Jeremiah in 30:22, "The host of heaven cannot be numbered, neither the sand of the sea measured." Hipparchus about a century and a half before Christ, gave the number of stars as 1,022, and Ptolemy, in the beginning of the second century of the Christian era, could find but 1,026. We may, on a clear night, with the unaided eye, see only 1,160 or in the whole celestial sphere, about 3,000. But when the telescope began to be pointed to the heavens, less than three centuries ago, by Galileo, then men began to know that the stars are as countless as the sand on the seashore. When Lord Rosse turned his great mirror to the sky, lo! the number of visible stars increased to nearly 400,000,000! John Herschel resolves the nebulae into suns, and finds in the cloudy scarf about Orion, "a gorgeous bed of stars," and the Milky Way itself proves to be simply a grand procession of stars absolutely without number. And so, the exclamation of the prophet, 600 years before Christ, 2,200 years before Galileo, "the host of heaven cannot be numbered," proves to be not

a wild, poetic exaggeration, but literal truth. Who was Jeremiah's teacher in astronomy?

Let us take an example from natural philosophy. Moses accords with modern discoveries as to the nature of light, in not representing this mystery as being made, but "called forth," commanded to shine. If light be only "a mode of motion," how appropriate such phraseology!

In Job 37: 13, 14, we read of the dayspring that it takes hold of the ends of the earth; it is turned as clay to the seal, and they stand as a garment. The ancient cylindrical seals rolled over the clay, and left an impress of artistic beauty. What was without form before, stood out in bold relief, like sculpture. So, as the earth revolves, and brings each portion of its surface successively under the sun's light and heat, what was before dull, dark, dead, discloses and develops beauty, and the clay stands like a garment, curiously wrought in bold relief and brilliant colors. Considered either as science or poetry, where, in any other book of antiquity, can you find anything equal to that? That phrase, "takes hold of the ends of the earth," conveys the idea of a bending of the rays of light, like the fingers of the hand when they lay hold. When the sunlight would touch the extremities of the earth, it is bent by the atmosphere so as to secure contact, and, but for this, vast portions, out of the direct line of the sun's rays, would be dark, cold and dead. Who taught Job, 1,500 years or more before Christ, to use terms that Longfellow or Tennyson might covet to describe refraction?

"When the morning stars sang together," Job 38:7, has been always taken to be a high flight of poetry. And when in the Psalms, 65:8, we read, "Thou makest the outgoings of the morning and evening to rejoice," the Hebrew word means to give forth a tremulous sound, or to make vibrations—to sing. In these poetic expressions, what scientific truth was wrapped up! Light comes to the eye in undulations or vibrations, as tones of sound to the ear. There is a point at which these

vibrations are too rapid or delicate to be detected by our sense of hearing; then a more delicate organ, the eye, must take note of them; they appeal to the optic nerve instead of the auditory nerve, and as light and not sound. Thus, light really sings. "The lowest audible tone is made by 16.5 vibrations of air per second; the highest, by 38,000; between these extremes lie eleven octaves. Vibrations do not cease at 38,000 but our organs are not fitted to hear beyond those limitations." And so it is literally true that "the morning stars sang together." Here is Divine phraseology that has been standing there for ages uninterrupted. And now we may read it just as it stands: "Thou makest the outgoings [or light radiations] of the morning and evening to sing," i. e., to give forth sound by vibration.

"Solomon, in Eccles. 12:6, has left us a poetic description of death. How that "silver cord" describes the spinal marrow; the "golden bowl", the basin which holds the brain; the "pitcher", the lungs; and the "wheel", the heart!

The circulation of the blood was discovered twenty-six hundred years afterward by Harvey. Is it not very remarkable that the language Solomon uses exactly suits the fact—a wheel pumping up through one pipe to discharge through another?

9. Last of all, **THE UNITY OF THE BIBLE IS ORGANIC.** And this means it is the unity of organized being. *Organic unity implies three things: first, that all parts are necessary to a complete whole; secondly, that all are necessary to complement each other; and thirdly, that all are pervaded by one life-principle.*

Let us apply these laws to the Word of God.

(1). *All the parts of the Bible are necessary to its completeness.* Organic unity is dependent on the existence and cooperation of organs. An oratorio is not an organic unit. Any part of it may be separated from the rest, or displaced by a new composition.

But if this body of mine loses an eye, a limb, or the smallest joint of the finger, it is forever maimed; its completeness is gone.

Not one of the books of the Bible could be lost without maiming the body of truth here contained. Every book fills a place. None can be omitted.

For example, the Book of Esther has long been criticised as not necessary to the completeness of the Canon, and particularly, because "it does not even once contain the name of God." But that book is the most complete exhibition of the providence of God. It teaches a Divine Hand behind human affairs; unbiased freedom of resolution and action as consistent with God's overruling sovereignty; and all things working together to produce grand results. The book that thus exhibits God's providence does not contain the name of God; perhaps because this book is meant to teach us of the Hidden Hand that, unseen, moves and controls all things.

"Ruth" seems to be only a love-story to some; but how rich this book is in foreshadowings of Gospel truth, especially illustrating the double nature of the God-man, our Redeemer.

Boaz is a type of Christ—Lord of the Harvest, Dispenser of Bread, Giver of Rest, He is Goël—the Redeemer. Boaz, the near kinsman, buying back the lost inheritance and marrying Ruth, suggests Jesus, the God-man, our near Kinsman, yet of a higher family, the Redeemer of our lost estate, and Bridegroom of the redeemed Church.

The Epistle to Philemon seems at first only a letter to a friend about a runaway slave. But this letter is full of illustrations of grace. The sinner has run away from God, and robbed Him besides. The law allows him no right of asylum; but grace concedes him the privilege of appeal. Christ, God's Partner, intercedes. He sends him back to the Father, no more a slave but a son.

(2). *The second law of organic unity is that all parts are necessary to complement each other.*

Cuvier has framed in scientific statement this law of unity. Organized being in every case forms a whole—a complete system—all parts of which mutually correspond; none of these parts can change without the other also changing; and consequently each taken separately indicates and gives all the others. For instance, the sharp-pointed tooth of the lion requires a strong jaw; these demand a skull fitted for the attachment of powerful muscles, both for moving the jaw and raising the head; a broad, well developed shoulder-blade must accompany such a head; and there must be an arrangement of bones of the leg which admits of the leg-paw being rotated and turned upward, in order to be used as an instrument to seize and tear the prey; and of course there must be strong claws arming the paw. Hence from one tooth, the animal could be modeled though the species had perished.

Thus the Four Gospels are necessary to each other and to the whole Bible. Each presents the subject from a different point of view, and the combination gives us a Divine Person reflected, projected before us, like an object with proportions and dimensions.

Matthew wrote for the Jew, and shows Jesus as the King of the Jews, the Royal Lawgiver. Mark wrote for the Roman, and shows Him as the Power of God, the Mighty Worker. Luke wrote for the Greek, and shows Him as the Wisdom of God, the human Teacher and Friend. John, writing to supplement and complement the other Gospels, shows Him as Son of God, as well as Son of man, having and giving eternal life.

These are not Gospels of Matthew, etc., but one Gospel of Christ, according to Matthew, Mark, Luke and John. The first three present the person and work of Christ from the outward, earthly side; the last, from the inward and heavenly. In the beginning of each Gospel we find emphasized: in Matthew, Christ's genealogy, in Mark His majesty, in Luke His humanity, in John His divinity. So, in the close of each:

in Matthew His resurrection, in Mark His ascension, in Luke His parting benediction and promise of enduement, and in John the added hint of His second coming.

The Epistles are likewise all necessary to complete the whole and complement each other. There are five writers, each having his own sphere of truth. Paul's great theme is Faith, and its relations to justification, sanctification, service, joy and glory. James treats of Works, their relation to faith, as its justification before man. He is the counterpart and complement of Paul. Peter deals with Hope, as the inspiration of God's pilgrim people. John's theme is Love, and its relation to the light and life of God as manifested in the believer. In his Gospel, he exhibits eternal life in Christ; in his epistles, eternal life as seen in the believer. Jude sounds the trumpet of warning against apostasy, which implies the wreck of faith, the delusion of false hope, love grown cold, and the utter decay of good works. What one of all these writers could we drop from the New Testament?

The Unity of the Bible is the unity of one organic whole. The decalogue demands the Sermon on the Mount. Isaiah's prophecy makes necessary the narrative of the Evangelists. Daniel fits into the Revelation as bone fits socket. Leviticus explains, and is explained by, the Epistle to the Hebrews. The Psalms express the highest morality and spirituality of the Old Testament; they link the Mosaic code with the Divine ethics of the Gospels and the Epistles. The passover foreshadows the Lord's supper, and the Lord's supper interprets and fulfills the passover. Even the little book of Jonah makes more complete the sublime Gospel according to John; and Ruth and Esther prophetically hint the Acts of the Apostles. Nay, when you come to the last chapters of Revelation, you find yourself mysteriously touching the first chapters of Genesis; and lo! as you survey the whole track of your thought, you find you have been following the perimeter of a golden ring; the extremities actually bend around, touch,

and blend. You read in the first of Genesis of the first creation; in the last of the Revelation, of the new creation—the new heaven and the new earth; there, of the river that watered the garden; here, of the pure river of the water of life; there, of the Tree of Life in the first Eden; here, of the Tree of Life which is in the midst of the Paradise of God; there, of the God who came down to walk with and talk with man; here, we read that the Tabernacle of God is with men; there, we read of the curse that came by sin, here, we read: “And there shall be no more curse.”

(3). *The third and last law of organic unity is, that one life principle must pervade the whole.* The Life of God is in His Word. That Word is “quick”—living. Is it a mirror? yes, but such a mirror as the living eye; is it a seed? yes, but a seed hiding the vitality of God; is it a sword? yes, but a sword that omnisciently discerns and omnipotently pierces the human heart. Hold it reverently; for you have a living Book in your hand. Speak to it, and it will answer you. Bend down and listen; you shall hear in it the heart-throbs of God.

This Book, thus *one*, we are to hold forth as the Word of Life and the Light of God, in the midst of a crooked and perverse generation. We shall meet opposition. Like the birds that beat themselves into insensibility against the light in the Statue of Liberty in New York Harbor, the creatures of darkness will assault this Word, and vainly seek to put out its eternal light. But they shall only fall stunned and defeated at its base, while it still rises from its rock pedestal, immovable and serene!

CHAPTER V

ONE ISAIAH

BY PROFESSOR GEORGE L. ROBINSON, D. D.,
MCCORMICK THEOLOGICAL SEMINARY, CHICAGO, ILLINOIS

“For about twenty-five centuries no one dreamt of doubting that Isaiah the son of Amoz was the author of every part of the book that goes under his name; and those who still maintain the unity of authorship are accustomed to point, with satisfaction, to the unanimity of the Christian Church on the matter, till a few German scholars arose, about a century ago, and called in question the unity of this book.” Thus wrote the late Dr. A. B. Davidson, Professor of Hebrew in New College, Edinburgh, (*Old Testament Prophecy*, p. 244, 1903).

THE HISTORY OF CRITICISM

The critical disintegration of the Book of Isaiah began with Koppe, who in 1780 first doubted the genuineness of chapter 50. Nine years later Doederlein suspected the whole of chapters 40-66. He was followed by Rosenmueller, who was the first to deny to Isaiah the prophecy against Babylon in chapters 13:1-14:23. Eichhorn, at the beginning of the last century, further eliminated the oracle against Tyre in chapter 23, and, with Gesenius and Ewald, also denied the Isaianic origin of chapters 24-27. Gesenius also ascribed to some unknown prophet chapters 15 and 16. Rosenmueller went further, and pronounced against chapters 34 and 35; and not long afterwards (1840), Ewald questioned chapters 12 and 33. Thus by the middle of the nineteenth century some thirty-seven or thirty-eight chapters were rejected as no part of Isaiah's actual writings.

In 1879-80, the celebrated Leipzig professor, Franz

Delitzsch, who for years previous had defended the genuineness of the entire book, finally yielded to the modern critical position, and in the new edition of his commentary published in 1889, interpreted chapters 40-66, though with considerable hesitation, as coming from the close of the period of Babylonian exile. About the same time (1888-90), Canon Driver and Dr. George Adam Smith gave popular impetus to similar views in Great Britain.

Since 1890, the criticism of Isaiah has been even more trenchant and microscopic than before. Duhm, Stade, Guthe, Hackmann, Cornill and Marti on the Continent, and Cheyne, Whitehouse, Box, Glazebrook, Kennett and others in Great Britain and America, have questioned portions which hitherto were supposed to be genuine.

THE DISINTEGRATION OF "DEUTERO-ISAIAH"

Even the unity of chapters 40-66, which were supposed to be the work of the Second, or "Deutero-Isaiah," is given up. What prior to 1890 was supposed to be the unique product of some celebrated but anonymous sage who lived in Babylonia (about 550 B. C.), is now commonly divided and subdivided and in large part distributed among various writers from Cyrus to Simon.

At first it was thought sufficient to separate chapters 63-66 as a later addition to "Deutero-Isaiah's" prophecies; but more recently it has become the fashion to distinguish between chapters 40-55, which are alleged to have been written in Babylonia about 549-538 B. C., and chapters 56-66, which are now claimed to have been composed about 460-445 B. C. Some carry disintegration farther even than this, especially in the case of chapters 56-66, which are subdivided into various fragments and said to be the product of a school of writers rather than of a single pen. Opinions also conflict as to the place of their composition, whether in Babylonia, Palestine, Phoenicia, or Egypt.

RECENT VIEWS

Among the latest to investigate the problem is the Rev. Robert H. Kennett, D. D., Regius Professor of Hebrew and Fellow of Queen's College, Cambridge, whose Schweich Lectures (1909) have recently been published for the British Academy by the Oxford University Press, 1910. The volume is entitled, "The Composition of the Book of Isaiah in the Light of History and Archaeology", and is a professed "attempt to tell in a simple way the story of the book of Isaiah." The results of his investigations he sums up as follows (pp. 84-85): (1) All of chapters 3, 5, 6, 7, 20 and 31, and portions of chapters 1, 2, 4, 8, 9, 10, 14, 17, 22 and 23, may be assigned to Isaiah the son of Amoz. (2) All of chapters 13, 40 and 47, and portions of chapters 14, 21, 41, 43, 44, 45, 46 and 48, may be assigned to the time of Cyrus. (3) All of chapters 15, 36, 37 and 39, and portions of chapters 16 and 38, may be assigned to the period between Nebuchadnezzar and Alexander the Great, but cannot be dated precisely. (4) Chapter 23:1-14 may be assigned to the time of Alexander the Great (332 B. C.). (5) All of chapters 11, 12, 19, 24-27, 29, 30, 32-35, 42, 49-66, and portions of chapters 1, 2, 4, 8, 9, 10, 16, 17, 18, 23, 41, 44, 45 and 48, may be assigned to the second century B. C. Dr. Kennett thus assigns more than one-half of the book of Isaiah to the Maccabean Age.

Prof. C. F. Kent, also, in his "Sermons, Epistles and Apocalypses of Israel's Prophets," 1910, makes the following noteworthy observations on the prophecies of the so-called "Deutero-Isaiah." He says: "The prophecies of Haggai and Zechariah. . . afford by far the best approach for the study of the difficult problems presented by Isaiah 40-66. . . . Chapters 56-66 are generally recognized as post-exilic. . . . In Isaiah 56 and the following chapters there are repeated references to the temple and its service, indicating that it had already been restored. More-

over, these references are not confined to the latter part of the book. . . . The fact, on the one hand, that there are few, if any, allusions to contemporary events in these chapters, and, on the other hand, that little or nothing is known of the condition and hopes of the Jews during this period (the closing years of the Babylonian exile) makes the dating of these prophecies possible although far from certain. . . . Also the assumption that the author of these chapters lived in the Babylonian exile is not supported by a close examination of the prophecies themselves. Possibly their author was one of the few who, like Zerubbabel, had been born in Babylon and later returned to Palestine. He was also dealing with such broad and universal problems that he gives few indications of his date and place of abode; but all the evidence that is found points to Jerusalem as the place where he lived and wrote. . . . The prophet's interest and point of view center throughout in Jerusalem, and he shows himself far more familiar with conditions in Palestine than in distant Babylon. Most of his illustrations are drawn from the agricultural life of Palestine. His vocabulary is also that of a man dwelling in Palestine, and in this respect is in marked contrast with the synonyms employed by Ezekiel, the prophet of the Babylonian exile" (pp. 27, 28).

That is to say, the two most recent investigators of the Book of Isaiah reach conclusions quite at variance with the opinions advocated in 1890, when Delitzsch so reluctantly allowed that chapters 40-66 may have sprung from the period of Babylonian exile. These last twenty-seven chapters are now found to have been written most probably in Palestine rather than in Babylonia, and are no longer claimed to speak primarily to the suffering exiles in captivity as was formerly supposed.

THE PRESENT STATE OF THE QUESTION

The present state of the Isaiah question is, to say the least, complex, if not chaotic. Those who deny the integrity of the

book may be divided into two groups which we may call moderates and radicals. Among the moderates may be included Drs. Driver, G. A. Smith, Skinner, Kirkpatrick, Koenig, A. B. Davidson and Whitehouse. These all practically agree that the following chapters and verses are *not Isaiah's*: 11:10-16; 12:1-6; 13:1-14:23; 15:1-16:12; 21:1-10; 24-27; 34-66. That is to say, some forty-four chapters out of the whole number, sixty-six, were not written by Isaiah; or, approximately 800 out of 1,292 verses are not genuine.

Among the radicals are Drs. Cheyne, Duhm, Hackmann, Guthe, Marti and Kennett. These all reject approximately 1,030 verses out of the total 1,292, retaining the following only as *the genuine product of Isaiah and his age*: 1:2-26, 29-31; 2:6-19; 3:1, 5, 8, 9, 12-17, 24; 4:1; 5:1-14, 17-29; 6:1-13; 7:1-8:22; 9:8-10:9; 10:13, 14, 27-32; 14:24-32; 17:1-14; 18:1-6; 20:1-6; 22:1-22; 28:1-4, 7-22; 29:1-6, 9, 10, 13-15; 30:1-17; 31:1-4. That is, only about 262 verses out of the total, 1,292, are allowed to be genuine.

This is, we believe, a fair statement of the Isaiah question as it exists today.

On the other hand, there are those who still defend the unity of Isaiah's book, e. g., Strachey (1874), Naegelsbach (1877), Bredenkamp (1887), Douglas (1895), W. H. Cobb (1883-1908), W. H. Green (1892), Vos (1898-99), Thirtle (1907) and Margoliouth (1910)*.

THE PRIME REASON FOR DISSECTING ISAIAH

The fundamental axiom of criticism is the dictum that a prophet always spoke out of a definite historical situation to the present needs of the people among whom he lived, and that a definite historical situation shall be pointed out for each prophecy. This fundamental postulate underlies all modern criticism of Old Testament prophecy.

*Compare also the writer's "The Book of Isaiah," Y. M. C. A. Press, N. Y., 1910.

This principle on the whole is sound, but it can easily be overworked. Certain cautions are necessary, for example:

(1) It is impossible to trace each separate section of prophecy, independently of its context, to a definite historical situation. Besides, the prophets often speak in poetry, and poetry ought not as a rule to be taken literally.

(2) It is not necessarily the greatest event in a nation's history or the event about which we happen to know the most, that may actually have given birth, humanly speaking, to a particular prophecy. Israel's history is full of crises and events, any one of which may easily be claimed to furnish an appropriate, or at least a possible, background for a given prophecy.

(3) The prophets usually spoke directly to the needs of their own generation, but they spoke also to the generations yet to come. Isaiah, for example, commanded, "Bind thou up the testimony, *seal the law among My disciples*" (8:16); that is, preserve My teachings for the future. Again in 30:8, he says, "Now go, write it before them on a tablet, and inscribe it in a book, *that it may be for the time to come forever and ever.*" And also in 42:23, "Who is there among you that will give ear to this? *that will hearken and hear for the time to come?*"

ALLEGED EXTERNAL EVIDENCE AGAINST UNITY

Recently certain writers have appealed to the author of 2 Chronicles to prove that chapters 40-66 existed as a separate collection in his age. Whitehouse in the New Century Bible ("Isaiah", Vol. I, p. 70), says: "This is clear from 2 Chron. 36:22 ff, in which the passage Isa. 44:28 (that Cyrus would cause the temple to be built) is treated as the word of Jeremiah. The so-called 'Deutero-Isaiah' (chs. 40-66) must at that time (c. 300 B. C.) have been regarded as a body of literature standing quite apart from the Isaianic collection or collections which then existed." But the evidence obtained from this source is so doubtful that it is well-nigh valueless.

For it is not the prediction concerning Cyrus to which the chronicler points as "the word of Jehovah by the mouth of Jeremiah," but "the three-score-and-ten years" spoken of in verse 21 of the same context which Jeremiah did predict. Cf. 2 Chron. 36:21. On the other hand, the *order* of the prophets among the Jews of antiquity was (1) Jeremiah, (2) Ezekiel, (3) Isaiah, and (4) The Twelve; accordingly, any portion of any of these prophecies might be cited as belonging to Jeremiah, because his book stood first.

In any case, to seek for external evidence in behalf of the dissection of the book is indicative!

THE LITERARY HISTORY OF THE BOOK

When or how the Book of Isaiah was edited and brought into its present form is unknown. Jesus ben-Sirach, the author of Ecclesiasticus, writing c. 180 B. C., cites Isaiah as one of the notable worthies of Hebrew antiquity, in whose days, "the sun went backward and he added life to the king" (Ecclus. 48:20-25; cf. Isa. 38:4-8); and he adds, who "saw by an excellent spirit that which should come to pass at the last, and comforted them that mourned in Zion." Evidently, therefore, at the beginning of the second century B. C., at the latest, the Book of Isaiah had reached its present form, and the last twenty-seven chapters were already ascribed to the son of Amoz.

Furthermore, there is absolutely no proof that chapters 1-39, or any other considerable section of Isaiah's prophecies ever existed by themselves as an independent collection; nor is there any ground for thinking that the promissory and Messianic portions have been systematically interpolated by editors long subsequent to Isaiah's own time. It is quite arbitrary to suppose that the earlier prophets only threatened.

CERTAIN FALSE PRESUPPOSITIONS

Certain false presuppositions govern critics in their disin-

tegration of the Book of Isaiah. Only a few examples need be given by way of illustration.

(1) To one, "the conversion of the heathen" lay quite beyond the horizon of any eighth-century prophet, and consequently Isa. 2:2-4 and all similar passages should be relegated to a subsequent age.

(2) To another, "the picture of universal peace" in Isa. 11:1-9 is a symptom of late date, and therefore this section and kindred ones must be deleted.

(3) To another, the thought of "universal judgment" upon "the whole earth" in chapter 14:26 quite transcends Isaiah's range of thought.

(4) To still another, the apocalyptic character of chapters 24-27 represents a phase of Hebrew thought which prevailed in Israel only after Ezekiel.

(5) Even to those who are considered moderates the poetic character of a passage like chapter 12 and the references to a *return* from captivity as in 11:11-16, and the promises and consolations such as are found in chapter 33, are cited as grounds for assigning these and kindred passages to a much later age. Radicals deny *in toto* the existence of Messianic passages among Isaiah's own predictions.

But, to deny to Isaiah of the eighth century all catholicity of grace, all universalism of salvation or judgment, every highly developed Messianic ideal, every rich note of promise and comfort, all sublime faith in the sacrosanct character of Zion, as some do, is unwarrantably to create a new Isaiah of greatly reduced proportions, a mere preacher of righteousness, a statesman of not very optimistic vein, and the exponent of a cold ethical religion without the warmth and glow of the messages which are actually ascribed to the prophet of the eighth century.

THE WRITER'S PERSONAL ATTITUDE

More and more the writer is persuaded that the fundamental postulates of much criticism are unsound, and that

broad facts must decide the unity or collective character of Isaiah's book. To determine the exact historical background of each individual section is simply impossible, as the history of criticism plainly shows. Verbal exegesis may do more harm than good. Greater regard must be paid to the *structure* of the book. When treated as an organic whole, the book is a grand masterpiece. One great purpose dominates the author throughout, which, as he proceeds, is brought to a climax in a picture of Israel's redemption and the glorification of Zion. Failure to recognize this unity incapacitates a man to do it exegetical justice. The prophecies of the Book of Isaiah simply can not be properly understood without some comprehension of the author's scheme of thought as a whole. There is an obvious, though it may be to some extent an editorial, unity to Isaiah's prophecies. But there is as true a unity in the Book of Isaiah as is usually found in a *volume of sermons*. To regard them as a heterogeneous mass of miscellaneous prophecies which were written at widely separated times and under varied circumstances from Isaiah's own period down to the Maccabean age, and freely interpolated throughout the intervening centuries, is to lose sight of the great historic realities and perspective of the prophet. In short the whole problem of how much or how little Isaiah wrote would become immensely simplified if critics would only divest themselves of a mass of unwarranted presuppositions and arbitrary restrictions which fix hard and fast what each century can think and say.

Accordingly, the writer's attitude is that of those who, while welcoming all ascertained results of investigation, decline to accept any mere conjectures or theories as final conclusions. And while he acknowledges his very great debt to critics of all latitudes, he nevertheless believes that the Book of Isaiah, practically as we have it, may have been, and probably was, all written by Isaiah, the son of Amoz, in the latter half of the eighth century B. C.

ARGUMENTS FOR ONE ISAIAH

It is as unreasonable to expect to be able to prove the unity of Isaiah as to suppose that it has been disproven. Internal evidence is indecisive in either case. There are arguments, however, which corroborate a belief that there was but one Isaiah. Here are some of those which might be mentioned:

1. *The Circle of Ideas* is strikingly the same throughout. For example, take the name for God which is almost peculiar to the Book of Isaiah, "the Holy One of Israel". This title for Jehovah occurs in the Book of Isaiah a total of twenty-five times and only six times elsewhere in the Old Testament (one of which is in a parallel passage). It interlocks all the various portions with one another and stamps them with the personal imprimatur of him who saw the vision of the majestic God seated upon His throne, high and lifted up, and heard the angelic choirs singing: "Holy, Holy, Holy is Jehovah of hosts: the whole earth is full of Thy glory" (Chapter 6). The presence of this Divine name in all the different sections of the book is of more value in identifying Isaiah as the author of all these prophecies than though his name had been inscribed at the beginning of every chapter, for the reason that his theology is woven into the very fiber and texture of the whole book.

The title occurs twelve times in chapters 1-39, and thirteen times in chapters 40-66; and it is simply unscientific to say that the various alleged authors of the disputed portions all employed the same title through imitation. (Isa. 1:4; 5:19, 24; 10:20; 12:6; 17:7; 29:19; 30:11, 12, 15; 31:1; 37: 23. Also, 41:14, 16, 20; 43:3, 14; 45:11; 47:4; 48:17; 49:7; 54:5; 55:5; 60:9, 14. Compare 2 Kings 19:22; Psa. 71:22; 78:41; 89:18; Jer. 50:29; 51:5.)

Another unique idea which occurs with considerable repetition in the Book of Isaiah is the thought of a "highway". Cf. 11:16; 35:8; 40:3; 43:19; 49:11; 57:14; 62:10.

Another is the idea of a "remnant". Cf. 1:9; 6:13; 10:20, 21, 22; 11:11, 12, 16; 14:22, 30; 15:9; 16:14; 17:3, 6; 21:17; 28:5; 37:31; 46:3; 65:8, 9.

Another is the position occupied by "Zion" in the prophet's thoughts. Cf. 2:3; 4:5; 18:7; 24:23; 27:13; 28:16; 29:8; 30:19; 31:9; 33:5, 20; 34:8; 46:13; 49:14; 51:3, 11; 52:1; 57:13; 59:20; 60:14; 62:1, 11; 65:11, 25; 66:8.

Still another is the expression, "pangs of a woman in travail." Cf. 13:8; 21:3; 26:17, 18; 42:14; 54:1; 66:7.

All these, and many others which are less distinctive, stamp psychologically the book with an individuality which it is difficult to account for if it be broken up into various sections and distributed, as some do, over the centuries.

2. *Literary Style.*

As negative evidence, literary style is not a very safe argument, for as Professor McCurdy says, "In the case of a writer of Isaiah's endowments, style is not a sure criterion of authorship" ("History, Prophecy and the Monuments," II, p. 317 n.). Yet it is remarkable that the clause, "for the mouth of Jehovah hath spoken it", should be found three times in the Book of Isaiah, and nowhere else in the Old Testament. Cf. 1:20; 40:5; 58:14.

It is also singular that the Divine title, "the Mighty One of Israel," should occur three times in Isaiah and nowhere else in the Old Testament. Cf. 1:24; 49:26; 60:16.

And it is noteworthy that the phrase, "streams of water," should occur twice in Isaiah and nowhere else. Cf. 30:25; 44:4.

And most peculiar is the tendency on the part of the author to emphatic reduplication. Cf. 2:7, 8; 6:3; 8:9; 24:16, 19; 40:1; 43:11, 25; 48:15; 51:12; 57:19; 62:10.

Isaiah's style differs widely from that of every other Old Testament prophet and is as far removed as possible from that of Ezekiel and the post-exilic prophets.

3. *Historical References.*

Take for example, first, the prophet's constant reference to Judah and Jerusalem, 1:7-9; 3:8; 5:13; 24:19; 25:2; 40:2, 9; 62:4. Also, to the temple and its ritual of worship and sacrifice. In chapter 1:11-15, when all was prosperous, the prophet complained that the people are profuse and formal in their ceremonies and sacrifices; in chapter 43:23, 24, on the contrary, when the country had been overrun by the Assyrians and Sennacherib had besieged the city, the prophet complains that they had not brought to Jehovah the sheep of their burnt offerings, nor honored Him with their sacrifices. In chapter 66:1-3, 6, 20, not only is the existence of the temple and the observance of the temple ritual presupposed, but those are sentenced who place their trust in the material temple, and the outward ceremonials of temple worship.

As for the "exile", the prophet's attitude to it throughout is that of both anticipation and realization. Thus in chapter 57:1, judgment is only threatened, not yet inflicted: "The righteous is taken away *from the evil to come.*" That is to say, the exile is described as still future. On the other hand, in chapter 3:8, "Jerusalem is ruined, and Judah is fallen"; while in chapter 11:11, 12, "the Lord will set His hand again the second time to recover the remnant . . . from the four corners of the earth." To interpret such statements literally without regard to Isaiah's manifest attitude to the exile, leads only to confusion. No prophet realized so keenly or described so vividly the destiny of the Hebrews.

4. *The Predictive Element.*

This is the strongest proof of the unity of the Book of Isaiah. Prediction is the very essence of prophecy. Isaiah was pre-eminently a *prophet of the future*. With unparalleled suddenness he repeatedly leaps from despair to hope, from threat to promise, from the actual to the ideal. What Kent says of "Deutero-Isaiah" may with equal justice be said of Isaiah himself: "While in touch with his own age, the great unknown prophet lives in the atmosphere of the past and the

future" (Cf. "Sermons, Epistles and Apocalypses of Israel's Prophets", p. 28).

Isaiah spoke to his own age, but he also addressed himself to the ages to come. His verb tenses are characteristically futures and prophetic perfects. Of him A. B. Davidson's words are particularly true: "If any prophetic book be examined . . . it will appear that the ethical and religious teaching is always secondary, and that the essential thing in the book or discourse is the prophet's outlook into the future" (Hastings' Dictionary of the Bible, article, "Prophecy and Prophets").

Isaiah was exceptionally given to predicting: thus,

(1) *Before the Syro-Ephraimitic war (734 B. C.)*, he predicted that within sixty-five years Ephraim should be broken in pieces (7:8); and that before the child Maher-shalal-hash-baz should have knowledge to cry, "My father" or "My mother", the riches of Damascus and the spoil of Samaria should be carried away (8:4; cf. 7:16). There are numerous other predictions among his earlier prophecies. (Cf. 1:27, 28; 2:2-4; 6:13; 10:20-23; 11:6-16; 17:14.)

(2) *Shortly before the downfall of Samaria in 722 B. C.* Isaiah predicted that Tyre shall be forgotten seventy years, and that after the end of seventy years her merchandise shall be holiness of Jehovah. (Cf. Isa. 23:15.)

(3) *Likewise prior to the siege of Ashdod in 711 B. C.*, he proclaimed that within three years Moab should be brought into contempt (Isa. 16:14), and that within a year all the glory of Kedar should fail (Isa. 21:16).

(4) *And not long prior to the siege of Jerusalem by Sennacherib in 701 B. C.*, he predicted that in an instant, suddenly, a multitude of Jerusalem's foes should be as dust (Isa. 29:5); that yet a very little while and Lebanon should be turned into a fruitful field (Isa. 29:17); that Assyria should be dismayed and fall by the sword but not of men (Isa. 30:17, 31; 31:8). Furthermore, that for days beyond a year, the careless women

of Jerusalem should be troubled (Isa. 32:10, 16-20); and that the righteous in Zion should see Jerusalem a quiet habitation, and return and come with singing (Isa. 33:17-24; 35:4, 10); but that Sennacherib on the contrary should hear tidings and return without shooting an arrow into the city (Isa. 37:7, 26-29, 33-35).

In like manner *after* the siege of Jerusalem by Sennacherib, 701 B. C., the prophet continued to predict; and, in order to demonstrate to the suffering remnant about him the deity of Jehovah and the folly of idolatry, pointed to the predictions which he had already made in the earlier years of his ministry, and to the fact that they had been fulfilled. For example, he says:

In chapter 41:21-23, 26 ff.: "Who hath declared it from the beginning that we may know, and beforetime that we may say, He is right?"

In chapter 42:9, 23: "Behold the former things are come to pass and new things do I declare; before they spring forth I tell you of them."

In chapter 43:9, 12: "Who among them can declare this and show us former things? [i. e., things to come in the immediate future.] I have declared, and I have saved and I have showed."

In chapter 44:7, 8, 27, 28: "Who, as I, shall call, and shall declare it? . . . The things that are coming and that shall come to pass, let them [the idols] declare. Have not I declared unto thee of old and showed it? And ye are My witnesses. . . . That saith of Cyrus, He is My shepherd, and shall perform all My pleasure, even saying of Jerusalem, she shall be built; and of the temple, thy foundation shall be laid."

In chapter 45:1-4, 11, 21: "It is I Jehovah, who call thee by thy name, even the God of Israel. . . . I have called thee by thy name: I have surnamed thee though thou hast not known Me. . . . Ask of Me the things that are to come.

. . . I have raised him [Cyrus] up in righteousness, and he shall build My city, and he shall let My exiles go free."

In chapter 46:10, 11: "Declaring the end from the beginning, and from ancient times things that are not yet done; . . . calling a ravenous bird [Cyrus] from the east, the man of My counsel. . . . Yea, I have spoken, I will also bring it to pass."

In chapter 48:3, 5: "I have declared the former things from of old, . . . and I showed them, suddenly I did them, and they came to pass. . . . I have declared it to thee from of old; before it came to pass I showed it thee; lest thou shouldest say, Mine idol hath done them."

And again in chapter 48:6-8, 14-16: "I have showed thee new things from this time, even hidden things; . . . before this day thou heardest them not, . . . yea, from of old thine ear was not opened, . . . Who, among them hath declared these things? . . . I even I have spoken; yea, I have called him; from the beginning I have not spoken in secret." To which long list of predictions the prophet adds by way of lamentation: "Oh, that thou hadst hearkened to my commandments [including predictions]! then had thy peace been like a river, and thy righteousness as the waves of the sea" (48:18).

CYRUS A SUBJECT OF PREDICTION

From all these numerous explicit and oft-repeated predictions one thing is obvious, namely, that great emphasis is laid on prediction throughout the Book of Isaiah. "Cyrus" must be considered as predicted from any point of view. The only question is, Does the prophet emphasize the fact that he is himself predicting the coming of Cyrus? or, that former predictions concerning Cyrus are now in his time coming to pass?

Canon Cheyne's remark upon this point is apropos. He says: "The editor, who doubtless held the later Jewish theory of prophecy, may have inferred from a number of passages,

especially 41:26; 48:3, 6, 14, that the first appearance of Cyrus had been predicted by an ancient prophet, and observing certain Isaianic elements in the phraseology of these chapters may have identified the prophet with Isaiah" ("Introduction to the Book of Isaiah," p. 238). Why not regard "the editor's" inference legitimate?

Dr. George Adam Smith likewise allows that Cyrus is the fulfillment of *former predictions*. He says: "Nor is it possible to argue as some have tried to do, that the prophet is predicting these things as if they had already happened. For as part of an argument for the unique divinity of the God of Israel, Cyrus, alive and irresistible, and already accredited with success, is pointed out as the unmistakable proof that *former prophecies of a deliverance for Israel are already coming to pass*. Cyrus, in short, is not presented as a prediction but as a proof *that a prediction is being fulfilled*" (Hastings' Dictionary of the Bible, art. "Isaiah", p. 493). Further, he says: "The chief claim, therefore, which chapters 40 ff. make for the God of Jehovah is His power to direct the history of the world in conformity to a long predicted and faithfully followed purpose. This claim starts from the proof *that Jehovah has long before predicted events now happening or about to happen, with Cyrus as their center*" (Idem, p. 496).*

Hence in any case it must be allowed that Cyrus is the subject of prediction. It really makes little difference at which end of history one stands, whether in the eighth century B. C. or in the sixth, *Cyrus, to the author of chapters 40-48, is the subject of prediction*. Whether, indeed, he is really predicting Cyrus in advance of all fulfillment, or whether Cyrus to him is the fulfillment of some ancient prediction does not alter the fact that Cyrus was the subject of prediction on the part of somebody. As was stated above, the whole question is, which does the prophet emphasize, (1) the fact that he is predict-

*The italics are ours.

ing? or, (2) that former predictions are now before his eyes coming to pass? The truth is, the prophet seems to live in the atmosphere of both the past and the future. This is true of Isaiah, who in his inaugural vision (ch. 6) paints a scene which Delitzsch describes as "like a prediction in the process of being fulfilled". The same is presumably true of chapters 24-27. There the prophet repeatedly projects himself into the future, and speaks from the standpoint of the fulfillment of his prediction. This was an outstanding characteristic of Isaiah. At one time he emphasizes the fact that he is predicting, and a little later he seems to emphasize that his predictions are coming to pass. Accordingly, if a decision must be made as to when Cyrus was actually predicted, it is obviously necessary to assume that he was predicted *long before his actual appearance*.

This is in keeping with the Deuteronomic test of prophecy, which says: "When a prophet speaketh in the name of Jehovah, if the thing follow not, nor come to pass, that is the thing which Jehovah hath not spoken; the prophet hath spoken it presumptuously, thou shalt not be afraid of him" (Deut. 18:22).

There is a similar prediction in the Old Testament: King Josiah was predicted by name two centuries before he came. (1 Kings 13:2; cf. 2 Kings 23:15, 16.)

Dr. W. H. Cobb, in the "Journal of Biblical Literature and Exegesis", 1901 (p. 79), pleads for a "shrinkage $\dot{\text{c}}$ Cyrus", because Cyrus figures only in chapters 40-48, and is then dismissed. Dr. Thirtle in his volume entitled, "Old Testament Problems" (pp. 244-264), argues that the name "Cyrus" is a mere appellative, being originally not *Koresh* (Cyrus), but *Horesh* (workman, artificer, image-breaker), and that chapter 44:27, 28 is therefore a gloss. But in opposition to these views the present writer prefers to write Cyrus large, and to allow frankly that he is the subject of prediction; for, the very point of the author's argument is, that he is predicting events

which Jehovah alone is capable of foretelling or bringing to pass; in other words, that prescience is the proof of Jehovah's deity.

Isaiah lived in an age when prediction was needed; cf. Amos 3:9. Political events were kaleidoscopic and there was every incentive to predict. But Jehovah's predictions alone were trustworthy.

That Isaiah's prophecies contain wonderful predictions is attested both by Jesus ben-Sirach in Eccclus. 48-20-25, which was written about 180 B. C., and by Josephus in his "Antiquities" XI, I, 1, 2, dating from about 100 A. D.

Why should men object to prediction on so large a scale? Unless there is definiteness about any given prediction, unless it transcends ordinary prognostication there is no especial value in it. The only possible objection is that prediction of so minute a character is "abhorrent to reason". But the answer to such an objection is already at hand; it may be abhorrent to reason, but it is certainly a handmaid to faith. Faith has to do with the future even as prediction has to do with the future; and the Old Testament is pre-eminently a book which encourages faith.

The one outstanding differentiating characteristic of Israel's religion is predictive prophecy. Only the Hebrews ever predicted the coming of the Messiah of the kingdom of God. Accordingly, to predict the coming of a Cyrus as the *human* agent of Israel's salvation is but the reverse side of the same prophet's picture of the *Divine* agent, the obedient, suffering Servant of Jehovah, who would redeem Israel from their sin.

Deny to Isaiah the son of Amoz the predictions concerning Cyrus, and the prophecy is robbed of its essential character and unique perspective; emasculate these latter chapters of Isaiah of their predictive feature, and they are reduced to a mere *vaticinium ex eventu*, and their religious value is largely lost.

CHAPTER VI

THE BOOK OF DANIEL

BY PROFESSOR JOSEPH D. WILSON, D. D.,
THEOLOGICAL SEMINARY OF THE REFORMED EPISCOPAL CHURCH,
PHILADELPHIA, PENNSYLVANIA,
AUTHOR OF "DID DANIEL WRITE DANIEL?"

Modern objections to the Book of Daniel were started by German scholars who were prejudiced against the supernatural. Daniel foretells events which have occurred in history. Therefore, argue these scholars, the alleged predictions must have been written after the events.

But the supernatural is not impossible, nor is it improbable, if sufficient reason for it exists. It is not impossible, for instance, that an event so marvellous as the coming of the Divine into humanity in the person of Jesus Christ should be predicted. So far from being impossible, it seems to common sense exceedingly probable; and furthermore, it seems not unreasonable that a prophet predicting a great and far distant event, like that indicated above, should give some evidence to his contemporaries or immediate successors that he was a true prophet. Jeremiah foretold the seventy years captivity. Could his hearers be warranted in believing that? Certainly. For he also foretold that all those lands would be subjected to the king of Babylon. A few years showed this latter prophecy to be true, and reasonable men believed the prediction about the seventy years.

But the attacks of the German scholars would have been innocuous had it not been for their copyists. The German scholars—even theological professors—are not necessarily Christians. Religion is with them an interesting psychological phenomenon. Their performances are not taken too seriously

by their compeers. But outside of their learned circles a considerable number of writers and professors in schools, anxious to be in the forefront, have taken the German theories for proven facts, and by saying "all scholars are agreed," etc., have spread an opinion that the Book of Daniel is a pious fraud.

There is another class of impugners of Daniel—good men, who do not deny the ability of God to interpose in human affairs and foretell to His servants what shall be hereafter. These men, accepting as true what they hear asserted as the judgment of "all scholars" and regretfully supposing that Daniel is a fiction, have endeavored to save something from the wreck of a book which has been the stay of suffering saints through the ages, by expatiating on its moral and religious teaching. It is probable that these apologists—victims themselves of a delusion which they did not create but which they have hastily and foolishly accepted—have done more harm than the mistaken scholars or the hasty copyists, for they have fostered the notion that a fraud may be used for holy ends, and that a forger is a proper teacher of religious truth, and that the Son of God approved a lie.

The scholars find that in chapter 8 of Daniel, under the figure of a very little horn, Antiochus Epiphanes is predicted as doing much hurt to the Jews. The vision is of the ram and he-goat which represent Persia and Greece, so specified by name. A notable horn of the he-goat, Alexander the Great, was broken, and in its place came four horns, the four kingdoms into which the Greek empire was divided. From one of these four sprang the little horn. That this refers primarily to Antiochus Epiphanes there is no doubt. He died about 163 B. C. The theory of the rationalistic critics is that some "pious and learned Jew" wrote the Book of Daniel at that time to encourage the Maccabees in their revolt against this bad king; that the book pretends to have been written in Babylon, 370 years before, in order to make it pass current as a revelation from God. This theory has been supported

by numerous arguments, mostly conjectural, all worthless and, in a recent publication, a few designedly delusive.

The imaginary Jew is termed "pious" because lofty religious ideas mark the book, and "learned" because he exhibits so intimate an acquaintance with the conditions and environments of the Babylonian court four centuries before his date. But as no man, however learned, can write an extended history out of his own imagination without some inaccuracies, the critics have searched diligently for mistakes. The chief of these supposed mistakes will be considered below.

We meet a difficulty at the threshold of the critics' hypothesis. Dan. 9:26 predicts the destruction of Jerusalem and the temple; a calamity so frightful to the Jewish mind that the Septuagint shrank from translating the Hebrew. What sort of encouragement was this? The hypothesis limps at the threshold.

Having Antiochus Epiphanes in chapter 8 the rationalistic critics try to force him into chapter 7. They find a little horn in chapter 7, and struggle to identify him with the "very little horn" of chapter 8. There is no resemblance between them. The words translated "little horn" are different in the different chapters. The little horn of chapter 7 springs up as an eleventh horn among *ten* kings. He is diverse from other kings. He continues till the Son of Man comes in the clouds of heaven and the kingdom which shall never be destroyed is set up. Antiochus Epiphanes, the little horn of chapter 8, comes out of one of the *four* horns into which Alexander's kingdom resolved itself. He was not diverse from other kings, but was like scores of other bad monarchs, and he did not continue till the Son of Man.

These divergencies render the attempted identification absurd, but an examination of the two sets of prophecies in their entirety shows this clearly. Chapters 2 and 7 are a prophecy of the world's history to the end. Chapters 8 and 11 refer to a crisis in Jewish history, a crisis now long past.

Chapter 2, the Image with its head of gold, breast of silver, belly of brass, legs of iron, feet and toes of mingled iron and clay, tells of four world-kingdoms, to be succeeded by a number of sovereignties, some strong, some weak, which would continue till the God of heaven should set up a kingdom never to be destroyed. Chapter 7, the Four Beasts, is parallel to the Image. The same four world-empires are described; the fourth beast, strong and terrible, to be succeeded by ten kings, who should continue till the coming of the Son of Man, who should set up an everlasting kingdom.

These four world-empires were Babylon, Persia, Greece and Rome. There have been no other world-empires since. Efforts have been made to unite the divided sovereignties of Europe by royal intermarriages and by conquest, but the iron and clay would not cleave together. The rapidity of the Greek conquest is symbolized by the swift leopard with four wings; its division by four heads. The Roman empire is diverse from the others—it was a republic and its iron strength is dissipated among the nations which followed it and which exist today, still iron and clay.

These prophecies which are illustrated in every particular by history to the present moment stand in the way of the unbelieving theory. The Roman empire, the greatest of all, must be eliminated to get rid of prediction, and any shift promising that end has been welcomed. One set of critics makes the kingdom of the Seleucidae, which was one of the parts of the Greek empire, the fourth world-kingdom, but it never was a world-kingdom. It was part of the Greek empire—one of the four heads upon the leopard. Another set creates an imaginary Median empire between Babylon and Persia. There was no such empire. The Medo-Persian empire was one. Cyrus, the Persian, conquered Babylon. All history says so and the excavations prove it.

Among the nations which were to take the place of the fallen Roman empire, another power was to rise—"a little

horn," shrewd and arrogant. It was to wear out the saints of the Most High, to be diverse from the other ten sovereignties, to have the other sovereignties given into its hand, and to keep its dominion till the coming of the Son of Man.

Whatever this dread power is, or is to be, it was to follow the fall of the Roman empire and to rise among the nations which, ever since, in some form or other have existed where Rome once held sway. Whether that power, differing from civil governments and holding dominance over them, exists now and has existed for more than a thousand years, or is to be developed in the future, it was to arise in the Christian era. The words are so descriptive, that no reader would ever have doubted were it not that the prophecy involves prediction.

The attempt of the "very little horn" of chapter 8, Antiochus Epiphanes, to extirpate true religion from the earth, failed. Yet it was well-nigh successful. The majority of the nation were brought to abandon Jehovah and to serve Diana. The high priest in Jerusalem sent the treasurers of the temple to Antioch as an offering to Hercules. Jews out-bade each other in their subservience to Antiochus. His cruelties were great but his blandishments were more effective for his purpose; "by peace he destroyed many". Idolatrous sacrifices were offered throughout Judea. Judaism was all but dead, and with its death the worship of the one God would have found no place in all the earth.

This prophecy encouraged the few faithful ones to resist the Greek and their own faithless fellow countrymen. God foresaw and forewarned. The warning was unheeded by the mass of the Jews. Sadduceeism then did not believe in the supernatural and it has repeated its disbelief. Fortunately there was a believing remnant and true religion was saved from extinction.

The Seventy Weeks. (Dan. 9:24-27.) "Weeks" in this prophecy are not weeks of days but "sevens," probably years,

but whether astronomical years of $365\frac{1}{4}$ days or prophetic years of 360 days does not appear. Our Lord's saying when referring to the prophecy of Daniel (Matt. 24:15), "Let him that readeth understand," seems to indicate a peculiarity about the period foretold.

From the issuance of a commandment to restore and rebuild Jerusalem unto Messiah there would be sixty-nine sevens, i. e., 483 years. Messiah would be cut off and have nothing, and the people of a prince would destroy Jerusalem and the temple.

It came to pass in the procuratorship of Pontius Pilate. Messiah appeared; He was cut off; He had nothing, no place to lay His head, nothing except a cross. And before the generation which crucified Him passed away, the soldiers of the Roman emperor destroyed the city and sanctuary, slew all the priests and ended Jewish church and nation.

Unto Messiah the Prince there were to be 483 years from an edict to rebuild Jerusalem. That edict was issued in the twentieth year of Artaxerxes Longimanus. Somewhere between 454 B. C. and 444 B. C. is the date, with the preponderance of opinion in favor of the later date. Four hundred and eighty-three years brings us to 29—39 A. D. Or, if prophetic years are meant, the *terminus ad quem* is 22—32 A. D. Pontius Pilate was procurator of Judea from 26 A. D. to 36 A. D.

All this is plain enough, and if the words of Daniel had been written after the death of our Saviour and the fall of Jerusalem, no one could fail to see that Jesus Christ is indicated. But if written in the exile this would be supernatural prediction, and hence the struggles of the critics to evade somehow the implications of the passage. To find some prominent person who was "cut off" prior to 163 B. C. was the first desideratum. The high priest Onias, who was murdered through the intrigues of rival candidates for his office, was the most suitable person. He was in no respect

the Messiah, but having been anointed he might be made to serve. He died 171 B. C. The next step was to find an edict to restore and rebuild Jerusalem, 483 years before 171 B. C. That date was 654 B. C., during the reign of Manasseh, son of Hezekiah. No edict could be looked for there. But by deducting 49 years, the date was brought to 605 B. C., and as in that year Jeremiah had foretold (Jer. 25:9) the destruction of Jerusalem, perhaps this would do.

There were two objections to this hypothesis; one, that a prophecy of desolation and ruin to a city and sanctuary then in existence was not a commandment to restore and rebuild, and the other objection was that this also was a supernatural prediction, and as such, offensive to the critical mind. Accordingly, recourse was had to the decree of Cyrus (Ezra 1:1-4) made in 536 B. C. But the decree of Cyrus authorized, not the building of Jerusalem, but the building of the temple. It is argued that forts and other defences, including a city wall must have been intended by Cyrus, and this would be rebuilding Jerusalem; but the terms of the edict are given and no such defences are mentioned. Nor is it likely that a wise man like Cyrus would have intended or permitted a fortified city to be built in a remote corner of his empire close to his enemy, Egypt, with which enemy the Jews had frequently coquetted in previous years. At all events, the city was not restored until the twentieth year of Artaxerxes, as appears from Neh. 2:3, 8, 13, etc., where Nehemiah laments the defenceless condition of Jerusalem. Permission to build could safely be given then, for Egypt had been conquered and the loyalty of the Jews to Persia had been tested. Moreover, the date of Cyrus' decree does not meet the conditions. From 536 B. C. to 171 B. C. is 365 years and not 483. A "learned and pious Jew" would not have made such a blunder in arithmetic in foisting a forgery upon his countrymen.

There were four decrees concerning Jerusalem issued by the Persian court. The first under Cyrus, alluded to above,

the second under Darius Hystaspis. (Ezra 6.) The third in the seventh year of Artaxerxes. (Ezra 7:12-26.) All of these concern the temple. The fourth in the twentieth year of Artaxerxes was the only one to restore and rebuild a walled town.

The Book of Daniel was translated into Greek about 123 B. C., forty years after the death of Antiochus Epiphanes. This prophecy of the Seventy Weeks troubled the Jewish translators. It foretold disaster to Jerusalem. City and sanctuary would be destroyed. They had been destroyed 464 years before by Nebuchadnezzar. Would they be destroyed again? The translators were unwilling to believe that such a calamity would occur again. Could they not make out that the words referred to the troubles under Antiochus? It was true that he had destroyed neither city nor temple, but he had polluted the temple. Perhaps that was equivalent to destruction. At all events they did not dare to say that another destruction of Jerusalem lay in the future.

But there stood the words. From the going forth of commandment to restore Jerusalem unto Messiah the Prince would be seven weeks and three score and two weeks, 483 years. They could do nothing with those words. They left them out, and mangled the rest of the passage to give obscurely the impression that the disasters there foretold were a thing of the past.

This mistranslation of a Divine oracle to make it say what they wished it to say was a high-handed proceeding, but it did not prevent its fulfillment. At the time appointed Messiah came and was crucified and Jerusalem fell. The critics' efforts to force some meaning, other than a prediction of Christ, into this prophecy is thus seen to be not without precedent.

SUPPOSED INACCURACIES

But the rationalistic interpretations of the forementioned great prophecies are so unnatural, so evidently forced in order

to sustain a preconceived theory, that they would have deceived none except those predisposed to be deceived. Accordingly attempts have been made to discredit the Book of Daniel; to show that it could not have been written in Babylon; to expose historical inaccuracies and so forth. The scholars discovered some supposed inaccuracies, and, the fashion having been set, the imitation scholars eagerly sought for more and with the help of imagination have compiled a considerable number. They are in every case instances of the inaccuracy of the critics.

(1) First, may be mentioned, as the only one ever having had any weight, *the fact that no historian mentions Belshazzar*. It was therefore assumed that "the learned and pious Jew", whom the critics imagined, had invented the name. Since 1854 this "inaccuracy" has disappeared from the rationalistic dictionaries and other productions. The excavations have answered that.

(2) Disappointed at the discovery of the truth, the critics now find fault with *the title "king" which Daniel gives to Belshazzar* and assert that *no tablets have been found dated in his reign*. It is not probable that any such tablets will be found, for his father outlived him and even though Belshazzar were co-king, his father's name would be in the dates. The tablets, however, show that Belshazzar was the commander of the troops, that he was the man of action—his father being a studious recluse—that he was the darling of the people and that the actual administration was in his hands. He was the heir to the throne and even if not formally invested, was the virtual king in the eyes of the people.

(3) It is objected next that *Belshazzar was not the son of Nebuchadnezzar as the queen mother says in Dan. 5:11*. If he were the grandson through his mother the same language would be used, and the undisturbed reign of Nabonidus in turbulent Babylon is accounted for in this way.

(4) The quibble that *the monuments do not say that*

Belshazzar was slain at the taking of Babylon is unworthy of the scholar who makes it. It is admitted that Belshazzar was a prominent figure before the city was captured, that "the son of the king died" and that he then "disappeared from history". He was heir to the kingdom. He was a soldier. His dynasty was overthrown. He disappeared from history. Common sense can make its inference.

(5) It is hard, however, for the impugners of Daniel to let the Belshazzar argument go. To have him appear prominently in the inscriptions, after criticism had decided that he never existed, is awkward. Accordingly, we have a long dissertation ("Sayce's Higher Crit. and Monuments," 497-531) showing that *the claim of Cyrus to have captured Babylon without fighting* is inconsistent with the accounts of the secular historians, which dwell upon the long siege, the desperate fighting, the turning of the river, the surprise at night, etc. Very well, the two accounts are inconsistent. But what has this to do with Daniel? His account is as follows:

"In that night was Belshazzar the Chaldean king slain, and Darius the Mede received the kingdom" (Dan. 5:31). Not a word about a siege, etc. An account entirely consistent with the inscription of Cyrus. And yet the critic has the audacity to say that "the monumental evidence has here pronounced against the historical accuracy of the Scripture narrative"! ("H. C. & M.," 531). This is not criticism; it is misrepresentation.

(6) *Daniel mentions the "Chaldeans" as a guild of wise men.* This has been made a ground of attack. "In the time of the exile", they tell us, "the Chaldeans were an imperial nation. Four centuries afterward the term signified a guild; therefore, Daniel was written four centuries afterward". It is strange that none of the critics consulted Herodotus, the historian nearest to Daniel in time. He visited Babylon in the same century with Daniel and uses the word in the same sense as Daniel and in no other. (Herod. 1:181, 185.)

(7) *The Book of Daniel spells Nebuchadnezzar with an "n" in the penultimate instead of an "r"; therefore, the critics argue, it must have been written 370 years later. But Ezra spells it with an "n". So do 2 Kings, 1 & 2 Chronicles, and so does Jeremiah seven times out of sixteen. Jeremiah preceded Daniel and if either Kings or Chronicles was written in Babylon we have the same spelling in the same country and about the same time.*

(8) *As to the Greek words in Daniel, relied on by Driver to prove a late date: when we discover that these are the names of musical instruments and that the Babylonians knew the Greeks in commerce and in war and realize that musical instruments carry their native names with them, this argument vanishes like the rest.*

(9) *But, it is urged, Daniel gives the beginning of the captivity (1:1) in the third year of Jehoiakim, 606 B. C., whereas Jerusalem was not destroyed till 587 B. C., therefore, etc.*

Daniel dates the captivity from the time that he and the other youths were carried away. A glance at the history will suggest when that was. Pharaoh Necho came out of Egypt against Babylon in 609 B. C. He met and defeated Josiah at Megiddo. He then marched on northward. In three months he marched back to Egypt, having accomplished nothing against Babylon. The interval, 609 to 605 B. C., was the opportunity for Nebuchadnezzar. He secured as allies or as subjects the various tribes in Palestine, as appears from Berosus. Among the rest "Jehoiakim (2 Kings 24:1) became his servant three years". During that time he took as guests or as hostages the noble youths. At the end of the three years, in 605, Necho re-appeared on his way to fatal Carchemish. Jehoiakim renounced Nebuchadnezzar, and sided with Necho. A merciful Providence counted the seventy years captivity from the very first deportation and Daniel tells us when that was. The captivity ended in 536 B. C.

(10) *The Aramaic.* One critic said Aramaic was not spoken in Babylon. Others, not so self-confident, said the Aramaic in Babylon was different from Daniel's Aramaic. None of them knew what Aramaic was spoken in Babylon. There was Ezra's Aramaic. It was like Daniel's and Ezra was a native of Babylon. To save their argument they then post-dated Ezra too.

In 1906 and 1908, there were unearthed papyrus rolls in Aramaic written in the fifth century, B. C. It is impossible to suggest redactors and other imaginary persons in this case, and so the Aramaic argument goes the way of all the rest. Before these recent finds the Aramaic weapon had begun to lose its potency. The clay tablets, thousands of which have been found in Babylonia, are legal documents and are written in Babylonian. Upon the backs of some of them were Aramaic filing marks stating in brief the contents. These filings were for ready reference and evidently in the common language of the people, the same language which the frightened Chaldeans used when the angry monarch threatened them. (Dan. 2:4.)

There are some other alleged inaccuracies more frivolous than the above. Lack of space forbids their consideration here.

Two new objections to the genuineness of Daniel appear in a dictionary of the Bible, edited by three American clergymen. The article on Daniel states that "the BABA BATHRA ascribes the writing not to Daniel but along with that of some other books to the men of the Great Synagogue". THIS STATEMENT IS CORRECT IN WORDS, BUT BY CONCEALMENT CONVEYS A FALSE IMPRESSION. The trick lies in the phrase, "some other books". What are those other books? They are Ezekiel, Hosea, Amos—all the minor prophets—and Esther. The*

*The passage is found in the Talmud Babylon, Tract Baba Bathra, fol. 15a., and reads, "The men of the Great Synagogue have written Ezekiel, the Twelve Minor Prophets, Daniel and Esther."—Editor.

statement itself is nonsensical, like many other things in the Talmud, but whatever its meaning, it places Daniel on the same footing as Ezekiel and the rest.

The other objection is as follows: "Chapter 11 [of Daniel] with its four world-kingsdoms is wonderfully cleared when viewed from this standpoint [i. e. as a Maccabean production]. The third of these kingsdoms is explicitly named as the Persian. (11:2.) The fourth to follow is evidently the Greek".

Every phrase in this is false. The chapter says nothing about four world-kingsdoms. Nor does 11:2 say explicitly, or any other way, that the Persian was the third; nor that the Greek was the fourth.

No explanation or modification of these astonishing statements is offered. How could the writer expect to escape detection? True, the Baba Bathra is inaccessible to most people, but Daniel 11 is in everybody's hands.

Daniel was a wise and well-known man in the time of Ezekiel, else all point in the irony of Ezek. 28:3 is lost. He was also eminent for goodness and must have been esteemed an especial recipient of God's favor and to have had intercourse with the Most High like Noah and Job. Ezek. 14:15, 20: "When the land sinneth, though Noah, Daniel and Job were in it, they shall deliver but their own souls". A striking collocation: Noah the second father of the race, Job the Gentile and Daniel the Jew.

Daniel is better attested than any other book of the Old Testament. Ezekiel mentions the man. Zechariah appears to have read the book. The bungling attempt of the Septuagint to alter a prediction of disaster to one of promise; our Saviour's recognition of Daniel as a prophet; these are attestations. Compare Ezekiel; there is not a word in the Bible to show that he ever existed, but as he does not plainly predict the Saviour no voice is raised or pen wagged against him.

CHAPTER VII

THREE PECULIARITIES OF THE PENTATEUCH WHICH ARE INCOMPATIBLE WITH THE GRAF-WELLHAUSEN THEORIES OF ITS COMPOSITION

BY ANDREW CRAIG ROBINSON, M. A.,
BALLINEEN, COUNTY CORK, IRELAND,

AUTHOR OF "WHAT ABOUT THE OLD TESTAMENT?"

There are—amongst others—three very remarkable peculiarities in the Pentateuch which seem to be incompatible with modern theories of its composition, and to call for some explanation from the critics.

The first of these peculiarities is:

THE ABSENCE OF THE NAME "JERUSALEM" FROM THE
PENTATEUCH

The first occurrence of the name "Jerusalem" in the Bible is in the Book of Joshua (10:1): "Now it came to pass when Adonizedek, King of Jerusalem", etc. In the Pentateuch the city is only once named (Gen. 14) and then it is called "Salem"—an abbreviation of its cuneiform name "Uru-salem". Now on the traditional view of the Pentateuch the absence of the name Jerusalem presents no difficulty; the fact that Bethel, Hebron, and other shrines are named, whilst Jerusalem is not, would merely mean that at these other shrines the patriarchs had built their altars, whilst at Jerusalem they had not.

But from the point of view of modern critics who hold that the Pentateuch was in great part composed to glorify the priesthood at Jerusalem, and that the Book of Deuteronomy in particular was produced to establish Jerusalem as the central and only acceptable shrine for the worship of

Israel—this omission to name the great city, then of historic and sacred fame, which they wished to exalt and glorify, seems very strange indeed. According to the theories of the critics the composers of the Pentateuch had a very free hand to write whatsoever they wished, and they are held to have freely exercised it. It seems strange then to find the "Yahvist," supposed to have been written in the Southern Kingdom, and to have been imbued with all its prejudices, consecrating Bethel by a notable theophany (Gen. 28:16, 19), whilst in all that he is supposed to have written in the Pentateuch he never once even names his own Jerusalem. And so the "priestly writer" also, to whom a shrine like Bethel ought to be anathema, is found nevertheless consecrating Bethel with another theophany: "Jacob called the name of the place where God spoke with him Bethel" (Gen. 35:14, 15), and he never even names Jerusalem.

What is the explanation of all this? What is the inner meaning of this absence of the name Jerusalem from the Pentateuch? Is it not this: that at the time the Pentateuch was written, Jerusalem, with all her sacred glories, *had not entered yet into the life of Israel.*

The second remarkable peculiarity to which attention is called is:

THE ABSENCE OF ANY MENTION OF SACRED SONG FROM THE RITUAL OF THE PENTATEUCH

This is in glaring contrast to the ritual of the second temple, in which timbrels, harps, and Levite singers bore a conspicuous part. Yet it was just in the very time of the second temple that the critics allege that a great portion of the Pentateuch was composed. How is it then that none of these things occur in the Mosaic ritual? It might have been expected that the priests in post-exilic times would have sought to establish the highest possible sanction for this musical ritual, by representing it as having been ordained by Moses.

But no such ordinance in point of fact occurs, and the Pentateuch stands in its primitive simplicity, destitute of any ordinance of music in connection with the ritual, except those passages in which the blowing of the trumpets is enjoined at the Feast of Trumpets, the blowing of the trumpet throughout the land in the year of Jubilee, and the command, contained in a single passage (Num. 10:10), that in the day of gladness, and in the beginnings of the months, over the burnt offerings and over the sacrifices of the peace offerings the silver trumpets were to sound. No mention in connection with the ritual of cymbals, harps, timbrels, or psalteries; no mention of sacred song, or Levite singers. No music proper entered into the ritual, only the crude and warlike blare of trumpets. No ordinance of sacred song, no band of Levite singers. The duties of the Levites, in the Book of Numbers, are specially defined. The sons of Gershom were to bear the tabernacle and its hangings on the march; the sons of Kohath bore the altars and the sacred vessels; the sons of Merari were to bear the boards and bands and pillars of the sanctuary. No mention whatsoever of any ministry of sacred song. A strange omission this would be, if the "Priestly Code" (so-called) which thus defines the duties of the Levites, had been composed in post-exilic times, when Levite singers—sons of Asaph—cymbals, harp, and song of praise formed leading features in the ritual. Does it not seem that the Mosaic Code, enjoining no music but the simple sounding of the trumpet-blast, *stands far behind* these niceties of music and of song, *seeming to know nothing of them all?*

The third remarkable peculiarity to which attention is called is:

THE ABSENCE OF THE DIVINE TITLE "LORD OF HOSTS" FROM
THE PENTATEUCH

The first occurrence of this Divine title in the Bible is in 1 Sam. 1:3: "And this man went out of his city yearly to

worship and to sacrifice unto the Lord of hosts in Shiloh." After this it occurs in a number of the remaining books of the Bible, and with increasing frequency. The pre-Samuelitic period of the history of Israel is thus differentiated from the post-Samuelitic period by this circumstance, that in connection with the former period this title is never used, whilst in connection with the latter it is used, and with growing frequency—at all stages of the history, even down to the end of the Book of Malachi; occurring altogether 281 times.

Now the theory of the criticism of the present day is that the Pentateuch was composed, edited, and manipulated, during a period of more than four hundred years, by motley groups and series of writers, of differing views, and various tendencies. One writer composed one part, and one composed another; these parts were united by a different hand; and then another composed a further part; and this by yet another was united to the two that went before; and after this another portion was composed by yet another scribe, and afterwards was joined on to the three. Matter was absorbed, interpolated, harmonized, smoothed over, colored, edited from various points of view, and with different—not to say opposing—motives. And yet when the completed product—the Pentateuch—coming out of this curious literary seething pot is examined, it is found to have this remarkable characteristic, that not one of the manifold manipulators—neither "J", nor "E", nor "JE", nor "D", nor "RD", nor "P", nor "P2", nor "P3", nor "P4", nor any one of the "Redactors of P", who were innumerable—would appear to have allowed himself to be betrayed even by accident into using this title, "Lord of hosts", so much in vogue in the days in which he is supposed to have written; and the Pentateuch, devoid as it is of this expression, shows an unmistakable mark that it could not possibly have been composed in the way asserted by the criticism, because it would have been a literary impossibility for such a number of writers, extending over hundreds of years, to have one

and all, never even by accident, slipped into the use of this Divine title for Jehovah, "Lord of hosts", so much in vogue during those centuries.

In point of fact the Pentateuch *was written before the title was invented.*

These three peculiarities of the Pentateuch to which attention is here drawn, are points absolutely undeniable. No one can say that the name "Jerusalem" *does* occur in the Pentateuch; no one can say that any mention of sacred song *does* occur in the ritual of the Pentateuch; and no one can say that the Divine title "Lord of hosts" *does* occur in the Pentateuch.



CHAPTER VIII

MILLENNIAL DAWN

A COUNTERFEIT OF CHRISTIANITY

BY PROFESSOR WILLIAM G. MOOREHEAD, D. D.,

UNITED PRESBYTERIAN THEOLOGICAL SEMINARY, XENIA, OHIO

Six rather bulky volumes, comprising in all some 2,000 pages, are published by the "Watch Tower and Tract Society" of Brooklyn, N. Y. The author of this work is Mr. Charles T. Russell. Formerly his publications issued from "Zion's Watch Tower", Pittsburgh, Pa. They then bore the somewhat ostentatious title, "*Millennial Dawn*," (1886). The volumes now bear the more modest inscription, "Studies in the Scriptures", (1911). Why the change in the title is made can only be conjectured. Some rather severe criticism and strictures of the views advocated in these books have brought *Millennial Dawn* into disrepute in the minds of many people, and accordingly we think the former title has been dropped and the later and less objectional one substituted for it. Some color is given to this conjecture by the fact that certain evangelical terms are applied to the movement of which Mr. Russell is the head, as, e. g., "People's Pulpit of Brooklyn", "International Bible Students' League", "Brooklyn Tabernacle", "Bible House and Tract Society", (*Our Hope*, Feb., 1911). The later title and the various names now freely used tend to allay suspicion and to commend the propaganda of Mr. Russell and his followers to the Christian public.

In the introduction to the first volume we are told that "our Society, realizing the need, is seeking to do all in its power to . . . lift 'the Lord's standard for *the people*'. It has prepared six sets of Bible studies for Christian people of all denominations. . . . These are supplied at bare

cost". The whole six volumes, "bound in cloth, embossed in silver", sell for the ridiculously small sum of \$2.25—37½ cents each! The object is to scatter this literature throughout our country, Canada, and other lands, for we are assured that it is translated into no less than a dozen different languages. So it is asserted in the first volume.

Some idea of the circulation may be had from the statement made in the title page of each of the first three volumes: "Series I. 3,358,000 edition". "Series II. 1,132,000 edition". "Series III. 909,000 edition". The enormous circulation of the books serves to show how industriously "Our Society" is propagating its literature, and the vast number of readers it is reaching, i. e., if these figures tell the truth! That the teaching of Dawnism has done immense harm is certain; that it is calculated to subvert the faith of Christians by substituting for the truth of Jesus Christ the calamitous doctrines of Mr. Russell cannot be denied; for the whole system is anti-Scriptural, anti-Christian, and a deplorable perversion of the Gospel of the Son of God.

In the discussion of the system it is the doctrines of Millennial Dawn that are arraigned, not the author, Mr. Russell. It is conceivable that he is self-deceived, as some think, and that he believes that what he has published is the truth of the Bible. This is within the range of possibility, of course. Personally, however, the present writer withholds his assent to this opinion. That Mr. Russell is being used of the Evil One to subvert the truth of God, that the Christ he commends to men as an object of trust, love, and worship, is not the Christ of God, is the profound conviction of not a few who are familiar with his views. This is a grave indictment, but it is deliberately made. To establish it beyond peradventure and contradiction is the aim of this paper. *A summary of the chief errors and heresies embodied in Millennial Dawn is here submitted.*

1. *Jesus, in His pre-human existence, was a spiritual being, higher than the angels, but a creature.* (Vol. I, pp. 177, 178, 179, 188.) The book expressly teaches that our Lord, prior to His incarnation and during His earthly life, was only a creature, higher in the scale of being than other creatures, but not God. "We are told that our Lord, before He left His glory to become a man, was 'in a form of God'—a spiritual form, a spirit being; but since to be a ransom for mankind He had to be a man, of the same nature as the sinner whose substitute in death He was to become, it was necessary that His nature be changed. And Paul tells us that He took not the nature of angels, one step lower down than His own, but that He came down two steps and took the nature of man—He 'became a man'; He 'was made flesh'. (Heb. 2:16; Phil. 2:7, 8; John 1:14.)"

"Notice that this teaches not only that angelic nature is not the only order of spirit being, but that it is a lower nature than that of our Lord before He became a man; and He was not then so high as He now is, for 'God hath highly exalted Him', because of His obedience in becoming man's willing ransom. (Phil. 2:8, 9.) He is now of the highest order of spirit being, a partaker of the Divine (Jehovah's) nature". The book further asserts: "If this principle be a correct one, it would show that God had no right to create Jesus higher than the angels, and then further to exalt Him to the Divine nature, unless He intended to do the same for all angels and for all men" (p. 188).

There is no mistaking the significance of this teaching. Jesus Christ was originally a created being, but as a reward of His obedience unto death He is now exalted to be God! This is worse than the doctrine of Arius the Libyan which the Council of Nicea so solemnly condemned, of modern Unitarians which all evangelical Christians repudiate.

Over against this fundamental error, one that does the Lord Jesus infinite dishonor and robs us of an Almighty

Saviour, we place the inspired Word of Scripture, John 1:1: "In the beginning was the Word, and the Word was with God". By the Word of course is meant the Son of God, Jesus Christ. Three majestic truths are here set forth: (1). The Word's eternity—"In the beginning"—the noun is without the article; it is unmarked, uncounted duration that is meant. "Was", not came into existence; He was already in existence before the creation of the universe; therefore prior to all beginning, in a timeless age which transcends time, in eternity, Christ was. *Millennial Dawn* says there was a time when Christ was not; the Apostle John affirms there never was a time when He was not. (2). His eternal personal existence is maintained: "The Word was with God"; His equality with God, for John goes on to ascribe to Him creation. (3). His Deity: "And the Word was God". Most emphatic is the order of the words in the original: "And God was the Word". Jesus Christ was no subordinate or created being.

"Who subsisting in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant" (Phil. 2:6-11, R. V.) It is here taught that Christ existed in the form of God. "The form of a thing is the mode in which it reveals itself; and that is determined by its nature". John Chrysostom long ago said: "It is not possible to be of one essence and to have the form of another". Christ existed in the form of God because He Himself is God. Hence the Apostle asserts that He was God's equal, but in His self-abasement He did not hold fast to this equality but emptied Himself of it, and instead took the lowly form of a bond-servant. His humiliation presupposes His former dignity and glory. Had He not been infinitely more than a created being, it would have been no renunciation to become a servant; that He already was, according to the blasphemous teaching of Dawnism. Out of such a condition He could never have risen.

The highest angel in heaven, far from having to stoop in order to become a servant, is but a servant and can never be aught else. But the very fact that He did humble Himself, even unto the death of the cross, is positive proof that He was no created being, no mere man, but God over all and blessed forever. (Rom. 9:5.)

But even in His amazing self-abasement He did not renounce His glorious attributes as a Divine Person: He veiled them beneath His lowly human garb, save when occasion demanded their display. Both Omnipotence and Omniscience belonged to Him while on earth, and He often exhibited both in the sight of men. The proof of this is abundant and conclusive.

2. *In the incarnation our Lord had but one nature, not two natures, as Christians have always held.* (Series I. pp. 179, 180, 184.) We quote: "Neither was Jesus a combination of the two natures, human and spiritual. The blending of two natures produces neither the one nor the other, but an imperfect, hybrid thing, which is obnoxious to the Divine arrangement. When Jesus was in the flesh He was a perfect human being; previous to that He was a perfect spiritual being; and since His resurrection He is a perfect spiritual being of the highest or Divine order. . . . Thus we see that in Jesus there was no mixture of natures, but that twice He experienced a change of nature; first, from spiritual to human; afterward, from human to the highest order of spiritual nature, the Divine; and in each case the one was given up for the other." . . . "We have no record of any being, either spiritual or human, ever having been changed from one nature to another, except the Son of God; and this was an exceptional case, for an exceptional purpose. . . . Thus we find that the Scriptures regard the spiritual and human natures as separate and distinct, and furnish no evidence that the one will evolve or develop into the other" . . . Here

again there is no mistaking the teaching of Millennial Dawn. Before Christ appeared in human form among men He was a spirit being of a very high rank, but a creature. When He became a man His spirit nature was somehow dropped; it was not united with the human, it was not even merged into the human, it was "changed" into the purely and distinctively human nature, so that while on earth and during the whole period of His earthly life He was a man, only a man, perfect indeed, but a man with nothing superhuman or supernatural in Him or about Him. The spirit being ceased to be. The book asserts with a positiveness that error always assumes, that in Jesus Christ "there was no mixture of natures". The vital doctrine of the incarnation of the Son of God, the second Person of the Trinity, is denied, and Christ is degraded to the level of Adam before his sin and fall. In short, the book virtually affirms that there was no incarnation whatever.

It appears needless to point out how completely and thoroughly the Word of God contradicts this false and degrading view of our Lord's blessed Person. Let but a few texts be cited as evidence that Christ did actually assume our human nature, sinless of course, but true and genuine human nature.

John 1:14: "And the Word was made [became, R. V.] flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth". Mark the prominent features of this great Scripture: (a). The Word, Christ, became flesh; He did not cease to be the Word in doing so; His incarnation was neither self-extinction, nor was He changed into a mere man. (b). He still remained the Word after He had assumed the human nature, for we are assured that "He dwelt among us", obviously the Word dwelt among us, for the pronoun He has the Word for its antecedent. (c). The term "dwelt" literally is "tabernacled", an allusion to the tabernacle of the wilderness. God said, "And let them make me a sanctuary that I

may dwell among them". And He symbolically did dwell in the Most Holy Place where the Shechinali appeared. So John affirms, "We beheld His glory", as at the Transfiguration. What was anciently seen in the tabernacle was witnessed in a far more vivid way on the Mount when Moses with Elijah appeared in glory and talked with the incarnate Son of God. Compare with this the further revelation of the same Apostle, 1 John 1:1-3, where three of the most trustworthy of our senses, hearing, sight, touch, are summoned to bear witness to the reality of the presence and glory of the Word of Life as He sojourned among men. (d). "Only begotten"—*Unigenitus*. As used in Scripture this term always designates a single person in the household. As applied to Christ it occurs only in John's writings; here, 1:18; 3:16, 18; 1 Jno. 4:9. It marks off His sonship as unique, unshared by any others, even from those who are called the sons of God.

John 16:28: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father". From God, into the world, from the world back to God. Eternal Sonship with the Father (Greek, *came out from*); incarnation; exaltation; oneness with the Father, procession from the Father; redemption completed. He is the God-man, uniting two natures in one, distinct yet mysteriously constituting but one personality.

1 Tim. 3:16: "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Even if we substitute the revised reading of this great rhythmical verse it still testifies to the theanthropic person of our Lord: "He who was manifested in the flesh", etc. The plain and emphatic teaching is, that Christ, the Son of God, was manifested, i. e., the invisible, eternal Son who dwelt in the bosom of the Father, has been made visible and is brought nigh to us in that He has taken into union with Himself human flesh. He was justified in the Spirit, i. e., He was proved to be

what He claimed to be, the Son of God; He was seen and served by angels; was preached unto the Gentiles as a Divine Saviour, and believed on as such; and finally was received up into glory. There we have the inspired history of the incarnation, the earthly life and ministry, and the exaltation of the Lord Jesus, the Son of God.

One other Scripture must give its solemn warning against any and all who deny that Jesus Christ assumed our nature and was incarnated in human flesh: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not Jesus is not of God; and this is that spirit of the antichrist, whereof ye have heard that it cometh, and now it is in the world" (1 John 4:2, 3).

3. *The atonement of Jesus Christ was that of a mere man.* (Study ix.) Millennial Dawnism reiterates to weariness that Christ during His sojourn on earth was only and solely a human being. Even the spirit nature He had before coming into the world was changed into a man and so ceased to be. His death, therefore, was a creature's death; His sacrifice only human; His atonement a mere man's. What a wretched caricature of Christ's person and work! What an inadequate and puerile conception it denotes of Divine justice and law, and of man's guilt and ruin by sin! Scripture testifies that man, by his wealth, by his righteousness, by his self-sacrifice, can never redeem himself, much less his fellow man. (Psa. 49:6-12; Matt. 25:8, 9.) God claims this for Himself; He has found a ransom, He Himself is the Saviour of men, and He has laid help on His Fellow, His Equal, even Jesus our Lord. Everywhere in Scripture the sinner's justification before God rests upon what Paul describes as "the righteousness of God" (Rom. 3:21-26; 4:1-8; 2 Cor. 5:21; Phil. 3:9, etc.). That is, it is a Divine righteousness, provided in the Lord Jesus Christ and offered to all men who hear the Gospel. It is not a mere man's righteousness at all

that we have in Christ; it is God's own righteousness, and therefore it meets and satisfies every claim upon us whether of law or justice, or satisfaction to God, or holiness. The Apost Paul does not shrink from ascribing even divinity to the blood of Christ: "Feed the flock of God which He hath appeased with His own blood" (Acts 20:28). An uninspired Cor would never have dared to write so amazing, so matchless words as these. Of their genuineness there is ample sense.*

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2 4. *The body of Jesus was not raised up from death.* (Series II, pp. 125-130.) To explain the disappearance of the body which was crucified the book says: "Our Lord's human body was, however, supernaturally removed from the tomb; because had it remained there it would have been an insurmountable obstacle to the faith of the disciples. . . . We know nothing about what became of it, except that it did not decay or corrupt. . . . Whether it was dissolved into gases or whether it is still preserved somewhere as the grand memorial of God's love, of Christ's obedience, and of our redemption, no one knows; nor is such knowledge necessary" (pp. 129, 130). In Series I, p. 231 we read: "Jesus, therefore, at and after His resurrection, was a spirit—a spirit being, and no longer a human being in any sense".

Wicked and disastrous as are the teachings of Millennial Dawn noted above, this is immeasurably worse, if that be possible. Here the climax in audacity and falsehood is reached. For here the basal, the vital truth on which Christianity rests, viz., the absolute certainty of Christ's literal and bodily resur-

*The American Revision has "The Church of the Lord." It stands alone in this reading. The English Revision and the critical texts of Alford, Westcott and Hort, Scrivener, Weymouth and Nestle retain "Church of God". The phrase occurs often in Paul's writings, never once "The Church of the Lord". One can perceive why "Church of God" should be changed into "Church of the Lord," but it is difficult to see why if Paul wrote "Church of the Lord" it should be turned into "Church of God."

rection is denied, is utterly perverted in the face of the testimony of the Four Gospels, of all the Epistles, and of the Revelation, and of the glorified Son of God Himself. If Christ be not risen from the dead, then Christianity is wiped out as a supernatural system, and Christians are of all men the most pitiable, the most fearfully deceived. The heresiarchs of the early centuries, Cerinthus, Marcion, Valentinus were not more daring nor more destructive in their wild vagaries than is the author of these books. The lie invented by the chief priests and elders that His disciples stole His body away during the night while the soldiers slept is less shocking than the baseless and wicked speculation that it was dissolved into gas! To the devout, believing mind, nothing scarcely could be more blasphemous or dreadful than this slander. A thousand years before He appeared in human form the Spirit of God promised Him that His flesh should rest in hope, that it should not see corruption. (Psa. 16:9, 10; Acts 2:26-28.) We know from the record how careful, how anxious we may almost say, Divine Providence was that His body after His death should be protected; hence the Roman guard, the new tomb wherein man never had lain, the official seal, the watch of angels, God's mighty guard, all combined to protect and safeguard the sacred remains until the resurrection. Then the disciples, Mary of Magdala, James the Lord's brother (Gal. 1:19), Peter, John, all saw Him alive in His own veritable body; talked with Him, walked with Him, even ate with Him. "Dissolved into gas"! Shocking, most shocking!

We learn from the narrative of the Gospels that the risen Saviour appeared to the disciples five times on that memorable first day of the week, that some six times besides He was seen by them; and how often besides during the forty days elapsing between His resurrection and His ascension we are not told. But we know full well that He gave His disciples proof on proof of the reality of His resurrection, that the very body in which He suffered and died on the cross was

now risen in the power of an endless life. He was and still is, "This same Jesus".

Some slight curiosity was felt to see what the author of *Millennial Dawn* would do with the repeated appearances of the Lord. Here is how he disposes of them: "The creating of the body and clothing in which He appeared to them, in the very room in which they were gathered, was proof unquestionable that Christ was no longer a human being. . . . As a human being He could not come into the room without opening the door, but as a spirit He could, and there He instantly created and assumed such body of flesh and such clothing as He saw fit for the purpose intended." The writer totally ignores the supreme fact that the Lord's resurrection body, while retaining its identity, was a spiritual body (1 Cor. 15:44), i. e., a body perfectly adapted to the spirit and its conditions; accordingly, it was no longer under the sway of the natural laws which govern other material bodies. For the notion that Christ instantly created a body with its appropriate dress each time He appeared to His disciples there is not the most distant hint in the entire Bible—a notion invented by the exigencies of a theory. The Saviour's own words to His affrighted disciples appear to be designed to forestall such a silly and absurd idea: "Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I myself; handle Me and see; for a spirit hath not flesh and bones, as ye see Me have" (Luke 24:36-40).

5. *After His resurrection Jesus became Divine.* (Series I, pp. 178, 179; Series II, pp. 107, 108, 131, 155.) The teaching is, that as a reward for His perfect obedience Jesus was exalted after His death to the highest nature, the Divine. For this Christ-dishonoring doctrine there is not a shred of Scripture. Christ's exaltation is always joined with His bodily resurrection from the dead, and with His glorious person as the God-man Mediator. (Acts 2:32-36; Rom. 8:34; Eph.

1:19-23; Phil. 2:6-11; 1 Thess. 1:9, 10; 1 Tim. 2:5, 6; 3:16; Heb. 1:3, 4; 1 Peter 3:21, 22; Rev. 1:17, 18.) The Lord Jesus did not and could not become Divine at His exaltation, for He was Divine from eternity. Can a mere creature become a sharer in the Godhead, and be endowed with the infinity and the almightiness of God? Is not the Divine Essence incommunicable? Believers are indeed said to be partakers of the Divine nature, (2 Pet. 1:4), but this does not mean that they partake of the perfections of the Almighty. "Partakers of Christ" (Heb. 3:14) is exactly equivalent.

But, was there a resurrection of Christ at all if Dawnism teaches the truth? His body was not raised; "He is no longer human in any sense or degree", we are told. His human spirit did not die, for He commended it to His Father. He promised the penitent thief that "this day thou shalt be with Me in Paradise", and it was His spirit that should be in that blessed place. The spirit being He had before His advent was changed into His human spirit, it did not retain a separate existence at all. Well then, Who or what was raised up?

The books furnish unmistakable evidence that Mr. Russell holds that a particular class of the saved, called the "little flock", will share with Jesus in the possession of the Divine nature. This notion is taught with caution and reserve, but hints of it are met with here and there in the volumes. One can easily guess who constitute this favored company. On meeting with it one is instantly reminded of the lie of Satan, "Ye shall be as God" (Gen. 3:5).

6. *The Second Advent of the Lord Jesus Christ took place in October, 1874.* (Vol. II, 187, 199; 234-245). This startling announcement is reached by a process of chronological and mathematical reasoning founded partly on the Hebrew Jubilee years. Of the results of his calculations Mr. Russell entertains no misgiving. He is persuaded, or affirms that

he is, the Lord actually came to our earth in the fall of 1874 and He is now present here. (Vol. II, 240.) Accordingly, the glorified Son of God has already been in the world personally and literally for thirty-seven years! In reading this amazing statement which is made again and again one stares, and rubs his eyes and stares. Old-fashioned Christians have for centuries believed that the glorious advent of Christ will be accompanied by the most majestic tokens of the Divine Presence and the most stupendous changes and revolutions in both earth and sky. They are profoundly convinced that the Word of God warrants such anticipation; nay, it is because of the Lord's own testimony touching this mighty event that they thus believe and expect. But this period of thirty-seven years since 1874 differs but little if at all from any other thirty-seven years during a thousand years. Nay, the student of history could point out period after period in the last five hundred years marked by immensely more tragic events than any of this.

As if to put us on guard against being deceived by plausible arguments and evidences of His presence our Lord has with most solemn words warned us: "Then if any man shall say unto you, Lo, here is the Christ, or Here; believe it not. . . . If therefore they shall say unto you, Behold, He is in the wilderness; go not forth: Behold, He is in the inner chambers; believe it not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of Man" (Matt. 24:23-27, R. V.). Mr. Russell refuses to accept the word "lightning", and he substitutes for it "bright shining", and makes it refer to the sun's rising. He does so to escape the idea of the suddenness of the advent as symbolized by the lightning's flash, for this rendering would contradict his theory that Christ's "presence" is gradually disclosed, that He may be long on the earth and but few (the Dawnists only) be cognizant of the stupendous fact. As usual he is totally mistaken. Every version ex-

amined (five English, three Italian, the Vulgate and the Spanish); every Lexicon (Thayer, Green, Liddell and Scott, Sophocles, and Vincent's Word Studies), translate the Greek word "lightning". Attention is called to this particular instance of mistranslation of Scripture for the reason that it is but a sample of the uniform effort to empty every text of its true meaning if it in any wise denies Millennial Dawnism. Scores of such abuses of Scripture as the above are encountered in these books; nay, the characteristic features of this vicious system betray Biblical perversion at every point.

For example, Paul's three supernatural accompanists of the advent, the "shout", the "voice of the archangel", and the "trump of God" (1 Thess. 4:16) are all symbols and denote the agitation, dissatisfaction, and restlessness everywhere manifest throughout the civilized world since 1874! So we are oracularly told. If this be all the Apostle meant, then we must confess that the "majesty of the prediction is lost in the poverty of its fulfillment." Let one other text be mentioned—Rev. 6:16: "Fall on us [cover, protect] and hide us from the face of Him that sitteth on the throne." "The thought is that of protection, not of destruction. . . . The real fulfillment is already beginning."

Furthermore, according to the plain teaching of Scripture the resurrection of the saints takes place at the Lord's Coming. (1 Cor. 15:51-57; 1 Thess. 4:13-18.) It appears also that the two events are contemporaneous and simultaneous; the Lord's Coming, even before He reaches the earth, effects the rising of sleeping saints and the transformation of living believers, when both together are caught up in the clouds to meet the Lord in the air. (1 Thess. 4:16, 17.) We are assured that this majestic event will occur in "a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:51). Millennial Dawn likewise teaches that the resurrection takes place at the Lord's advent, but not

immediately; four years lie between the Lord's "presence" on earth and the resurrection of the saints; the one occurs in 1874, the other in 1878. (Vol. III, pp. 234-5; 302-306.) We read: "That in the spring of 1878 all the holy apostles and other 'overcomers' of the Gospel age who slept in Jesus were raised spirit beings, like unto their Lord and Master". . . . "The Lord Jesus and the risen saints already here [are] engaged in the great harvest work." . . . "Such is the present situation: the great Judge has come—not as at the first advent, in a body of humiliation, for sacrifice, but in the plenitude of His power as a spirit being". "And while we conclude that their resurrection is now an accomplished fact, and hence that they as well as the Lord are now present in the earth, the fact that we do not see them is no obstacle to faith when we remember that, like their Lord, they are now spirit beings, and, like Him, invisible to men". Since 1874 Jesus Christ has been dwelling on the earth; since 1878 the risen saints have also been sojourning on the earth; and no mortal has the slightest inkling of it save C. T. Russell and his followers!

All this is sufficiently astounding, but these notions stand not alone. Other marvellous things are encountered in the volumes we are reviewing. "The spring of 1878 marks the date when the nominal church systems were 'spewed out' (Rev. 3:16), and from that time (A. D. 1878) they are not the mouth-pieces of God, nor in any degree recognized by Him" . . . "We recognize A. D. 1881 as marking the close of special favor to Gentiles—the close of the 'high-calling', or invitation to the blessings peculiar to this age—to become joint-heirs with Christ and partakers of the Divine nature" (Vol. 235).

It requires courage or recklessness to make the above statements. For thirty-three years the evangelical churches have been without Divine recognition, "spewed out" of the Lord's mouth! And yet during this same period the Gospel

has been carried into the most hopelessly degraded and ignorant sections of our planet by the most devoted and truly apostolic servants of Jesus Christ since the first century. For thirty years all special favor to the Gentiles has ceased! This in the face of the most fruitful years of missions for almost ten centuries. The Dawnists have matchless courage. For bald assertion their equals it would be hard to find.

7. *The final consummation of the age will take place in October, 1914.* (Vol. II, p. 234, Vol. III, p. 153.) This date, 1914, as terminating absolutely the present order of things of the world, is taken as fixed beyond doubt or peradventure. Dozens of times the writer of these books sets it down as positive and unalterable. He finds its parallel in the ministry and the rejection of the Saviour by the Israelites, A. D. 33 to A. D. 70, when Jerusalem's overthrow occurred and the Jews went into an exile which still endures. So the "harvest", or the final testing, runs from A. D. 1874 to 1914 when Gentile rule will be destroyed, Christendom be annihilated, all wrong end, and righteousness and peace fill the redeemed world. It is then that the Millennium, so long expected and so long yearned after, finally comes and the planet celebrates its glad, its unending Jubilee!

One grows weary of this everlasting attempt to fix chronologically the end of the age. For nearly a thousand years men, many of them devout and earnest Christians, have been quite sure that they had discovered the key of chronological prophecy and confidently announced the time of the end. Awhile before the year A. D. 1000 the world became panic stricken, for it was believed that date would coincide with the final judgment and world's end. Miller, Cumming, Elliott, Dibley, Totten, and one does not know how many more, tried their hands at fixing the date of the consummation, on chronological and astronomical grounds; they settled both day and date with exactness, and ignominiously failed, of

course. Mark 13:32 should stop this nonsense, but alas, it does not.

But three years remain of our age. One can readily perceive what enthusiasm the nearness of the end must arouse in the hearts of believers in Mr. Russell's dates. If but three years lie between us and the cosmical revolutions and convulsions which will shake the earth to its foundations, then why should Dawnists cling to their property and tightly grip their money. Soon it will not be needed, wealth will be worthless and bonds have no market. It is no surprise, therefore, that Mr. Russell's followers pour a continuous stream into the Watch Tower treasury, nor that sermons can be printed in multitudes of newspapers all over the land, nor that great halls can be hired for lectures, nor that these volumes can be sold at 37 cents a copy.

8. *At the final resurrection, which is simultaneous for all the dead save "the little flock", the Gospel will be preached to the unsaved and the great mass of mankind will accept it and be saved.* (Vol. I, Study 6, 8, 9.) The preaching to the unsaved dead now at length raised up will last for one hundred years at least, and it may continue throughout the entire day of Christ, i. e., during the Millennium (p. 144). There are two world-wide judgments recorded in the Bible, that of the nations, Matt. 25:31-46; and that of Rev. 20:11-15—the judgment before the Great White Throne, and which seems to be confined exclusively to the dead, small and great. The two include the race except the saints who come not into judgment as to life and death (Jno. 5:24). In neither of these judgments is there a hint that opportunity will be had for those arrayed before these thrones to repent, believe, and be saved. On the contrary, their eternal destiny is fixed by the Almighty Judge. Note how all-embracing these two judgments are; the one includes "all the nations", the other, "the dead, small and great". None escape save those who have part in "the

first resurrection" (Rev. 20:4-6). In both cases eternal doom, irreparable and indescribable, falls upon the impenitent and ungodly who rejected Christ in this world and life.

Moreover, the judgment before the Great White Throne is expressly said to follow the thousand years: "But the rest of the dead lived not again until the thousand years were finished" (Rev. 20:5). "The rest of the dead" include all who have no part in the first resurrection. Mr. Russell labors vigorously to cast doubt on the genuineness of Rev. 20:5. He seeks to negate its witness, for it squarely contradicts his theory that all the dead who share not in the first resurrection will be raised at the beginning of the Thousand Years, and they will then be given the opportunity to repent and be saved. But as usual he is quite wrong. He stands alone in his rejection of the verse. Every critical Greek text from Griesbach to Nestle and Swete (1907) retains the words, nor does one of these scholars cherish the slightest suspicion of its integrity.

9. Two other errors of this vicious system can be no more than mentioned, not expanded, by reason of the limits to which this paper must needs be confined.

One of these, the ninth error, essential and fundamental in Christianity, is the Person and work of the Holy Spirit. There is a strange and ominous silence regarding this most important subject very apparent in the writings of Mr. Russell. A careful reading of these volumes comprising more than a thousand pages has discovered but one solitary reference to the Spirit; it is a casual mention of the Spirit in connection with the Day of Pentecost. The statement is simply made as a historical fact, or rather as an event which marks a stage in the development of the Christian Church. Not one word of teaching has the writer found in Millennial Dawn as to the distinct personality of the Spirit, or as to His supreme agency in the salvation of sinners. To Him is ascribed in the Bible the regeneration, sanctification and spiritual growth of

the believer. How vast the place that is assigned to Him in Scripture, in Creation, in the training of Israel for their mission, in the inspiration of the Old Testament prophets and psalmists, in the enduement of Christ Himself for His work of redemption, in the planting and training of the Christian Church, in the gifts bestowed on the apostles and prophets, in the guidance of the Church by its chosen teachers, and in the inspired writers of the New Testament, all attentive readers of Scripture know. Shortly before His crucifixion the Lord Jesus left with His disciples this majestic promise: "And I will pray the Father, and He shall give you another Comforter . . . even the Spirit of truth." "Another Comforter," that is, one instead of Himself, one like Himself and one that would continue and complete His own great revelation. (John 14:16-18, 26; 15:26, 27; 16:7-14.) On the Day of Pentecost this promise was fulfilled by the gift of the Spirit in marvellous power and efficiency. But Russellism is totally and criminally silent touching this mighty truth.

Mr. Russell is in no Biblical sense a Trinitarian. He ignores the person and work of the Spirit in his system of doctrine and has nothing to supply His place save his own views of the Word of God. Even the Son of God he affirms was once a creature, then a mere man, but now at length exalted to be Divine. This is in plain contradiction to God's own solemn assertion in Isaiah 43:10, 11: "Ye are My witnesses, saith Jehovah, and My servant whom I have chosen; that ye may know and believe Me, and understand that I am He: before Me there was no God formed, neither shall there be after Me. I, even I, am Jehovah; and besides Me there is no Saviour." Nor is he a monotheist. According to his teaching, there are other gods besides Jehovah. The "little flock" he holds are likewise to become sharers of the Divine nature and be exalted even as Jesus was. Here, therefore, the inference is quite plain, namely, that Mr. Russell admits a plurality of gods.

In all this there is a curious analogy between Russell's theology and Mormonism; for Mormonism likewise holds that there are many gods; each of these was once a human being like we are and has grown by evolution into a god. One of the teachers of Mormonism, Brigham Young, affirms that Adam is our father and our God, the only God with whom we have to do. Millennial Dawn is essentially polytheistic; and as it has always happened with polytheism, this system, should it endure, will ultimately sink into idolatry.

10. *The other error relates to the destiny of the wicked.* On scarcely any other point does Mr. Russell so constantly and persistently dwell as on the doctrine of future and eternal punishment. He denies without qualification that the wicked, the lost, suffer in another life. As usual with him, the teaching of the Bible on this terrible theme he either evades or gives it a typical interpretation. The grotesque subject of one of his most popular lectures, a lecture he has delivered throughout our country, in Canada, and also in England, and published in a vast number of papers and periodicals, is "To Hell and Back Again." Crowds have listened with no little satisfaction to his assertions that there is no hell, no eternal punishment, and no hopelessness after death. He holds that in the resurrection which is to include both the righteous and the wicked, the gospel of salvation shall be preached to all who did not receive it, though having heard, while in this life, and to those who never had the opportunity while in the earthly life to hear and believe. For one hundred years the preaching to these classes shall continue and the great mass of them will believe and enter into eternal life. Those who persistently refuse the offer of salvation and reject the Lord's mercy will be annihilated; an act of Divine power will blot them out of existence forever. It needs but a remark or two in order to convince any honest and right-minded person that such teaching is not only unscriptural

but the very opposite. Our Lord Himself, Jesus Christ the Son of God, revealed more of the eternal punishment of the lost than any other witness of God in the Bible. In twelve texts of the New Testament He speaks of the place where the wicked are confined as Gehenna, and in each save one the words of most solemn warning as to the eternal consequences of sin fell from His own lips. He describes it as the place where their worm never dies and where the fire is never quenched. He teaches that the punishment of the lost is of the same duration as the life of the saved—*eternal*. (Matt. 25:46.) In the Revelation it is called the lake of fire and the second death. These are the terms that are used to depict the eternal state of the wicked. The second death is not annihilation. We read in Revelation 19:20; 20:10 that after a thousand years in the lake of fire the Beast and the False Prophet are still there undestroyed. It is a forbidding theme, appalling to the natural heart, but nevertheless one clearly taught in the Scriptures that the rejectors of Jesus Christ, the haters of God, will be punished with everlasting destruction from the presence of the Lord and from the glory of His power.

SUMMMARY OF THE FALSE DOCTRINES OF MILLENNIAL DAWN

1. *Christ before His advent was not Divine.*
2. *When He was in the world He was still not Divine.*
3. *His atonement was exclusively human, a mere man's.*
4. *Since His resurrection He is Divine only, no longer human at all.*
5. *His body was not raised from the dead.*
6. *His Second Advent took place in 1874.*
7. *The saints were raised up in 1878.*
8. *Both Christ and the saints are now on earth and have been for thirty-seven and thirty-three years respectively.*

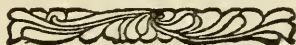
9. *The professing Christian Church was rejected of God in 1878.*

10. *The final consummation and end will take place in 1914.*

11. *Silence as to the person and work of the Holy Spirit.*

12. *The destiny of the wicked.*

Such is the Millennial Dawn of C. T. Russell, a mixture of Unitarianism, Universalism, Second Probation, and Restorationism, and the Swedenborgian method of exegesis. Let the reader remember that imposition is not exposition, nor is eisegesis exegesis. Mr. Russell constantly employs both; he imposes on Scripture his own views and reads into it that which never entered the mind of the inspired writer. May God in His infinite mercy preserve His people from being deceived and betrayed by this counterfeit of Christianity.



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