

Division BS500

Section .M14

SHORT ESSAYS

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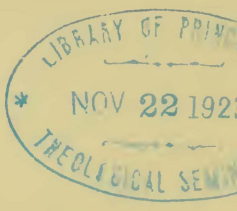

BIBLICAL CRITICISM

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BY

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PREFACE

The occasion of the writing and the first publication of the essays in this volume, is set forth under the heading "Announcement" (p. 1). These are selected from the volumes of the *Standard* for the years 1893-1904, for this more permanent form of publication, because they are thought to have some permanent value. Similar essays, in a department in the *Standard* headed "Biblical Criticism," have continued to appear until the present time (September, 1909), and a second volume may be selected from them, should the present volume meet with such favor as to justify the publication of another.

THE AUTHOR.

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SHORT ESSAYS IN BIBLICAL CRITICISM

ANNOUNCEMENT.

In addition to the editorial announcement already made in the *Christian Standard,* that the undersigned is expected to begin, with the incoming year, the editorial conduct of a department of Biblical criticism in this paper, I deem it proper to make an announcement of the reasons for opening such a department, and of the plan on which it is to be conducted.

For years past I have observed with much solicitude and pain the increasing tendency, both in Great Britain and America, to adopt the methods of destructive criticism which originated in the rationalistic schools of Germany. This tendency has been conspicuous in the writings of many scholars of high repute, and it has spread like leaven among the masses of the reading and thinking young people of both countries. It has infected the minds of thousands of preachers, both old and young, and it threatens to bring about a radical revolution in the public estimate of the Bible. While this tendency has alarmed me, I have been at the same time constantly chafed as I have read the writings of these critics, and seen how much of the shallowest sophistry, and the baldest dogmatism, which they have published, is being

taken for conclusive proof and profound learning. I have been alarmed, let it be understood once for all, not for the Bible itself, as though it was in danger of perishing, but for the souls that are being led astray, and for the incalculable loss to the cause of truth and salvation which results from a weakening of the faith of those who preach the Word.

I have also observed that, like the promoters of all other erratic and schismatical schemes, the advocates of this destructive criticism have been much more zealous in pushing its claims than those who reject it have been in combating them. Whole libraries of books and pamphlets have been published on that side, with only here and there a volume in response. Magazine articles, and articles in weekly newspapers, have openly or covertly spread these so-called advanced ideas among the people, and even the secular papers have echoed them, while the little that has been written in opposition has been in the main either rudely or timidly presented.

Moved by these facts and considerations, I opened correspondence last spring with several scholars of different denominations, on the subject of starting a monthly magazine to be devoted to the conservative side of this controversy, calling attention to the need of it, and to the fact that, while the other side is represented by at least two very ably edited monthlies in Great Britain, whose pages are almost exclusively devoted to it, there is not a periodical of any kind in either Europe or America devoted to that which those scholars, like myself, believe to be the true side. They all expressed their hearty approval of the suggestion, one of the most eminent of them saying that it was impossible to exaggerate its importance. They all expressed the same

anxiety in regard to the spread of wrong ideas on the subject among the young people of their respective churches, and were willing to make a common fight against a common foe. But when it seemed as if the enterprise was almost sure of being practically set on foot, some of them, men whose names and co-operation seemed necessary to its success, declined to take part in it for fear of a financial failure, which they thought would be discouraging in its effects. In consequence of this, the enterprise was abandoned, at least for the present. This led to the announcement of the proposed critical department in the *Standard*. I volunteered my services as editor of such a department, because I was not willing longer to sit still and witness the progress of an evil which I may be able, in some small degree, to check by means of the information which I have been able to acquire, and which, by the blessing of God, I may yet acquire as the days pass on.

It may appear strange to many that such a department should be opened in a weekly religious journal, which goes freely into the family circles of the people; and it is true that the *Christian Standard* is the first journal of the kind to make such a venture; but the questions to be discussed are obtruding themselves into all circles of thinking people, and it is wiser that they shall reach the people through the friends of the Bible than through its foes; in a form calculated to strengthen their faith, rather than in a form to weaken or to destroy it.

To persons who think that the questions raised by the higher criticism can be discussed only in long and labored essays, it may seem injudicious to attempt it in a weekly paper; and there is no doubt that this is true of some phases of the controversy; but then there is a

wide range of investigation involved, which requires for its prosecution, and for its intelligible presentation, nothing more than good common sense, and the learning which is within the reach of many scholars of moderate attainments; and it is by the discussions which lie within this range of thought that all the issues raised are to be ultimately settled in the public mind. We enter upon our task, therefore, thoroughly confident that we shall be able to do valuable service, if a favorable Providence shall attend our labors, and that, even if we shall be compelled to leave some questions out of sight, we shall be able to discuss fully those which are of the most vital importance, and that we shall at least be able to occasionally "shoot folly as it flies."

Our plan, as far as it is at present laid out, contemplates the use of from two to three columns of the paper weekly. These will be occupied partly by short paragraphic articles, partly by selected matter, and partly by more elaborate editorials and contributed articles, some of which may run through several issues of the paper. We hope to secure assistance in the work from some scholarly brethren who have paid attention to critical discussions, and if, at any time, competent writers opposed to our views shall volunteer something well written on the other side, we shall welcome it and give it respectful consideration.

The range of discussion in the department is not to be limited to higher criticism, but it will extend to all other questions of Biblical criticism, whether textual, exegetical or historical. We shall be glad to welcome contributed articles of merit on all these topics, and also queries on any relevant topics which have puzzled or embarrassed any of our readers.

[Jan. 7, 1893.]

SOME DEFINITIONS.

Biblical criticism includes within its scope all inquiries in regard to the original text of the books which make up the Bible, their authors, the dates of their composition, their historical reliability and their literary characteristics. It is distributed into various branches corresponding to these various inquiries, as textual criticism, which is concerned with questions about errors which may have crept into the original text since the autographs were composed; historical criticism, which is concerned with questions of credibility, authorship and dates; and literary criticism, which is concerned about matters of style and diction. Of these, textual criticism, which came into existence as a science in the early part of the eighteenth century, its first great product being Mill's "Critical Greek Testament," published in 1707, was the first to obtain a distinct title. For a time indeed it bore the name "Biblical Criticism," until other branches of this science were developed, when the latter title assumed its present broader significance. The other branches of the larger subject came at length to be known under the title of "Higher Criticism," this title having been proposed first by Eichhorn, near the close of the last century, to distinguish it from "Textual Criticism."

Though the title, "Higher Criticism," is new, the work which belongs to it is not. That work began when the first attempt was made by Hebrew scholars to collect and preserve the writings of inspired men, and to make up the canon of the Old Testament. It was continued by Christian scholars when the same work was undertaken for the books of the New Testament, and every

inquiry instituted since that time, of the kinds which make up the introductions to our various commentaries, belongs to the same branch of Biblical science. Horne's Introduction, well known to our readers, published in 1818, is a conspicuous example of this kind of literature.

It is scarcely needful to add that higher criticism is a perfectly legitimate branch of study, the disrepute into which it has fallen of late in many minds having grown out of the illegitimate methods which have been adopted by many critics, and the destructive conclusions to which they have thereby led themselves and their followers. Its pursuit must lead to the truth concerning the Bible when conducted in accordance with right principles, and when these are applied by sound judgment and competent learning.

[Jan. 14, 1893.]

THE DATES OF THE OLD TESTAMENT BOOKS.

We shall have occasion to allude frequently to the dates assigned to the books of the Old Testament by rationalistic critics; and for the convenience of our readers we give here a brief statement of them. We shall follow the scheme laid down in Driver's Introduction, both because the author is universally acknowledged as a fair representative of the more conservative class of these critics, and because his work is likely to be the accepted standard work on the topics which it treats, at least among American critics.

We shall speak first of the Hexateuch. This term will be recognized by our readers as the technical designation of the first six books of the Bible. According to the scheme in question, the earliest of these six books

is Deuteronomy. It was this book alone, and not the whole "book of the law," which Hilkiah the priest found in the temple in the reign of Josiah (2 Kings 22:8). It was written only a short time previous, not earlier than the reign of Manasseh (p. 82). This puts its composition in the first half of the seventh century before Christ, and a little more than seven hundred years after the death of Moses. So then the earliest of the books usually ascribed to Moses did not come into existence until more than seven centuries after his death.

The other five books of the Hexateuch did not appear as we now have them until after the Babylonian captivity. In the eighth century, B. C., there existed "two narratives of the patriarchal and Mosaic ages, independent, yet largely resembling each other," written by unknown authors, one of whom habitually used Jehovah as the name of God, and is therefore usually designated by the letter J, while the other preferred the title Elohim, and is designated by the letter E. A third unknown writer in the eighth century composed a new narrative of the same events by combining certain parts of these two into one. This composite narrative is styled for brevity's sake JE. During the captivity the laws now found in the Pentateuch, together with the genealogical tables, were composed in the interest of the priesthood, and this document is known by critics as P. After the return from the Babylonian captivity, a fifth writer combined P with JE, making some additions of his own, and thus came into existence our present Hexateuch.

The most radical critics deny to Moses the authorship of any part of these books; the less radical think it probable that he wrote the Decalogue; while the more conservative, among whom is Professor Driver, admit

the probability that he wrote chapters 20 to 23 of Exodus, called the "Book of the Covenant."

[Jan. 21, 1893.]

DATES OF OLD TESTAMENT BOOKS.

We began last week a statement of the dates assigned to the various books of the Old Testament by the class of critics who are represented in Driver's Introduction. We pass now from the Hexateuch to the other historical books.

JUDGES was compiled, according to these critics, by the author of Deuteronomy, who, as we have seen in our former article, wrote in the eighth century B. C., close to the time in which the latter book was brought forward by Hilkiah with the assertion that he found it in the temple (154, 157). This was about four hundred years after the time of Samson, the last of the judges mentioned in the book—late enough, as the theory requires, to prevent the author from knowing much about the truth of what he wrote.

RUTH, the contents of which belong to the earlier part of the period covered by Judges, was written, Driver thinks, before the exile; but he admits that the majority of critics are against him in this, some holding it to have been written in the exile, and some still later (426, 427).

The two Books of Samuel, which cover the period from the birth of Samuel to the death of David, 1171-1017 B. C., were written, at least the principal parts, about 700 B. C., or some three hundred years after the death of David (173). This was long enough for the stories about Samuel, Saul and David, orally transmitted for more than three centuries, to become confused

and legendary, as all the critics whose theories we are considering suppose them to be as they stand in these books.

The two Books of Kings, to which a fair degree of credibility is ascribed, were written B. C. 600, about the close of the period of history which they cover; and here the theory of these critics coincides with the generally received opinion of Biblical scholars.

Quite different is the view taken of the two Books of Chronicles. They are the least truthful of all the historical books of the Bible; they were written purposely to falsify the history from David down, in the interest of the priesthood and of the ritual law which came into existence during the captivity. They are dated about 300 B. C., more than two hundred years after the close of the captivity (512). Of course the ancient supposition that they were written by Ezra is flouted as thoroughly unscientific.

The Books of Ezra and Nehemiah are both removed far below the ages of these two men, and are supposed to have been compiled by the author of Chronicles, but with the use, possibly, of some memoranda left by the two men whose names the books bear.

ESTHER, the only historical book remaining to be mentioned, is treated with more credit as regards its date, though not much more so than Chronicles as regards its truthfulness. It is supposed to have been written about the time of Xerxes, in whose reign its events transpired, and who is known in the book as Ahasuerus (455).

From these statements, combined with those in our former article, the reader can see that with the exception of the Books of Kings and Esther, all of the historical books of the Old Testament are brought by these

critics so far away from their accredited dates and authors, as to render them historically unreliable.

[Jan. 21, 1893.]

DEBORAH SLANDERED.

Professor Bruce, in his Apologetics, pronounces the following harsh sentence on Deborah (p. 305):

> Deborah was a heroic woman, and a true inspired prophetess, but she could write these words, "To every man a damsel or two" (Judg. 5:30), without feeling that she was saying anything indelicate or immoral. It was not immorality as it would be to us, but it was very crude, barbarous morality.

This is a slander on Deborah; for, instead of uttering as her own the sentiment quoted, she imagines this to be the sentiment of the heathen mother of Sisera, and puts the words in her mouth. A critic writing a defense of the Bible ought to be careful not to smut the reputation of so eminent a Biblical character.

[Jan. 21, 1893.]

JAEL'S FEAT.

Robertson Smith, in his "Old Testament in the Jewish Church," attempts to eliminate Jael's tent pin, with which she killed Sisera. He says (p. 132):

> In the prose narrative, Jael kills Sisera in his sleep by hammering a wooden tent peg into his forehead—an extraordinary proceeding, for the peg must have been held with one hand and hammered with the other, which is not a likely way to drive a blunt tent peg through and through a man's skull without awakening him.

We see from this how higher criticism gives its professors insight which other persons do not possess; for

Professor Smith has discovered that the "tent peg" was a "wooden" one, that it was "blunt," and that Jael had to hammer it by hard knocks into the *"forehead"* of Sisera, and not into his *temple,* as the text has it. He thinks, too, that Sisera ought to have waked up before she got it hammered "through and through his skull We think so, too, if he intended to wake up at all. The Professor next proceeds to tell us that the writer of this prose narrative got his information from the song of Deborah, and that he fell into a blunder by misunderstanding the song. He makes the song say that Jael gave Sisera some "sour milk in an ample bowl," and that "while Sisera, still standing, buried his face in the bowl, and for a moment could not watch her actions," she put her hand to the "peg," which here means the handle of her hammer, and crushed his skull with the hammer! I suppose we must understand that Sisera drank as a cow does, by putting his mouth down into the sour milk, and that as the bowl was a very deep one, his eyes also went down into it too deep for him to see what Jael was about. Well, it is a great thing to be a critic; it enables a man not only to reconstruct the books of the Bible to suit his taste, but also to remodel its facts and show that its writers misunderstood one another.

[Jan. 28, 1893.]

THE DATES OF OLD TESTAMENT BOOKS.

In regard to the dates of the prophetical books of the Old Testament, the differences between the mass of Biblical scholars and the rationalistic critics are not so serious as to demand especial attention, except as to the last twenty-seven chapters of Isaiah, and the Books of Jonah and Daniel. By these critics these chapters of

Isaiah, and a few of the earlier chapters, are assigned to the period of the Babylonian captivity, and said to have been written by an unknown prophet far superior in style and in genius to Isaiah. After his death his writings were attached to those of Isaiah, because, when the prophetic books were collected in their present form, his name had been lost (Driver's Introduction, 231).

JONAH.—Of this book Driver says: "A date in the fifth century B. C. will probably not be far wide of the truth" (301). This is about three centuries after the date assigned in the Scriptures to the career of Jonah, who is said to have lived in the reign of Jeroboam II

DANIEL.—Of this book the same writer says: "Internal evidence shows, with a cogency that can not be resisted, that it must have been written not earlier than about 300 B. C., and in Palestine; and it is at least *probable* that it was composed under the persecution of Antiochus Epiphanes, B. C. 168 or 167." This puts the date from three hundred to four hundred years after the time of Daniel, and after the occurrence of the events of which the earlier chapters claim to be predictions. It robs this part of the book of all prophetical character.

JOB.—Driver does not credit this book as containing "literal history." This inappropriate use of the term *literal,* we take to be a mild form of declaring that it contains no history at all. He admits "the antique, patriarchal coloring" of the first two chapters and the last, but he ascribes this to "the skill of the author." Of its date he says: "It is impossible to fix the date of the book *precisely;* but it will scarcely be earlier than the age of Jeremiah, and belongs most probably to the period of the Babylonian captivity" (405).

THE PSALMS.—Our author asserts that a majority

of the seventy-three Psalms ascribed to David by the inscriptions above them, can not be his (352); he quotes Ewald's opinion that thirteen of them, and a few scraps of others, are David's (357); and he finally decides thus: "It is possible that Ewald's list of Davidic Psalms is too large, but it is not clear that none of the Psalms contained in it are of David's composition" (358). All the other Psalms are of course from the pens of writers later than those to whom they are ascribed in the inscriptions.

PROVERBS.—The contents of this book came from the pens of many different authors, and the many different compilations of which it is made up bear date from the eighth century B. C. down to the period after the exile. The earliest part was compiled, in other words, about two centuries after the death of Solomon, and whether he wrote any of the proverbs which the book contains is left in doubt (381-83).

SOLOMON'S SONG.—It is "out of the question," says our author, to think of Solomon as the author of this composition. It was written either after the exile, about five hundred years after the time of Solomon, or just before the exile; and if at the latter date, its author lived in the northern kingdom, not even in the kingdom over which Solomon's successors reigned.

ECCLESIASTES.—Our author speaks hesitatingly about the date of this book. He quotes Ewald as assigning it to the later years of the Persian rule, which ended B. C. 332, and closes his discussion on it with the remark that "a date somewhat later than Ewald's appears to be more probable" (446, 447).

This brings our statements of the dates of the Old Testament books, according to the "conservative critics," to a close. We have made it brief, and have left out

collateral matter, in order that it may serve as a kind of reference table for those readers who have not taken the pains to go through the subject for themselves, or whose memory needs occasional refreshing on the subject. The effect which the acceptance of these dates must have on our faith in the credibility of most of these books, and in the honesty of their writers or compilers, must be apparent in its main features, and it will appear in a more glaring light as we enter into details, which we hope to do at least in part as we proceed with the work of this department.

[Jan. 28, 1893.]

BRIGGS' CHOICE.

Professor Briggs, in his defense before the presbytery, makes this remark: "Yes; and I would deliberately choose the company for time and eternity of Martineau and Newman, rather than of such loveless persons as would cast them out of the congregation of the faithful." This means that he would choose the company of those two men rather than that of his Presbyterian brethren; for certainly any Presbyterian church would cast out of the congregation Martineau, who denies the divinity, the resurrection and the miracles of Jesus, and Newman, who was an apostate from Protestantism to Roman Catholicism. Doubtless the Presbyterians will gratify the Professor in this choice so far as they can, before they get through with him. I say, so far as they can; for, although they can let him go to the Unitarian Church where Martineau is, he can never get where Newman is, unless Newman died under a great delusion; for it is a fixed doctrine of Newman's church that no Unitarian or Presbyterian can ever go

where Newman has gone. According to this, there is a poor chance for Briggs to get into company with Martineau and Newman both. Perhaps, though, he can overtake Newman before the latter gets through *purgatory*.

[Jan. 28, 1893.]

INSPIRATION OF INVERACITY.

Dr. Liddon, the great London preacher, whose death occurred not many months ago, in commenting on the manner in which some of the critics treat the subject of inspiration, said: "Unless there be such a thing as the inspiration of inveracity, we are shut up to the choice between acceptance of the authority of some of our modern critics, and any belief whatever in the inspiration of the books which they handle after this fashion."

But an inspiration of errancy and inveracity is the very kind which those who affect to be leaders of criticism are now urging upon our acceptance.

[Feb. 11, 1893.]

WHAT OF IT?

In three brief articles during the month of January I set forth the dates assigned to the several books of the Old Testament in Driver's Introduction. Perhaps some one is ready to ask, What of it all? What difference does it make whether these books were written at the times usually supposed, or at the times alleged by the critics? It is often said by the critics themselves that the value of a book does not depend upon who its human author was, but upon the truth which it teaches, and the edification which it supplies. This saying is to a

certain extent true, and yet to another certain extent it may be false and pernicious. Half truths are often used with precisely the effect of whole falsehoods; and against this kind of sophistry we are to be constantly on our guard in dealing with rationalistic writings.

If we take the Pentateuch as an example, it would certainly make no difference as to its intrinsic value, whether it was written by Moses, or by some other writer *equally competent*. But suppose we say with these critics, that it was written by men who lived from seven to nine hundred years after the time of Moses, and who were therefore from seven to nine centuries farther removed from the time of the events; would that make no difference? Well, even that would make no difference, if these writers were inspired with a miraculous knowledge of the events concerning which they write; but this is denied by the critics, and it is stoutly affirmed that they knew only that which had come down to them in oral and written traditions. Furthermore, it is boldly affirmed that these writers wrote many things which are not historically true. It becomes, then, a very serious question, how we shall regard the Old Testament books, if we accept the dates assigned to them by these gentlemen. I propose to discuss the question in this article with respect to one of the least important of all the books for either instruction or edification under the Christian dispensation. At least, it is generally so regarded, though it would be easy to show that it is of far more present value than most men suppose. I mean the Book of Leviticus.

This book sets out in its first sentence with the claim that the laws which it contains were given by God to Moses at the tent of meeting: "And Jehovah called unto Moses, and spake unto him out of the tent of

meeting, saying, Speak unto the children of Israel, and say unto them." It closes with these words: "These are the commandments, which Jehovah commanded Moses for the children of Israel on mount Sinai." Thus, in its first and in its last sentence, it asserts that its contents came from God through Moses to the children of Israel.

In the body of the book, the special subjects of legislation are uniformly introduced with the formula, "And Jehovah spake to Moses, saying." This formula is repeated *thirty-four* times, if I have not miscounted, and in three places a similar statement is made at the close of a subject of legislation. At the close of the laws of sacrifice, it is said: "This is the law of the burnt offering, of the meal offering, and of the sin offering, and of the guilt offering, and of the consecration, and of the sacrifice of peace offerings, which Jehovah commanded Moses in mount Sinai in the day that he made the children of Israel to offer their oblations to Jehovah, in the wilderness of Sinai" (7:37, 38). At the close of the law concerning the annual festivals, it is said: "And Moses declared unto the children of Israel the set feasts of Jehovah" (23:44). Finally, at the close of all the sections of the book but one, it is said: "These are the statutes and judgments and laws, which Jehovah made between him and the children of Israel in mount Sinai by the hand of Moses" (26:46). In addition to all these statements, there are numerous reiterations among the statutes for the purpose of enforcing the careful observance of them, of the warning words, "I am Jehovah your God," often with the additional words, "who brought you up out of Egypt."

Now, if our critics are correct, every one of these statements, soften and mollify the assertion as you may, is a falsehood; and the writer or writers who, in the

midst of the Babylonian captivity, wrote this book, set these statements down knowing them to be false. This is admitted by the critics. They say that it was not considered, in that age, immoral to attach a great name to a book or an ordinance in order to give it weight with the people, which otherwise it would not have. In other words, the religious writers of that day, the men who wrote the Bible, did not think it was wrong to lie in order to gain for their writings credit and veneration to which they were not entitled. This is not surprising when we hear it from Graf, Wellhausen, Kuenen, and other avowed rationalists; but what shall we think of that class of critics who, after espousing this theory, still reiterate that the writers of Leviticus were "*inspired* men"? Do they mean, inspired with a lying spirit sent out from the Lord, as in the case of Ahab's false prophets? No. Inspired, they say, by the Spirit of God; that Spirit whose title is "The Spirit of Holiness," "The Spirit of Truth." Well, if the writers of Leviticus did not know that it was wrong to lie, the Holy Spirit did; and it seems to me a very near approach to the sin against the Holy Spirit of which the Pharisees were guilty, to assert that these writers were inspired, and then say that much which they wrote was false, and known to be false when they wrote it.

Another most astonishing thing about these critics is the earnest protestation in which their writings abound, that these new views of the Bible make the old book more precious to them than it was, or could have been, before. I will not deny what they say as to their own sentiments; but I can account for them only through the same conceit of human nature which makes the mother of every ugly little brat on the streets think it the handsomest child in town. The new Bible, which

these gentlemen love so well, is their own bantling, and it bears their own image and superscription.

Quite different from the view of Leviticus, held by these scholars, is that held by our Saviour. To the first leper whom he healed, he said: "Go thy way, show thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them" (Mark 1:44). The directions referred to are found in the fourteenth chapter of this Book of Leviticus. Jesus here ascribes it to Moses, and he treats the law cited as one still to be enforced. And if this law of the leper was from Moses, so we must suppose the whole book to have been, unless there are some parts which, for special reasons, must be otherwise regarded. Again, when Jesus was called on by a lawyer representing a body of Pharisees, to declare which was the greatest commandment in the law, he gave the first in a quotation from the Book of Deuteronomy (6:5); and the second, "Thou shalt love thy neighbor as thyself," he took from the Book of Leviticus (19:18). Whom shall we credit with correct knowledge on the subject, Jesus our Lord and Saviour, or our modern destructive critics?

[Feb. 18, 1893.]

CHEYNE ON DAVID AND GOLIATH.

The *Expositor* for October last contains an article by John Taylor, in review of a recent work by Canon Cheyne, entitled "Aid to the Devout Study of Criticism," in which, among other curious things, he states Cheyne's theory of the story about David and Goliath. He claims that Goliath was killed by Elhanan, the Bethlehemite (2 Sam. 21:19), and that the author of 1 Samuel has credited David with another man's achieve-

ment. We are a little curious to know how Professor Cheyne found out that the statement about killing Goliath in 2 Samuel is true, while that in 1 Samuel is false? And how did he discover that the Goliath who was killed by Elhanan is the same one whom David is said to have killed? If 2 Samuel can be believed, and Cheyne seems to think it can be in regard to Goliath, Elhanan's feat was performed late in David's reign, at a time when his soldiers had said that he should not lead them out to battle any more, lest the "lamp of Israel be quenched;" and this Goliath was one of four brothers born to the "giant in Gath" (21 : 17-22) ; but David's feat was performed when he was a stripling, still alternately his father's shepherd and Saul's musician (1 Sam. 17 : 15). There was a space of not less than *forty years* between the two incidents. How is it that Cheyne knows more about these men than did the author of the book? "But," says Mr. Taylor, "the form in which that tradition has been preserved, bears the impress of the Divine Spirit, who has converted what would otherwise have been mere folk tales into vehicles of religious instruction for all ages." That is, the false credit given to David for killing a giant who was really killed by another man forty years later, with all the false details of the combat given in the seventeenth chapter of 1 Samuel, "bears the impress of the Divine Spirit." This is not exactly identifying the Divine Spirit with Beelzebub, but it comes dangerously near it. Mr. Taylor closed his review with the question, "Can criticism be devout?" Well might he ask the question. Strange to say, he thinks it can be, and that Cheyne's book is proof of it.

[Feb. 18, 1893.]

THE RED SEA AFFAIR.

Our friend Bacon, who in his attempt to get rid of the jaw-bone with which Samson slew a thousand Philistines, made him use the hill of Lehigh as his weapon, tries his hand on many of the miracles of the Old Testament. Here is his attempt on the miracle at the Red Sea:

> The strong wind drives back the shallow water till Israel is able to ford the narrow gulf. On the farther shore the battle takes place between them and their pursuers, who are embarrassed by the returning tide and finally turn to "flee against it," leaving their dead upon the seashore.—*Genesis of Genesis*, 18*n*.

We are astonished that after the lapse of more than three thousand years this gentleman, living near Boston, should know so much more about this remarkable event than the man who wrote Exodus. He knows that instead of going through the sea on "dry ground," as that author says, the Israelites *forded* the gulf; and he has learned that at that place it was a "*narrow gulf*." He has learned, what that author did not know, that a battle was fought between Israel and the Egyptians, and that it was fought after both armies had safely *forded* the sea. He agrees with Exodus, that the Egyptians were "embarrassed" (slightly so, we suppose) by the returning tide, and finally turned to "flee against it;" but he claims that the only dead they left were those killed in a battle on the farther shore—the rest, notwithstanding the slight "embarrassment" caused by the returning tide, got back in safety to their own side of the narrow gulf. This is about the way in which infidels rewrote sacred history in the days of Voltaire. It is the way in which *reverend* critics, with D. D. at the end of their names, rewrite it now.

[Feb. 25, 1893.]

CRITICISM AND THE BOOK OF GENESIS.

As a rule, new theories on any subject should be carefully examined on their merits before we pronounce judgment on them; but when a theory is either absurd in itself, or is found to involve absurdities, we may rightly save ourselves this trouble. For example, when the idealist tells us that we have no corporate bodies, that there are no material substances in existence, but that all apparent material objects are but ideas formed within our own brains (which brains are but ideas), we may very properly save ourselves the time necessary to hear the reasoning by which he would prove his absurd proposition. So with the analytical theory of the Pentateuch. If we find that this theory, as propounded by its recent advocates, involves absurdities, we may very safely set it aside, and save ourselves the years of study necessary to trace out the interminable complications in which it is involved. We examined it February 11 from this point of view, with reference to its bearings on the Book of Leviticus; and now we propose to try it with reference to the Book of Genesis.

The theory, as we have set it forth in former articles on the basis of Driver's Introduction, is objectionable, not because it represents the author of Genesis as using pre-existing documents in the composition of the book, and thus regarding the book as in part a compilation; for this theory, if it would still allow Moses to be the inspired author, would not detract from the value of the book, or bring reproach upon those who look upon it as a truthful record. Indeed, Dr. Astruc, the French physician who, a century and a half ago, first propounded the theory that two documents, written respec-

tively by an Elohistic and a Jehovistic writer, lay at the basis of Genesis, was a firm believer in its Mosaic authorship; and this view in a modified form has been revived recently, and argued with wonderful skill by Principal Cave, one of the foremost scholars in Great Britain, and a vigorous opponent of the theory advocated by Driver and others. Even if it should be made to appear that Moses is not the author, but that it was written, no matter when, by a man or men so inspired with a knowledge of the events that we can rely upon the truthfulness of the representations, the book would lose none of its intrinsic value. But the writers to whom the Grafian theory ascribes the book, men who lived from the eighth to the fifth century before Christ, are not credited with any such inspiration. On the contrary, it is held that the two older writers, J and E, contradicted each other in many things, and that the editor who combined their narratives into one was not always careful to remove these contradictions. The priestly writer of the captivity, who wrote a large portion, wrote for the purpose of giving the ancient history of the chosen people a priestly cast which was essentially false; and all, down to the latest Redactor, wrote without any certain information in regard to the facts.

On this subject Driver expresses himself cautiously, but in a way not to be misunderstood. Of the two earlier writers, he says: "J and E, then (assuming them to be rightly distinguished), appear to have cast into a literary form the traditions respecting the beginnings of the nation, which were current among the people approximately (as it would seem) in the early centuries of the monarchy" (110). That is, they did not write real history from reliable information, but only the "traditions of the beginnings of the nation which were

current among the people," and current especially from the time of David to their own day. Of the writer P he makes three remarks short enough for me to quote, and sufficiently explicit: "His aim seems to have been to present an ideal picture of the Mosaic age, constructed indeed upon a genuine traditional basis, but so conceived as to exemplify the principles by which an ideal theocracy should be regulated." He might have cited as an illustration Sir Thomas More's "Utopia." Again: "It is difficult to escape the conclusion that the representation of P includes elements, not, in the ordinary sense of the term, historical." He evidently means that they are mythical or legendary. And again: "It is probable that, being a priest himself, he recorded traditions, at least to a certain extent, in the form in which they were current in priestly circles" (pp. 120, 121, note 2).

But while Driver is thus cautious in words, verifying the taunt which Cheyne hurls at him in a review of his work in the *Expositor* of last year, to the effect that he was timidly holding back, yet steadily coming on toward the more radical critics, others of his school are more outspoken. For example, Professor Ryle, of Cambridge, universally recognized as a conservative and a "devout" critic, had a series of articles in the *Expository Times* of last year, in which he frankly avowed the belief that the first eleven chapters of Genesis are purely mythical; and Professor Schultz, in his "Old Testament Theology," recently published by T. & T. Clark, is quoted by a reviewer in the *Thinker,* as saying, "We must hold that the people of Israel, like all other peoples, preserved the memory of its earliest days in a mythical, and not in a historical, form, unless we are to think of that people as crippled in one of the noblest attributes of

nationality." All who have read Professor Briggs' defense in his recent trial before the New York Presbytery will remember remarks which show that his view of the book is substantially the same. Indeed, it is impossible to accept the theory of these scholars, in reference to the origin of the book, without seeing that it leads inevitably to these conclusions.

What now shall we say as to the value of the Book of Genesis if this theory is true? It seems strange, indeed, that any man of sense, with such a view, can say as these gentlemen do, that it is, in some sense which they do not define, an *inspired* book, and that it is more precious to their souls now than before they discovered these facts concerning its origin and character. Sooner or later every one of these gentlemen will find himself compelled to follow his real teachers further, and to agree with Graf, Wellhausen, and their school, in rejecting absolutely the thought that God has had any part in the composition of the book.

The view taken of the contents of this book by Jesus and his inspired apostles, and the view which common sense would require us to take of the latter, should we accept the theory which we have been considering, must be the subject of another article.

[March 11, 1893.]

GENESIS ACCORDING TO JESUS.

In a former article we showed by extracts from Driver and others how the Book of Genesis is regarded by the destructive critics. The four or five authors who contributed to its composition, lived at too late a period to know any of the facts, and they had no such inspiration as could enable them to distinguish between fact and

fable in the remote past; consequently, the stories which they put into the book are legends or myths, some resting on possible facts which can not now be separated from the rubbish which has overlaid them. No part of the book, therefore, can be accepted as free from exaggeration or distortion. We are now to compare this view of the contents of the book with that which was taken by our Lord. We shall find that in all his allusions to the book he treats its narratives as unquestioned matters of fact, and, what is more worthy of notice, the portions to which he makes allusions, include those which are held by the critics to be the most incredible of all. We make a few specifications.

1. The account of the formation of the first woman is one of these incredible narratives, and under the name of the "rib story" it has been the butt of ridicule to the irreverent critics, as it has been a stumbling-block to those who are styled reverent. But Jesus indirectly endorses the whole story in his discussion with the Pharisees about divorce. He says: "Have you not read, that he who made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh?" (Matt. 19:4). Here he appeals to what the Pharisees had read; and they had read it where we read it, in the second chapter of Genesis, the paragraph which describes the formation of the woman. His appeal to the passage to settle a question as to the will of God, shows that he regarded it not as containing a myth, but as a faithful record of an actual event. Furthermore, he quotes, as presenting the main point of his argument, the last sentence of that record, which makes it doubly certain that he indorsed the record itself. But he goes even beyond the mere

endorsement of the record—he affirms, by a necessary implication, the divine inspiration of the man who wrote it. The verse which he quotes was written by the author of the book, and not spoken by Adam, as appears from the consideration that Adam as yet knew nothing about father and mother, and forsaking them to cleave to one's wife; but Jesus quotes it as the language of God, saying: "He who made them from the beginning made them male and female, and said, For this cause," etc. Now, the only ground on which it could be affirmed that God said this is, that the author was inspired of God to write it. Here, then, is not only an endorsement of the fact related, but an indirect affirmation of the divine inspiration of the writer. God said what this writer wrote.

2. The earliest account of the deluge, according to the "critics," is that recently deciphered from Assyrian inscriptions; and the account in Genesis was formed from that by eliminating its polytheism, and conforming it to the monotheism which, after the Babylonian captivity, had become the theology of the Jews. The latter learned the story while they were in captivity. It is a legend based upon some local disaster of early times. How did our Lord speak of it? In announcing his second coming to judgment he said: "And as were the days of Noah, so shall be the days of the coming of the Son of man. For as in those days which were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came and took them all away; so shall be the coming of the Son of man" (Matt. 22:39). Now, if a modern critic had been present in the person of a Pharisee, how easily he could have broken the whole force of this warning

by answering: "Just so, Master, that story about Noah is all a humbug, and you know it; and so we must understand that your talk about coming again is cut from the same cloth." The Pharisees, however, did not know this, for it is a modern discovery; what, then, was Jesus doing but playing on their ignorance by giving them a warning that had nothing in it? This is the conclusion to which criticism, "*scientific*" criticism, would force us.

3. The story of the fate of Sodom is not credited by any of the "critics," and that of Lot's wife, given in connection with it, is regarded as not less preposterous than the "rib story," or the story of Jonah in the fish. But Jesus more than once held up the fate of Sodom as a warning to his generation, which he could not have done honestly if there was no truth in it; and he especially emphasizes the lesson to be drawn from the fate of Lot's wife. In a speech recorded in Luke 17, after speaking of the flood, he says: "Likewise, even as it came to pass in the days of Lot, they ate, they drank, they bought, they sold, they planted, they builded, but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all; after the same manner shall it be in the day that the Son of man is revealed. In that day, he who shall be on the housetop, and his goods in the house, let him not go down to take them away; and let him that is in the field not return back. Remember Lot's wife." If this story was a legend, and if Jesus knew it to be such, it is impossible to reconcile his use of it here with the truthfulness and absolute sincerity which belong to his nature. It would be impossible for him to thus use a fabulous tale which had been manufactured by some unknown writer of the middle Jewish

age; for the whole force of the warning depended upon the reailty of the event on which the warning is based.

4. One more specification must suffice at present. We have a saying of Jesus in regard to Abraham which, while a more indirect indorsement of Genesis than the preceding, is none the less emphatic. He said to the Jews: "Your father Abraham rejoiced to see my day; and he saw it and was glad" (John 7: 56). This remark implies the truth of what is said in Genesis about the promises to Abraham concerning the seed through whom the world was to be blessed. There is nothing else in the recorded career of Abraham to which it can refer. It goes even beyond the record in Genesis on this subject; for the latter only affirms the fact that the promise was made, while Jesus sets forth the feeling of Abraham when he heard it, affirming that he looked forward to the day of its fulfillment, and saw it, and was glad. This is the indorsement not only of a fact, but of a fact of prophetic foresight, or, rather, of the explicit revelation by Jehovah of a fact then nearly two thousand years in the future. How could Jesus have thus spoken, if he regarded the stories in Genesis as mere "folk-lore," the idle tales of a people concerning their prehistoric times, like those of the Romans concerning Romulus and Remus? There is only one answer to this question consistent with common sense, and it is inconsistent with faith in Christ—it is the answer of the masters in criticism, that Jesus was as ignorant on the subject of the truthfulness of Old Testament stories, as were the Pharisees of his own age, and as are the "Traditionalists" of our age. Well, by this answer, the so-called traditionalists are placed in good company. "To whom shall we go? Thou hast the words of eternal life." We are content to stand with Christ against the critics,

and, with Paul, to let God be true and every man a liar.

[May 20, 1893.]

JOSHUA AND THE LAW OF MOSES.

It was a cunning device of the destructive critics to connect the Book of Joshua with the Pentateuch in their critical theory, thus making up the Hexateuch; for it enabled them, by bringing down the date of this book as low as that of the others, to evade the evidence which Joshua affords for the Mosaic origin of the law. But when one fact after another is set aside to make room for a theory, the effect is not only to throw suspicion on the theory, but to confirm the facts which the theory wishes to get rid of.

The Book of Joshua is an anonymous book, and the date of its composition as a whole can not be very definitely fixed. The last paragraph of it was certainly not written by Joshua himself; for it contains the account of his death and burial; nor can it have been written by one of his contemporaries, for it contains the statement that "Israel served Jehovah all the days of Joshua, and all the days of the elders that outlived Joshua." But this is not proof that Joshua, or some contemporary, did not write the main body of the book; for it was most natural, if he did, for an editor at some later date to add this last paragraph as a supplement to the story of his career. One thing at least is certain, if we may rely at all on the historical statements of the book, and that is, that it contains narratives which were written by one or more contemporaries of Joshua, if not by Joshua himself. The first of these is the account of crossing the Jordan. The writer of this narrative uses at one place

the pronoun "we" for the company that passed over; and he uses it in that quiet, incidental way which disarms the suspicion that he used it fraudulently. He says: "When all the kings of the Amorites which were beyond Jordan westward, and all the kings of the Canaanites which were by the sea, heard how that the Lord had dried up the waters of the Jordan from before the children of Israel, until we were passed over, their heart melted" (5:1). It is true that another reading of this text has the pronoun in the third person, but the text, as we have it, is supported by the preponderance of the textual evidence, and it must stand unless new evidence against it shall be found. Again, in the narrative respecting Rahab, it is said: "But Rahab the harlot, and her father's household, and all that she had, did Joshua save alive; and she dwelt in the midst of Israel unto this day" (7:25). This shows that Rahab was still alive when this portion of the book was written; and unless we have evidence that the date of this part is different from that of the main body of the book, we must so conclude in regard to the latter.

We now turn from the question of the date of the book to that for which we started out, the evidence which it furnishes for the early origin of the law of Moses. In its opening paragraph it represents God as saying to Joshua: "Only be strong and very courageous to observe to do according to all the law which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest. 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 so shalt thou make thy way prosperous, and then shalt thou have good success"

(1:7, 8). Now, if this communication was made to Joshua, it demonstrates the existence at that time, which was just thirteen days after the death of Moses, of a book of the law, written by Moses, which was to be the guide of Joshua's life; and he who denies that such a book did then exist, charges the author of the Book of Joshua with falsely putting these words into the mouth of God.

Again, the reading at Mount Ebal, recorded in the eighth chapter, proves not only the existence of the law in the days of Joshua, but the existence of the Book of Deuteronomy, which the critics say was written in the time of King Josiah. It is there stated that Joshua "wrote upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel;" and that "afterward he read all the words of the law, the blessing and the curse, according to all that is written in the book of the law. There was not a word of all that Moses commanded which Joshua read not before all the assembly of Israel" (8:30-35). The reference here, as the last quotation clearly shows, is to that which Moses had commanded Israel to write and read on this occasion; for it is limited by the expression, "the blessing and the curse." What was written, therefore, and what was read, was the passage in Deuteronomy in which the blessings and the curses are laid down, and the directions given for this writing and reading (Deut. 32:1-26). This shows that Deuteronomy was then in the hand of Joshua, and as the critics agree that this book was written after the Jehovistic and the Elohistic portions of the Pentateuch, they should concede that the latter were written in the days of Moses. But here they resort to their easy way of setting aside evidence by saying that this narrative is not historical.

The next evidence is found in the transaction respecting the altar erected by the two and a half tribes near the Jordan. This was regarded as so gross a departure from the law that all the tribes assembled for war upon the transgressors, and sent Phinehas with ten princes to inquire into the matter. The nature of the supposed offense is expressed by Phinehas in these words, "Rebel not against Jehovah, nor rebel against us, in building you up an altar beside the altar of Jehovah our God;" and the iniquity of such a procedure is acknowledged by the accused in their reply, "God forbid that we should rebel against Jehovah, and turn away this day from following Jehovah, to build an altar for burnt offering, or for sacrifice, besides the altar of Jehovah our God that is before the tabernacle" (22: 19-29). In these words of the two parties to the discussion, it is made clear that the grievous sin which the accused were supposed to have committed, and for which they were to be punished with death if guilty, was that of erecting, for the purposes of sacrifices, an altar other than that which stood before the door of the tabernacle. But it is only in Deuteronomy that the law is written which makes this a sin; and this again shows conclusively that Israel then had this book, and, as this was the last written of the four books of the law, it proves that all the books were then in existence and in use. The only escape from this conclusion is, as usual, the denial of the truth of this narrative, and thus, step by step, as we have proved again and again in these columns, destructive criticism would destroy all confidence in the truthfulness of the Biblical books.

We might add to these evidences the fact that Joshua twice observed a law of Deuteronomy by taking down before night dead bodies which had been hanged on a

tree (8:29; 10:27; *cf.* Deut. 21:22); and that he observed another found in Numbers, by the distribution of the Levites in forty-eight cities, including six cities of refuge (Josh. 20, 21; *cf.* Num. 35); but there is no need of multiplying evidences when a few are given that are obviously conclusive. Enough is now before us to show that we must throw away the Book of Joshua as a book of legends and myths, if we deny the Mosaic origin of the Pentateuch. If any man is prepared for this, let him go on his way, and let us remain where we are.

[May 27, 1893.]

A SPECIMEN.

I commend to the consideration of Professor Nordell and his class of critics a specimen of criticism on an English classic, which he has probably never seen, and which may be of service to him in his future efforts at literary criticism. As the document has not yet been copyrighted, I will not disclose the name of the book from which it is an extract. It is entitled "The Literary Analysis of an Ancient Poem." As the poem is a brief one, we shall quote it in full:

> "Old Mother Hubbard went to the cupboard,
> To get her poor dog a bone.
> When she got there, the cupboard was bare,
> And so the poor dog had none."

In the uncritical ages of the past this poem was believed to be the composition of a single person—a very ancient English woman by the name of Goose. Whether we should style her Mrs. Goose, or Miss Goose, we have no means of deciding with certainty, for the stories which have come down to historical times concerning her

are mostly legendary. It might be supposed that the title "mother" would settle this difficult question; but, as in certain convents of our own day, venerable spinsters are styled *Mother*, so may it have been in the days of Goose. But, leaving this interesting question as one for further historical inquiry, we turn to the poem itself, and by applying to it the scientific process of literary analysis, we find that the document did not originate, as our fathers have supposed, from a single author, but that it is a composite structure, at least two original documents having been combined within it by a Redactor. This appears from the incongruities between the two traditions which evidently underlie the poem. One of these traditions represents the heroine of the poem, a venerable Mrs. Hubbard, as a benevolent woman, who loved her dog, as appears from the fact that she went to the cupboard to get him some food. If we had the whole of this story, we should doubtless find that she did this every time the dog was hungry, and as she would surely not go to the cupboard for the dog's food unless she knew there was some in the cupboard, we can easily fill out the story of her benevolence by assuming that she put something away for the dog when she ate her own meals. Now, in direct conflict with this, the other tradition had it that she kept the dog "poor;" for he is called her "poor dog;" and, in keeping with this fact, instead of giving him meat, she gave him nothing but *bones*. Indeed, so extreme was her stinginess toward the poor dog that, according to this tradition, she actually put away the bones in the cupboard with which to mock the poor dog's hunger. A woman could scarcely be represented more inconsistently than Mrs Hubbard was by these two traditions; and consequently none but those who are fettered by tradition, can fail to see that

the two must have originated from two different authors. For the sake of distinction, we shall style one of these authors, Goose A, and the other, Goose B. In these two forms, then, the traditions concerning this ancient owner of a dog came down from prehistoric times. At length there arose a literary age in England, and then R put together in one the accounts written by the two gooses, but failed to conceal their incongruities, so that unto this day Mother Hubbard is placed in the ridiculous light of going to the cupboard when there was nothing in it; of going there, notwithstanding her kindness to her dog, to tantalize him by getting him a mere *bone;* and, to cap the climax, of going all the way to the cupboard to get the bone when she knew very well that not a bone was there.

Some people are unscientific enough to think, that in thus analyzing the poem, we are seeking to destroy its value, but every one who has the critical faculty developed, can see that this ancient household lyric is much more precious to our souls since we have come to understand its structure; and that, contradictory as its two source documents were, it is a blessed thing that, in the providence of God, both have been preserved in such a form that critical analysis is capable of separating and restoring them.

[May 27, 1893.]

THE QUESTION OF INERRANCY.

I believe it was Professor Briggs who first introduced the current use of the term "inerrancy" in the controversy about the character of the original Scriptures. If he did not, he at least has given it its chief conspicuity in recent discussions. It is well known that no intelligent man

claims inerrancy for the printed Bibles which we now use, whether in the translations or the original tongues. The question has never had reference to any other than the language of the inspired writers, as distinguished from the alterations and interpolations which have been introduced by copyists and editors. In other words, it has reference to the autographic writing of the authors of the books. Instead of meeting the question fairly, those gentlemen who are so fond of an errant Bible, have taken a great deal of pains to obscure the real issue by throwing dust into the air. Professor Warfield, of Princeton, has an excellent article in the *Independent* of March 23, in which he scatters this dust, and lays bare the real issue in a most intelligible manner. We quote him:

> We have heard a vast deal of late of "the first manuscripts of the Bible which no living man has ever seen," of "Scriptures that have disappeared forever," of "original autographs which have vanished;" concerning the contents of which these controversialists are willing to declare, with the emphasis of italics, that they know nothing, that no man knows anything, and that they are perfectly contented with their ignorance. Now, again, if this were to be taken literally, it would amount to a strong asseveration that the Bible, as God gave it to men, is lost beyond recovery; and that men are shut up, therefore, to the use of Bibles so hopelessly corrupted that it is impossible now to say what was in the original autographs and what was not! In proportion as we draw back from this contention—which is fortunately as absurd as it is extreme—in that proportion do we affirm that we have the autographic text; that not only we, but all men, may see it if they will; and that God has not permitted the Bible to become so hopelessly corrupt that its restoration to its original text is impossible. As a matter of fact, the great body of the Bible is, in its autographic text, in the worst copies of the original texts in circulation; practically the whole of it is in its autographic text in the best texts in circulation; and he who will may to-day read the autographic text in large stretches

of Scripture without legitimate doubt, and, in the New Testament at least, may know precisely at what rarely occurring points, and to what not very great extent, doubts as to the genuineness of the text are still possible.

The Professor might have added that this autograph, thus accurately preserved, and now in the hands of every reader of the corrected Greek text of the New Testament, is faithfully represented to the eye of every English reader in the renderings and marginal readings of the Revised Version. For while, as the textual critics make plain to us, seven-eighths of the words of the New Testament are now printed in the very form in which they came from the original penmen, and nine hundred and ninety-nine thousandths of it absolutely so in meaning; and while we can put our finger on every word about which there remains any doubt; the marginal readings of the revised New Testament enable the reader who knows not a word of Greek to put his finger also on these words, and to know that all the rest are precisely those of the autographs. It is a most mischievous and deceptive device, therefore, originating from the heat of controversy, to speak of the autographic writing of the apostles as though it were lost to the world, never to be known again except by conjecture. Thank God, we have it in a purer form than our fathers had, even back to the early ages of the faith; and with this autographic writing in our hands, we stand before those who would criticize its representations, and say: Gentlemen, show us an error here which by a fair logical process can be certainly charged to the inspired penmen, and we will concede that to this extent their inspiration failed to guard against error. You have not done so yet; for all the specifications which you have made fail of this essential condition. We would caution them also to

remember that there is the breadth of the heavens between infinitesimal errors of detail in a very few instances, and such errors as they are constantly charging upon the Scriptures, errors in which multitudes of facts, arguments and inferences in every part of the Bible are discredited at the good pleasure of every opinionated critic. The former would be a puzzle worthy of profound consideration and an earnest effort at solution; but the latter makes the Bible less reliable as a record of facts than Macaulay's History of England or Bancroft's History of the United States. We want no such Bible as that, and the coming generation will have none at all if that is the alternative.

[June 4, 1893.]

ARCHDEACON FARRAR AND HIGHER CRITICISM.

This voluminous and very popular writer has recently published an essay in the *Review of the Churches,* in which he defines his position on the results of recent criticism of the Old Testament, and defends it with his customary vehemence. It is by no means a surprise to those who have kept pace with him in his numerous productions to learn that he stands with the advanced column of the higher critics; for although he has been comparatively silent on the subject, and has never before publicly avowed his conclusions, it has been increasingly clear that his views of inspiration were leading him in that direction. In his earlier days as a writer, he published an essay on "Inspiration," in which, when speaking of the charge that the Biblical writers have fallen into mistakes, he says: "That they did so err, I am not so irreverent as to assert, nor has the widest learning

and the acutest ingenuity of skepticism ever pointed out one complete and demonstrable error of fact or doctrine in the Old or New Testament." Since then it seems that he has become "so irreverent" as to charge that they have committed multitudes of errors; and he has either concluded that the old skeptics were more acute than he then thought they were, or he has found the newer skeptics more acute than the old set. He defines, in the terms following, his conception of the way in which revealed truth, if it is right to so style it, came to the sacred writers:

> The revelation came to men through the circumstances and conditions of their lives, which were the voice of God to their own reason and conscience, speaking to them in the course of national events, and the divine education of personal experience, not in breaths of articulated air.

These statements contain an explicit denial of miraculous inspiration, and they bring the sources of information of the sacred writers down to the level of those which all other writers enjoy. What is it, then, but sheer nonsense, to speak of them as inspired writers? It is worse than nonsense, it is deceit; for by the continued use of this term these men keep up the appearance of believing what is represented by it, of distinguishing the Bible writers from others, when in reality they deny what they seem to affirm. The latter clause of this extract is intended to cast a slur on the current conception of inspiration. "Not in breaths of articulated air." Who has affirmed what is here formally denied? And if no one has so affirmed, why the unfairness of insinuating, for the purpose of ridicule, that they have? It is a rare virtue to correctly represent an opponent's position—a virtue which few, if any, of the destructive critics have learned to appreciate.

It seems from a personal reminiscence mentioned in the essay that, although Farrar's avowal of belief in the conclusions of advanced critics has been so delayed, the leaven of it has been working in him for a long time; for he tells us that when Colenso was being prosecuted for his infidel work on the Pentateuch and Joshua, about thirty years ago, he and Dean Stanley stood by him. He seems to congratulate himself on having helped to defeat the effort then made to remove from the Church of England the reproach of having a bishop who dared to write such books as Colenso published. If that church had been pure enough at that time to purge herself of such a bishop, it is highly probable that it would not now have within its folds so many canons, professors, archdeacons and bishops who publish sentiments equally destructive of the faith of the people, and equally discreditable to the church which tolerates them.

While Archdeacon Farrar is certainly one of the most eloquent of living writers and a scholar of exhaustive research on the subjects which engage his pen, he is by no means noted for logical power, and he sometimes indulges in speculations which can scarcely spring from a sober judgment. The readers of his "Early Days of Christianity" will recall, as specimens both of wild speculation and inconclusive reasoning, his positions on the genuineness of 2 Peter and the authorship of Hebrews. His labored attempt to prove that Apollos was the most probable author of the latter Epistle, it will be remembered, was based chiefly on the style of the Epistle: yet there is not a line in existence from the pen of Apollos to give one the remotest idea as to what his style was. As to 2 Peter, he labors at great length to prove that it was not written by the apostle, and yet he comes to the conclusion at last that it may have been written by some

one under the immediate direction of the apostle. Such specimens of criticism, based on style, ought to have taught him and others some caution in applying the same method to the Hebrew books of the Old Testament—to a language with which they are less familiar than with the Greek.

So far as I can gather from the notices of this essay which I have seen, for I have not yet obtained access to the essay itself, there is no attempt in it to make advances on the established method of argumentation, nor to throw any new light on the subject. The author indulges in bold statements in much disparagement of the views which he opposes, and in some predictions after the manner of our own countryman, Professor Briggs. He allows only twenty years till "no one whose intellect has not been absolutely fossilized will be found to question" these conclusions. How many years was it that Voltaire allowed himself to obliterate the memory of Jesus of Nazareth? Predictions are cheap; that is, the kind which modern prophets announce while they are vainly striving to make it appear that the ancient prophets had no inspiration different from their own.

One of the most surprising things in this essay is the Archdeacon's statement of the first advantage which is gained by the conclusions of the critics whom he follows. It is this: "We gain at once the enormous advantage that ninety-nine hundredths of the assaults and objections of infidels and secularists are at once rendered innocuous." How this can be when ninety-nine hundredths of the objections of infidels are admitted, and their validity insisted upon by the critics, I can not understand. I think that a man must certainly have to become an archdeacon in order to understand how an objection can become innocuous by its validity being

admitted. On the other hand, he claims that by these theories "we lose only a useless fetish of human theory; a false, lifeless and impossible dogma, which in these days could only crush to atoms an intelligent faith, if it were regarded as an essential of religion." He refers to the theory of the infallibility of the autograph Scriptures; but here he presents another puzzle; for how is it possible that this theory can now "crush to atoms an intelligent faith"? I have been of the opinion that an intelligent faith is one that can not be crushed to atoms at all. Such a faith, accompanied with belief in the inspiration and truthfulness of the Scriptures, has withstood all the crushers of eighteen centuries, and it is not very likely to be crushed to atoms at this late date. Does the venerable archdeacon mean that his own faith was about to be crushed to atoms when belief in the new criticism came to his relief, and saved him from infidelity? It looks very much that way. Perhaps he found his first relief from a weakening faith when he fell into the advocacy of a second probation, and wrote his book entitled "Eternal Hope."

[July 1, 1893.]

PAUL'S FOUR HUNDRED AND THIRTY YEARS.

Some weeks ago I received a request from a highly respected brother to explain the apparent discrepancy involved in Paul's statement (Gal. 3:17) of the time between the covenant and the law. I replied that it was my intention to speak of it in connection with Professor Briggs' defense before the New York Presbytery, and that I would do so as soon as some matters in regard to the Old Testament which I had on hand were disposed of. I now fulfill that promise.

In his attempt to justify his denial of the inerrancy of the Scriptures, Professor Briggs brought forward this alleged example of error with great confidence. He stated the case in the following terms:

> The Epistle to the Galatians contains a serious chronological error, according to the opinion of most scholars. "Now this I say: A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect" (Gal. 3:17).
>
> This four hundred and thirty years from the promise to Abraham until the law-giving, is in accordance with the four hundred years of the prediction in Gen. 15:13, and Acts 7:6; but it is contrary to the narrative (Ex. 12:40), which gives the sojourn in Egypt as four hundred and thirty years. However, the LXX. version, by an insertion in the text, overcomes the difficulty; but this text is not accepted by the best criticism. This difference in chronology involves an error either on one side or the other. Dillmann shows that the genealogical tables are also widely discrepant in the number of generations during the period from the descent into Egypt until the law-giving. The general opinion is that the four hundred and thirty is correct and that Stephen and Paul are in error.

The Professor had no occasion to bring the statements of Stephen and of Gen. 15:13 into the account; for they do not stand on the same footing with that made by Paul. If the figures of Ex. 12:40 are exact, then these two are sufficiently so as general statements. That is, if the actual time of the sojourn in Egypt is four hundred and thirty years, it was perfectly legitimate in prediction to use round figures and call it four hundred years, as is done in Genesis; and it was equally legitimate in Stephen's speech. Paul's statement alone is in question, and the mention of the other passages in this connection is calculated only to confuse readers who are not accurately informed.

The Professor betrays a knowledge of the true ex-

planation of this matter by what he says of the LXX. version, yet what he says about it is misleading. He says: "The LXX. version, by an insertion in the text, overcomes the difficulty; but this text is not accepted by the best criticism." The insertion referred to, instead of overcoming the difficulty, as is here asserted, is really the occasion of it; and the question, whether this insertion is accepted by the best criticism, has nothing to do with the matter in hand. The facts in the case are these. The Hebrew text of Ex. 12:40 reads thus: "Now the sojourning of the children of Israel, which they sojourned in Egypt, was four hundred and thirty years." The text of the LXX. reads thus: "Now the sojourning of the children of Israel which they sojourned in the land of Canaan and in Egypt, was four hundred and thirty years." The latter statement, naturally interpreted as including among the people designated their fathers Abraham, Isaac and Jacob, means that it was four hundred and thirty years from the entrance of Abraham into Canaan till the giving of the law, which occurred in the same year with the departure from Egypt. This is the interpretation which was actually accepted by many of the older modern commentators, and they construed the figures in Genesis and in Acts accordingly.

Now, when Paul wrote the Epistle to the Galatians, and all through the period of New Testament literature, the version of the LXX. was the Bible of the whole Jewish and Christian world. It was the only Bible read by Gentiles, and it was the only one read by Jews, except the few who were educated in Hebrew, then a dead language, as it is this day. It is highly probable that Paul was the only one of the twelve apostles who had been educated in Hebrew, and could read with fluency the Hebrew Bible. This must naturally have led him

to read it but little; for he would naturally read chiefly for his own edification the version which he was compelled to read when he read to his brethren. It is due to this fact that much the greater portion of the quotations in the New Testament from the Old are taken from this version, as is proved by their agreeing verbally more closely with it than with the Hebrew. There was almost a necessity laid on the apostles to thus quote the Scriptures; for they were engaged in constant controversy with the Jews, and any serious departure, or any departure from this text which could be used to their apparent advantage in controversy, was to be avoided. Men of mature years now living can remember when we were similarly situated with regard to the English version then used universally in this country and by many regarded as the original word of God. If we departed from its text in any particular, we were liable to be severely criticized. In consequence of this state of things, Paul, in the passage under discussion, took the figures of the Septuagint, as he had always read them, and as they were read by friends and foes alike; and it is not at all probable, I think, that he had ever noticed the difference between them and those in the Hebrew. Even if he had, he had not been able, unless a special revelation had made him so, to decide absolutely which text was correct; that is, to determine whether the LXX. had interpolated the text in translating it, or the Hebrew text had been altered since the version of the LXX. was made. Had he followed the Hebrew text, any one of his readers whose only Bible was the Greek, might have supposed that he had committed an error, and undesirable controversy might have been the result—a controversy for which the scholars of that age were ill prepared.

This is undoubtedly the true explanation of the matter, so far as it goes; but the question whether an error was committed, is not yet reached. Did Paul, in thus quoting figures from the Septuagint which disagree with those in the Hebrew text, commit an error in chronology? Grant that the Septuagint version is incorrect, and how is it with Paul? If it had been the purpose of the latter to state the exact period between the promise to Abraham and the giving of the law, he would certainly have committed an error; for the real time included is nearer six hundred years than four hundred and thirty. But was this his purpose? Is this what he was aiming at? His real aim is to show that the giving of the law could not make the covenant of no effect, seeing that it came a long time after the covenant was confirmed; and he says that it came four hundred and thirty years after. This is strictly true, though only a part of the truth. It is the very time which the common readers of the Greek text supposed to be the exact time, and it was long enough to answer the purpose of Paul's argument. If he had said four hundred, or three hundred, years, this would also have been true, and would have suited his argument; and his only reason for fixing upon four hundred and thirty is, that these figures were found in the text commonly read. The difficulty is overcome, then, to use Professor Briggs' phraseology, by finding that Paul was not aiming to give the exact time between the two events, but simply to show by the evidence of the common version of the Scriptures that the one came long enough after the other to serve the purpose of his argument. He is guilty, then, of no error, either in thought or in word, although he makes use of figures which were, I doubt not, mistakenly used by the translators of the Greek version. It is a case like this: I

say in conversation that I have not seen a certain man for twenty years. It is discovered afterward that the exact time since I saw him was *thirty* years. Who would think of charging me with an error? There ought to be no need of all this argumentation to correct such a man as Professor Briggs; for if he were half as solicitous for the vindication of the truthfulness of the Bible as he is for the establishment of his false theory respecting it, he could and would have given the same explanation, and perhaps he would have given it more force than I have, or can.

I must not pass by without notice what the Professor says about the genealogical tables. His statement that Dillmann has showed that these tables are widely discrepant in the number of generations during the period between the migration into Egypt and the exode, is not strictly correct. There is no discrepancy, and consequently, though I have not seen the work of Dillmann, to which he refers, I can safely call in question the assertion. The genealogy is incomplete, several names having been omitted from the list of the ancestors of Moses and Aaron in Ex. 6: 16-20, as in Matthew's genealogy of our Lord, and in Ezra's genealogy of himself; but these involve neither a discrepancy nor a mistake. Here, again, I venture the opinion that Professor Briggs is well enough posted to easily defend the Bible against this charge, if a defense of its truthfulness had been the purpose before him.

In conclusion, I will say, as I have often said, that when an error of any kind is clearly proved against any writer in the Bible, I will admit it, and let it modify as much as it must my view of the book in which it is found; but I am not ready to admit the existence of errors in any book because of the possibility that there

may be some, or because of some theory of inspiration which is consistent with their existence. Show me an error which is not fairly accounted for as the work of an interpolator, copyist or editor, and I will modify my conception of inspiration in accordance with the fact: but do not ask me to admit some loose theory of inspiration in order to account for errors whose existence I am required to admit without evidence.

[July 8, 1893.]

KINGS AND CHRONICLES.

Any one who carefully compares the history of Judah as set forth in Kings with that contained in Chronicles, can see very clearly that the two writers treat the history from very distinct points of view; and this was observed by the old commentators, who wrote before modern destructive criticism was thought of. In the latter a special purpose in writing was to bring into greater prominence than it had received in the older books the position of the priesthood, and the observance of the Levitical law. But this furnishes no reason for discrediting the narration. If there had been no new and different point of view from which to see the history, no new book would have been written. Does any one now discredit Macaulay's History of England, because he wrote with a purpose quite different from that of Hume? Does he discredit Green's History of the English People, because it looks at English history from an angle quite different from that of either Hume or Macaulay? Such an absurdity is not thought of; and yet men who boast of being adepts in the criticism of history are guilty of this very absurdity when they treat of the historical books of the Bible.

This absurdity, great as it appears from the consideration just mentioned, is enormously magnified when we consider it in the light of the real facts respecting those earlier narratives in the Books of Kings. Has any one told us how much space is given in these books to the history of Judah? If any one has, I have not seen it. I have taken the pains to estimate it myself, by measuring separately the portion of the joint account of Judah and Israel between the death of Solomon and the captivity of Israel, which is given distinctively to Judah; and although the period covered is about two hundred and fifty years, the space occupied is only *sixteen pages* and a fraction in my Bible, printed in *pica* type. In other words, if the whole history of the kingdom of Judah, found in the Books of Kings, during this two hundred and fifty years, were printed in a pamphlet of ordinary size, with large type, the pamphlet would contain only sixteen pages. But brief—amazingly brief—as this history is, the author of Chronicles is not to be believed when he adds to it a few statements. When, that is, he gives a little more fullness, and a very little, to the history of his country, and especially to the religious aspect of the history, he is charged with inventing his facts because they are not found in the little pamphlet written before his day. There has never been such an absurdity in historical criticism, I suppose, since the world began, and yet this is the stuff we are required to credit as "*scientific criticism*," or incur the penalty of being styled unscientific traditionalists. Yes, "*anti-critics*" is the latest name invented for us, Charles A. Briggs being the inventor.

We would further state in this connection that, while only sixteen pages of the joint history are given to Judah, the whole number of pages in this joint history is eighty-

four. This shows that the author of the Books of Kings had in view chiefly the history of the northern kingdom, to which he gives sixty-eight of his eighty-four pages, and that the account which he gives of Judah is secondary, if not incidental. The author of Chronicles devotes so much of his space as relates to the same period wholly to the kingdom of Judah; and he narrates more fully both the political and religious history of his country. This shows the difference of aim of the two writers, and there is no more reason to charge the one than the other with an aim inconsistent with the truth of history.

A great deal has yet to be written in defense of the Books of Chronicles, and I hope that ere long some competent scholar will give us a volume devoted to it.

[July 22, 1893.]

PROFESSOR SANDAY ON BIBLICAL INSPIRATION.

Professor Sanday, of Oxford, is one of the most cautious and conservative of the English scholars who have accepted the leading results of advanced criticism. He is also one of the most perspicuous writers of the whole class. It is a pleasure to read what he writes even when you can not agree with him. He has published, in a small volume under the title "The Oracles of God," nine lectures chiefly devoted to the subject of Biblical inspiration, and I call attention to it because it illustrates the inconsistencies and the evil tendencies of the criticism which he has espoused, even in its mildest form.

Critics of this class are forced into inconsistencies by the effort to maintain their old faith while avowing convictions which they vainly try to reconcile with it. Here, for instance, is an extract from the fifth of these lec-

tures, which one might credit to Bishop Ellicott or Professor Green:

The Biblical writers themselves were convinced that the words which they spoke were put into their mouths by God. They speak in accents of perfect confidence and perfect sincerity. There is none of the straining of personal assumption about them. They take no credit for it. In the most conspicuous instances there is not only no eagerness to claim inspiration, but a positive shrinking from it. Their reluctance is in each case overborne by a Power which the writer feels to be outside himself. The Spirit of the Lord took hold of them and made them for the time being its organs. This was their own belief. And looking back upon their words in the light thrown upon them by history, we can not think they were wrong (p. 62).

How easy it would be, if a man were interested in showing that criticism as understood by this writer is thoroughly harmless, to quote this passage in proof, and declaim against those who oppose it. But now turn a few pages and see what this author says in another lecture:

In all that relates to the revelation of God and his will, the writers assert for themselves a definite inspiration; they claim to speak with an authority higher than their own. But in regard to the narrative of events, and to processes of literary composition, there is nothing so exceptional about them as to exempt them from the conditions to which other works would be exposed at the same time and place (p. 75).

I know nothing which would mark off these merely as narratives from others of the same kind outside the Bible. I know of nothing which should isolate them, and prevent us from judging them as we should other similar narratives. Their authority must needs rise or fall according to the relation of the writer to the events; some will rank higher, some lower; some will carry with them better attestation than others. But so far as the Bible itself instructs us on the point, I do not see how we can claim for them a strict immunity from error (p. 70).

Its text is not infallible; its grammar is not infallible; its science is not infallible, and there is grave question whether its history is altogether infallible (p. 36).

Put these last extracts side by side with the first, and the inconsistency is most glaring. Moreover, while the statements in the first are based on the express declarations of the Bible writers, who there receive full credit for what they claim, there is no citation of a Bible writer in support of anything said in the latter. Why did not Professor Sanday quote something from a prophet or an apostle which declares that when writing on one subject they wrote by inspiration, but that when writing mere narrative they were no more exempt from error than other writers? He has searched the Bible; he knows its contents well; and surely he would have supported his assertions on this point by some Scripture statement, if such can be found. The truth is that such a distinction is never hinted at by an inspired writer. It is a figment of the imagination devised for the support of a destructive theory. The only passage in the Bible which, misconstrued and misapplied, is claimed as making some such distinction, is the seventh chapter of 1 Corinthians, and this passage is not a narration, but a solemn setting forth of doctrine on the all-important subject of marriage.

Now a word in regard to the tendencies of this kind of criticism even in the hands of such cautious and conservative men as Professor Sanday is known to be. In the first of these lectures he speaks of the disquietude and anxiety of good people which have been excited by the writings of such critics as himself, and the purpose of the lecture is to remove these feelings from his readers. Here he candidly says:

> This uneasy feeling is not lessened by the fact that the expressions of opinions by which it has been excited have not had anything of the nature of an attack. They have not come from the extreme left or from the destructive party in ecclesi-

astical politics and theology, but they have come from men of known weight and sobriety of judgment, from men of strong Christian convictions, who, it is felt, would not lightly disturb such convictions in others; men, too, of learning, who do not speak without knowing what they say (p. 5).

Here by the expression, "the extreme left," is meant the rationalistic critics of Germany, whom he also styles "the destructive party in ecclesiastical politics and theology." He evidently expects to receive some credit with Englishmen because he is not of that party. But in the sixth lecture, where he sets forth the gain secured by the results of criticism, he says:

> Of course I do not mean that we shall grasp the whole amount of this gain at once. This, too, like all other processes, must be gradual. But it is a process on which, as it seems to me, we are well launched. The Continent is ahead of us at present. In Germany especially the results of criticism have been more fully assimilated, but I believe that we shall soon do more than make up for lost time. As the scholars of our own, in whose hands the working out of these problems lies, are distinguished by a peculiarly happy balance between the interest of religion and of science, we may be sure that the one will not be sacrificed to the other (p. 83).

Here there is an indirect admission that English critics are well launched on the process on which the Continental, and especially the German critics, are already ahead of them, and there is a confident hope that they will soon more than make up for lost time. True, there is an expression of hope that they will not, as the others have done, sacrifice religion to science, but how can they avoid this, if they follow hard after those who are before them in the race? And how can this hope be entertained, when to the full extent of the following thus far the effects upon the faith of the people are the same?

This evil tendency is also plainly seen in Professor

Sanday's treatment of another theme which he introduces in the course of his lectures, the relation of the religion of the Bible to those which, in the Bible, are everywhere referred to as false religions. It is a common characteristic of the advocates and exponents of destructive criticism to minimize the difference between the true religion and heathenism, and to give to the latter a credit which is utterly denied in the Bible. A few extracts will show this characteristic of the lectures before us:

> No doubt there is a relative justification, similar in kind to that which has just been urged in this lecture, for other religions besides Christianity. Mohammedanism we need not count, because its best elements are common to Christianity and derived from it or from Judaism. But Buddhism may allege with good reason the number of its votaries. It is impossible to read the life and teaching of Gautama without feeling that he too had an impulse from the Holy One. It would be little in accordance with Christian doctrine to maintain that the divine influences which were vouchsafed in so large a measure to select spirits in Palestine were wholly wanting in India or Greece (p. 46, note).
>
> I can not bring myself, and there is really nothing in the history of Christianity to compel me to bring myself, to divide religions absolutely into true and false. From the first days of Christian teaching down to our own there has not been wanting a succession of men who have seen and rejoiced in the elements of good in creeds which we have not subscribed. Take a phenomenon like the oracle at Delphi; take that most touching account which Plato gives of the *daimonion* of Socrates; take the teaching of Gautama (Buddha); analyze the character of Mohammed—shall we say there is no spark from heaven in these (p. 94)?

Enough for the present—enough to show that the most conservative class of the advanced critics are "well launched" on the stream which has floated German theologians into blank unbelief, and which has so adulter-

ated the pure gold of the Bible as to make it distinguishable only in degree from the heathenism of ancient Greece and modern India. Let young men who have had thought of launching their little barks on the same waters take notice and think before they act.

[July 29, 1893.]

HOW SHALL WE SPELL THE NAME?

Scholars owe something to the uneducated, and often they are neglectful of the debt. They owe to them such simplicity of speech as will convey their meaning without confusion. We have in our printed Bibles, in a few instances, the name Jehovah; and if the American Committee of the Revisers had prevailed, we should have had it hundreds of times in our Old Testament. It is the distinctive personal name in Hebrew of the true God. Instead of giving us this name in the English version, the translators have represented it by the word LORD, printed in capital letters. It has become quite common to use the name in critical writings; and it is often necessary to do so in order to preserve precision; but the uneducated reader is confused by finding it printed in various works in three different forms. Some writers have it Yahveh, some Yahweh, and some Jehovah, while Dr. James Robertson has recently introduced the form Jahaveh. The first two come nearer representing the original than Jehovah, and so does the last; but so long as the last is found in our English Bible I think it is due to the unlearned reader that English scholars shall give it the preference. If there were a difference in the meaning, this would be proper; for accuracy of knowledge should never be sacrificed for the accommodation of ignorance; but in this case nothing is involved but the

form of representing in English a Hebrew name, and the form which our Bible places before the common reader should, in accommodation to him, be employed by scholars.

[Aug. 5, 1893.]

OF HIMSELF? OR OF SOME OTHER MAN?

When the eunuch raised the question in regard to the fifty-third chapter of Isaiah, "Of whom speaketh the prophet this? of himself? or of some other man?" Philip settled it for him in a few minutes; and for unsophisticated believers it has been settled ever since. But the critics who have discovered that Isaiah did not write the last half of the book which bears his name, and have propounded a new interpretation of much of it, have also, at least some of them, discovered that Philip was mistaken in his interpretation. Professor Smend, of Gottingen, has published a very elaborate work on "The History of the Religion of the Old Testament," in which he gives a totally different answer to the eunuch's question. He is represented in the July *Thinker* as follows: "Professor Smend agrees with Professor Duhm in supposing that there was some Israelite saint of rare piety and meekness who was misunderstood and martyred, and whose sufferings and death were believed to atone for the sin of his people, of whom no distinct trace can be found in any other part of the Hebrew Scriptures or in Jewish tradition. This unknown martyr was regarded by the equally unknown author of these hymns, and by the not less unknown compiler, usually designated as Deutero-Isaiah, as the spiritual father of men who would establish a new Israel, which would be converted to Jehovah, and would obtain pardon from him on the basis

of the atonement provided by the martyr's death. The innocent sufferer would, by his unmerited suffering and death, atone for and restore the sinful people, and so live again in Israel, and thereby carry out Jehovah's purpose for the world. The age which witnessed this unprecedented martyrdom is virtually pronounced undiscoverable by Professor Duhm, although he half hints that it may have lain between the Exile and Maccabean period. Such writers seem to have adopted the rule, anything to get rid of the truth.

[Sept. 30, 1893.]

THE AUTHORSHIP OF HEBREWS.

The fact that the author of the Epistle to the Hebrews purposely wrote anonymously made room for a discussion, which began in the second century and has continued to the present day, as to who the author was. Of course, when the epistle first went forth among the disciples, its authorship was known to those into whose hands it was placed for distribution. But the absence of the author's name indicates a purpose to keep it concealed, and those to whom it was first intrusted were doubtless charged to promote this purpose. We have no means of knowing to what extent it was successfully carried out at the time, or during the first hundred years; but the epistle came down to the close of the third century under Paul's name, yet with doubts in the minds of some whether it was named correctly. Eusebius, who lived at this period, says: "Of Paul the fourteen epistles commonly received are at once manifest and clear. It is not right, however, to ignore the fact that some have rejected the Epistle to the Hebrews, asserting that it is gainsaid by the Church of Rome as not

being Paul's." This shows that some doubted the epistle, and that the point of doubt was its authorship. Eusebius himself, however, does not entertain this doubt; for he says that "the fourteen epistles," commonly received as Paul's, "are at once manifest and clear."

Origen, who was a teacher at the close of the second century, and who wrote about one hundred years earlier than Eusebius, is quoted by the latter as saying: "I would say that the thoughts are the apostle's, but the diction and phraseology belong to some one who has recorded what the apostle said, and one who wrote down at his leisure what his master dictated. If, then, any church considers this epistle as coming from Paul, let it be commended for this; for neither did those ancient men deliver it as such without cause. But who it was that actually wrote the epistle, God only knows. The account, however, that has been current before us is, according to some, that Clement, who was bishop of Rome, wrote the epistle: according to others, that it was written by Luke, who wrote the Gospel and Acts" (Eccles. Hist. VI. 25). A careful inspection of these words brings out the following points of evidence: First, that "the ancient men," those so called in the end of the second century, had delivered this epistle to their successors as having come from Paul. Second, that there had been current, before Origen's day, the belief among some that the composition of the epistle was the work of Clement, and among others that it was the work of Luke. Third, that even those who held the one or the other of the last two opinions, believed that Paul was the author of the thoughts, and that, having dictated these to Clement or Luke, as the case might be, he had left the composition in the hands of the latter. In this instance the difference between the work performed by

the latter and that of Tertius, who wrote the Epistle to the Romans, is that in the latter case Paul dictated the words, and that in the former he gave utterance to the thoughts, a paragraph or a section at a time, and left the exact expression of it to his trusted fellow-laborer. Fourth, that Origen was himself fully convinced of the correctness of this view of the process, but was undecided as to the person employed as composer. Let it be observed, too, though it is not stated here, but elsewhere, that the ground of this theory, as to the composition, was not some historical information to this effect, but the difference in style between this epistle and those written under Paul's name. It was, indeed, an attempt to account for a difference in style in a document which, with all its differences, has many of Paul's peculiarities of style, and the thoughts of which were so thoroughly Pauline that they could not, with any show of reason, be ascribed to any other.

Clement of Alexandria was a contemporary of Origen, and was his immediate predecessor as teacher of the catechetical school in his native city. He says nothing of the epistle in his extant writings, but his opinion is quoted by Eusebius from one of his lost works, as follows: "The Epistle to the Hebrews was written to the Hebrews by Paul in the Hebrew tongue; but it was carefully translated by Luke, and published among the Greeks. Whence one also finds the same character of style and of phraseology in the epistles as in Acts. But it is probable that the title, Paul the apostle, was not prefixed to it. For as he wrote to the Hebrews who had imbibed prejudices against him, and suspected him, he wisely guards against diverting them from the perusal by giving his name" (Eccles. Hist. VI. 14). This is another attempt to reconcile the undoubted Pauline

authorship of the thoughts in the epistle with the similarity of the style to that of Luke. The fact that his explanation differs from that of his friend and contemporary, Origen, shows that neither rested on historical information, but on conjecture. To Clement it appeared more reasonable to suppose that Luke's style got into the document by his translating it out of Hebrew into Greek, than by his being left, after hearing Paul express his thoughts, to write them down in his own way. The conjecture, too, that he at first wrote in Hebrew, was not an improbable one, seeing that he wrote especially for Hebrew readers. Finally, the probable reason suggested for the singular fact that no name was attached to the document, notwithstanding its obvious character as an epistle, is thoroughly in harmony with the facts in the case.

Tertullian, who was a contemporary of both Clement and Origen, and who lived at Carthage, says, without qualification, that the epistle was written by Barnabas; but he does not state the grounds for the assertion, and we find no trace of this opinion in any other ancient writer. Tertullian was a Latin, and not a Greek, scholar, and consequently he was not able to appreciate those differences of style which had arrested the attention of his two famous contemporaries, who were thoroughly educated in Greek from their childhood. These three are the great Christian scholars and writers of their age; and their statements furnish reliable information as to the state of opinion in their day, say one hundred and forty years after the date of the epistle if Paul wrote it or dictated it. After this time doubts were still entertained by many as to its Pauline authorship, until the meeting of the Council of Carthage at the close of the fourth century, when the question seems to have been

settled among ancient scholars; for this council ascribed the epistle to Paul without qualification. From that time the question rested until Luther revived it by expressing the opinion that Apollos was the author; but his opinion was allowed to pass almost in silence, until it was revived by Farrar, and supported by elaborate argumentation in his "Early Days of Christianity." Since then it has been quite the style to echo Farrar's opinion, and it has become almost universal to deny that Paul was the author. This modern denial of the Pauline authorship, however, had its origin farther back. It was argued strenuously by Baur and his successors of the Tubingen school of rationalists, and believing critics have very generally succumbed to the arguments of the great unbeliever.

It appears to me like one of the freaks of criticism that a document whose Pauline authorship is denied chiefly on the ground of its style should be ascribed by those who make this objection to one of whose style these critics know absolutely nothing; for they have not a line from the pen of Apollos, nor even a sentence quoted from any of his speeches; and how, then, can they know anything at all about his style? The scholars of the second century reasoned more sensibly; for they knew the style of Luke, and of Clement of Rome, and consequently they did not strike out in the dark when they ascribed the composition of this document to the one or the other.

Apart from the question of style, which is a most precarious ground on which to argue the authorship of a document, especially when it is admitted, as in this case, that the document contains many of Paul's peculiarities of expression, Farrar enumerates ten facts by which he identifies the author. I quote them with a remark under each:

1. "The writer was a Jew; for he writes as though heathendom were practically non-existent."

But Paul was a Jew; and in writing to the Jews on a question between Jew and Jew, there might be no occasion to make mention of heathendom.

2. "He was a Hellenist; for he exclusively quotes the Septuagint version, even where it diverges from the original Hebrew."

But Paul was a Hellenist, and in his acknowledged epistles he usually quotes the Septuagint version. In writing to Hebrews, he, as well as Apollos, might do this; and either might do it with propriety, seeing that the Hebrews of the time were far more familiar with the Greek version than with the Hebrew original.

3. "He had been subjected to Alexandrian training; for he shows deep impress of Alexandrian thought, and quotes from Alexandrian MSS. of the Septuagint without pausing to question the accuracy of the renderings."

The latter part of this reason is a repetition from the second; and the first part has no force, seeing that, so far as there is truth in it, Paul might have been impressed with Alexandrian thought by his extensive reading, without having lived in that city.

4. "He was a man of great eloquence, of marked originality, of wide knowledge of the Scriptures, and of remarkable gifts in the application of Scripture arguments."

And, pray, was not Paul pre-eminent in every one of the same characteristics? If they belonged to Apollos, much more to Paul.

5. "He was a friend of Timotheus, for he proposes to visit the Jewish churches in his company."

And who was a more intimate friend of Timotheus than Paul? Is Mr. Farrar right sure that Apollos ever

met Timothy face to face? If he did, there is no hint of it in the New Testament.

6. "He was known to his readers, and writes to them in a tone of authority."

But Paul was well known to a vast number of the Hebrews; and although, as Clement suggests, he might have wished to remain unknown as the author of the epistle to many of his expected readers, he might certainly be well known as such in the particular community to which the epistle was first sent. And as for the authority with which he writes, why should this be thought less characteristic of Paul the apostle than of Apollos the evangelist?

7. "He was not an apostle; for he classes himself with those who had been taught by the apostles."

This is an allusion to what is said of "the great salvation" (2:3), which, "first spoken by the Lord, was confirmed unto us by them who heard him." But this is true of Paul, though he was an apostle, seeing that, to use his own expression, he was "born out of due time;" for although, as he said to the Galatians, there was a certain sense in which the gospel was revealed to him by God, and in which he did not receive it from men (Gal. 1:11, 12), yet that which had been "spoken first by the Lord" *was* confirmed unto him by the apostles. In other words, the personal career of our Lord is the subject of this remark, and Paul did learn this from the older apostles. He learned much of it while he was an unbeliever.

8. "The apostle by whom he had been taught was St. Paul, for he largely though independently adopts his phraseology, and makes a special use of the Epistle to the Romans."

Here is a concession which knocks the breath out of

all the preceding statements which had any breath in them; for who would be so likely to adopt Paul's preceding phraseology, and to make special use of his other great epistle, as Paul himself?

9. "He wrote before the destruction of Jerusalem, and while the temple services were still continuing."

Yes; but this had to be so if Paul was the writer, for the temple services were still continuing when Paul was beheaded.

10. "It is doubtful whether he had ever been at Jerusalem, for his references to the temple and its ritual seem to apply, not indeed to the temple of Onios at Leontopolis, but mainly to the tabernacle as described in the Septuagint version of the Pentateuch."

But what is more natural, when arguing from the law of Moses, than to make his references to the tabernacle which Moses built, rather than to the temple built by Solomon, or by Herod? And how can this imply that he had never been in Jerusalem? Does a man have to be in Jerusalem in order to read the last chapters of Exodus?

I have been led into this discussion partly by a request received in a letter some weeks ago, but more especially by having just read in the *Thinker* an article on the question by W. M. Lewis. The writer starts out with the statement that "the Pauline authorship of the Epistle to the Hebrews can not be maintained by the arguments hitherto adduced by its advocates. The place, time and circumstances given during the life of Paul to its production, are untenable, and leave its difficulties unexplained." Then he proceeds to tell us that it was written in Cæsarea during Paul's two years' imprisonment there; and that the thoughts and sentiments were given by the apostle to Luke, to be clothed by him in his

style and language in his private study. "The thoughts are those of the apostle; the writer was Luke. The style and language of the epistle belong to the latter, together with some subsidiary thoughts and an unavoidable coloring, even to the subject-matter."

I am so unfortunate as not to know W. M. Lewis; and I can not decide with certainty whether the article in the *Thinker* is his, or a representation of his by the editor; but, at any rate, here is a return to the theory of the Pauline authorship by a writer who says that the old theory, to the same effect, is untenable. The only difference, however, is that this theory locates the writing in Cæsarea instead of Rome, which is not really a new supposition, for it has been held before by some of the advocates of the old theory. Furthermore, the supposed process of the composition is but a revival of Origen's supposition, so that the nineteenth century goes back to the second century for instruction on a question which was settled for us that long ago. If Mr. Lewis' essay is to be regarded as a pointer, it looks as if the authorship of this noble document, which is, and ever must be, the world's only safe guide in tracing the distinction between Judaism and Christianity, is to be settled at last on the only man in the early church who fully understood the subject, the great apostle to the Gentiles. So may it be.

[Oct. 7, 1893.]

IS THERE A DOUBLE ACCOUNT OF CREATION?

The article which we published on this subject recently, from the pen of Professor Grubbs, was conclusive, I think, on the points which he discussed. But

it is impossible to exhaust such a theme in a single newspaper article, and I propose to look again at it from a somewhat different point of view.

Our readers are aware that the analytical theory of the origin of Genesis assumes that the account of creation, beginning at the first verse of chapter 1, and closing with the first clause of chapter 2, verse 4, is complete in itself, and was written in its present form by a priestly writer about the time of the Babylonian captivity, while the account, beginning with the second clause of chapter 2, verse 4, is a separate and conflicting account, written by a different author at an earlier period, perhaps before the captivity. Both, of course, were written many hundreds of years after Moses. Our present task is to inquire whether the narratives in these two chapters are two independent and conflicting accounts of creation, or one harmonious account, the latter chapter being intended to supply details which had been omitted in the first.

The account in the first chapter of the six days' work is so familiar that I will not go over it. That in the second chapter is less familiar; so let us see what it is. It begins thus: "In the day when the Lord God made earth and heaven, no plant of the field was yet in the earth, and no herb of the field had yet sprung up: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground; but there went up a mist from the earth, and watered the whole face of the ground." Here our attention is fixed on the moment when there was as yet no vegetation on the earth, yet there was dry ground which was watered by mist, though it had not yet rained. The next statement is this: "And 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." That is, the formation of man, including the material of his body and the source of his life, is mentioned next after the statement respecting the absence of vegetation and rain. The next statement is: "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground the Lord God made to grow every tree that is pleasant to the eye, and good for food; and the tree of life in the midst of the garden, and the tree of the knowledge of good and evil. And a river went out of Eden to water the garden." Now, if this account was the only one in our possession, we would suppose that this last statement is the account of the creation of vegetation on the earth. True, the statement is confined to a single spot, the garden in which the man had been placed, and it says nothing about vegetation outside of the garden; but this would not prevent the conclusion just mentioned, and we would have to concede what the critics say, that this account represents man as being created first, and vegetation afterward.

After a description of the river which watered the garden, and an account of man's privilege and duty there, the next statement connected with creation is this: "And the Lord God said, It is not good that the man should be alone; I will make him a help meet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto the man to see what he would call them: and whatsoever the man called every living creature, that was the name thereof." It is clear that, on the supposition we are following, this would be regarded as the account of the first formation of beasts and birds, and we would consequently suppose that they also were formed after man. Then follows the account of the

formation of a woman; and thus, she would seem to have been formed last of all, with the creation of vegetation and of beasts and birds between the man and her. If, then, as the analytical critics affirm, this second chapter is an independent account of creation, written by an author who knew nothing of that given in the first chapter, the contradiction between the two is obvious. But it has not come down to us as a separate document. Whatever may have been its origin, it has come to us through the hands of the writer of the Book of Genesis, and in passing through his hands, the two documents, if there were two, have been combined, and in our study of them it is our duty to ascertain, if we can, what *he* meant to teach by the combination which he has made of them. It is said by the critics, that he put them together without attempting to reconcile their contradictions, and with full knowledge that these contradictions existed. If he did, he was a most singular kind of a writer, thus to put together contradictory stories, which he knew were contradictory, without offering a word of explanation. Such a piece of work on the part of an intelligent and serious author, who wrote to be believed, has not its parallel, I venture to affirm, in all literature, and if we find it in this author, we shall be compelled, with the rationalists, to give him a very low grade as a writer, and to wholly mistrust him as a historian. I think that this must be our conclusion, if so be that the alleged contradictions between the two accounts really exist. Let us see how that is.

As the writer of Genesis, be he Moses, or a priest of the captivity, or a redactor of a still later period, certainly put these two accounts together in his book, he must certainly have written down the latter with some reference to the former, and it is cruel injustice to him

to assume that he contradicts in the second chapter what he has written in the first, if, on any fair and reasonable hypothesis, both accounts can be understood to be true. Let us see if they can. First, then, if the account of the third day's work in the first chapter is true, the first statement of the second chapter agrees with it perfectly; for, just before the creation of vegetation, on the third day, the dry ground had appeared, and it may have been true, as stated in the second chapter, that no rain had fallen, but that a mist went up over the face of the earth and watered the ground. It was also certainly true that there was not yet a man to till the ground. Secondly, if the first chapter is true, it may, at the same time, be true that God formed man out of the dust of the ground, and breathed in his nostrils the breath of life; for the first chapter, though it says that God made man, says nothing about the process by which he made either his body or his soul. Thirdly, a man who had already written the account of the third day's work in the first chapter, stating that on that day God caused the earth to bring forth all manner of vegetation, and who then gives the account of his causing to grow all the trees in the garden of Eden, must of necessity be understood in the last as referring to that garden alone, and not to vegetation in general. So there is no contradiction in the statement of the planting of that garden after the creation of man. Fourth, when the writer who had already said that God created the beasts and the fowls before he did man, says, in connection with man's naming the animals, what he had not said expressly before, that God formed them from the dust of the ground, he can only mean to *supplement* his former statement, not to *contradict* it. Fifthly, when the writer who has already said that God made a male and female in making man, proceeds later

to tell the process by which he formed the female, he again supplements this preceding account, and in doing so he adopts a method of narration which is common among authors of every age and country. This, then, is the true state of the case in regard to this narrative of creation, whatever may be true as to the documentary origin of the book in which it is found; and it is equally true whether the book was written by Moses or by an unknown redactor of an unknown age. I hold that common fairness to a stranger, if the author is a stranger, demands that we shall so conclude; for whoever he was he was not a fool. And if he was Moses, then certainly we must deal with him fairly by supposing that he knew what he was about, and that he intended to compose a consistent narrative. Finally, I may say with all confidence, that no man ever could have suspected that there was a contradiction between these two chapters, until he first conceived or adopted the theory that we have here two accounts from different authors, neither of whom had seen the account of the other. The thought of a contradiction, therefore, is an afterthought, not demanding the theory, but *begotten by it*. It is a bastard, and it ought to be excluded from the congregation, as saith the law.

[Oct. 14, 1893.]

CRITICISM AND WITTICISM.

Under this heading there is an editorial in the *Christian-Evangelist* reviewing the last lesson which I gave its senior editor. He says: "Professor McGarvey, so far as we know, never manifested the qualities of a humorist until he assumed the role of a Biblical critic." He does me too great honor in representing me as hav-

ing assumed the role of a Biblical critic. I make no such pretension. I only aim to stand in between the critics, some of whom I have had opportunity to study, and my brethren who have not enjoyed this opportunity, that I may give the latter the benefit of my readings, and guard them against being misled. If the editor had known me better, he would have known that, without being a humorist, I have always been somewhat given to humor; perhaps too much so for a preacher. I have always been disposed to laugh at things which were ludicrous, and the only development in this respect of which I am conscious in connection with Biblical criticism, is this: I find myself now disposed to laugh at some things which once made me angry. When I first began to read these destructive critics, I was like Elihu while listening in silence to the sophistical arguments of Job and his friends—my wrath was kindled. I recollect particularly that when I read Robertson Smith's "Old Testament in the Jewish Church," I was out of humor from beginning to end. But now that I see farther into the sophistries and follies of the critics, I laugh at some things which then kindled my wrath. I have experienced a change somewhat like that of the barnyard animals when, after the ass had come in clothed with the lion's skin, and had frightened them all, they saw his long ears stick out, and all broke into a roar of laughter. I must be excused, then, if I laugh at some of the ridiculous positions of the critics and their apologists.

I have observed, too, that some things are exposed in their nakedness as soon as you turn the laugh on them, and that a good laugh is sometimes more effective than any amount of argument. If a fellow should stand up and say that two and two make five, and you should undertake to argue with him, such a fellow will dispute

all day, and have the last word in spite of you. But if you laugh, the company will probably laugh with you, and that's an end of the matter. It is precisely so in regard to many of the positions and expositions of the destructive critics; so I have laughed, and I will laugh, at their folly. If I were writing a book, I would try to straighten my face and put on my dignity; but as I am only writing for a weekly paper, I can afford to have a little fun.

I trust that my efforts to induce the editor of the *Evangelist* to deal more fairly with the Presbyterians in regard to the Briggs trial, have been effectual; but while he drops the Presbyterians in his last article, he runs a tilt against the apostles; and I see that I must give him another lesson before I let him go. He says: "It can hardly be doubted that between Paul and the other apostles there were graver differences than those embodied in the charges against Professor Briggs. And yet we never read of Paul recommending that any of his fellow-apostles be tried for heresy." This is a statement that I dare not laugh at. It is too serious. If the editor means what he says, he is himself involved in a graver error than any charged against Professor Briggs. The thought here uttered is an echo from Christian Baur, and the Tubingen school which he founded. We all know very well that Peter was once involved in a moral aberration which Paul disapproved and severely rebuked, and from which Peter promptly recovered; but if there were doctrinal differences between them, whether as serious as those between Professor Briggs and the Presbyterians, or less so, the Tubingen professors were never able to show it, and the editor of the *Christian-Evangelist* will scarcely succeed where they have failed. Prove this proposition, and you have swept away the

very foundation of apostolic authority. But I will not press the point further until the editor shall have an opportunity to explain himself. I am not willing to believe that he has here expressed his real conviction; and I therefore ask him to say whether he means what he says; and, if he does, I respectfully call for some specifications of the differences between Paul and the other apostles, which are so obvious that they can "hardly be doubted," and which are graver than the errors charged against Professor Briggs.

[Oct. 21, 1893.]

COUNTING NOSES.

One of the most common devices of the advocates of error in all ages has been that of counting up the number of persons who adhere to, or have adhered to, a certain theory or system, as proof that it is true. In the days of Ahab there were four hundred prophets claiming to be prophets of Jehovah who said that if he and Jehoshaphat went up to Ramoth-Gilead to battle, the Lord would prosper them, while Micaiah alone said the opposite. Ahab had four hundred to one in favor of his enterprise, yet he went and lost his life, as the one prophet said he would. In the days of Martin Luther, and ever since, one of the popular arguments in favor of Roman Catholicism has been the superior number of its adherents as compared with Protestantism. And now, in the controversy over the conclusions of destructive critics, there is an everlasting ding-dong in our ears about the greater number of real scholars who have accepted the new views of the Bible. Professor Briggs used it for all it was worth in his defense before the presbytery, and since then we see the argument (?)

reiterated on every hand. With the aid of seven German, American and British scholars, whom he names as his helpers, Professor Briggs hunted up the names of twenty-five men in America, thirty-two in Great Britain and ninety-four in Germany, who have accepted, at least in part, the views on the Pentateuch and Isaiah which he himself holds, or then held. I suppose that these were all that could be found, and after all the noise that has been made, the scholarship of the age being all one way on these questions, it is really a surprise that the number is so small. In looking over the list I find one distinguished American whom he has omitted, and one still more distinguished Englishman. Col. Bob Ingersoll is the American, and James Martineau, whom he styles one of the "representative Christians of the present time," is the Englishman. Inasmuch as he mentions all the infidel professors in the German universities, and also Matthew Arnold, of England, and Professor Toy, of this country, I don't see, either, why he confined himself to infidels who have lived recently; for he might have increased his list very materially by taking in Voltaire, and all, or nearly all, the infidels that have lived since Dr. Astruc first suggested the Pentateuch analysis.

But what does this long list of names, whether printed by Professor Briggs or copied from him by newspaper writers, prove? Nothing, except that recent infidels, and some men who still claim to be believers in the divinity of Christ, have accepted the criticism which the infidels of former generations busily propagated, with an intermixture of a few new points of objection to established views. But in proving this, it brings into bold relief another fact that these boasters seem to lose sight of—the fact that, while these one hundred and fifty

enumerated have reached these conclusions, all the rest of the scholars in the world, who have watched their proceedings, and read their numberless essays and books, have seen through their fallacies, and rejected their conclusions. The latter class are a hundred-fold more numerous than the former; so that, if counting noses amounted to anything in the proof of theories, the new theories would be proved false by a large majority. True, the self-styled critics affirm that none of these men of the latter class, except one here and there, is capable of judging, and that the few who are capable are old men who have formed their opinions long ago, and are too conservative to change. By this they comfort themselves. For example, since the publication by Bishop Ellicott of "Christus Comprobator," Professor Cheney has pronounced him a "reactionary theologian." His remark reminds me of the professor who got too close to the heels of a mule, when he received a backset, and after his recovery from the shock, concluded that a mule was a *reactionary* kind of animal. But let this vast host of scholarly professors and preachers in Europe and America, who have not accepted these conclusions, be set down as low as you please in scholarship, yet it must still be admitted that they are capable of judging what an argument is, and what evidence is. They are competent to serve on a jury. They have not been asleep while the "critics" have been at work. If the "critics" had no readers but one another, none of their books would have paid for paper and presswork. These other scholars have been reading what the "critics" have published; and even if not one in a thousand of them could have written such books, they can understand them after they are written, and they can judge whether they sustain by competent evidence the theories which they pro-

pound. They have rendered their verdict, most of them in a quiet way, and the verdict is, *not proven.*

As to the point that some of those who made this verdict are old men, who have made up their minds long ago, it may be well to remember that in that long ago the young men who have become "critics" had their minds made up the same way, and the only difference is that the youngsters have changed and their seniors have not. Yet those seniors have seen and heard and weighed and rejected all that has convinced the youngsters. It is not always the case that the young are wiser than the old.

I may, perhaps, be pardoned for a personal remark or two in this connection. I have seen, for several years back, indications here and there that some who knew me by name have entertained the idea that, while they were keeping up with the times in criticism and some other matters, I and some other fellow-workers have been fast asleep in regard to the world's progress. I suppose that my experience, of which I will tell a little, is the counterpart of that of thousands who stand on these questions where I do. When I was but a boy I read some of the writings of older English infidels. I was just out of college when the once famous work, "Vestiges of Creation," fell into my hands. When Colenso's work on the Pentateuch and Joshua, the work which first introduced German criticism of the Hexateuch to English readers, first made its appearance, I procured it, and made a careful study of it. From these early readings I became familiar with nine-tenths of the points of argument now employed by the masters of criticism in its present form. As time went on I studied Baur, Strauss and Renan; and more recently I have made it my duty to inform myself in the later theories of the new critical school,

and I stand where I do to-day, not in the unbelief of ignorance, but in the unbelief of investigation. I make no boast of superior ability to judge of arguments and evidence, but I suppose I have an average capacity in that respect, and that what is true of myself is true of a vastly greater number of living Biblical students than can be arrayed in favor of the conclusions which I have set myself to oppose, because I abhor them as dishonoring to God and injurious to men. If the "critics" insist upon counting noses, the count is against them.

[Jan. 6, 1894.]

JESUS ON PSALM 110.

I believe that all of the destructive critics, without exception, deny to David the authorship of Psalm 110. In doing so they raise an issue with our Lord not less direct than that in regard to the authorship of the Pentateuch. His position on the subject was brought out in an argument with the Pharisees, which is thus reported by Matthew: "Now while the Pharisees were gathered together, Jesus asked them a question, saying, What think ye of the Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in the Spirit call him Lord, saying,

> The Lord said unto my Lord,
> Sit thou on my right hand,
> Till I put thy enemies under thy feet?

If David calleth him Lord, how is he his son?" (Matt. 22:41-45).

The quotation here made is from the Psalm in question. It is expressly ascribed to David; and David is said to have uttered it "in the Spirit," which means, by the inspiration of the Spirit. Not only so, but the argu-

ment based on it depends for its validity on the fact that the words are David's: "If David calleth him Lord, how is he his son?" Unless David in person is meant, the argument is a sophism; for it is the assumed fatherhood of the speaker that made it a puzzle to the Jews how he could call his own son or descendant his Lord. If David, then, were not the author of the Psalm, it would appear that Jesus has not only asserted as a fact that which is not a fact, but that he has based an argument on this falsely assumed fact, to do which is to perpetrate a transparent fallacy. Now, let us turn to the critics and see on what ground they took a position which thus reflects upon the character of our Lord Jesus Christ.

Driver, in his Introduction (p. 362, *n.* 1), presents the reasons more compactly than any other whom I have read, and I quote what he says, omitting only some references that are not necessary to the full presentation of his thoughts:

> This Psalm, though it may be ancient, can hardly have been composed by David. If read without *praejudicium*, it produces the irresistible impression of having been written, not by a king, with reference to an invisible, spiritual being, standing above him as his superior, but by a prophet, with reference to the theocratic king. (1) The title, "My lord" (verse 1), is the one habitually used in addressing the Israelitish king. (2) Messianic prophecies have regularly as their point of departure some institution of the Jewish theocracy—the king, the prophet, the people, the high priest, the temple: the supposition that David is here speaking and addressing a superior, who stands *in no relation to existing institutions*, is not, indeed, impossible (for we have not the right to limit absolutely the range of prophetic vision), but contrary to the analogy of prophecy. (3) The justice of this reasoning is strongly confirmed by verses 3, 5-7, where the subject of the Psalm is actually depicted, not as such a spiritual superior, but as a *victorious Israelitish monarch*, triumphing, through Jehovah's help, over earthly foes. The Psalm is Messianic in the same sense that Psalm 2 is; it depicts

the *ideal glory of the theocratic king* who receives from a prophet the twofold solemn promise (*a*) of victory over his foes; (*b*) of a perpetual priesthood. These are the reasons (and the only ones) by which the present writer is influenced in his judgment of the Psalm. In the question addressed by our Lord to the Jews, his object, it is evident, was not to instruct them on the *authorship* of the Psalm, but to argue from its *contents;* and though he assumes the Davidic authorship, generally accepted at the time, yet the cogency of his argument is unimpaired, so long as it is recognized that the Psalm is a Messianic one, and the august language used is not compatible with the position of one who was a *mere* human son of David.

The vital part of this argument is the attempt to explain, in harmony with the position taken, the remarks of Jesus; and we shall consider this attempt first.

The remark that the object of Jesus was not to instruct the Pharisees on the authorship of the Psalm, but to argue from its contents, is undoubtedly correct; but it is pointless, though the first part of it was evidently intended to make a point which is no point. Of course he was not aiming to teach them the authorship of the Psalm, any more than, when he asked them to show him the tribute money, he meant to teach them that this was the money with which they paid tribute. He merely mentions a fact in each instance, with which he and they alike were already familiar. This point-no-point has only the effect of throwing a little dust, and very little at that. The writer himself states the truth in his very next remark, where he says that Jesus "assumes the Davidic authorship, accepted generally at the time." But here he seems not to have been aware of what he was saying; for if Jesus "assumed the Davidic authorship" in his argument, when David was not the author, then he unquestionably made a false assumption on which to build his argument; and Driver here openly

accuses him of fallacious reasoning. Unconscious, however, of having done this, our author, in the very next clause, says: "Yet the cogency of his argument is unimpaired"! The cogency of the argument unimpaired by the proof that it is based on a false assumption!

Driver fails entirely to see the real argument which our Saviour makes; for he says, continuing, that the argument is unimpaired "so long as it is recognized that the Psalm is a Messianic one, and that the august language used in it of the Messiah is not compatible with the position of one who was a *mere* human son of David." This can not be true, for the very good reason mentioned above, that the argument of Jesus turns upon the personal relation of David, the speaker, to his son, the Messiah. "If David calleth him Lord, how is he his son?" Any other prophet might call him Lord without the incongruity implied, but David could not; and the argument is pointless and fallacious, unless David, in person, is the author of the Psalm.

Such, now, is the feebleness and inconsistency of the attempt made by a scholar of high rank and acknowledged learning, in his vain attempt to set aside the force of testimony which, if allowed to stand, overthrows a whole system of interpretation. We might properly rest the whole issue here; but, for the purpose, not so much of strengthening this refutation, as for exposing still further the fallacious reasoning of this critical school, let us look at the reasons given for denying the Davidic authorship of this Psalm. The first is, that the title "my lord," as it is expressed in Hebrew, is the one usually applied to the kings of Israel. So it is; but what of it? This is the very title which David could not apply to his son and successor on the throne; for though he would be the lord of his own subjects, he could not be the lord

of his own father and predecessor. It was this very consideration which puzzled the Pharisees, so long as they denied divinity to the coming Messiah. The second is that "Messianic prophecies have regularly, as their point of departure, some institution of the Jewish theocracy."

Well, suppose they have, "regularly;" would this prevent some exceptions to the regular rule? How many rules are there which have no exceptions? But this instance is not an exception, for the kingship is the very institution of the Jewish theocracy which is made the point of departure, the king predicted being one whom David himself could speak of as his lord. The third reason is that in the latter part of this Psalm its subject is depicted, "not as such a spiritual superior, but as a victorious Israelitish monarch, triumphing through Jehovah's help over earthly foes." This is also true; but what of it? Dr. Driver knows that the moral and spiritual victories of our Lord are very commonly depicted under the symbols of earthly warfare. This is true not of the Old Testament prophets alone, but of writers and speakers in the New. See the song of Zacharias (Luke 1:68-75); see vision after vision in the Apocalypse; and see the oft-recurring use of this imagery in the epistles of Paul. And it is also true that in the most literal sense this Lord of David, since he ascended to his throne, has been fulfilling the latter part of this Psalm. Who but he has been judging among the nations, striking through kings in the day of his wrath, and filling the places with dead bodies (vs. 5, 6)?

We have now before us, in the treatment of our Lord's remarks respecting this Psalm, another example of the pitiable makeshifts to which critics resort when they have to confront his divine assertion in opposition

to their theories. Such attempts would be regarded as contemptible if they came from the pens of common men; they are truly pitiable as the products of men in high repute for scholarship and logical discrimination. Scholarship can not be denied to them; but if they possess logical or exegetical powers above those of ordinary men, they have a poor way of showing it.

[Jan. 13, 1894.]

CRUMBS FOR UNBELIEVERS.

It is a perfectly natural and proper feeling that prompted David, in his dirge on the death of Saul and Jonathan, to exclaim:

> "Tell it not in Gath,
> Publish it not in the streets of Askelon;
> Lest the daughters of the Philistines rejoice,
> Lest the daughters of the uncircumcised triumph."

It is equally natural and proper for Christians to be pained at anything which gives encouragement to unbelievers in their opposition to the truth as it is in Christ. Such is undoubtedly the effect of all the writings of the advanced critics, so far as unbelievers make themselves acquainted with them. Witness the following extract from a notice of Horton's "Verbum Dei," by the editor of the *Arena:*

> When such leaders of orthodoxy as Canon Farrar declare their faith in restoration, Professor Drummond accepts unreservedly the theory of evolution, Professor Briggs boldly announces the conclusion that many find God through the Bible, as did Spurgeon; through the church, as did Cardinal Newman, and through nature, as did Martineau; and lastly, when the American Board votes 126 to 24 in favor of Rev. Mr. Noyes—who believes in probation for the heathen—it is quite evident that a religious revolution is on in orthodox churches.—*Arena for December.*

To such a writer, Horton's lectures, in which he claims the same kind of inspiration which was enjoyed by the prophets and apostles, are, of course, very great productions; and the evident reason is that taking such ground is equivalent to saying that the prophets and apostles had no inspiration at all, in any proper sense of the word.

[Jan. 20, 1894.]

A SERMON BY A "CRITIC."

The *Christian Commonwealth,* London, publishes a sermon by some one of the leading English preachers every week. The sermon in a recent number is from the pen of Prof. T. K. Cheyne, who is the acknowledged leader of the most advanced wing of the English critics. So radical is he in his critical theories that I was curious to see how he would handle the word of God in preaching to the people; so I read the sermon with eagerness. I must furnish my readers with a few extracts from the sermon, so as to afford them the same gratification which it has given me. Remember, that the gratification which I mean is gratification of curiosity. I would be ashamed to spend the preaching-hour on a Lord's Day in hearing a sermon for curiosity, but to read one in a day of the week for that purpose may not be wrong.

The text of this sermon is Matt. 5:4, 5, the second and third of the Beatitudes. It begins with these sentences:

> It is a beautiful tradition, preserved for us by Matthew, and in itself historically probable, that when the Lord Jesus first opened his mouth in public teaching, he uttered the sweet words, "Blessed are the poor: for theirs is the kingdom of heaven." Suppose that the devout disciple, Matthew, or some other who compiled the great sermon, had given the first place to a saying

like this, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven," what a different effect would have been produced!

Notice how uncertain this preacher is about the source of his text. First, it is a "beautiful tradition" that Jesus used the words referred to at the beginning of his teaching. Second, this "beautiful tradition" is "preserved for us by Matthew." Third, it was preserved by Matthew, or "some other who compiled the great sermon." How strengthening to the faith of his auditors it must have been to hear this scholarly preacher thus throw uncertainty over the source of this "beautiful tradition." How much more precious to them must Matthew's Gospel have appeared as they listened to such preaching!

Notice again how accurately this eminent scholar quotes the Scripture on which he is commenting: "Blessed are the poor: for theirs is the kingdom of heaven." And then, how accurate he is in his historical information, to represent Matthew, or the "some other who compiled the sermon," as saying that these words were uttered when "Jesus first opened his mouth in public teaching." "The devout disciple Matthew, or some other who compiled the great sermon," had just said, at the close of the immediately preceding sentence, that the great multitudes who heard this sermon had been drawn together by previous teaching and healing (4:23-25); yet this preacher has it that this "beautiful tradition" represents the first Beatitude as the first public utterance of Jesus as a teacher! What is the matter with the preacher? Has he studied the criticism of this Gospel so much as not to become acquainted with its contents? This would be at least a charitable conclusion.

Notice yet again the very "different effect this sermon would have produced" if it had begun with the saying, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." But where does this saying occur? Not, indeed, in the first verse of the chapter, but in the twentieth, with sixteen short verses between the two. If then, according to this preacher, the twentieth verse had occupied the place of the third verse of this chapter, and *vice versa,* "what a different effect would have been produced"!

In the latter passage the true reading of the first Beatitude seems to come to the preacher's memory, and we have the following luminous remarks about the Beatitudes preserved respectively by Matthew and Luke:

> In taking this view of the meaning of the first Beatitude, we harmonize the two extant versions of it in Matthew and in Luke. In Matthew we have a Beatitude of the poor in spirit; in Luke, more generally of the oppressed poor, as distinguished from the oppressing rich. In another point, however, we are forced to agree with Matthew against Luke. The latter states that Jesus "lifted up his eyes on his disciples and said, Blessed are ye poor;" the former, that he broadly asserted the blessedness of all who were poor in spirit. It is clear that Matthew's version must be the most correct.

From this we gather that in quoting the first Beatitude at the beginning he was not aiming to quote what Matthew said, but what he ought to have said, in order to give the meaning correctly. In order to reconcile the two writers, we must take away the words "in spirit" from Matthew. But while Matthew was wrong in adding this expression, Luke was wrong in making Jesus say "*ye* poor." By such remarks as these the preacher made his audience see that he knows much better than Matthew or Luke either what Jesus did say on any

occasion, so that he can stand between the two, and, slapping first one and then the other in the face, let us less unfortunate mortals know what were the actual words of our Lord. I wonder if the good people in that audience did not clap their hands, and thank God that another "Daniel has come to judgment"?

In a passage farther on, our preacher shows that the "beautiful tradition," that the Beatitude in question was uttered when Jesus first opened his mouth in public teaching, is nothing more than a tradition, and an incorrect one at that. Speaking of the Beatitudes as a whole, he says:

> If we ask when they were uttered, we can but confess our ignorance; but when we read in Matt. 4:23, which is supported by Mark 1:39, that "Jesus went about all Galilee teaching in their synagogues, and preaching the good tidings of the kingdom," we are led to suppose that the Beatitudes were first delivered in a synagogue, and that it was after reading some passage of the prophets that men wondered at the gracious words that proceeded out of his mouth.

A critic of the school to which this preacher belongs can never be certain of a thing, if it is asserted by an apostle, unless it be something which he can use to the disadvantage of him who asserts it. Here our great scholar acknowledges his ignorance as to when Jesus first uttered the Beatitudes, although Matthew tells him plainly when and where. But though he is thus confessedly ignorant, he is able to correct Matthew, and to assert that it is much more likely to have been in a synagogue than on a mountain, where Matthew says it was.

This great light of the nineteenth century is not only an expert in correcting the mistakes of the apostles, but he is equally at home in dealing with the prophets. He knows the meaning of all their predictions. He knows,

better than the apostles did, who wrote them, and he can tell us which of them failed to be fulfilled. He has even discovered that a large part of the mourning referred to in the Beatitude, "Blessed are they that mourn," was that of pious Jews who mourned over the non-fulfillment of some grand predictions of "the Second Isaiah." Hear him:

> This great prophetic writer, the Second Isaiah, had said that the Jews were about to be conducted in triumph to Jerusalem, and that Jehovah, Israel's King, would then visibly reassume his royalty, governing Israel and the world from his capital, Jerusalem. On the face of them, he makes not always quite consistent declarations. Sometimes he leads us to think that the Persian king, Cyrus, would, after being gently converted to the worship of Jehovah, reign as Jehovah's viceroy over the nations of the world except Israel; these nations being forced by conquest to accept the true religion. At other times he gives us sublime and truly Christian descriptions of a personage called "The Servant of the Lord," who is an imaginary embodiment of the ideal of Israel, or, we might almost say, of the true Israel, and who is represented as devoting his life to missionary labors among the Gentiles. Of all these promises only one was in any strict sense realized—the return of the Jews, or a part of them, to Judah—and we can not doubt that to the most spiritually minded Jews in our Lord's time the non-fulfillment of the promise of the conversion of the nations through Jewish instrumentality must have been the source of a pure and noble sorrow. They mourned not only because Judea was still suffering God's judgment upon sin, but because the nations beyond were still ignorant of the true God. They were humble and broken-hearted, not so much because Roman legions trod Jewish soil, as because the world at large did not yet own the divine King.

This "Second Isaiah" is commonly extolled by the critics as the greatest of all the prophets. He is sometimes called "The Great Unknown." Yet with this preacher, preaching to sinners in London, whom he urges in the latter part of his sermon to become disciples

of Christ, the Second Isaiah "makes not always quite consistent declarations;" he made predictions that were not fulfilled; and this failure of fulfillment was a source of such sorrow to his countrymen of a later generation, that Jesus took special pains to try to comfort them. And let us not fail to take in that new revelation at the close of the extract just given, that the Jews of the Saviour's time—that is, the spiritually minded among them—were "humble and broken-hearted, not so much because Roman legions trod Jewish soil, as because the world at large did not yet own the divine King." Poor fellows! How much more sympathetic they were in contemplating the sad condition of the Gentiles than modern Christians are! How much more so than the most zealous missionaries of our day, for where are the Christians of to-day who are "humble and broken-hearted, because the world at large has not yet owned the divine King"? Yes, those spiritually minded Jews were ahead of the early Christians, including the apostles, in sympathy for the poor Gentiles, for do not these same critics tell us with one voice that the original twelve and the church in Jerusalem regarded salvation in Christ as intended for the Jews alone; and that they cared nothing at all for the conversion of the Gentiles? Do they not tell us that Paul taught the "universalism" of the gospel in opposition to the "particularism" taught by Peter and James?

In conclusion, I have this to say: If any church wants a preacher to edify it after the manner of the higher critics of the most approved pattern, they can judge by this sermon how such preachers would suit them; and then they can hunt around for the preacher. If a sufficient salary is offered, the man can doubtless be found.

[Jan. 27, 1894.]

THE WISDOM OF THE WISE.

Under this heading I propose from time to time to present some of the wise sayings of the wise men who throw discredit on the Bible. They will illustrate the words quoted by Paul from the prophet, saying: "I will destroy the wisdom of the wise." I shall follow no particular order in presenting them, but will take them as they occur to me, and as they suit the space which can be allotted to them.

Kuenen, in his master work, "The Religion of Israel," insists that the host of Israel which marched out of Egypt could not have numbered six hundred thousand men; and one proof is that this number could not have lived in the wilderness. He puts the number down to sixty or seventy thousand, and the whole multitude, men, women and children, to about three hundred thousand (Vol. I., p. 126). He seems to think that this number could have subsisted in the wilderness without miraculous feeding. He forgets that there are now only about six hundred Bedawin in that peninsula, and that they would starve or be compelled to leave the country, were it not for the scanty income which they derive from escorting the tourists who annually visit Mount Sinai. His sixty thousand, then, would have starved there, just as certainly as would the six hundred thousand of Moses. He ought to have cut them down to three or four hundred, and have made them take with them a caravan of camels loaded with provisions, as modern tourists do; then sensible people might have taken his estimate to be plausible.

But the wisdom of this wise man is more strikingly displayed when he comes to discuss the Biblical account

as to how the three hundred thousand did actually subsist in the wilderness. He says: "The forty years' rain of manna, and the miracles connected with it, owe their origin to the real manna, which drops from the tarfa-shrub in the Sinaitic desert; the pillar of cloud and fire to the fire which is carried in front of the caravan to show the way" (Vol. I., p. 130, note). I suppose that the most of my readers have seen this so-called manna, for it can be bought in the drug store; and if they have never eaten any of it, I propose that they buy a nickel's worth and try it. They can then judge how long they could live and keep fat on it without a miracle. And then let us remember that it was not a half-dozen persons, but a host of three hundred thousand, who, according to this wise man of Holland, lived on the quantity which is found on the tarfa-shrub in the Sinaitic peninsula. To bring the conception nearer home, just imagine a hundred or more men, women and children turned loose in an old peach orchard to live on the gum of the old peach-trees; then stretch the old orchard through the valleys of the mountainous peninsula, and turn three hundred thousand people out there to live on the gum, and you have the idea. I wonder why those six hundred ragged and half-starved Bedawin do not live on the manna. Somebody ought to send Dr. Kuenen over there to teach the poor fellows that it is angels' food.

But what about the pillar of cloud by day and fire by night? This is a big tale, it seems, which had no other origin than the fire that was carried before the caravan to show the way. Well, if such a fire was carried before a caravan of three hundred thousand people, a larger force than General Grant ever led, it must have been a prodigious job to carry it and keep it burning. I am glad that I was not one of the men who had to

carry it in that hot climate. Supposing, however, that they had a few salamander men to carry it, and plenty of fuel to keep it burning, this might be a good arrangement for the night; but I find that we are losing that pillar of cloud by day. Dr. Kuenen will have to write another foot-note, and tell us about that. He forgot it while he was following that big fire.

Let no reader who is unfamiliar with great names, imagine that this Dr. Kuenen is some simpleton; for, next to Wellhausen, he stands at the head of the higher critics of the new school in Europe. I have marked several other specimens of his great wisdom, and I hope to refresh the reader with some of them now and then.

[Nov. 24, 1894.]

THE WISDOM OF THE WISE.

Dr. Kuenen was a very learned, and a very accurate, man. He could extract from almost any narrative all the meaning that was in it, and he could clearly distinguish the false from the true; but there is one short narrative in the Bible, a narrative which Sunday-school pupils often understand very well, which was a complete puzzle to him. After mentioning the crossing of the Red Sea, he says:

> What actually took place there we do not know. The only thing certain is that the Israelites remembered that they had here escaped a great danger, which threatened them from the side of the Egyptians. Even in early times their rescue was considered and celebrated as an act of Jahveh. The account which we possess in Exodus of their passage may have existed from as early as the eighth century B. C. It is undoubtedly founded on fact. But it is very difficult to distinguish the actual circumstances of the occurrence from poetical embellishments. We will not risk the attempt. For our purpose it is enough

to know that the deliverance of the children of Israel was completed when the Red Sea divided them from their pursuers.—*The Religion of Israel,* 1 : 126.

The way in which this learned higher critic gives up this puzzle reminds me of a conundrum said to have been propounded to a clown by a ringmaster. The conundrum was this: "Noah had three sons, Shem, Ham and Japheth. Now, who was Japheth's father?" The clown studied on it a moment, and called for a repetition. He called for it a third time, and then said, "I give it up." The story of crossing the Red Sea is about as simple, but the great critic *gives it up.* There are none so blind as those who will not see. The scribes and Pharisees could not understand the simplest of the parables of Jesus, and the reason is given in these memorable words:

> "The people's heart waxed gross,
> And their ears were dull of hearing,
> And their eyes have they closed;
> Lest haply they should perceive with their eyes,
> And hear with their ears,
> And understand with their heart,
> And should turn again,
> And I should heal them."

After all, Dr. Kuenen deserves some credit for being an agnostic in regard to the Red Sea crossing. I mean credit as compared with his fellow-critics; for by confession, quoted above, he shows himself incapable of swallowing the silly interpretation which has satisfied them. He could not consent to say with them that Israel, when camped at the head of the sea and pursued by Pharaoh, did not have sense enough to make the march of three or four miles which would have led them around it, instead of waiting for the water to get out of their way. Neither could he accept the equally silly

notion that the wind and tide emptied the water just in front of Israel, and that when the Egyptians followed, a change of the wind and the tide overwhelmed the latter so that none of them escaped. They tell us that Napoleon had a similar experience once, during the Egyptian campaign, when he and a few of his officers, having gone to see the Springs of Moses, crossed on their return where Israel did, but came near being drowned by the inflowing tide. But then, Napoleon and his men escaped—they were only a little scared. I suppose that the French are wiser in escaping from water than the Egyptians were. Kuenen, of course, had read all that his brother critics had said in support of this and other attempts to explain away the miracle, and he could accept none of them. He had too much sense. Not having, however, enough grace to accept the truth, and being unwilling to accept a subterfuge, he fell upon the clown's device, and *gave it up.*

[March 2, 1895.]

A TEST CASE OF LITERARY CRITICISM.

Prof. E. J. Wolf, of Gettysburg Theological Seminary, calls attention, in a recent number of the *Independent*, to a case of literary criticism which illustrates very aptly the reliability of such criticism when applied to the books of the Bible. When President Cleveland's message on Hawaiian affairs was published, the question was raised, whether it was written by him, or by his Secretary of State, Mr. Gresham. Mr. McPherson, editor of the Gettysburg *Star and Sentinel,* of whom Professor Wolf says, "There is probably no man in this country more conversant with political writers and speakers, and, therefore, more competent to pronounce

judgment on the authorship or literary quality of a public document," passed this judgment in his paper: "As a matter of style it is a great improvement on any other of Mr. Cleveland's messages, having evidently been prepared by Mr. Secretary Gresham."

On the other hand, Mr. Dana, of the New York *Sun*, "whose primacy in literature," says the Professor, "is challenged only by his rank as a political writer and critic, and whose capacity to judge of the literary authorship of an official paper will be questioned by no American," bluntly declares: "Five-sixths of the message is a restatement in Mr. Cleveland's *own language* of the argument for the policy of infamy."

On this conflict of opinion between two experts, the Professor comments as follows:

> This flat contradiction of each other by a brace of expert critics is something of a stunner to the simple and plain people who have been taught by the higher critics that even in the writings which were published some two or three thousand years since in a language now dead it is perfectly easy to tell what part Moses wrote, and what part some redactor of Moses; what Psalm is from David, and which ones from the time of Ezra; how much of the Book of Isaiah was written by Isaiah, and where the style changes so unmistakably that obviously another Isaiah must be the author of the later chapters. And, like Messrs. McPherson and Dana, they are all cocksure about it. There can be no mistake. No one having the remotest title to scholarship would dare to dispute these conclusions of higher criticism.

[Apr. 6, 1895.]

WHAT DID MOSES DO?

The critics who deny to Moses the authorship of the Pentateuch have a puzzle on hand when they attempt, as they sometimes do, to tell us something that Moses

actually did. In the March number of the *Biblical World,* Professor Harper has a long editorial on the subject, in which he sails round and round, like a bird that knows not where or when to alight; but at last he comes down with the following statement:

> But, it is asked, how much of this did Moses himself actually accomplish? We answer: (1) He formulated the Decalogue, and under inspiration from heaven impressed upon it ideas which never had before been formulated; namely, the sin of idolatry and the sin which exists in wrong purpose or intent. (2) He formulated the covenant code (Ex. 21-23), the constitution of the hexateuchal legislation, a code which contains in germ every enactment of the Hexateuch. (3) He, without doubt, passed judgment on the many early stories handed down by tradition, selecting those in connection with which great truths should be taught, purifying them from the dross which the ages had connected with them, and handing them down *for* the people, and *through* the people, until that later time when they assumed their present literary form. (4) He furnished the foundation upon which should be built not merely (*a*) the Mosaic system of legislation, but (*b*) the monarchical system which was later developed, and (*c*) the prophetic system of which he was at the same time the beginning and the highest representative.

I should like to know how Professor Harper knows all this. Outside the statements of the Pentateuch, and of the later books of the Bible, he has not a word of authority on the subject, and the bulk of these statements he unceremoniously rejects. Not only so, but in the words which I have just quoted from him he misrepresents his only source of information. He says, first, that Moses "formulated the Decalogue," when the only authority on which any man can now affirm that Moses ever saw the Decalogue, declares that he received it from God, written on tables of stone, already formulated. Second, he says in the same sentence, that Moses impressed on the Decalogue "ideas which had never

before been formulated," when, if this only authority can be believed, he impressed nothing at all on the Decalogue, but preserved it as God gave it to him. In the third place, he says that Moses "formulated the covenant code (Ex. 21-23)," when the only possible source of information declares that this also was given by direct revelation from God, and that all he did was to write it in a book, read it to the people, and ratify it as law by the sprinkling of blood. Fourth, he says that Moses, "without doubt," passed judgment on many early stories which had been handed down by tradition, referring, evidently, to such stories as make up the Book of Genesis. But how does he know that Moses ever heard of these stories? He denies that Moses wrote them; he affirms that they were written about seven hundred years after the death of Moses; then, what gives him the right to say that Moses ever had anything to do with them? Why all this trimming between belief and unbelief? If the record respecting Moses in the Pentateuch is not to be believed, then it is far more sensible to unite with the radicals in pronouncing Moses a mythical character, than to pretend that we know something about him in the same breath in which we reject our only source of information. This last is what Professor Harper, and those whom he has taken as guides in criticism, are constantly doing. It is the work of a trimmer, and not that of a critic.

[May 11, 1895.]

A CRITICAL PARADOX.

One of the most clear-headed thinkers and most perspicuous writers among the English school of advanced critics is Prof. Herbert Edward Ryle, of Cambridge

University. In his book on "The Early Narratives of Genesis," he takes about the same position that Professor Harper set forth more than a year ago in his Chicago lectures; but he handled the subject with much more care, and with fewer absurdities. I call attention now, however, to a passage which he himself admits to be paradoxical, but which expresses a thought that has echoed and re-echoed among this class of critics:

> Paradoxical as it may sound, faith would, I believe, be more genuinely staggered by any perfectly exact agreement in Genesis with the wonderful discoveries of modern science than it ever has been, or is ever likely to be, by the familiar contradictions with science that are to be expected in a literature so ancient, and are to be found in this chapter (Gen. 1) according to any literal interpretation.

The thought here expressed amounts about to this—that faith, though it has been staggered by the contradictions of science found in this chapter, would have been much more staggered if the contradictions had been avoided and the truth had been told. Well might he say that this sounds paradoxical. It is not only paradoxical, but it is in the highest degree absurd. It is the same as to say that faith is staggered by finding certain passages in the Scripture false to facts, but it would be still more staggered by finding the same passages true to facts. But so reason all of those critics, who, not being willing with their German masters to deny absolutely the divine element in the Bible, try to trim between this position and that of orthodox believers. Contradictions and errors of history, which they affect to find in vast numbers in the sacred record, make the book all the more credible and precious in their estimation. This is so inconsistent with rational thought that I do not believe it. I believe that in so saying they are practicing

self-deception; and that if they would analyze their feelings as minutely as they try to analyze the Pentateuch, they would find they are saying what they try to feel, and not what they really do feel.

While speaking of Professor Ryle's book, I may mention another passage which stands in striking contrast with one corresponding to it in Professor Harper's lectures. The latter says of the style of the first chapter of Genesis, that it is "systematic;" "chronological and statistical;" "minute, precise, scientific;" "rigid, stereotyped;" "verbose and repetitious;" "generic and not particular." What an array of epithets to describe the style of one short chapter! Now listen to the thoroughly trained and sober-minded English scholar:

> The matchless introduction to the whole history (1:1-2:4) is taken in all probability from the priestly writings, having been either composed by the priestly narrator, or extracted by him and edited from the ancient traditions of which the priestly guild were the recognized keepers. Evidence of this is obtained from characteristic words and phrases, and from the smooth, orderly and somewhat redundant style (pp. 2, 3).

The contrast is obvious enough. The reader may account for it as he will.

[June 22, 1895.]

"THE HIGHER CRITICS CRITICIZED."

This is the title, in its briefest form, of a volume just published by H. L. Hastings, the well-known editor of *The Christian,* Boston. The body of the work is a review of Kuenen's "Religion of Israel," and a "Study of the Pentateuch," with reference to the single question: Is the Pentateuch as *old* as the time of Moses? by Rufus P. Stebbins, late president of Meadville Theo-

logical Seminary. This is preceded by three preliminary essays from the pen of Dr. Hastings, occupying eighty-four pages; and it is followed by another from the same author under the title, "The Wonderful Law," covering 118 pages.

I have had time to examine only the three preliminary essays; but I can freely say that these alone make the book of great value. If the other parts are equal to it, the whole volume must be one of the best of its size that has been published on higher criticism.

H. L. Hastings is well known both in this country and in Great Britain, as one of the most aggressive and witty writers on subjects of this kind now living. His part in this volume, like the various tracts which he has published and circulated very extensively, are full of happy hits, telling illustrations and withering sarcasm. He is well posted on the topics which he touches, so that he knows the weak points in the armor of his adversaries, and the sharp point of his lance never misses its aim. In this respect he differs from some who have undertaken to write against destructive criticism with but a dim conception as to what it is.

I can not give so correct a conception of his part of this book by my own words, as by quoting from it some specimen passages. If the destructive critics were really philanthropists, seeking to dethrone superstition, and to give men enlightened views respecting sacred books which they are likely to reverence to their own injury, it would seem that they should begin their work where superstition is the most extreme, and the people most need the enlightening influence of criticism. Especially should they begin with the books which are leading astray the largest portion of the human race. But instead of this course, which real philanthropy would dic-

tate, they devote all of their critical powers to the destruction of faith in just *one little* book, which is held in esteem by only a small portion of the race, and which is certainly doing little harm to those who believe in it. Our author deals with this question in the following passage, which, besides setting forth the point in question, contains so much valuable information as to justify the space it will occupy:

For instance, they might examine the *Rig Veda*, the foundation of Brahminism, containing 1,028 hymns, averaging ten stanzas each. They might extend their examination to the code of Manu, comprised in some twenty big law-books, and dating back to B. C. 400 or 500. They might investigate the story of Ramayana, that most sacred poem of twenty-four thousand verses, of which it is said that whoever reads it or hears it will be freed from all sin. They might examine the Maha-Charata, a poem of 220,000 lines, or seven times as long as the Iliad and Odyssey combined, a copy of it filling eight good-sized volumes. Or they might turn, for a change, to the Upanishads, "the kernel of the Vedas," a series of mystical Hindu books "that no man can number;" one hundred and fifty of which have been catalogued, some of them comprising hundreds of pages. Or they might study the Puranas, or Hindu traditional stories, which date from A. D. 600 down, of which there are eighteen Maha or principal Puranas, containing 1,600,000 lines, and other minor Puranas, containing about as many more. There were, the Hindu sages tell us, a billion lines, but the rest were mercifully kept in heaven for home consumption.

Having examined all these sacred books, which are held by their votaries to be far superior to anything contained in the Hebrew and Christian Scriptures, they might turn to the Chinese "Cyclopedia of Ancient and Modern Literature" with its 6,109 volumes, including eighteen volumes of index; and having spent six or eight years learning the ten thousand different Chinese characters in common use, and fifteen or twenty years in learning to read the language fluently, they might, with the aid of the latest "Imperial Dictionary," containing 43,960 characters, go through these publications, and subject them to the critical tests of the higher criticism. When this was done, they might visit

the British Museum and turn their attention to the Jangyn, or "Cyclopedia of Thibetan Buddhism"—a delightful little work comprised in 225 volumes, each two feet long and six inches thick. These—which are held to be fully equal, if not superior, to the Hebrew Scriptures, by some of the skeptics of the present day who know little of either—would furnish a very inviting field for the exercise of the critical faculty. And so long as the vast multitudes of China, India and Thibet accept and embrace these wonderful productions, receiving them with unquestioning faith, it would certainly seem quite proper for men of critical and philanthropic inclinations to investigate the pretensions of these remarkable volumes, and inform the multitudes who accept them as to their authenticity, inerrancy and authority.

It is a remarkable fact that the higher critics of the present day have hitherto failed to thoroughly explore these vast and inviting fields, but have mainly devoted their attention to the examination and discussion of sixty-six *little, insignificant pamphlets,* the sacred literature of a small, isolated, scattered and persecuted nation, which in numbers is positively insignificant in comparison with the vast multitudes which accept the voluminous sacred books we have mentioned. And it is a somewhat remarkable fact that this mighty mass of Assyrian, Babylonian, Chinese, Hindu and Thibetan sacred literature escapes criticism, and sometimes receives actual commendation, while the only documents which are especially criticized and whose errancy and mythical and unhistorical character is pointed out with unsparing zeal, are the records and laws of a nation which has had no political existence for nearly two thousand years, which does not control or possess a government, a city, a country, or even an island, on the face of the earth. Why this book, of all others, should be subjected to such criticism as no other book has ever endured, and why this must run the gauntlet and receive the blows of friends and foes, while a vast mass of sacred and Oriental literature passes unnoticed and unscathed, is a phenomenon which baffles the comprehension of ordinary minds.

But we have to deal with existing facts; and as the higher critics of the present day do not trouble themselves to explain, dissect and subject to microscopic examination the sacred writings, traditions and theories of the hundreds of millions which compose the vast majority of the human family; and as they do

not trouble themselves to point out the inconsistencies, discrepancies and errancies of those books, we are limited to a much narrower range in the consideration of the performances of the higher critics, whose sphere of action by their own choice is thus circumscribed and limited. . . .

The fact that these critics themselves learned all they know of criticism and science, in schools, colleges and universities which exist only under the light and influence of this book, and that most of them depend for the leisure they enjoy, the libraries they explore, the salaries they receive, and the bread that they eat, upon foundations and institutions endowed and loved by men who reverenced these very writings—might itself inspire a degree of reverential deference for such venerable documents; and the fact that these same critics, if born in any land where these writings are unknown, might have been exposed in the fields, flung out into the city streets, or drowned in the nearest horsepond before they had time to criticize anything, would seem at least a sufficient reason why they would undertake with candor and respectful consideration the examination of a book to the influence of which they may owe their very existence, or without which they might to-day have been howling and whirling in some circles of Dervishes, or sitting besmeared with cow dung on the banks of the Ganges, and seeking purification and salvation amid the obscenities and idolatries of heathen lands (pp. 10-12).

The unsuspecting eagerness with which some young men swallow the conclusions of the unfriendly critics, as young birds in the nest swallow the worms and insects brought by the mother bird, is set forth in the following passage:

There are signs of the existence of a mortal fear among some of the younger students of theology that in the rapid progress of scientific criticism they may be left behind. They have heard about Galileo and Copernicus, the decrees and anathemas of councils, bulls against comets, and similar instances of "religious" bigotry, until—forgetting that these were simply instances of old science disputing the claims of new science, a phenomenon which occurs continually—they have determined that nobody shall get the start of them in the race

of modern scientific investigation. Hence, whatever assertions or demands a scientist or a critic may make, they hasten to accept his statements and obey his behests. But this plan of unconditional surrender may be carried too far; and when men believe everything that scientific men have guessed at, and admit and indorse the vagaries of scientific visionaries, before even their inventors and authors are satisfied of their truth, they remind one of the mythical 'coon which Davy Crockett treed, and which, on learning who the hunter was, said: "Colonel, you need not fire, I will come down." It is not best for men to part with their common sense, or lose their balance for fear of being laughed at a thousand years hence. It is safe to hasten slowly. Everything that can be shaken will be shaken, but some things that can not be shaken will remain; and it is possible that there will be, after all the whirlwinds of criticism, some things which can not be shaken; and the only way to find out what they are is to wait and investigate, and see.

A story is told of a lunatic who, finding his way into a crowded church and grasping one of the pillars supporting the gallery, said: "I am going to pull the house down!" Timid women screamed and shouted, but an old minister calmed the tumult by calling out: "Let him try! let him try!" So there are men who are perfectly willing to have the critics try their hands at the Bible, and will abide the results. If they can grind it to powder, let them do so; if they grind themselves to powder, it will only be another instance of the rat gnawing the file (pp. 14, 15).

[June 29, 1895.]

CENTER SHOTS FROM HASTINGS.

I think that all who read the extracts published last week from the pen of Mr. Hastings, will excuse me for devoting my space once more to some of his spicy utterances in "The Higher Critics Criticized." Speaking of the improbability that these critics will be able to turn the masses of the people away from their old-time faith in the Bible, he says:

Inertia is said to be one of the properties of matter. It is probably also one of the properties of mind. Large bodies move slowly, and sometimes do not move at all. The best of men, with the best of causes and the clearest of arguments, have sometimes found that trying to change the minds of the mass of a community is much like kicking a dead elephant; and men who have no higher mission than to pull the Bible to pieces, may find that the old Book will stand a good deal of rough usage, and not be much the worse of wear (p. 18).

The parade that is often made of great names, and the effort to scare men into the acceptance of critical theories lest they should be left behind in the progress of knowledge, is touched up in the manner following:

We are informed that all the learned believe this, and all the critics believe that, and only a few belated, old-time bigots maintain the traditional view. And yet there are men who have given thought and study to these questions before the most of the higher critics were born, and who examined these difficulties while some of these learned gentlemen were in their swaddling-clothes, and they are not at all certain that wisdom is likely to die with a lot of German Doctors, who, over their pipes and beer, discuss and everlastingly settle these questions beyond the possibility of doubt or appeal, and make their conclusions the end of the law regarding this matter (p. 30).

In the course of a series of facts which show that adverse criticism of the Bible is a very ancient business, and always an unsuccessful one, he cites two prominent illustrations in the following words:

Jehoiakim, with his penknife, was as free a critic as can easily be found at the present day; but after he had cut the prophecy of Jeremiah in pieces and flung it in the fire, it came back to him improved and amplified, and was eventually fulfilled (Jer. 36:23-32). Zedekiah was an astute critic; for while one prophet declared that he should go to Babylon and die there, and another informed him that he should not see Babylon, he, in the exercise of the critical faculty, concluded that since the prophets disagreed with each other, it was safe to disbelieve them both. But when Zedekiah was captured, his sons slain

before his face, his eyes put out, and he taken to Babylon to die there, he learned that a man might go to Babylon and yet not see Babylon (p. 31).

It is well known to men who are acquainted with old-time infidel literature that a very large part of the historical and literary criticism which fills up modern books on the subject are but reproductions from the old infidels back as far as Celsus and Porphyry. Even those who are familiar with no more of this literature than Paine's "Age of Reason" have observed this. Mr. Hastings copies from the *Christian Register* of June, 1891, on this point:

Thomas Paine, though stigmatized and set aside as an infidel, finds reincarnation in the modern Biblical critic. Paine pointed out the contradictions in the Bible, which render impossible the claim that it is an infallible book. He lived, too, far in advance of his age. The spirit of modern scientific criticism had not yet come. . . . And now it is interesting to find that with a different spirit and with different tools, and bound by certain traditions from which Paine was free, the professors in our orthodox seminaries are doing again the work which Paine did, and, like him, in the interest of honesty and truth (p. 34).

The right attitude of believers to these critical theories is happily set forth in these few words:

Truth courts investigation. Candid men are not afraid to consider difficulties which occur in the Hebrew Scriptures; but when such difficulties are invented or exaggerated, they indicate the errancy of the critic rather than that of the book he criticizes. Intelligent, careful, honest criticism is legitimate and welcome; but carping criticism is not legitimate criticism (p. 35).

On the same page he shows what a variety of characters is represented under the name of "Higher Critic":

The phrase "Higher Critic" is an indefinite one, as indefinite as the term "reptile," which may mean either a crocodile, a mud-turtle, a lizard, or a striped snake; or the word "animal," which may be a mouse, a mammoth, a pussy cat or a bengal tiger. So

there are critics and critics, of every variety, from the mildest grade of perplexed doubters to the outspoken type of skeptics and unbelievers. Names and brands signify little now; every parcel must be examined.

Under the heading, "Jesus of Nazareth as a Higher Critic, and with the purpose of preparing the way for his testimony respecting Old Testament books, our author lays aside, for argument's sake, the claim for Jesus of supernatural knowledge, and considers his opportunities for knowledge on the subjects as if he were a mere man. In setting forth these opportunities, he shows a freshness and originality of treatment more striking than aught else in his part of the volume. I will quote only some of his more striking sayings:

His knowledge of the Hebrew and Syriac tongues was not acquired under the weekly lessons of a Gentile professor during a three years' course in the theological seminary. He had been brought up where these tongues were the language of common life, and had learned them from his mother's lips. He was not in a land of uncultured barbarians: there were schools and books around him. Foreign languages were also spoken, so that in the metropolis it was deemed necessary by the authorities to inform passers-by of the crime of an executed malefactor by inscriptions in Hebrew, Greek and Latin. . . . His knowledge of Jewish antiquities was not derived from books and libraries, but from personal acquaintance and investigation. His acquaintance with Jerusalem and Judæa and the land of Israel was acquired, not in a trip of two or three weeks with a dragoman to ask him questions, and a Turk to answer them, and a company of soldiers to keep him from being knocked in the head and robbed by wandering Bedouins; but he has probably made a hundred journeys to and from the Sacred City. . . . He had no occasion to hunt through lexicons, concordances and grammars to master the mysteries of Hebrew lexicography, the subtilties of Hebrew grammar, or the idiomatic structure of the sacred tongue. There were men all around him who were experts in all these departments. . . . Trained under such circumstances and influences, Jesus of Nazareth had great oppor-

tunities for familiarizing himself with the Semitic language and literature. He was familiar with the Syriac tongue, the language of common life. . . . He had undoubtedly read Hebrew at an age when most of the higher critics did not know the first letter of the Hebrew alphabet. He could stand up before a public assembly of Jews and read a Hebrew manuscript at sight, and pronounce his words correctly. How many higher critics could do that to-day? He had access to Hebrew manuscripts in all the synagogues in all Palestine, besides copies in private hands; and every one of those manuscripts was hundreds of years more ancient than any Hebrew manuscript that any higher critic ever saw or ever will see. His discourses show that he had diligently read those books, and was familiar with their contents. There are probably not more than a dozen higher critics on earth who would set themselves above him in native abilities, mental grasp and intellectual acuteness. He could sing and preach and pray in Hebrew as well as ordinary critics can in English or in German, and in all his references to the Hebrew Scriptures we do not recall a single palpable error or a blunder; and upon purely literary grounds his position as a critic must be infinitely higher than that of any man on earth to-day. He was nearer to the days of Ezekiel and Daniel than we are to the times of Wickliffe, our oldest translator of the Bible. He was nearer the time of the origin of large portions of the Scripture, according to the higher critics, than we are to the Pilgrim Fathers, and about as near to what they call the actual close of the canon as we are to the Revolutionary War and the battle of Bunker Hill. . . . He was in a position to speak impartially concerning these matters. He was neither a priest nor a Levite, and did not subsist on the tithes and offerings of the people, and so had no pecuniary interest in the national religion. He was not a scribe or a lawyer, nor was he a theological professor, bound by his position, his vows, or his salary, to study the law and defend and proclaim it, however he might doubt its authority. He was untrammeled by creeds, confessions and sectarian bands. . . . If, therefore, we may not cite the testimony of Jesus of Nazareth, the Messiah, the Son of God, perhaps we may ask the opinion of Jesus of Nazareth, the higher critic, who, from his acquaintance with Biblical antiquities, Hebrew idioms and textual criticisms, was in a position to give lessons to every higher critic now on the face of the earth: and whose

personal independence, conscientious truthfulness, mental grasp, and intellectual acumen, give his words a weight not possessed by those of many of the critics of to-day (pp. 40-44).

Those who cling tenaciously to the old belief in the Bible are constantly charged by the "critics" with bibliolatry—with making a "fetish" of the Bible. Mr. Hastings gives us a lively page or two on this subject, from which I can extract only a few lines:

According to some of the wise and prudent critics of the day, there is great danger that the Bible will be regarded as a kind of fetish like those which are worshiped by the lowest idolaters, who tie bags of rags, snake skins, dried toads, and other trumpery, about them, and make them objects of adoration. And there seems to be a fear that the civilization and advancement of the age will be imperiled by people who look on the Holy Scriptures with superstitious regard as a fetish, and, consequently, when critics who have been emancipated from this form of fetish worship by finding out that the Bible is nothing but an ordinary book, full of errors, blunders, misstatements, fictions, falsehoods and forgeries, they at once become enamored of its beauty, and prize it far more highly than they ever did when they regarded it as a fetish. . . . One thing to be noted is, that while other fetishes are manufactured by old women, medicine men and magicians, in dim corners and in dark ages and dark places of the earth, the manufacture of this particular fetish has flourished most in the centers of education, intelligence and civilization; and since the year 1804 a single society organized in London, the commercial and literary metropolis of the world, has produced 135 millions of these fetishes, in 318 languages, 262 of which have been translated between 1883 and 1892; more than four millions of them having been sent forth during the year 1892-3. And though there have been more books written against this fetish, more laws made prohibiting it, more men persecuted and slain for having it, than any other fetish that the world has ever known, yet there are to-day ten times as many of those fetishes in existence as there are of any other fetish known to men (pp. 51-53).

[Aug. 24, 1895.]

SHALL WE LET HIM ALONE?

If a man's "search for truth" lands him in a very old and well-known error, is he to be allowed to teach that error in pulpit or professor's chair, established and paid for by evangelical folk, because forsooth he was "searching for truth" when he landed in the old bog?—*Western Recorder.*

Oh, yes, you must let him alone; for if you "evangelical folk" who are footing the bill venture to interfere, the cry of persecution will be raised, you will hear of Galileo, the burning of witches, and the Inquisition. You will learn that this is an age of free thought, and that bigotry is a back number. It will be rung in your ears that the "old and well-known error" is a new truth about fifty years in advance of the age, and people who are not posted will believe it. So when a wolf gets into the fold, you must not take a club to him, but you must try to convince him that he is in the wrong place, and persuade him in a brotherly way to retire. You must understand that all men have a right to their opinions, except you who are orthodox.

[Aug. 24, 1895.]

A CASE IN POINT.

Pertinent to the question just quoted from the *Western Recorder,* is the following from the New York *Times,* which was written last spring, when Heber Newton, who has been on the rationalistic track for some years, announced his disbelief of the resurrection of Christ:

Dr. Newton, in his sermon last Sunday, took pains to affirm that the doctrine he was preaching on this subject (Christ's

resurrection), from the pulpit of a Protestant Episcopal church, was not only not the doctrine of the Protestant Episcopal Church, but was diametrically opposed to that doctrine. He said that he, for his part, did not believe what "the church undoubtedly believes." This raises a question, not in the least of theological controversy, but of personal good faith and morality. Theologians and moralists and gentlemen may differ to the end of time about what constitutes "the resurrection of the body," but theologians and moralists and gentlemen will agree that when a man finds that he not only disbelieves the doctrine of the church of which he is a minister, but finds it imposed upon him to attack that doctrine in public, his clear duty is to leave the ministry of that church. If he remains in its ministry and attacks its doctrines from its own pulpit, it is not "heresy" that he is guilty of, so much as a far more substantial offense that will be recognized as an offense by people whose personal respect for him would not be affected in the least by any views whatever which he might hold, and in his *individual* capacity promulgate about the resurrection of the body, or about any other theological dogma.

[Aug. 24, 1895.]

FELLOWSHIP IN UNBELIEF.

The *Christian Observer* asks the question: "At the laying of the corner-stone of the new University of Chicago, a week ago, Rabbi Hirsch made the convocation address. But as a Jew, of course he denies the divinity of Christ. How can it be right to call on an enemy or an opponent of Christ to take public part in such a service as the dedication of an edifice to His honor?"

This is a very pertinent question, provided it is true that it was a "dedication of an edifice to His honor." But in that case it would be equally pertinent to ask, How could it be right for a Jew to *accept* the invitation to take part in such a service? Both the invitation, however, and the acceptance of it, are easily accounted for; for when a Jew who had lost faith in his own Bible,

meets Christians who have also lost faith in it, he knows that the latter are coming toward him in the rejection of Christ, and this inspires him with a brotherly feeling toward them. As men of a common faith are drawn toward one another, so are men of a common unbelief.

[Nov. 9, 1895.]

GEO. F. MOORE ON JUDGES.

Professor Moore starts out by saying that the author of Judges in its completed form wrote in the sixth century, B. C., "which," he says, "was separated from the times of the judges by as many centuries as lie between us and the Crusades;" that is, from seven to nine hundred years. He affirms, with the German rationalists generally, that the song of Deborah is "the only contemporary monument of Israelite history before the kingdom;" and he represents it as being somewhat fragmentary (Preface 1, 2; pp. 171-173). He thinks that the author made use of an older Book of Judges, containing accounts of many Israelite heroes; and he ascribes this older book to the seventh century, or about the time of Manasseh (20, 24). Not contented with the analysis of the "Hexateuch" made out by his predecessors in the critical field, he claims to find the writers, J and E, with a redactor following them, in the Book of Judges also, and thus he makes a *Heptateuch*. As a matter of course, he thinks that there is very little real history in the book. He calls the accounts of the different judges, "folk-stories;" and if any of our readers does not know right certainly what these are, let him think of *Uncle Remus and Bro. Rabbit*. He says, in connection with this conception of the book, that the author's "motive and aim are not historical, but religious" (p. 16). This is a

thought very common with this class of critics. They have an idea that if a man writes history for the purpose of inculcating religious sentiments, he is by no means bound to tell the truth. He may twist and warp and invent *ad libitum,* and it is all right. If one of these critics should chance to hear a modern "revival sermon," made up, as most of them are, of touching and exciting stories of conversions and death-bed scenes, he would think that no one of the stories was true; that some of them may have had some slight foundation in fact, but that the preacher, having a *religious,* and not a *historical,* motive, was at full liberty to lie, if he could only by that means bring sinners to repentance. I am afraid that the supposition might in some instances be correct; but one thing is certain—if the sinners in the audience thought so, instead of repenting they would go away cursing the preacher. In modern times, then, if a speaker or writer has a religious aim in reciting history, he must tell the truth, or he will miss his aim; but the critics think that in ancient times he need not tell the truth when his aim is a religious one. Yet every one of these religious writers lived under a law which said, *Thou shalt not lie.*

[Nov. 23, 1895.]

A COMMON MISTAKE.

It is a very common remark that the writers of the four Gospels do not claim inspiration. The latest occurrence of it that has met my eye is in the following extract from an article by Prof. E. H. Johnson, in a recent number of the *Independent*:

> Furthermore, as one studies all four (Gospels), he notices that there is no claim in any of them to inspiration. The obvious claim is to knowledge; how the Holy Spirit was related to

the writing of these four momentous records is a matter of inference, and of inference exclusively. I think the inference good that the promised guidance by the Spirit into knowledge of the truth about Jesus would bring with it inspiration, in the sense of helping to tell what the writer knew. Why the inference is clear to e is not now the point; the point is that this kind of help is not claimed in the Gospels.

This Professor's conception of inspiration is very different from the one set forth in the Scriptures, or he could not have written the third sentence in this extract, and he forgets that all four of the Gospel writers represent Jesus as promising to the twelve apostles such help from the Holy Spirit that it would not be they that spoke, but the Spirit speaking in them. He forgets that two of these writers were themselves recipients of this promise. Moreover, they all wrote their Gospels after the time for the fulfillment of this promise, and if they were not thus inspired they quote Jesus as making a promise which he never fulfilled. It is absurd to think that they would quote the promise if it had failed of fulfillment, and therefore their assertion under the circumstances is proof that at least Matthew and John had been inspired. In other words, their record of the promise that they should be inspired is, when rightly considered, a claim that they had been.

[Nov. 30, 1895.]

STILL ANOTHER BOOK FROM PROFESSOR GREEN.

This venerable author seems determined to "fight to a finish," as the sportsmen have taught us to say. The destructive critics are still his game. Scarcely was the paper of his "Higher Criticism" dry from the press,

when another and still much larger work comes forth under the title of "The Unity of Genesis." In this he confines his attention to the documentary hypothesis, and, in opposition to it, insists that the book, while making use of written sources, is the composition of a single writer, with a fixed purpose and plan which he maintains from beginning to end. He holds, of course, that this author was Moses. I desire to say much of the book, for it is the most conclusive book, I think, that the venerable Professor has written, and the style, contrary to what is naturally expected from one so advanced in life, has in it more fire and snap than I have observed in his former writings. The veteran warrior seems not only determined to fight to a finish, but to strike his heaviest blows at the close of the fight. What a pity we can not move back the hand on the dial of his life about twenty years!

[Nov. 30, 1895.]

SOME QUESTIONS.

BRO. MCGARVEY:—I am led to call the attention of your department to the case of Bro. H., who gives utterance in the pulpit, and also in private, to some strange sentiments.

1. He preaches that the Book of Job is not genuine history—that the story is hypothetical and parabolic.

2. He teaches that such men as Buddha, Mencius, Confucius and Seneca were inspired by God, and that the apostles of Christ differed from them only in having more than their inspiration. To prove they were inspired he quotes Rom. 1:20; Ps. 19:1.

3. He also holds that instrumental music in the church is taught in Col. 3:16, in the word "psalm." He holds and teaches that the church, as divinely organized, is sufficient for all word and work in the Lord; and he is opposed to other organizations set up to do the work of the church.

You will help a multitude of the brethren by giving your opinion on each of the above items.—E. S.

I doubt this last statement. If any man teaches or believes that the founders of heathen religions, and heathen teachers of morals, were inspired of God, and is silly enough to quote in proof of it the two passages cited, which say nothing at all about inspiration, I doubt whether anything I can say will do him, or those who believe with him, any good. And if any man who is a preacher believes that the apostle teaches the use of instrumental music in the church, by enjoining the *singing of psalms,* he is one of those smatterers in Greek who can believe anything that he wishes to believe. When the wish is father to the thought correct exegesis is like water on a duck's back. As to the Book of Job, there is room for doubt how much of it is historical. That there was such a man, that he was a remarkably righteous man, and that he bore suffering with remarkable patience, we know from the statements of Ezekiel and James; and I have no doubt that the contents of the first and last chapters of the book are historical; but I believe that the speeches throughout the book were composed by the inspired author, with the exception of the essential arguments at the basis of them. I suppose that the preacher referred to believes that the portions of the book which have the form of history are imaginary. If he does, he differs from two inspired writers, and this is enough to prove that he is wrong.

Finally, that the church of God, when organized according to the Scriptures, is sufficient for all word and work of the Lord—*i. e.,* for all "word and work" enjoined upon her—is denied by no man of sense. As to any other organization "set up to do the work of the church," if there is such a thing, and if it can *do* the

work of the church, I see no reason for opposing it. If some one else wants to do the same work that I am trying to do, by all means let him do it; for then there will be two at it instead of only one. So of the church. When some men preached the gospel through envy, to add to Paul's affliction, he was glad that the preaching was done, though he did not fancy the motive. But why oppose something which has no existence? The famous Don Quixote fought imaginary foes, but they turned out to be windmills, and he got the worst of it. There are plenty of organizations which are *not* doing the work of the church to keep us busy. If we oppose them, as we should, we shall have no time to throw away.

[Jan. 18, 1896.]

A MODERN PROPHET ON THE PROPHETS.

Christian Literature copies from *The Outlook* an article by its editor, Lyman Abbott, on the question: "What is a Prophet?" In answering the question Mr. Abbott claims that there have been men in all the ages since the close of revelation, even in our own age, who are just as truly prophets as were Isaiah, Jeremiah or Ezekiel. He names among these, Clement of Alexandria, Augustine, Luther, John Wesley, Jonathan Edwards, Swedenborg, Maurice, Bushnell, Channing, Finney, Henry Ward Beecher and Phillips Brooks. I suppose that modesty forbade him to name also the successor of Beecher, Lyman Abbott. This numeration is alone sufficient to show that his conception of a prophet differs very widely from that held by writers of the Bible. In other words, it shows the one distinctive peculiarity of a prophet, miraculous inspiration, is denied by Mr. Abbott.

But at one place in the essay the writer seems to assume that the modern prophets are in reality favored with inspiration. He says:

> In a true sense, every real preacher is a prophet. He is not a prophet if he does not receive a message direct from God which he can communicate to man—if he is not a foreteller, an interpreter, a divine messenger, he is not a true preacher.

I suppose that Mr. Abbott considers himself a "real preacher," and therefore a real prophet. Let him then communicate to us some message that he has received "direct from God" before he asks us to agree with him. The Plymouth Church supposed him to be a real preacher when they chose him as the successor of Mr. Beecher. I wonder if they have ever received from him a message which he received "direct from God." If they have, I should think that it would have found its way into some of the New York papers, and especially into his own. As he calls his paper *The Outlook,* I suppose that it keeps an outlook for such things, and yet if it has ever contained any, the world is none the wiser for it. Mr. Abbott should not keep his light hid under a bushel. If he is receiving messages "direct from God," he is an unfaithful steward while he keeps them to himself.

But Mr. Abbott, though he does not demonstrate his proposition by giving an actual example of a message received "direct from God," undertakes to argue that there must be prophets now, notwithstanding this failure. He says:

> To deny to the Christian church prophets; to assume that prophecy ceased with the close of the New Testament canon; to draw a sharp line between the prophets before and the prophets subsequent to the first century—appear to me to foster two errors: One, that which implies to the Hebrew prophets an infallibility which they never claimed for themselves; the other, to deny to the church, since Christ, that presence of a living,

speaking, interpreted God, which was characteristic of the Hebrew church, and which Christ distinctly and emphatically declared should continue to be characteristic of the Christian church.

I am not able to see that drawing such a line would impute to the Hebrew prophets "an infallibility which they never claimed for themselves;" it would be only saying that we have now no prophets. And it seems to me that if the prophets that we now have are fallible, we have little use for them. If a man receives a message "direct from God," and then is incapable of reporting it with entire certainty to me, I believe that I can dispense with his services, and remain content with the messages which the prophets of the Bible have delivered. They could report their messages with perfect accuracy, and prove both that they did this, and, more important still, that the messages actually came from God, by working miracles. So long as our modern prophets fail to do this, we must not be blamed for doubting whether the messages which they bring come from God at all. Indeed, I am quite sure that the messages which came from the prophets in Mr. Abbott's list, at least some of their messages, actually came from the devil. I am sure of this, because they contradict messages which certainly did come from God through the prophets of old.

The other error involved in drawing the sharp line between modern prophets and those of old, is as invisible to my eyes as the one just disposed of. If Christ "distinctly and emphatically declared" that "the presence of a speaking God" should be continued to be characteristic of the Christian church, it was omitted from his sayings reported in the New Testament; and I think that this must be one of the messages which Mr. Abbott has received "direct from God." But here, as in every case

of the kind, I can not be sure that he has received such a message, especially when I remember that the "presence of a speaking God" is not a fact in modern church history.

I might quote other vagaries from this article; but I have said enough, I think, to show how wild a man becomes when his "outlook" is a look outside the Bible, and far away.

[Jan. 18, 1896.]

THE TITLE "PHARAOH."

Many readers of the Bible are puzzled to know why all the kings of Egypt are called Pharaoh, only three of them, Necho, Shishank and Hophrah, being known by any other name in the Scriptures. The meaning of the word, and its use by the Egyptians as a title, are explained by Brugsch Bey in the following passage from his "Egypt Under the Pharaohs":

> The Memphite tombs tell much concerning the customs of Pharaoh and his court. The sovereign bears the official title of "King of the Upper and Lower Country;" he is also called Perao, "the great house;" better known, perhaps, under the Hebrew equivalent of Pharaoh. The people honored him as "lord" (neb) and "god" (neter). At sight of him every native prostrated himself and touched the ground with his nose, and it was an especial favor if the command of his lord permitted him to kiss his knee (p. 23).

It seems, from this, that the Hebrews adopted one of the current Egyptian titles of the king as their habitual name for him, spelling and pronouncing it according to the idiom of their own tongue. While *all* of these kings had each his own personal name, it was not common, even in Egypt, to use it in speaking of him, the more complimentary titles being preferred. We have similar

usages in modern times. For instance, it is very rarely that we see the name Abdul Hamid applied to the present ruler of Turkey; or Alexander applied to the ruler of Russia. Instead of this, we almost uniformly speak of the one as the Czar and the other as the Sultan. In reality, our English Bibles ought to read, in every instance, instead of Pharaoh, the Pharaoh; for then the title, as in the cases of the Czar and the Sultan, would not be taken by the uninformed reader as a personal name.

[Feb. 1, 1896.]

JOB AND AMENI.

Last week we gave a condensed account of Ameni and his career, as depicted on the walls of his own tomb. He was a provincial ruler in Egypt before the time of Abraham. This tomb is a rock-hewn sepulchre about forty feet square, and its walls are painted with pictures of farm-life and hieroglyphic writing. Now I give from the same source his representation of himself from a moral point of view. A translation of the inscription which I am about to quote is also given by Brugsch, in "Egypt Under the Pharaohs" (p. 61). Ameni says:

> I never wronged the daughter of a poor man. I never oppressed the widow. I never hindered a herdsman. I never took men from their superintendent. There was not a pauper near me. In my time there was no one hungry. When famine came, I arose and cultivated the fields of my province to the boundary both north and south. I enabled the inhabitants to live by making provision. There was not a hungry man in my province. I gave to each widow the property of her husband. I did not favor the elder more than the younger in what I gave. In great rises of the Nile bringing prosperity I did not exact arrears of rent.

"This," says the author of the article in the *Expository Times* from which I quote, "is as grand as it is remarkable." Think of it as being the writing of a man who lived before the age of Abraham; of one in the midst of an idolatrous land, and who was himself an idolater. He was a priest of three gods, Horus, Shu and Tefnut, and superintendent of the priests of Chnem. If we suspect Ameni of boasting, and doubt whether he actually attained the exalted character here delineated, still the profession which he makes shows what ideas men then had of a noble and becoming career on the part of one who was a rich ruler and a powerful military leader.

But what has this to do with Job? Much in several ways. In the first place, it has been thought necessary to give the Book of Job a comparatively late date in order to make it possible that in his day there was so lofty a conception of life and character as are expressed by himself and his friends; and especially has it been held that Job could not have been a real person at the remote age in which it was formerly thought he lived. Both these conceptions are exploded by the autobiography of Ameni; for here is an author who certainly lived several centuries before the earliest date assigned to Job, and his moral conceptions are very easily comparable to those of the patriarch. Here is indeed an illustrated autobiography, the contents of which will compare in volume with those of the Book of Job. It covers three sides of a room forty feet square and sixteen feet high. Reduced to feet, this area gives 1,920 square feet, and the whole of the writing, if printed on paper, would make a folio volume two feet square of 480 pages. True, the illustrations exceed in space the hieroglyphic writing, and the latter takes up more space than alpha-

betical writing; but after allowance is made for all this, there is still quite a volume of writing.

In the second place, this writing shows to a demonstration that the ethical sentiments of the Book of Job, no matter how early we put the composition of the book, is not an anachronism. Both this fact, and the still more important one that, good a man as Ameni represents himself, Job is still his superior, will appear if we compare with the extract printed above what Job says of his own past dealings with his fellow-men. Then turn to the thirty-first chapter of Job, in which, when hard pressed by the reiterated charge of having brought his calamities upon himself by secret sins, he is at last constrained to vindicate himself by strong assertions on the contrary.

If Ameni could say, "I never wronged the daughter of a poor man," Job could say, "I made a covenant with mine eyes; how, then, should I look upon a maid?" He could further say: "If mine heart hath been enticed unto a woman, and I have laid wait at my neighbor's door, then let my wife grind unto another, and let others bow down upon her. For that were a heinous crime; yea, it were an iniquity to be punished by the judges; for it is a fire that consumeth to destruction, and would root out all mine increase."

If Ameni could say, "I never oppressed a widow; I never hindered a herdsman; there was not a pauper near me; in my time there was no one hungry; when famine came I arose and cultivated the fields of my province to the boundary both north and south; I enabled its inhabitants to live by making provision," Job could say, "If I have withheld the poor from their desire, or have caused the eyes of a widow to fail [that is, when she looked to him for help], or have eaten my morsel alone, and the

fatherless have not eaten thereof; if I have seen any perish for want of clothing, or the needy had no covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep; if I have lifted up my hand against the fatherless because I saw my help in the gate—then let my shoulder fall from the shoulder-blade, and mine arm be broken from the bone."

If Ameni could say, "In great rises of the Nile bringing prosperity I did not exact arrears of rent"—by which I understand him to mean that when the crops of his country are abundant he did not exact from his tenants what they had failed to pay of their rents when the river did not overflow its banks and the crops failed—Job could say, "If I despised the cause of my manservant or my maidservant when they contended with me, what then shall I do when God riseth up? And when he visiteth, what shall I answer? Did not he that made me in the womb make him?" And he could say, "The stranger did not lodge in the street, but I opened my door to the traveler."

Ameni has no more to say; but Job goes farther. While Ameni was an idolater, Job could say: "If I have made gold my hope, and said to fine gold, Thou art my confidence; if I rejoiced because my wealth was great, and because my hand had gotten much; if I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, and my mouth hath kissed my hand; this also were an iniquity to be punished by the judges; for I should have lied to God who is above."

Ameni was a warrior, and rejoiced greatly at the downfall of his enemies. Job was a man of peace, and could say: "If I rejoice at the destruction of him that hated me, or lifted up myself when evil found him; yea,

I suffered not my mouth to sin by asking his life with a curse."

Finally, while Ameni could say that in times of famine he had all the lands of his province cultivated, which had to be done by irrigation, of course, and at great expense, lest the people should suffer, Job could say in reference to the way in which he had obtained possession of his own lands, "If my land cry out against me, and the furrows thereof weep together [because their former owner had been robbed of them]; if I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life, let thistles grow instead of wheat, and cockle instead of barley."

If any one is curious to know how either Job or Ameni could have attained to so high a conception of the duties of life, rising almost to the teachings of the Sermon on the Mount, the answer can not be given by the evolutionist without inventing dates to suit the answer; for these men lived too near the beginning of the race to have risen so high above the mental status of the baboon. And again, the time between them and Christ was too great for the very small advance from their standard up to his. But the answer is found in the Scripturally revealed fact that the pure morality with which the race started upon its career had not yet become extinct, even among idolatrous nations, but was still retained in the minds of their nobler men. Thus the testimony of the book stands.

[July 18, 1896.]

A CONVERSATION.

"The Bible is a failure; for there are only a few that will be saved."

Answer—Infidelity is a much greater failure; for by it nobody at all will be saved.

"According to the Bible account of things, the devil is more powerful than God."

Ans.—Better wait till the fight is over, before you decide who whips.

"If the Bible is true, it would be better not to have been created."

Ans.—But you *have* been created; so you had better make the best of it.

"None but the friends of Jesus testified to his resurrection."

Ans.—Of course not; for honest men could not testify to his resurrection till they knew it to be a fact, and that knowledge made them his friends.

"The witnesses of the resurrection were all interested witnesses."

Ans.—Yes; they were interested to the extent of receiving imprisonment, scourging and death for testifying.

[March 7, 1896.]

LESSONS FROM THE MONUMENTS.

By means of the inscriptions in tombs and in temples in Egypt, the modern scholar is now able to walk about among the builders of those costly structures, and to almost raise from the dead the men in whose honor they were constructed. In some instances, however, the servant is made more famous than his lord, because what he wrote about his lord has perished, while what he wrote of himself has been preserved. This is especially the case with one eminent man who lived under three kings of the sixth dynasty. His name was Una, and he was

a statesman, a warrior and an architect. He excavated a costly tomb for himself, and on its walls, according to the custom of the times, he wrote an account of his own career. Brugsch, from whom our information is derived, says of this account:

> This narrative of the life and actions of a single man among the contemporaries of the kings Teta, Pepi and Mer-en-Ra, exhausts all that we know of their history (p. 49).

A brief sketch of his work in the single line of tomb-building will throw much light upon the mystery which, until late years, hung around the pyramids, the tombs and the coffins of that remote period—a period more remote than the time of Abraham. I collate from "Egypt Under the Pharaohs.".

Una tells us that he received from Pepi, the second king under whom he lived, "orders to quarry a sarcophagus out of the mountain of Turah." This was to be the king's coffin when he died. We know from many that have been preserved how a sarcophagus was made. A huge block of granite was cut from the quarry with hammer and chisel, usually about seven feet long by three and a half feet wide and high. This was finely polished on three sides and the ends, and an excavation was made in the other side of sufficient dimensions to receive the mummy of the king. A lid of the same stone was quarried to cover the sarcophagus, usually about six inches thick. This was also polished, and after the mummy had been interred it was laid in place and fastened on with cement. Then the sarcophagus was moved on rollers to its place within the rock-hewn sepulchre which had been previously excavated. The western bluff of the Nile valley, which is a limestone formation extending along the western border of Egypt, was honeycombed with these excavations.

Una proceeds to tell us that the sarcophagus which he was ordered to prepare, after being quarried, "was conveyed down the river on one of the king's vessels with its cover and many other hewn stones for the building of the royal pyramid." This last remark shows that he was, at the same time, engaged in erecting the pyramid in which the sarcophagus, with its contents, was to be laid away.

When Mer-en-Ra, the next king, came to the throne, we are told that he "was at once mindful of the eternal dwelling, which, after his death, should contain his mummy," and that "Una immediately received the command to prepare everything for the work, and to quarry the hardest stone on the southern border of Egypt." He says: "His Majesty sent me to the country of Abhat to bring back a sarcophagus with its cover; also a small pyramid, and a statue of the King Mer-en-Ra, whose pyramid is called Kha-nefer." The name, Kha-nefer, means *the beautiful rising*. It was so called, perhaps, because it rose in beautiful proportions.

Una was next ordered to cut a block of alabaster, which was also quarried far up the Nile. "The gigantic load was to be sent by water on great rafts sixty cubits in length and thirty in breadth, which had been previously specially constructed for this purpose. But the river was found to have fallen so low that it was impossible to make use of such large rafts, so Una was obliged to build smaller ones in all haste. The wood for this purpose had to be felled in the neighboring country inhabited by negroes." It is thus related by Una: "His Majesty sent me to cut down four forests in the South, in order to build three large vessels and four towing vessels out of the acacia wood in the country of Ua-uat. And, behold, the officials of Areret, Aam and Mata

caused the wood to be cut down for the purpose. I executed all this in the space of a year. As soon as the waters rose, I loaded the rafts with immense pieces of granite for the pyramid Kha-nefer of the King Mer-en-Ra."

Our readers will recognize in the acacia wood here mentioned the same wood which Moses used for the construction of the Tent of Meeting. He found the trees in the Sinaitic peninsula, just across the Red Sea from the region in which Una found the four forests of the same in Africa. Being both light and durable, it was well suited to the purposes of both Moses and Una.

The reader should not be misled by Una's account of bringing granite from the upper waters of the Nile for the construction of pyramids, and conclude that all of the material for those vast structures was thus transported, or was composed of granite. This hard rock was used only for the interior passages of the pyramids, and in a few instances for the finishing course of the exterior. With these exceptions, the pyramids were built of the limestone quarried from the bluff on which they stood; and the blocks of this stone were used in the rough as they came from the quarry. Many conjectures have been advanced, some of them very wild, as to the date and purpose of the erection of the pyramids; but it remained for the builders themselves, after their lips had been sealed for thousands of years, to settle all these questions; and they have settled them by a "still small voice" which comes from the inscriptions in their tombs and on their monuments. It is now a well-established fact that the pyramids were familiar objects to the eyes of Abraham and Joseph, and that their ages were already counted by centuries when Moses was born.

[March 7, 1896.]

THE SIGN OF JONAH.

Since the conclusion of my series of articles on the Book of Jonah, several articles on the meaning of the expression, "The Sign of Jonah," have appeared in the *Expository Times,* one of which I have already noticed. In the November number two such articles appeared in immediate succession, and they present a very striking contrast, the one with the other. One of them is from the pen of Sir J. W. Dawson, of Montreal, better known as Principal Dawson, under which title he won his knighthood. As might be expected from his usual attitude on critical questions, he takes the natural and obvious view that the sign of Jonah was the fact of his experience in the bowels of the fish, as described in the Book of Jonah. In the course of his remarks he touches the question whether Christ could have made the reference to Jonah which he does if the story were fictitious, and he says:

> It is true that a preacher may cite as illustrations fictitious or allegorical personages, but he must not cite them as analogical evidence. Let him try this before an audience of unbelievers, and he will find them uttering, "That proves nothing; the thing never happened."

Thus the learned writer takes the ground that Jesus did not cite the case of Jonah as an illustration, but as an event analogous to his own experience about to take place in the heart of the earth.

The writer shows his appreciation of the work of the class of critics who deny the historicity of the story of Jonah in two very expressive passages. First, he says:

> The Sadducees logically rejected Jesus as a pretentious impostor. Yet it would seem that, in so far as the case of Jonah

is concerned, they were nearer to the kingdom of heaven than the "eminent scholars" of to-day. What can plain men do when our religious guides deny so many statements of alleged facts to which Christ commits himself?

And again:

The truth is that neither the common people nor those of scientific habits of thought can find any standing-room on the gossamer wires on which critical rope-dancers attempt to balance themselves. I have in my long pilgrimage had much experience of the modes of thought both of the people at large and of advanced scientific thinkers, and I know this to be the case.

The other writer is "Rev. Charles Harris, M. A., F. R. G. S.," whose article not only presents a striking contrast to that of Dr. Dawson, but it strikingly illustrates his remark about the "critical rope-dancers." He takes the ground that the fish story is an allegory; and, unlike others who have taken this view, he actually undertakes to show what the allegory is. He first tells us that the word for *Nineveh* and that for *fish* are almost identical, the one being *Ninua,* and the other *Nunu.* (To the eye of an English reader their identity is not very apparent.) From this he concludes that "Nineveh is, therefore, the great Fish City." With this etymology as a start, he proceeds to explain the allegory thus:

The solution of the story which is now offered amounts to this, that the fish which swallowed Jonah was none other than Nineveh, the great Fish City itself; out of the depths of which place, menaced on all sides by physical peril, and overwhelmed by the crime and wickedness around him, he uttered the cry for deliverance so poetically expressed in chapter 2.

If Sir J. W. Dawson can not find standing-room on the gossamer wires of *this* critical rope-dancer, what more does the man want?

[March 14, 1896.]

LESSONS FROM THE MONUMENTS.

STORY OF JOSEPH CONFIRMED.

It is now well settled by Egyptologists that the Pharaoh who befriended Joseph was the last of the kings called Hyksos, conquerors of Egypt who came from Asia. At El-Kab there is a very ancient tomb, the owner of which was one Baba, who lived, according to the evidence of the inscriptions in his tomb, about the same time. The following extract from the inscription is given by Dr. Brugsch:

I loved my father; I honored my mother; my brothers and sisters loved me. I went out of the door of my house with a benevolent heart; I stood there with refreshing hand; splendid were my preparations which I collected for the festal day. Mild was my heart, free from violent anger. The gods bestowed upon me abundant prosperity on earth. The city wished me health and a life full of enjoyment. I punished the evil-doers. The children who stood before me in the town during the days which I fulfilled were—great and small—sixty; just as many beds were provided for them; just as many chairs; just as many tables. They all consumed one hundred and twenty ephas of durra; the milk of three cows, fifty-two goats and nine she asses, a hin of balsam and two jars of oil.

My words may seem a jest to a gainsayer. But I call the god Mentu to witness that what I say is true. I had all this prepared in my house; in addition I put cream in the store-chamber and beer in the cellar in a more than sufficient number of hin-measures.

I collected corn as a friend of the harvest god. I was watchful at the time of sowing. And when the famine arose, lasting many years, I distributed corn to the city each year of the famine.

On this Dr. Brugsch remarks:

Not the smallest doubt can be raised as to whether the last words of the inscription relate to a historic fact or not. How-

ever strongly we may be inclined to recognize a general way of speaking in the narrative of Ameni [our readers will recollect the story of Ameni], where years of famine are spoken of, just as strongly does the context of the present statement compel us to refer this record of "a famine lasting many years" to an epoch historically defined. Now, since famines succeeding one another are of the greatest rarity in Egypt, and Baba lived and worked under the native king, Sequen-Ra Taa III., in the ancient city of El-Kab, about the same time during which Joseph exercised his office under the Hyksos kings, there remains for a satisfactory conclusion but one fair inference—that the "many years of famine" in the days of Baba must correspond to the seven years' famine under Joseph's Pharaoh, who was one of the shepherd kings.—*"Egypt Under the Pharaohs,"* 120, 122.

Brugsch furnishes other evidence for the truth of his conclusion, found in the agreement of the narrative of Genesis with what is now known of places and of the habits and titles of the time. In this way the contemporary records of the Egyptians are gradually coming to light, after an entombment of thousands of years, to tell the same story, so far as they speak, that the Hebrew records have related through all the intervening generations. Who can fail to see in this the hand of Him who caused the latter records to be made, and who will not allow them to be discredited?

[March 28, 1896.]

OTHER LESSONS FROM THE MONUMENTS.

THE SCRIBES.

Every reader of the New Testament has observed how important and influential a body the scribes were in Israel; and every attentive reader of the Old Testament has observed that the "scribe" was one of the most honored officers of every king. The monumental inscrip-

tions in Egypt throw a flood of light on the education and the labors of this class; for they abounded in Egypt precisely as they did in Palestine. The Bible writers nowhere enter into these details. They take it for granted, when they speak of the scribes, that everybody knew who and what they were. It is only in an incidental way that we learn anything of their private life from what is there said of them. But the Egyptian inscriptions, especially those on the inner walls of tombs, unlike the Bible records, are largely concerned with the minute details of private life, and here we find a most instructive account of the scribes. Maspero, in his "Life in Ancient Egypt," tells what he has thus learned, putting it partly in his own words, and partly in those of the inscriptions. I quoted from him last week in regard to the various occupations of artisans in the time of the Pharaohs, and it is in this connection that he speaks of the superior advantages enjoyed by the scribes.

"There is nothing like being a scribe," the wise say; "the scribe gets all that is upon the earth." But we must not be dazzled by this assertion, or always expect those who boast of learning to be skillful authors in verse or prose—wealthy, influential personages. No doubt there are some scribes of very high rank. Prince Amenhiounamif, the oldest son of Pharaoh, the designated successor to the throne, and his brothers are all scribes. Nakhiminou, the hereditary lord of Akhmin, is a scribe; so also is Baknikhonsou, the high priest of Theban Amen, and the greatest religious dignitary of the kingdom. But so are Totimhabi, whom the architect Amenmosou employs to register the workmen in the building-yard every morning; Hori, who passes his days in counting heads of cattle and entering the numbers in his books; Masirou, the keeper of accounts to the master carpenter Tinro; Noffronpit, who runs about drawing up petitions or writing notes for illiterate people, who require such aid—these are all scribes, and they bear the same title as the son of the sovereign or the most powerful barons of the kingdom. The scribe is simply a man who knows how to read

and write, to draw up administrative formulas, and to calculate interest. The instruction which he has received is a necessary complement to his position, if he belongs to a good family, whilst if he be poor it enables him to obtain a lucrative situation in the administration or at the house of a wealthy personage (pp. 8, 9).

The existence of such an industrial class, embracing in its membership ambitious men from the lower walks of life, and not thought unworthy of the sons of kings, indicates a very advanced state of civilization, and the wide diffusion of such intelligence among the people as to call for the services of this class. And this was in the time of the Pharaohs to whom the people of Israel were under bondage—the age in which destructive critics, now living, were recently wont to say that the art of writing was not sufficiently developed to enable Moses to write the Pentateuch. Furthermore, the account of all the sons of the king being scribes, connected with the statement of Exodus that Moses was called the son of Pharaoh's daughter, and that of Stephen, that he was "instructed in all the wisdom of the Egyptians," leaves nothing wanting in the proof that he possessed all the requirements for the composition of both the prose and the poetry of those wonderful documents.

[March 28, 1896.]

A MODERN REDACTOR.

It is Wellhausen who taught our American "critics" to affirm that the early prophets deny that God gave Israel a law of sacrifices; or, rather, it was he who taught this lesson to Robertson Smith, from whom our neighbors learned it. It may interest our readers to see how Mr. Baxter handles Wellhausen's attempt to make

good this position. The latter quotes Hos. 8:11 thus: "Ephraim has built for himself many altars to sin; the altars are there for him to sin. How many soever my instructions may be, they are counted those of a stranger;" and he says:

This text has had the unmerited misfortune of having been forced to do service as a proof that Hosea knew of copious writings similar in contents to our Pentateuch. All that can be drawn from the contrast, "instead of following my instructions" (for that is the meaning of the passage), is that the prophet had never once dreamed of the possibility of cultus being made the subject of Jehovah's directions.

Baxter replies to this in the following passage:

Our author's treatment of this quotation from Hosea is conspicuous at once for extreme tenuity and for audacity. The prophet says, "I may *write* for him the manifold injunctions of the laws;" Wellhausen translates, "How many soever my *instructions* may be." And having thus emasculated the words, he criticizes them thus: "This text has had the unmerited misfortune of being forced to do service as a proof that Hosea knew of copious *writings* similar in contents to our Pentateuch." No doubt the text proves that Hosea knew of copious legal writings; but if you suppress all reference to the writing, it is no longer the same text. Wellhausen *elides* the only verb, the verb *to write*, which the clause contains, and then boasts that there is no reference in the clause to *writing!* That is not a game which it requires much cleverness to play at. We are tempted to ask if it be not his own literary failings that have led him to impute such awful "redactions" to the Jewish writers? Clearly, "redaction" did not end with the exile. The only "unmerited misfortune" which we know the above text to have experienced is to have had its meaning so shamefully suppressed by its professed exegete.

Here, also, why does our author stop his quotation so soon? Had he quoted the very next verse, he would have let his readers see that Hosea makes God speak of "the sacrifices of mine offerings"—words which clearly imply a divine regulation of sacrifice; and he would have let his readers see also that the reason why the Lord accepteth them not, even though they bring

his own appointed sacrifices, is because of their iniquity and their sins.

While it is perfectly clear to every reader of the prophets that they denounced in scathing terms the folly and wickedness of bringing sacrifices to the altar while continuing in flagrant sins against God's moral law, there was, perhaps, never a more perverse wresting of Scripture than the attempt, on the part of infidels like Wellhausen, to prove that they condemned sacrifice itself and denied its divine appointment. But more of this hereafter.

[Apr. 4, 1896.]

EPITAPH OF AN AGNOSTIC.

I have clipped from a newspaper the epitaph which is said to be inscribed on Professor Huxley's tomb. It will be remembered that he was the originator of the title "Agnostic." Having been called an infidel by Professor Wace, he objected to the appellation, not so much because it was untruthful, as because, in the estimation of many, it is a term of reproach. He preferred, as representing his theological position more exactly, the title "Agnostic," or one who does not know whether or not there is a God. He died as he lived, and on the tombstone some friend inscribed these lines:

> "And if there be no meeting past the grave,
> If all is darkness, silence, yet 'tis rest.
> Be not afraid, ye waiting hearts that weep,
> For God still 'giveth his beloved sleep,'
> And if an endless sleep he wills—so best.'

This epitaph, like many others which we may read in the graveyard, belies the life of the man to whom it refers. What right had its author to use the name of

God here, when he who lies beneath never recognized a God? What right had he to steal a passage of Scripture which speaks of God as giving his beloved sleep, and apply it to a man who professed not to know God? And what sense is there in affirming rest and sleep of a dead man, if there is no future "past the grave"? Sleep and rest can be affirmed only of living beings. A clod neither sleeps nor rests; and Huxley, to-day, is only a clod, if his theory, when alive, was a true one. This epitaph reminds one of the story told of Robert Burns—that he went through a village graveyard once, reading the epitaphs, and, on coming out, asked the sexton: "Where do they bury the wicked people who die in this town?" The sexton answered: "Over there, sir." Burns said: "No; there are none but the good buried there." The sexton insisted: "All, good and bad, are buried there, sir." Burns then took a piece of chalk and wrote over the gateway: "Here lie the dead, and the living *lie*."

[Apr. 11, 1896.]

LESSONS FROM THE MONUMENTS.

WOMEN IN ANCIENT EGYPT.

The doctrine indicated in the saying, "God made man upright, and he sought out many inventions," is confirmed, and the opposing doctrine of moral evolution contradicted, by the history of the condition of women in heathen lands. While in all heathen lands at the present time women are slaves and drudges, it was not so in the earliest time to which history now reaches back. M. Maspero, in his "Life in Ancient Egypt," has taken pains to put together, in a lively sketch, the information on this subject gathered from the inscriptions in tombs and on monuments. I quote some extracts in which, to

give vividness to his style, he uses the present tense for the time of the Pharaohs mentioned in Exodus:

The Egyptian woman of the lower and middle classes is more respected and more independent than any other woman in the world. As a daughter, she inherits an equal share with her brothers; as a wife, she is the real mistress of the house, *nibit pi,* her husband being, as it were, merely her privileged guest. She goes and comes as she likes, talks to whom she pleases without any one being able to question her actions, goes among men with an uncovered face, a rule quite opposite to the habits of Syrian women, who are always more or less strictly veiled. . . . In truth, the woman is the mainspring that keeps the whole household in movement. She rises at daybreak, lights the fire, distributes the bread for the day, sends the men to the workshop, the cattle to the pasture under the care of the smallest boys and girls, then, once rid of her family, she goes in turn to the water supply. . . . Usually married very young, a mother before she is fifteen, frequently a grandmother before she is thirty, children are always multiplying and swarming around her. A large family is a blessing from the gods, which is welcomed with gratitude, partly because its keep is inexpensive. . . . The children display their affinity by her name rather than by that of the father. They are Khonshotpou, Ahmosou, Nouri, born of Mrs. Banisit or Mrs. Mimout, and not Khonshotpou, Ahmosou, Nouri, sons of Mr. Nibtooui or of Mr. Khamoisit.

This last circumstance reminds one of the relation that existed between the kings of Judah and their mothers; the mother, and not the wife, being queen, and being uniformly named in connection with the king's accession to the throne.

Love for one's mother is often mentioned among the virtues of men whose names appear in the inscriptions, and Maspero quotes from one of the inscriptions the following admonition given by one Khonshotpou to his son Ani:

It is God himself who gave her to thee. From the beginning she hath borne a heavy burden with thee, in which I have been unable to help her. When thou wast born she really made

herself thy slave. During three years she nursed thee at her breast, and as thy size increased she never allowed herself to say, Why should I do this? She went with thee to school, and when thou wast learning thy letters, she placed herself near to thy master every day with bread and beer from her house. And now that thou art grown up, and hast a wife and a house in thy turn, remember always thy helpless infancy, and the care which thy mother lavished on thee, so that she may never have occasion to reproach thee, nor to raise her hands to heaven against thee, for God would fulfill her curse.

This advice reminds us of the words of Solomon on the same subject, and they clearly show that the light of a primitive civilization had not yet faded out in heathen Egypt.

[Apr. 11, 1896.]

THE DARKNESS OF ATHEISM.

An editorial in the February number of the *Expository Times* brings out some very interesting facts in regard to the religious experience of Professor Romanes, who has been frequently mentioned, of late, as a convert, in his later years, from atheism to Christianity. It seems that belief in Darwinism led him, as it did Darwin himself, Tyndall and Huxley, into the unbelief for which they were noted. He published an anonymous work in 1876, entitled "A Candid Examination of Theism," the authorship of which was so successfully concealed that it did not become generally known until after his death in 1894. At the close of that book, in which he had demonstrated to his own satisfaction that there is no God, he was candid enough to express the feeling which oppressed his soul when this conclusion was reached. The passage reads like the wail of a lost soul:

I am not ashamed to confess that, with this virtual negation of God, the universe to me has lost its soul of loveliness; and,

although from henceforth the precept to "work while it is day" will doubtless gain an intensified force from the terribly intensified meaning of the words, "The night cometh when no man can work," yet when at times I think, as think at times I must, of the appalling contrast between the hallowed glory of that creed which was once mine, and the lonely mystery of existence as I now find it—at such times I shall feel it impossible to avoid the sharpest pang of which my nature is susceptible.

If other atheists would be equally candid, how many such wailings of despair would be appended to the lines of argument by which they drag themselves out into darkness. It was perhaps this very candor, however, that distinguished him from his fellows in scientific unbelief, and made it possible that he should be rescued from his despair before it became eternal. In his desperation he looked around for some source of relief, and his eye rested on the one only man of high attainments who accepted Darwinism, and yet held fast to faith in Christ. This man was John Gulick, then a missionary in Japan. He wrote to him, and his letter still further reveals the sadness and unrest of his soul. I copy the most significant part:

The question which, for my own benefit alone, I want to ask is, How is it that you have retained your Christian belief? Looking to your life, I know that you must have done so conscientiously; and, looking to your logic, I equally know that you can not have done so without due consideration. On what lines of evidence, therefore, do you mainly rely? Years ago my own belief was shattered, and all the worth of life destroyed, by what has ever since appeared to me overpowering assaults from the side of rationality; and yours is the only mind I have met with which, while greatly superior to mine in the latter respect, appears to have reached an opposite conclusion. Therefore, I should like to know, in a general way, how you view the matter as a whole; but if you think the question is one that I ought not to have asked, I hope you will neither trouble to answer it, nor refuse to accept in advance my apology for putting it.

How piteous was this appeal, and how impossible that a man who was then a missionary to the heathen should not answer it to the best of his ability. A correspondence followed, and the final result was the restoration of the unhappy scientist to the faith of his childhood. This reminds me of a most touching passage in Froude's "Nemesis of Faith":

Arthur, is it treason to the Power that has given us our reason, and willed that we should use it, if I say I would gladly give away all I am, and all I ever may become, all the years, every one of them, which may be given me to live, but for one week of my old childhood's faith, to go back to calm and peace again, and then to die in hope? Oh, for one look of the blue sky, as it looked then when we called it heaven! The old family prayers, which taught us to reverence prayer, however little we understood its meaning; the far dearer private prayers at our own bedside; the dear friends for whom we prayed; the still calm Sunday with its best clothes and tiresome services, which we little thought were going so deep into our hearts when we thought them so long and tedious; yes, it is among these so trifling seeming scenes, these, and a thousand more, that our faith has wound among our heartstrings; and it is the thought of these scenes now which threatens me with madness as I call them up again.

[Apr. 18, 1896.]

THE NEW BIBLE AND THE CHILDREN.

The editor of *The Outlook,* Dr. Lyman Abbott, has been studying the question, how to teach the Bible to children, since he has accepted "the results of criticism;" and being puzzled, no doubt, over the knotty question, he has called to his aid the venerable Dean Farrar. The latter responds in *The Outlook* for March 21 with an article which he introduces in the following words:

The editor asks me to say a few words upon a subject of real and urgent importance—"the right way of presenting the

Bible to the young in the light of the higher criticism." I gladly accede to his request, because an unwise or unfaithful way of dealing with the facts forced upon us by the advance of knowledge may be prolific of deplorable results.

When I read this introduction, and saw that the essay following fills more than five of the very broad columns of *The Outlook,* I expected to find an elaborate discussion of the urgent and important inquiry, and I was not a little curious to know what the answer could be. What was my surprise, then, on reading the five columns through, to find scarcely a dozen lines in which there is even an attempt to answer the question of the editor. All the rest is devoted to a defense of the conclusions of the advanced critics, and to denunciation of those who refuse to accept them. Nearly all the matter in the essay is such as any disciple of the school in this country might have furnished by copying from Briggs, Smith, Bacon, Harper & Co. I will call attention hereafter to some of the points which he presents, but now I must show how he answers the question in hand.

First, he insists that "we should be profoundly and unswervingly *truthful*"—a statement to which all honest teachers of children can respond with a hearty Amen. Then he says: "We are not bound to teach children all we know, but we are most solemnly bound not to teach them anything which we feel to be doubtful as though it were certain, and still more are we bound not to teach them anything of which we ourselves begin to suspect the reality." Again can we respond, Amen; but we can see the author here leaves a big hole through which to creep out, and leaves the children entirely ignorant of those tremendous discoveries which have made the Bible so much more precious to him and his confreres than it ever was before. If they have had this effect on them,

why not tell all to the children, and make the Bible more precious to them, also? Ought not the children be taught to love the Bible?

In the next paragraph he dodges the issue, by saying: "Into a vast part of our teaching, by far the largest and most important part of it, no question of the higher criticism enters at all." Well, if this be true, that is not the part to which the editor's inquiry refers. He wants to know, and we all want to know, how such men as Dean Farrar would teach the children in that other and smaller part. Why is there no explicit answer here? And then, it seems to me that the answer given is not only evasive, but rather disingenuous. What part of the Bible does the Dean suppose himself to be teaching when he speaks of the largest part of the teaching as not being connected with questions of criticism? There is scarcely a book in the Old Testament into which these questions do not enter, even to the very heart of them; there are few leading facts whose historicity is not challenged; and in the New Testament the reputed authorship of many documents is denied. How can he teach the children "*truthfully*" if he leaves them to the false ideas inherited from their fathers in regard to all these matters?

But the Dean approaches the issue more closely in another passage, after which he leaves it finally. He says: "Does a child fail to grasp the meaning of the parables of Christ though he is told that these are not necessarily founded on real incidents, but are 'tales with a purpose'? Why, then, should it be different with the stories—say of Balaam and Jonah?" Here there is another evasion. The question is not whether the *meaning* of a story is lost when it is said to be a fictitious one, but whether it is wise to tell the child that the incidents

of the parables are *not* real, and that the facts related of Jonah and Balaam *never transpired*. And why stop with Balaam and Jonah? Rather, why begin with them? Why not begin at the beginning, and say the same of Adam and Eve; of the fall; of Cain and Abel; of Noah and the flood; of Abraham; of Moses and the plagues of Egypt, and on through the whole of the Old Testament? Why not tell, if not all you know, at least that which is so necessary to a right appreciation of these old "stories"? Is it because the Dean is fearful that this method would be "prolific of deplorable results"? How pitiful to see a great man tied down to a theory about the Book of God, which he dares not teach to his neighbor's children, or to his own grandchildren, for fear of "deplorable results." For my own part, I can not recall a single conception which I entertain about the Bible, any part of it, which I am in the least afraid to impart to the young. For this I thank God, and in it I take courage.

[June 13, 1896.]

OLD TRUTH AND NEW TRUTH.

President Harper has an editorial in the *Biblical World*, beginning in the April number, and continued in the May number, showing how one class of men array themselves in favor of old truth and another class in favor of new truth; and how they often denounce each the position of the other. He deprecates this denunciation, and the purpose of the article is to dissuade men from it. It is easy to see what led him into this train of thought. He regards himself, in his advocacy of the new criticism, as a lover of new truth, and he wishes to silence those who speak of him as an advo-

cate of dangerous error. He is willing, if the opposition will consent, to enter into a kind of compromise, by which he will concede to his opponents the title of advocates for old truth, provided they will call him and his party the friends of new truth.

The device is too thin. The issue is such that if either party is right, the other is wrong. This will appear very clearly if we consider one of his own illustrations. It is an antithetical statement which he quotes from some one, "The Bible is inspired of God according to Paul, but it is the work of ignorant and unskillful redactors according to Wellhausen." Here, according to our editor, instead of an antithesis between a truth and an untruth, we have something quite different; that is, two statements that are complementary to one another. He makes out the case in the following words:

> Paul looks at the finished product and at the work which it has accomplished in the world, at the spirit which breathes forth from it, at the destiny which awaits it. The critical scholar studies it from the scientific point of view, its beginnings, its form, the characteristics and knowledge of the men who were the instruments of its production, the phenomena of the periods in which its particular books were produced, the various processes through which it has passed. And when we realize all that is involved in the latter, need we feel that the argument for the former is weakened?

What does all this parade of words and clauses amount to? Nothing but an attempt to show that when a man says with Paul that the Bible is inspired of God, he is uttering an old truth, and that when Wellhausen says it is the work of ignorant and unskillful redactors, this is a new truth; and that there is no antagonism between the two. Wellhausen himself would repudiate the attempt with scorn. That which he means by his statement of the origin of the Bible excludes divine

inspiration, as he is frank enough to tell us; so if he is right, his new truth stands in direct opposition to Paul's *old error*. Wellhausen is not a trimmer like President Harper. I suppose that, according to the latter, when I say that the Pentateuch came from Moses, and he says that it was composed a thousand years after the death of Moses, the difference is only this, that I am contending for an old truth, and he for a new one; that is, it is an old truth that it did come from Moses, and it is a new truth that it did not. A great deal of the President's recent writing is of this character; and for my part, I admire him more when he comes right out, as in his lectures on Genesis than when he blows hot and cold with the same breath. "I would that ye were either hot or cold."

[July 4, 1896.]

WHY ABRAM WENT TO CANAAN.

Prof. David Gordon Lyon, Ph. D., of Harvard University, knows more about Abram than the Bible does. He says, in an article in the *Biblical World* for June: "Political changes at home and the prospect of bettering their fortunes in the West, may have led Abram and Lot to turn their faces toward Canaan." Again: "Abram is impelled still further to the West by sublime faith in the future, and into the land of Canaan he comes (Gen. 12). He comes, we may suppose, not into the region that was utterly unknown." I suppose that we may suppose that he had heard Horace Greeley's advice, "Go West, young man, and grow up with the country." What cares this Professor for the statements of the Bible, that Abram came into Canaan because God called

him thither, and that "by faith he obeyed, and went out, not knowing whither he went"?

[July 11, 1896.]

THE CRY, "BACK TO CHRIST."

Let no one be deceived by this cry when it comes from rationalistic sources. There is a meaning in it quite different from that which we are apt to attach to it. We are apt to suppose that it means back of all human creeds and rules of discipline to the teaching of the apostles and of Christ. But it does not stop there. It means, also, back of the apostles, so that their teaching is to be set aside when it does not seem to be supported by the personal teaching of Jesus. Neither does it stop at the four Gospels and their representation of what Christ taught. It discriminates between what they have incorrectly reported from the lips of Christ and what he actually said. By powers of discernment which none but an expert modern critic boasts of possessing, all of the reported sayings of Christ are sifted, the accretions and misconstructions of the Gospel writers, and the traditions which they followed, are cast aside, and the residue is the teaching of Christ. The cry is, back to that; and back to that is infidelity and religious anarchy.

Dr. James Stalker has well expressed the essential part of the sentiment in the opening paragraph of the leading article of the June *Expositor*. He says:

> "Back to Christ!" is the watchword of theology at the present time; and there can be little doubt that the question, what precisely was taught by Christ, will be the most burning theological topic of the first decade of the twentieth century. It seems an easy thing to discover what Christ taught, for in the four Gospels all his words are contained in a very narrow compass. . . . The question, however, has been raised, Are we sure

that all the words attributed to our Lord in the Gospels are really his; or, as we read, do we require to exercise caution and criticism?

If we once cast aside the inspiration which Christ promised his apostles, if he did promise it, if those promises of it are not spurious additions to his words, and if we also cast aside their claim of an infallible inspiration, as has now become the fashion, what have we left to guarantee the certainty that anything quoted from him in the Gospels actually came from his lips? Nothing, absolutely nothing, except the judgment of the modern critic, and that, in such a connection, is not worth a snap of my finger.

Back to Christ let us go; but let us not forget that when we reach the writings of his apostles, whom he authorized to speak in his name, and qualified to speak with absolute authority, we have gone back to him.

[July 11, 1896.]

SOME CRUDITIES OF CRITICISM.

The writer of an article in the *Expositor* for May says that the city of Jezreel, having been polluted by the foul worship of Baal, "became accursed, and was destroyed with terrible vengeance by Jehu." He confounds the destruction of the house of Ahab with the destruction of the city in which Jehoram and Jezebel were slain. Jezreel is now a ruin, but there is nothing in the sacred text about its destruction by Jehu or any one else.

Wendt, in his "Teaching of Jesus," expresses the opinion that Luke did not borrow from Matthew—at least, not much—and he gives as a reason that "St. Luke was particularly shy and suspicious of St. Matthew."

And yet this same Wendt has been held up to the readers of some papers in this country as a writer noted for his "sturdy orthodoxy." He also says of Jesus that, at the beginning of his ministry, "he was neither recognized by others as the Messiah nor expressly known to be such by himself." I wonder what he thought was meant by the voice from heaven at his baptism. And what did he think of himself when in the synagogue in Nazareth he read from the prophecy of Isaiah, and said: "This day hath this scripture been fulfilled in your ears"? Oh, well, it is very easy for a man like Wendt to toss aside as unhistorical any passage of Scripture that does not suit his notions; and what is the use to reason with such men?

[Aug. 1, 1896.]

CATCH-PHRASES.

To fall in with every catch-phrase which goes whirling through the air betrays a want of thought. It is too common among preachers and newspaper writers. We hear a great deal lately of "Applied Christianity." Have those who have caught up this phrase paused to think what it implies? If they have, then they are convicted of having in mind a Christianity which is not applied. There may be theories about Christianity which are not applied, but they are as far from Christianity as a theory about farming is from farming. Drop the phrase, and repudiate its implication.

Another of these catch-phrases is, "The Christ Spirit." What does this mean? I suppose it is intended to mean the Spirit of Christ. This last expression occurs twice in the Scriptures (Rom. 8:9; 1 Pet. 1:11), but in both instances, as the context plainly shows, it means the

Spirit of God. If this is what is meant by the phrase, why not say so, instead of adopting an expression which is both unscriptural and ungrammatical? President Loos has of late very effectually rebuked the use of the noun disciple as an adjective in the phrase, Disciple Church; it is a blunder of the same kind to use the official title Christ as an adjective in the phrase, Christ Spirit. Keep your heads level, brethren, and don't be dazzled by every fad in thought and expression which happens to be floating about. It is a wholesome rule to call Bible things by Bible names; there is a volume of wisdom in it.

[Aug. 29, 1896.]

"WHAT OF IT?"

From a recent article I extract the following passage:

A man tells me that he does not believe that Moses wrote the Pentateuch. He has been compelled to surrender the traditional faith on that question. He believes that there were two Isaiahs, and that a gap of one hundred and fifty years yawns between the thirty-ninth and fortieth chapters of Isaiah's prophecies, so that they could not have been written by one man. He believes that Deuteronomy was written in the eighth century B. C., and that Leviticus did not assume its present form till after the captivity, a thousand years after Moses. What of it? If this man says he can not listen to the old-fashioned traditional preaching that ignores or disputes the findings of the best scholarship of the age, he has missed the nature and purpose of criticism so far as Christian life and duty are concerned. No matter who wrote the Pentateuch or when it was written, whether there were two Isaiahs or four or forty, it is our business, all the same, to follow Christ, and discharge every duty he lays upon us.

If the man to whose objection this is a response is a man of sense, he will not be put off in this way. He will respond that, in being compelled to surrender the tradi-

tional belief that Moses is the author of the Pentateuch, he has been compelled to believe that the Pentateuch contains a very large number of false statements about its own origin, and that the Lord Jesus, together with all of his apostles, believed and taught what was false in regard to it. He will, therefore, demand, as a condition of following Christ, that the author of this article, or some other man who believes as he does, shall show him how to follow a Christ who spoke erroneously on a matter of fact so simple. As to Isaiah, if he has decided that the last twenty-six chapters of that book were not written by Isaiah, but by an unknown man who lived one hundred and fifty years later, he will want to know how he can implicitly follow teachers like Christ and his apostles who quote passages from those chapters, and say that Isaiah wrote them. Can the writer of this article meet these demands? If he can, it would be far better and wiser for him to do so than to indulge in the mere gabble of saying, "No matter who wrote the Pentateuch or when it was written, whether there were two Isaiahs or four or forty, it is our business all the same to follow Christ." I think we have had enough of this kind of loose talk. It is time that some of the men who thus talk were meeting the real issue as to the bearing of their skeptical theories on the Christian faith.

[Oct. 10, 1896.]

DR. YOUNG, OF DANVILLE.

In the recent death of the president of Centre College, our State of Kentucky has lost one of its most distinguished scholars, the Presbyterian Church has lost one of its most useful men, and the cause of true Biblical criticism one of its most stalwart defenders. He took a

leading part in the prosecution of Professor Briggs before the General Assembly, and the friends of the Bible owe much to him for putting a serious check upon a heresy which would have spread much further and more rapidly had it been tolerated by that influential body. Only fifty-four years of age at the time of his death, with good health his usefulness might have been prolonged many years, but God has ordered it otherwise. To his will we bow.

[Nov. 21, 1896.]

"JESUS AND JONAH" IN SCOTLAND.

The *Critical Review,* published by T. & T. Clark in Edinburgh, and edited by Prof. S. D. F. Salmond, stands in the front rank of critical journals in Great Britain. It is devoted exclusively to reviews of books and magazine articles on criticism and philosophy. Its editor is associated with Professors Driver, Sanday, Briggs and others in getting out "The International Theological Library," of which a number of volumes have already been published. The October number of his *Review* contains an editorial notice of my little book, "Jesus and Jonah," which closes with the following statements:

> The book is a strong defense of the literal, historical character of the story of Jonah in all its parts. In attempting to make this good, however, the author takes it too easily to be the case that we have "the solemn assertion" of the Lord himself that "the leading incidents are real transactions."

Similar notices have appeared in other journals on the "critical" side; notably, in the *Interior,* of Chicago. They are self-contradictory. The main theme of the book is to show that we have the solemn assertion of our Lord himself that the leading incidents in the story of

Jonah are real transactions; and if "it takes this too easily to be the case," it is a weak defense, instead of being a strong one, as they concede. I have been very solicitous that some one of them would undertake a refutation of my argument, and I took pains to challenge the eight scholars whose symposium is reviewed in the book to the undertaking. I also threw this challenge open to any other competent scholar who might see fit to accept it; but thus far not one has been found to take up the gauntlet. I gave this challenge, and I now repeat it, not for the purpose of boasting, but because I very well know that a man can never be sure how well an argument which he has made can stand the test of criticism until the test had been applied. While my confidence in the argument is solid, it is not overwhelming. I am willing to give it up if it can be proved fallacious; but so long as this is not done, or even attempted, I shall be incapable of accepting the "critical view," or, rather, any of the many "critical views," of our Lord's words on this subject.

If the writers to whom I allude had taken the ground that the argument of the book is so weak as to be unworthy of their notice, I would have kept quiet; but as they have conceded its strength, they can not make this plea, and the cause of truth, I must insist, demands an attempt at refutation. I thought surely that if a scholar of Professor Salmond's well-known ability should see fit to notice the book at all, he would have refuted the main argument if he saw his way clear to do so.

I especially refer, in these remarks, to one line of argument which I have emphasized as no other writer has within the range of my reading. It is the argument that Jesus, as a man of absolute truth, could not say that

a certain event took place unless he knew that it had. He could not, for instance, say that Jonah was in the bowels of the fish unless he knew that he was. He makes this solemn assertion and he makes it the basis of a prediction respecting himself: "As Jonah was three days and three nights in the bowels of the fish, so the Son of man shall be in the heart of the earth." He also says that the men of Nineveh repented at the preaching of Jonah, and he could not have said this unless he knew it to be true.

I hope that some one will yet, in the interest of truth, undertake to refute my argument.

[Nov. 14, 1896.]

OSHUA'S SPEECH TO THE SUN AND MOON.

There are men who are willing to believe in the occurrence of miracles, provided they are not too miraculous. They can believe that Jesus healed the sick, and that possibly he stilled the tempest on the lake; that is, if the wind was not blowing too hard; but when it comes to causing the sun and moon to stand still, which we now know involved the suspension of the earth's rotary motion, it is too much for their frail credulity. And why? If they would only stop to reason about it, they could see that it is as easy for Almighty power to work one miracle as another—as easy for it to stop the earth in its revolution on its axis as to stop a fever by a word, or to stop the wind from blowing—a little easier than for a boy spinning a top to stop the top. The only way to make a miracle appear incredible is to show that there was no suitable occasion for one. There is true theology in the representation of God as one

"Who sees with equal eye as God of all,
A hero perish, or a sparrow fall;
Atoms or systems into ruin hurled,
And now a bubble burst, and now a world."

Many are the devices by which men who do not believe that the sun and moon stood still at the command of Joshua, and who yet do not like to say that the story is a downright falsehood, have adopted to explain the passage which records it. The most common of these is to say that the author of the Book of Joshua quotes the Book of Jasher as his authority for the story, without vouching for it himself. If he does this, then we ought to be informed whether the story was false as found in the Book of Jasher; and if it was, somebody ought to find an excuse for the author of Joshua in quoting a story that was false and absurd. To take up a false report and pass it on, is the next thing to originating it.

[Nov. 14, 1896.]

JOSHUA'S COMMAND TO THE SUN AND MOON.

Professor Moulton, in his volume entitled "Judges," has a disposal of this passage in Joshua which shows some originality, and his arrangement of it has suggested this article. Before I introduce this arrangement—for it is an arrangement of the text, and not a comment, which shows his view of the incident—I must quote the passage, and request the reader to notice carefully its contents. Here it is, as printed in the Revised Version: "Then spake Joshua to Jehovah in the day when Jehovah delivered the Amorites before the children of Israel:

Sun, stand thou still upon Gideon;
And thou moon in the valley of Aijalon.
And the sun stood still, and the moon stayed,
Until the nation had avenged themselves of their enemies.

Is not this written in the Book of Jasher? And the sun stayed in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that Jehovah hearkened to the voice of a man; for Jehovah fought for Israel."

A mere glance at the passage shows that it divides itself into three parts: First, what Joshua said; second, the result, that the sun and moon did as he commanded; third, after the reference to the Book of Jasher, a repetition of what the sun did, with the addition of the length of time that it stood still, and a comment on the unique character of that day.

Let us now inquire which of these three parts was quoted, if any, from the Book of Jasher. If it is the prose part which follows the mention of this book, then the preceding part is written on the authority of the author of Joshua, and he makes himself responsible for the truth of the story. But, on the other hand, if that which precedes the reference to Jasher is the quotation, then that which follows is an indorsement of the story by the author of Joshua; and there is no possible way of relieving him from responsibility. Whatever may be intended, therefore, by the mention of the Book of Jasher, our author stands responsible for the statement that the sun and moon stood still at the command of Joshua.

We are now prepared for Professor Moulton's treatment of the case. He prints in the body of his text the lines quoted above that precede the mention of the Book of Jasher, and he removes to a foot-note, which he prints

in small type, the words, "Is not this written in the Book of Jasher? And the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before or after it, that the Lord hearkened to the voice of a man, for the Lord fought for Israel." By enclosing the words which follow the mention of the Book of Jasher, in quotation marks, he indicates that these are the quotation. The preceding part, therefore, which is not distinguished by quotation marks, he must ascribe to the author of the Book of Joshua.

It is now apparent that in whatever way we look at the passage, and whatever view we take of the so-called quotation from Jasher, the author does not depend upon that lost work as his authority for the story, but affirms it on his own independent authority. This seems to be conceded by Professor Moulton himself; for he remarks, in his brief introduction, that "even Joshua, in the thick of the battle of Gibeon, breaks out into the ballad of the sun and moon standing still" (p. 10). But if the Professor here means by "the ballad" the whole of the part which he prints in poetic lines, he has fallen into another mistake; for while Joshua could have said, in plain prose, or in poetry, as you please to regard it, "Sun, stand thou still upon Gibeon, and thou moon on the valley of Aijalon," he could not, at the same time, have said, "And the sun stood still, and the moon stayed until the nation had avenged themselves of their enemies." This last could have been said only after the sun had quit standing still, and the first, only before it stopped in its course. The two could not be separated by less than the whole day; and they are really separated by the interval between the event and the writing of the Book of Joshua; for undoubtedly the statement that the two luminaries did

stand still is that of the author, while the command is that of Joshua.

Now a word about the quotation from the Book of Jasher. The affirmation that there is such a quotation has always appeared to me to be entirely without justification. The question, "Is not this written in the Book of Jasher?" is a strong affirmation of the undeniable fact that it was so written. It shows that this Book of Jasher had been written already, or at least a part of it, before the Book of Joshua was written; that it was a book well known to the contemporaries of the author of Joshua; and that it contained an account of this miracle. It is probable also that the writer of the latter book thought that he would strengthen himself with his first readers in recording the story by the respect which they had for this Book of Jasher. For aught we know, seeing that we know almost nothing of it, this book may have been as authoritative as any of the books which have been preserved in our Old Testament, and therefore worthy of being cited in support of a statement in any of the latter. But be that as it may, the writer of Joshua, as we have clearly showed above, commits himself fully to the truth of the narration, and those who are not willing to believe that the sun actually stood still can not shield their incredulity by hiding behind Mr. Jasher. It would be more creditable to the skeptic, because much more candid, to come right out and say, I don't believe the story at all. If Joshua said anything to the sun and moon, what did he say? If they did anything after he spoke to them, what did they do? What did they really do, and what did he say to them, out of which the present story could have grown up without some barefaced lying? Let us be candid, and hold either that there is a lie out, or that the story as we read it is true.

There is no alternative which can stand the test of common sense. Let us use our common sense, if we have any, and if we have none, let us talk at any rate as if we had a little.

[Apr. 3, 1897.]

THE LETTER THAT KILLETH.

Just once in the course of his writings Paul makes the declaration that "the letter killeth, but the spirit giveth life" (2 Cor. 3:7); and no remark that he ever made has been applied in a greater number of unlicensed ways. If a man insists upon preserving some ordinance in the very form of its original appointment, such an ordinance as baptism or the Lord's Supper, for example, he is accused of contending for the letter that killeth, while the man who makes the charge, and who changes the ordinance, claims that he is following the spirit that giveth life. All of that large class of writers who make free with the Scriptures while claiming to reverence their authority, employ this device to excuse their departures from the word of God, while those who remonstrate with them for their license are denounced as literalists, or sticklers for the letter that killeth. In all these instances it seems to be claimed that if you stick close to the ordinance as Christ gave it, you will *kill* somebody. The last example that attracted my attention was in connection with the number of elders that should be appointed in a church. The writer says: "It has been thought to be a greater evil to have a congregation without a plurality of elders than to have an eldership without the requisite qualifications;" and he adds: "This is to do violence to the spirit of the New Testament in an effort to be loyal to its letter." But which, in this case,

is the *letter,* and which is the *spirit?* To have a plurality of elders is certainly the letter of the New Testament; that is, it is the literal requirement; and the literal requirement also is to have elders of prescribed qualifications. Where, then, is the spirit as distinguished from the letter? Echo answers, Where? The writer was so in the habit of using this favorite expression where he wished to justify a departure from Scripture precedent that he evidently applied it in this instance from pure habit and without thought. The watchful reader will have seen many examples of the kind.

But what does Paul mean by the statement in question? We have only to glance at the connection in which it occurs to see. He says: "God made us sufficient as ministers of a new covenant, not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life. But if the ministration of death, written and engraven in stones, came with glory, so that the children of Israel could not steadfastly look upon the face of Moses for the glory of his face, which glory was passing away; how shall not rather the ministration of the Spirit be with glory?" Here it is perfectly clear that by the letter that killeth he means the law of Moses, which, as he had abundantly argued elsewhere, could not give life, but brought under condemnation those that were under it; and that by the Spirit he means the new covenant in Christ, which alone can give life. Men who are teachers in Israel ought to know this, and they ought to govern themselves accordingly. They ought to at once abandon the habit of perverting by misapplication this language of the apostle.

[Dec. 12, 1896.]

HUNTING A PLACE FOR THE BIBLE.

There is no more hopeful sign of these times than the newly awakened and intense desire to find a place and a time for the systematic study of the Bible. Occurring just after the banishment of the Bible from the public schools and from all State universities, a banishment as absolute as if the book was full of poison for the souls of the young, it seeks not merely to find a remedy for that great evil, but to give to the study of the Holy Scriptures an importance in public opinion that it has never heretofore enjoyed.

It is only one branch of this great subject which I wish to discuss in this article, the study of the Bible by candidates for the Christian ministry. Strange to say, while all earnest educators are now agreed that a good knowledge of the English Bible should be possessed by every man who goes forth to preach the gospel, they have as yet found no place or time for this study in the courses of either the college or theological seminary. This may surprise the uninitiated, who are apt to imagine that the supreme purpose of a theological school is to impart to young men a knowledge of the Book of which they are to be the world's teachers. If in a normal school students were not made familiar with the branches which they are expected to teach; if in a law school they were not required to become proficient in Blackstone's commentaries; or if in a medical college they were not made familiar with anatomy and *materia medica,* such schools would be pronounced worthless; yet theological schools are permitted to go on from generation to generation sending out men to teach the word of God who know very little of its contents. It is a mourn-

ful fact that preachers as a class know less of the Bible in proportion to what is expected of them, and to what is actually believed of them by the masses, than any other class of religious men or women in this country. This defect unfits them for the efficient work which is of right expected of them, and it accounts largely for the vast amount of feeble and false teaching which is heard in our pulpits. It accounts, too, for the want of apostolic zeal and godliness, and for the abundance of selfish ambition, which are discernible in the ministry of the day. It may be set down as a fixed law in the kingdom that the more knowledge a preacher possesses, the more dangerous he is in the pulpit, if he has not a good knowledge of his Bible.

I have been led to these reflections, and to the writing of this article, by reading a recent essay in the *Biblical World* from the pen of Prof. Owen H. Gates, of Oberlin Theological Seminary. He says that candidates for admission to the theological seminaries differ widely in their knowledge of the Bible, and he divides them in this respect into three classes, which he describes in the following words:

> Some students possess a good elementary knowledge of the Scriptures. They can turn readily to any book, and they know what they will find there. They can locate and quote the classical passages in the Old and New Testaments. They know something of the course of the history of Israel and of the life of Christ, and are reasonably familiar with the Pentateuch, the Psalms and the Acts. Others, perhaps recently converted, appear to find Bible study a novelty. They are interested and appreciative, and it is a pleasure to teach them; but the charm is much such as surrounds children confronted with new and strange objects. One is curious to know how the thought will strike them. By far the largest number of students, however, are found in a third class. They are not surprised at what they hear; they have heard the most of it before. They are vaguely conscious

that they have been present somewhere at some time when this passage or that person was the subject of remark. And yet when a test question is put to them their answer is unsatisfactory.

This showing would not be so bad if all these students were about to be placed, on entering the seminary, under instruction by which they would soon acquire the knowledge in which they are so deficient. But this is not proposed. Fully as Professor Gates realizes the defect, he proposes no remedy in the seminary. He says: "The field of theological study is constantly widening, and something must be done to relieve the pressure." If that is so, there is of course no chance to put the required Bible study in the seminary course. "The dignity," he says, "of the theological course must be maintained." It is implied that this dignity would be impaired by making Bible study a part of the seminary course. His remedy is to crowd it into the college course, which has to be taken as a prerequisite to admission into the seminary. And this brings me to remark that many colleges are now giving Bible instruction, but Professor Gates says, and he says truly, that the amount of instruction which they give is not, as a rule, "entitled to any consideration in the seminary." He cites as a typical fact that a teacher of the Bible in a college recently said to him: "Of course one can not refuse to pass the boys in their Bible; that would make the study obnoxious to them." And I can add that the most of the colleges that have introduced the Bible into their courses make it a voluntary study, and require the class in it to meet only once a week. The work done, therefore, amounts to little more than that of an advanced class in the Sunday-school.

I know of but one college in the United States that

does a respectable part in Biblical instruction. It is the College of Liberal Arts in Kentucky University. It has a course of daily recitations for eight months in the Bible. It is requisite to graduation, and students are graded in it as closely as in other classes. This is held by the authorities of that college to be the minimum of Bible study that should be required of every educated young man, whatever is to be his occupation in life. It is very far from being adequate for those who are to give themselves to the ministry.

What, then, is the remedy? Professor Gates proposes to find it in the college by inducing the colleges to provide such Bible instruction as a candidate for the seminary should have. But can the colleges be thus influenced? If they should desire ever so earnestly to do this work, can they do it? If the field of theological study is constantly widening, as Professor Gates asserts, what of the field of literary and scientific study assigned to the colleges? It is widening still more rapidly; and the colleges are being compelled to increase the number of elective studies in order not to overburden the courses requisite to the bachelor's degree. I think that the college faculties will say with one voice, that it is impossible for them to give the needed relief. In my opinion, and I have studied the question long enough, I think, to entitle me to an opinion, it can be furnished only by the seminaries; and they will, in the end, be compelled to furnish it.

Our College of the Bible is, in ordinary parlance, a theological seminary. It gives a course of instruction in sacred history, that includes all the history in the Bible. The historical books are all studied in regular order, and the other books are gleaned for the history that is in them. The latter history is viewed in its proper connec-

tion with the former, and thus the prophetic, the poetical and the epistolary writings are all brought before the mind of the student in their historical setting. The study is as thorough, and the examinations as rigid, as in Homiletics or Exegesis. The method of instruction is a combination of lectures and recitations, and the time required is three years and a half of daily recitations. I was once asked by a theological professor, "How do you manage to get that much Bible study into your course?" I answered: "We first put that in, and then find what room we can for other studies. We regard this as the foundation of all Biblical study, without which no other can be successfully prosecuted, and with which the student is prepared to take up any other, with a clear understanding as to what he is doing. It is this peculiarity of our course which led to the adoption of the distinctive name, 'College of the Bible.'"

We have now watched the results of this scheme of study for thirty years, and we know whereof we speak when we say that the preachers who have been trained under it have a more thorough and evenly balanced knowledge of the Scriptures, and a better command of them in preaching the Word, than those who have been educated in any other way. They are to be found in almost every State of our Union; in many States they constitute a very large element of the preaching force, and they are equally well known in several foreign countries, including some heathen lands. When I say, then, that the seminaries, and only they, should supply the needed instruction in the Bible, I speak not theoretically, but experimentally. If there is not room for it in the present curriculum, instead of pushing Bible study out through the lower end, it is far better to push something else out through the upper end, and leave the latter to

be studied after graduation. It is not necessary for the preacher to learn everything that he is ever to know under the eye of a professor. Give him what is best in his three years, and let him acquire the rest as best he can. All in whom a thirst for sacred knowledge has been aroused will acquire the rest, and the others will never master it, though you drag them through it.

Let the hunt after a time and a place for the Bible go on. While it goes on it shows a desire for better things, and when the hunt is ended the world will be blessed with better preaching.

[Dec. 19, 1896.]

A THIN ARGUMENT.

To believe that God elects a man because he foresees that man will repent and believe, is to make a farce of God's election. In such a case a man elects himself, and this is salvation by works.

Mr. McKinley was elected President because those who voted for him foresaw that he would favor sound money and a high tariff. Did this make his election a *farce?* Did he elect himself? Did he save himself from defeat by his future works? If you say no to these questions, why say the opposite in the case of God's election of men to eternal life?

[Dec. 26, 1896.]

WELLHAUSEN'S WRATH KINDLED.

Baxter's review of Wellhausen's "Prolegomena" has occasioned quite a controversy between him and a gentleman named Peake, of Manchester, England. In the December number of the *Expository Times,* the period-

ical in which the discussion has been published, there appears a short letter from Wellhausen in regard to it, which reads as follows:

> I feel that I am doing what is quite superfluous in stating that Professor Peake has correctly interpreted the aim of my "Prolegomena," and that Dr. Baxter has not. Baxter's object is not to understand, but to refute, me. In this endeavor he can count upon a circle of readers who detest me, and never soil their hands with any book of mine; who have no wish to learn to know me, but would gladly see me crushed. What a pity that in the present age I can no longer be burned at the stake! In any case the truth would not be burned with me.
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> GOTTINGEN, Nov. 13, 1896. PROF. J. WELLHAUSEN.

This note very clearly shows that Baxter's review, of which Mr. Gladstone said that, if Wellhausen did not make a successful defense against it, his reputation was ruined, has struck Wellhausen in a very tender spot, and has stirred him up to wrath, though not to a reply. His allusion to being burned at the stake is a "chestnut." It is the old cry of every man who, by false teaching, excites the disgust of earnest men. But he and all others who, while professing to teach religion, deny the Lord who bought them, ought to remember that, while the fires of persecution are quenched, there is another fire that is not quenched, and never can be. He says, "In any case, the truth would not be burned with me;" and we can, fortunately, say, No, not a particle of truth. *Un*fortunately, however, not even the errors that he has taught will be burned with him. They will live on to curse his admirers long after he shall have gone to his final account.

Men of this type do not talk of being crushed until some close shave has suggested the possibility of it, and then, by a subterfuge as ancient as it is transparent, they assume that their opposers are enemies of truth.

[March 27, 1897.]

EVOLUTION AND MIRACLES.

One would have supposed that Lyman Abbott, in pushing forward his theory of evolution, would have stopped when he came to miracles; for of all things that ever took place on earth, these are the farthest removed from the possibility of such a process, being indeed the very antithesis of evolution. But lo! the doughty Doctor plunges head foremost into this absurdity in *The Outlook* for March 13. He begins by a more formal admission than in his former articles, that some miracles have really been wrought, among them the resurrection of Jesus. Respecting those mentioned in the Bible, he says:

> I believe that some of the events there recorded, and generally regarded as miraculous, did take place; that others there recorded or referred to did not take place; and concerning others there recorded I am by no means certain whether they took place as recorded or not.

In the second of these classes, those which did not take place, he puts Joshua's miracle of causing the sun and the moon to stand still; he is doubtful about "the wonderful stories in the Book of Daniel," and he also doubts the one in which Peter found the tribute money in the mouth of the fish. Fish stories like this and the one in the Book of Jonah are particularly obnoxious to his way of believing. He has not said what he thinks of the two miraculous drafts made by the disciples at Christ's command.

Preparatory to his attempt to show that miracles were wrought, when they were wrought at all, by evolution, he repeats and emphasizes his own "point of view," that "God's method of manifesting his eternal presence is the method of growth, not manufacture, by a power

of dwelling within and working outward, not by a power dwelling without and working upon nature." If, then, Jesus gave eyesight to the man born blind, he gave it, not by a power dwelling without the man's eye, and working upon it, but by "the method of growth," by a power dwelling within the eye and working outward. So with the loaves and fishes: he did not "manufacture" the additional bread and fish, but he made the fish, though dead and dried, *grow* by the power dwelling within the fish, and not by working on it from without. The bread, too, was made to *grow*, though it, too, had been thoroughly baked, after having the life ground out of it by the millstones. I wish he had told us how Jesus made the water *grow* into wine!

But, forgetting all this, the Doctor, before getting through, has man regulating evolution after this fashion: "He finds a prairie strewed with grass and wild flowers, and out of that same prairie he evolves this year a cornfield, next year a wheatfield." But how? Does he do it by a power from without? Or does the man get under the ground and push out the corn this year, and the wheat the next? Farmers have an idea that they work on the ground from without, and not from within. Moles work from within, but they don't make the corn *grow*. If the mole were to publish a newspaper, he would call it *The Outlook*, for he stays in the ground and looks out.

[Jan. 2, 1897.]

A SYMPOSIUM ON "PRACTICAL CHRISTIANITY."

In former times we were wont to hear of several kinds of faith, such as saving faith, historical faith, the

faith of trust, etc. Now we hear of doctrinal Christianity, applied Christianity, practical Christianity, etc., as though Christianity, instead of being a unit, as faith is, was this and that and something else.

So goes the talk of the day, and so the *Arena,* which is by no means a Christian magazine, published in its December number a symposium on "Practical Christianity." The contributors to the symposium are Edward A. Horton, Rufus B. Tobey, Mary A. Livermore, Robert E. Bisbee and Edward Everett Hale. All of these except the woman in the case have the "Rev." prefixed to their names.

The first writer, Mr. Horton, is the English clergyman who visited this country last year to deliver lectures to the divinity students of Yale University, and taught that a man should never go into the pulpit without a message to deliver which he had received direct from God. He should not deliver Paul's message, but his own. At the beginning of his article, he attempts a definition of "practical Christianity." He begins by saying:

> There is not a sect in Christendom that may not claim to be developing "practical Christianity." Why, then, this revolt, and this modern emphasis on the word "practical"? If all denominations are trying to make the world of mankind better, it would seem as if our definition might be found in the ordinary terms of the average theologies and creeds.

This is a very broad insinuation that all denominations are not trying to make mankind better, though it is quite certain that this is what they all claim to be doing. If one element of practical Christianity is to cast doubt upon the honesty of a neighbor's avowed intentions, I suppose that Mr. Horton has Christianity of the practical kind. But further on he answers his own question by the following definition:

> Practical Christianity, from my point of view and work, is one of the mighty agencies provided by the evolution of history for our use in civilizing the world. It is a product of Hebrew rootage, now adapted to the wants of the Anglo-Saxon race.

Practical Christianity, then, is not for our use in saving men from sin and hell, but for our use in "civilizing the world." For this purpose it is just one of the mighty agencies provided; and it is provided, not by a divine revelation, but "by the evolution of history." This is to me, I confess, a new kind of evolution. I was not aware before that history, which is but a record of past events, had ever evolved anything; and I have never dreamed that it has evolved practical Christianity, or any other kind of Christianity. Moreover, I had supposed, from reading the Bible, that Christianity was a product of the divine mind working through inspired men and through the Son of God. I did not know that it was "a product of Hebrew rootage." I thought, too, that it was adapted to the wants of the whole human race, inasmuch as the Founder commanded that it be preached to the whole race; so it is news to me that it is now adapted "to merely the Anglo-Saxon race." If this news is true news, the missionaries to the heathen lands may be at once called home.

In passing, Mr. Horton remarks that Col. Robert G. Ingersoll, on the basis of agnosticism, has preached an "inspiring message;" and he says a number of other things about as inspiring and about as true as these which I have quoted. He winds up with the following sage remarks:

> Slowly, but surely, the Christianity of the Sermon on the Mount begins to dawn. It differs somewhat from Paul's, from Augustine's, from Calvin's, but it is the Christianity of Jesus, from whom Paul, Augustine and Calvin imperfectly, though honestly, took their watchwords.

The reader will recognize in this last quotation the "Back to Jesus!" cry of which I have made mention more than once of late. It puts Paul down in the company of Augustine, Calvin, and others, who have taken their "watchwords" merely from Jesus, but have done even this imperfectly. No wonder that Mr. Horton wants to deliver his own message instead of Paul's. I wonder what will become of the world when he dies!

Mr. Tobey is more misty than Mr. Horton, and consequently his expression of views is not so tangible; but a single sentence gives the keynote to his article. It is this:

> The record of what Christ did is as emphatic as the report of what he said, and one of his most striking utterances upon eschatology is the threatened punishment, not for refusal to believe, but for a failure to act.

He does not cite that utterance, but I suppose he refers to the sentence, "Depart, ye cursed, to eternal fire prepared for the devil and his angels; for I was hungry and ye fed me not," etc. I wonder if he thinks this utterance any more striking than the familiar one which Ingersoll pronounces "the most infamous saying in the Bible": "He that believeth not shall be damned." This looks as if failure to believe is with Jesus about on a par with failure to act.

Mrs. Livermore is a very fine lecturer; is said to be a very good woman; but her conception of Christianity is about as crude and false as those of her male companions in this symposium.

She is an evolutionist, an optimist, and a disbeliever in the historicity of the Old Testament, as the following extract clearly shows:

> Every religion has always been the best possible at the time. It has expressed the highest thought and sentiments of the gen-

eration accepting it, and its intention has always been toward a nobler ideal of perfection than had existed before. Each has prepared the way for something better. And through them the race has been steadily climbing higher for tens of thousands of years, as it has advanced in civilization and grown more intellectual and more ethical, until the Christian religion has been evolved with its simple, universal and eternal truths.

According to these utterances, our race has been steadily climbing for tens of thousands of years, say fifty thousand, and in that time the tribes of Africa have climbed no higher than fetish worship, while the Chinese, nearly one-third of the race, have climbed only a step or two higher. *Slow climbing,* I should say. But slow or fast makes no difference, for according to this wise woman every religion is the best possible at the time; that of China is the best possible for the Chinese at the present time, and that of Africa the best possible for the Africans, while the Mohammedan religion is the best possible for the Turks, even if it does make them massacre the Armenians. Here is another reason for calling home all the missionaries who have been sent to heathen and Mohammedan lands.

Mrs. Livermore, strange to say, after reading the preceding, joins the crowd in the cry of "Back to Jesus!" After remarking that we must judge a religion only as it was propounded by its founder, she says: "We must go back to Jesus Christ, its author, and learn what he thought." As she has, of course, done this, we may conclude, I suppose, that Jesus thought that the religion of the scribes and Pharisees of his day was the best possible for the time.

Mr. Bisbee, the fourth writer in the symposium, expresses himself, in the main, more cautiously; but he writes two sentences which show what he thinks of "practical Christianity":

To me, "practical Christianity" means the removal of the causes of evil, the destruction of the motives for wrong, the creation of an atmosphere of purity, truth and love. . . . The first duty of practical Christianity may sometimes be to destroy the church itself.

Mr. Bisbee is evidently a smasher; for he thinks that the church itself ought to be destroyed, sometimes; and in this he opposes not Paul only, but Christ, for the former says: "If any man destroy the church of God, him will God destroy;" while the latter says that the church is built on a rock, and that the gates of Hades shall not prevail against it.

Edward Everett Hale, the noted Unitarian orator and writer, comes next and last. After saying that when you meet a man who is interested in prisons, and makes himself useful to others who are being tried, or have been tried, you say, "Here is a piece of practical Christianity," he adds:

It is certainly very curious, it is very melancholy, that ninety-nine hundredths of the books which have been written about Christianity in the last nineteen hundred years make no reference to such practical matters. Generally speaking, they are useless discussions about sin and the nature of sin. Sometimes they mount so high as to give some good advice to some one individual how to save his soul. But the definite business of enlarging life, of making the world a stronger and wiser and better world, is passed by in such literature, as if it were a business with which men have as little to do as butterflies seem to have.

I have not read nineteen-twentieths of the books that have been written the last nineteen centuries, as Mr. Hale seems to have done, but with regard to nineteen-twentieths of those which I have read, leaving out those written by Unitarians and other unbelievers, his statement is as false as it can be. He certainly has a strong prejudice against books written about Christianity, and

especially against those written about sin. It appears to me that books written about sin are very well calculated to make the world stronger and wiser and better; for if we are not reminded of our sins we are very likely to go on in them.

Adopting some of the words of Mr. Hale, I must say, in conclusion, "It is certainly very curious, it is certainly very melancholy," that such a mixture of skepticism and Ritschlianism should issue from the pen of four men with a title which indicates that they profess to preach the gospel, and that one woman of high standing in the literary world should be found in such company. I wonder if their religion is the best possible at this time for them! If so, I pity them.

[Feb. 27, 1897.]

LYMAN ABBOTT AND EVOLUTION.

The editor of *The Outlook* is publishing a series of essays in his magazine under the title "The Theology of an Evolutionist," which show that he is developing very rapidly into an unbeliever.

On the subject of inspiration he has reached the point of rejecting the miraculous in it and reducing it to the level of the influence which is exerted by oratory and music. He says in his issue of January 23: "A congregation listens to an inspiring address; an audience to inspiring music. We are inspired by reading the records of past heroism. Emotions, thoughts, feelings pass from mind to mind. One soul breathes its life into another soul; God breathes his life into us all. This is inspiration: the elevating or clarifying influence which our spirit may have upon another spirit Belief in divine

inspiration is belief that God's Spirit has such an influence on human spirits."

He has evolved out of belief in much that is written as history in the Bible. He says of "the Christian evolutionist": "It is quite immaterial with him that the world was not made in six days; that there never was a universal deluge; that Abraham mistook the voice of conscience calling on him to consecrate his only son to God, and interpreted it as a command to slay his son as a burnt offering; that Israel misinterpreted righteous indignation at the cruel and lustful rites of the Canaanitish religion for a divine summons to destroy the worship by putting the worshipers to death," etc.

He has dropped down to belief in the fragmentary origin of our four Gospels, of which he says: "Fragments of the story of his life were told and written down. Fragments were possessed by one church, other fragments by another. These fragments were exchanged among the churches. They grew into a connected story."

He has reached such a point of infallibility himself that he submits to no infallible authority. He says: "There is no infallible authority. Infallible authority is undesirable. God has not given it to his children."

Perhaps the reader is about to ask, What has all this to do with evolution? Well, nothing at all; for Dr. Abbott is not much in the habit of sticking to his text. He is one of Jude's wandering stars. He has left his orbit, and goes bumping around against everything that lies in the way. His next essay is on "Jesus and Evolution." I hope to notice some things in it next week. They are things in advance of these; for a wandering star can not stand still even for a week. A consistent evolutionist must keep evolving; that is, a human evolutionist; for those of the lower order of animals some-

times stop. When the tadpole turns to a frog, he goes no further: he afterward turns neither to a bird nor a mud turtle; but when a human sophist starts out on a career of evolution he is seldom willing to stop until he lands in atheism, the *ultima thule* of evolution.

Evolution, properly defined as a theory of the origin and growth of things, means development from within; and it excludes any and every force from without. This being true, to talk of theistic evolution is to use contradictory terms, and to talk nonsense. If God in any way exerts a power in the growth of matter external to matter as such, then the theory of evolution is false; and all this theorizing about theistic evolution is but a deceptive use of words. It is a delusion and a snare.

[Jan. 16, 1897.]

LYMAN ABBOTT ON SACRIFICE.

The reader may remember that some weeks ago I made mention of an editorial in *The Outlook* in which the subject of sacrifice was treated after the Unitarian fashion, and which was reviewed in a strong article by Mr. Anin, Presbyterian preacher in the South. Later Dr. Abbott delivered a sermon on the same subject, which was reported by a stenographer, revised by the author, and published in *The Outlook* for December 26. The author evidently felt that the circumstances required of him the best and strongest effort he could put forth to defend his positions. The sermon is consequently the most intensely earnest piece of writing that I have seen from Dr. Abbott's pen. Much of it is not only true according to the Scriptures, but it stirs the heart of the thoughtful reader to its depths. But, notwithstanding the many excellencies of the sermon, the positions taken

on the main topic are such as can not be allowed to go unchallenged.

The sermon teaches in most explicit and emphatic terms that sacrifice had a *pagan origin*. To quote a single passage, he says: "Many persons have the impression that Moses not only commanded sacrifice, but that it originated with him. Its origin is pagan, not Jewish." I am at a loss who the many are that have the impression here mentioned. Certainly they are not persons who believe the Bible, for it finds sacrifice in the family of Adam long before paganism had an existence. The assertion that it had a pagan origin is to deny flatly the truth of the statements about sacrifices said to have been offered by Cain, Abel and Noah. This recent criticism does; and Dr. Abbott has long since committed himself to recent criticism.

He further tells us that the pagan conception of sacrifices was that they were intended "to assuage the wrath of angry gods, or to win the favor of reluctant ones." This statement is followed by these remarks:

> This was Abraham's thought when he went up to Mount Moriah to offer his own son. By giving his son a sacrifice to Jehovah he would appease Jehovah's wrath, or would still further win Jehovah's favor. And God interposed to teach him that no such sacrifice was needed—nay, that no such sacrifice was permissible. The story from which our text is taken is not of the sacrifice, but of the salvation of Isaac. In this intervention human sacrifice was brought to an end for Israel. It died, so far as the Jewish nation was concerned, before the Jewish nation was born.

The assertion that Abraham went up to Mount Moriah with such a thought and purpose as is here affirmed, is a palpable contradiction of the account of this transaction given in Genesis; for it is there said that he went up because God gave him an express command

to do so. If that account is true, there was no wrath of God for him to appease; but a simple and unexplained command of God for him to obey; and he obeyed it because he had such faith in God as to be sure that whatever he would command must be right. Dr. Abbott evidently does not believe that such a command was given; and if he does not believe that part of the account, why does he believe any part? and especially, why does he believe that God "interposed"? The fact that God commanded the sacrifice to be made, and the fact that when it was about to be made he interposed to prevent it, stand on precisely the same ground of evidence; why, then, accept the one and reject the other? Can there be any reason, except that the one suits the fancy of the preacher and that the other does not? And this is the *"scientific"* way to deal with the Bible!

But the preacher, not content with contradicting the leading fact in the narrative, proceeds to invent a fact which had no existence by saying that "in this intervention human sacrifice was brought to an end for Israel." How could that be brought to an end which had never had a beginning? When had Abraham, or any of his ancestors, offered human sacrifice before? When had any man, of any tribe or kindred, offered human sacrifice before? Will Dr. Abbott tell us? Other unbelievers in the Scriptures have explained the offering of Isaac differently by saying that when Abraham saw the heathen around him in Canaan offering their sons to imaginary gods, he concluded to emulate their zeal by offering his own son to the true and living God. But who will prove to us that he had ever seen this practice among the Canaanites? The first mention of it in the Bible is in the Book of Leviticus, where it is mentioned to be prohibited; and the first instance of it is in the case of

Mesha, King of Moab, who offered his son on the wall of his city when it was besieged by the kings of Israel, Judah and Edom (*2* Kings 3: 17). If a man can not believe facts recorded in the Scriptures, how can he expect others to believe facts which he himself invents?

Further on in this sermon, Dr. Abbott denies that Moses, in the only legislation that he credits him with, said anything at all about sacrifice. His words are: "And when the great prophet of Israel appeared, in the first teaching which he gave mankind, nothing whatever was said about sacrifice." What shall be thought of this denial, when the very first precept of the book of the covenant, after the ten commandments, contains these words: "An altar of earth shalt thou make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep and thine oxen" (Ex. 20: 24)? Again it is said in this same book: "He that sacrificeth to any god, save unto Jehovah only, shall be utterly destroyed" (22: 20). And again: "Thou shalt not offer the blood of my sacrifice with leavened bread" (23: 18). Three distinct precepts on the subject are given in this first legislation, yet our learned D. D., who studies the Bible *scientifically,* declares that "nothing whatever is said about it" How often shall I entreat these new critics to study their Bibles, and to know what is in them before they begin to write like oracles?

Once more. He quotes Lev. 1: 2, 3 from the A. V., closing with these words: "If this offering be a burnt sacrifice of the herd, let him offer a male without blemish: *he shall offer it of his own voluntary will,*" and says: "That is the foundation of the Levitical code. No man shall be put under compulsion; he shall not be required; there shall be no bribe to induce him; he shall offer it of his own voluntary will." Now, instead of the words at

the close of this quotation, which Dr. Abbott italicizes and makes the "foundation of the Levitical code," we have in the Revised Version these words, "that he may be accepted before Jehovah." So the foundation drops out when the text is correctly rendered. A critic who follows the "scientific" method ought to be sure of his text before he makes it his "foundation," lest he be found building on the sand.

But if the rendering adopted from the Old Version were correct, it would only show that in this passage the law speaks of voluntary or freewill offerings. It could not be strained to imply that there were no others. And that there were offerings which were required at a man's peril, ought to be known to every Bible student, and much more to a man of Dr. Abbott's pretensions. The regular morning and evening sacrifices, those of the Sabbath, those of the new moon, those of the feast of the Passover, and of the feast of Pentecost, and of the feast of Tabernacles, are well-known examples. Those required of men who had committed trespass against a neighbor, or a trespass in holy things, and the large class called sin or guilt offerings, were every one compulsory. And so were many others. How a man who has ever read the Books of Leviticus and Numbers, and especially how a man who has studied "scientifically," as we must suppose that Dr. Lyman Abbott has done, can speak of sacrifice under the Levitical law as he does, is beyond any ordinary comprehension. It would be well for him to explain *how this can be.*

[Jan. 16, 1897.]

WHO IS AN INFIDEL?

My own definition of an infidel, according to which I have used the term for many years, is one who rejects the miraculous element in Bible history. I would not include in the term one who for special reasons may doubt or deny the occurrence of some one or more of the miracles, on the occurrence of which nothing of moment depends, while admitting the reality of the miracles in general. But he who makes a sweeping denial of miracles in general, as being either impossible or incapable of proof, is an infidel.

Does this definition identify infidels with the unbelievers or disbelievers who, according to Christ and the apostles, are doomed to perish if they die in that condition? I think it does, for it is he who disbelieves the gospel that shall be condemned, and, according to Paul, one of the essential facts of the gospel is the resurrection of Christ. He who denies the miracles must deny this one, while he who believes this believes miracles in general, and he believes the gospel. He who denies this is yet in his sins (1 Cor. 15:12-19), and dying so he perishes.

There is a difference between the infidel and the skeptic, or the doubter; yet it is a difference of degree. While the infidel disbelieves, the doubter can not yet believe. The latter is in the more hopeful condition, inasmuch as he has not yet decided against the gospel; but inasmuch as it is necessary to believe in order to be saved, he too must perish if he remains where he is.

[March 6, 1897.]

"THE BIBLE AS LITERATURE."

By Prof. Richard G. Moulton, Ph. D.; the Rev. John P. Peters, D. D.; Prof. A. B. Bruce, D. D., and others. With an introduction by the Rev. Lyman Abbott, D. D. Published by Thomas Y. Crowell & Co., New York.

This book, of which I gave a brief announcement a few weeks ago, is the joint product of twenty-one writers, all men of prominence in literary and religious circles. They write, every one on a separate portion of the Bible, beginning with Genesis and ending with Revelation. Thirteen essays are devoted to the Old Testament and seven to the New. As the book contains only 375 pages, the essays are all comparatively short. It is commended to the public by writers of a certain class in such terms as to indicate that they esteem it of great value; and the publishers' slip which accompanies the specimen copies closes with the statement, "The book can be warmly recommended to all Sunday-school and literary classes." It may be regarded, then, as an attempt to popularize the views respecting the Bible entertained by its chief promoters and contributors. While this effort is being made, it becomes the duty of thoughtful men who have at heart the religious welfare of young people to inspect it very carefully, and to pass judgment on its merits.

There are many persons now, of limited reading in Biblical literature of the past few centuries, or possessed of convenient memories, who speak and write as if the fact that the Bible is literature, was a new discovery now being brought before the public for the first time. There is nothing more deceptive. The literary merits of the Bible and the special literary excellencies of the several

writers have been known, and have been held up to public admiration in all the literary ages of the past. What college graduate now fifty years old does not remember reading in his Greek course the essay on "The Sublime," written by Longinus, a Greek writer of the third century A. D., in which he quotes, as one of the finest extant specimens of sublimity in writing, a passage from the first chapter of Genesis? From the time of Longinus to this day, it would be easy to produce an almost continuous line of writers who have pointed out the literary features of the Bible for the admiration of their readers. This has been done to some extent even by the most prosaic of the commentators. What, then, is the meaning of this new emphasis on the subject which displays itself as a fresh discovery? It means simply this, that certain men have learned to look upon the Bible as the mere national literature of the Hebrews, comparable to the national literature of other ancient peoples, excelling these chiefly, if not only, in the fact that it emanated from a people who worshiped only one God, but not excelling them in truthful representations respecting the earliest times. The contributors to this volume—at least those whose essays refer to Old Testament books—are all advocates of the "new criticism," and one has to read no further than the introduction to see that it is intended, under the disguise of setting forth the literary characteristics of the Bible, to instill into the minds of its readers as settled facts the disputed conclusions of recent German unbelievers. I can not occupy here the space necessary to support this statement by quotations, though I may do this hereafter; but I wish to say as emphatically as I can that Sunday-school and literature classes, instead of being warmly advised to study the book, should be very warmly advised to shun

it, until a better knowledge of the Bible than they now possess shall enable them to read it without detriment to their faith.

[March 13, 1897.]

EVOLUTION AND SACRIFICE ONCE MORE.

If to any one it appears that Lyman Abbott's name is unduly conspicuous on this page, let it be understood that he has himself provoked it. For several years previous to the opening of this department in the *Standard,* Professor Briggs was the central figure in the controversy over higher criticism in this country. After he subsided, President Harper came to the front; and now that he has retired from the leadership, Dr. Abbott, through his pulpit and his magazine, has renewed the firing from a different point of the compass. Where the hottest fire of the enemy is, thither the return fire must be directed. Some of the friends of this last champion have cried out that he is being "hounded" for his recent utterances; but this should not surprise them, for it is the business of the hounds to open after every fox that makes a fresh trail before them. What are hounds fit for if they do not chase away the foxes?

In his last essay, published in *The Outlook* for February 20, Dr. Abbott says many true and excellent things about vicarious suffering. He shows that throughout animated nature, and more particularly in the human family, a large part of the suffering experienced is that which is borne by some in behalf of others. But when he comes to the sufferings of Christ for men, he expresses himself as follows:

> This, too, is what is meant by that statement, so dear to some and so shocking to others, that we are saved by the blood

of Christ. Let us try for a moment to disabuse our minds of traditional opinions and see what that phrase means, looked at in the light of history. Is the blood of Christ that which flowed from him at the crucifixion? His was almost a bloodless death; a few drops of blood only trickled from the pierced hands and feet; for the blood and water that came from the side when the spear pierced it came after death, when the suffering was over.

These questions, he assumes, are to be answered in the negative, because the quantity of blood that was shed before death was so small. Here are two original ideas; first, that through the lacerated hands and feet of Jesus only a few drops of blood could have trickled; and, second, that the efficacy of his blood depended on the quantity that was shed. And we might add, as a third, that the blood which flowed from his pierced side is not to be considered because it came forth after his death, although it was the agony of death which caused it to accumulate about his heart. Let Dr. Abbott have full credit for his originality. I am sure that no man is likely to claim any part of it, or to infringe upon his copyright.

But is it to that blood which flowed at the cross, whether much or little, that our salvation is ascribed? Men have always believed that it is; have they been mistaken? Let the Scriptures answer; for they are to be heard in preference to Dr. Lyman Abbott. Take the familiar passage, "But Christ, having come a high priest of the good things to come, through the greater and more perfect tabernacle not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption" (Heb. 9:11, 12). Does "his own blood" here, put in contrast with the blood of goats and calves, mean the blood that he shed at the crucifixion? or does

it mean something else? Take Peter's saying, that we are redeemed "with precious blood, as of a lamb without blemish and without spot, even the blood of Christ" (1 Pet. 1 : 19). Or, finally, take the still more specific reference by Paul to the blood shed at the crucifixion: "For it was the good pleasure of the Father that in him should all fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of the cross" (Col. 1 : 20).

But if, as Dr. Abbott says, "the blood of Christ" was not the blood that flowed from him at the crucifixion, we are ready to ask, What was it? and Dr. Abbott gives the answer:

> Blood, the Bible itself declares, is life; we are saved by the blood of Christ when we are saved by the life of Christ—by Christ's own life imparted to us by Christ's life transmitted, and by Christ's life transmitted, as life alone can be transmitted, through the gateway of pain and suffering.

If this is true, that is, if, when we are said to be saved by the blood of Christ, it is meant we are saved by his life being transmitted to us, what is meant when it is said that by the blood of goats and calves the Jews were sanctified to the purifying of the flesh? The two are put in antithesis, and therefore the sanctifying in the one case must be parallel to the saving in the other; so I suppose Dr. Abbott would have it that the Jews were sanctified by the life of the goat or the calf transmitted, as life alone can be transmitted through the gateway of pain and suffering. But when the life of the goat or the calf was transmitted to the Jew, what kind of life did he afterward live? Was he a goat or a calf, or a combination of both? Perhaps he was partly goat, partly calf, partly Jew—about as strange a mixture as Dr. Abbott makes of the doctrine of sacrifice.

Dr. Abbott has never sufficiently studied the Levitical law. He says: "I can not find anywhere in the Old Testament the word sacrifice coupled with the idea of penalty; it is always coupled with purification." If he means by the first clause of this sentence that the victim is nowhere represented as suffering a penalty, he is correct; but if he means that no penalty was removed from the offerer by the sacrifice, he is radically and thoroughly wrong; for some kind of penalty or disability was removed by every sacrifice, unless the peace offering is an exception. And while it is true that in all the sacrifices offered for uncleanness they were coupled with purification, it is not true that sacrifice was "always coupled with purification." On the contrary, no sin offering or guilt offering was ever coupled with purification, but always with the forgiveness of sin and the consequent removal of the penalty.

Again Dr. Abbott says:

> Nowhere in the New Testament is the sacrifice of Christ coupled with a statement of the removal of punishment—but always with the transmission of life or the removal of sin.

I believe it is true that this sacrifice is nowhere coupled with "a statement of the removal of punishment;" but what of it? It *is* coupled, as this very sentence affirms, with "the removal of sin;" and when sin is removed, its penalty is remitted. Literally speaking, the removal of past sins is an impossibility. They can be removed only in the sense that they are forgiven; and this means that they will not be punished; yet Dr. Abbott is in such confusion of thought on the subject that he says, farther on, "It is not the removal of the penalty, it is the removal of the sin, humanity needs." Well, to try this, let us suppose that Dr. Abbott's sins at a certain moment in life were entirely removed so that he will

never sin again, but that the *penalty* for his past sins is not removed; when he finds himself in torment, will he still think humanity does not need the removal of the penalty? I hope before it comes to that he will change his mind and repent of his unscriptural teaching.

[March 20, 1897.]

UNION IN DIVISION.

The Japanese are said to be great imitators, and there is fresh proof of it. Having learned that there are serious divisions among Christians in this country, they have also come to learn that many apologists for these divisions have devised an ingenious way of trying to make out that all divisions are but another form of unity. They have heard, perhaps, that Presbyterianism is one branch of the church, representing order; that Methodism is but another branch, representing zeal; that Episcopalianism is another, representing ceremonial; and Baptistism is another, representing devotion to ordinances; but that all are one happy and united band of brethren. Perhaps, also, they have heard this same unity in diversity represented by the figure of a great army moving in different divisions, but perfectly united under one great Commander. So, not being able to detect the fallacy in all this, they have adopted the idea and applied it to the fearful diversity of religions which exist in their own country; and it seems to me that they have made out near about as good a case as the aforesaid apologists have made for us. Here is the way it is stated, according to a report published in the *Congregationalist:*

> In a kind of parliament of religions (it would be called a union conference meeting in this country), there were present two Shintoists (worshipers of ancestors), eighteen Buddhists,

six Free Religionists and sixteen Christians. One of the Shintoists said: "Let us remember that we all represent important parts in the body of New Japan's religion—Buddhism the bones, Confucianism the flesh, Christianity the blood, and Shintoism the brains."

There it is—the popular apology for the divisions condemned by Christ, in its newest and latest phase, reflected from the background of heathenism. It is a mixture which for vileness is equaled only by the ingredients of the witch's caldron in Macbeth:

> "Fillet of a fenny snake,
> In the caldron boil and bake;
> Eye of newt, and toe of frog,
> Wool of bat, and tongue of dog,
> Adder's fork, and blind-worm's sting,
> Lizard's leg, and owlet's wing."

[March 20, 1897.]

"THE GOSPEL IN BRIEF."

By Count Lyof N. Tolstoi. Published by Thomas Y. Crowell & Co., New York.

Few writers of this generation have made a greater temporary sensation in the literary world than the author of this book. Whether his writings have had a tendency to good or to evil, has been so much disputed that many discreet persons have avoided reading them on the general principle that we can not afford to spend time with books the moral effects of which are in doubt. Of the volume before us, some men might say that it is filled with the spirit of love and forbearance; and it certainly speaks with sufficient emphasis in favor of those virtues; but whether its teaching is such as to promote the virtues which it extols, is doubtful, to say the least. It is doubtful whether any writing which gives a one-sided repre-

sentation to the teachings of Christ on any subject, in place of his own well-balanced utterances on all the phases of an upright life, can be really beneficial to its readers. But while this is doubtful, I can not concede that there is any doubt that a book which systematically misrepresents utterances of Jesus and facts in his life, can be other than pernicious to readers who accept it as an authority. That this book does this, I shall presently show.

Count Tolstoi says in the preface to his book that he was not won to Christianity till he was fifty years old. He says of himself at that period, "Having questioned myself, and having questioned the reputed philosophers whom I knew, as to what I am and as to the purport of my life, and, after getting the reply that I was a fortuitous concatenation of atoms, and that my life was void of purport, and that life itself is evil, I became desperate, and wished to put an end to my life." Under these circumstances he embarked upon the study of Christianity. If he had then enjoyed the instruction of a good teacher, he might probably have been brought to the light. But the light itself was darkness to his benighted understanding, as is proved by what he found the gospel narratives to be. He says:

> The source of the Christian teaching is the Gospels, and there I found the explanation of the Spirit which animates the life of all who really live. But along with the flow of that pure, life-giving water I perceived much mire and slime unlawfully, unrightfully mingled therewith; and this had prevented me, thus far, from seeing the real, pure water. He goes on to illustrate what he found in the Gospels by a sack of refuse which a man had raked together, and in which he found a few pearls (Preface, pp. 8, 9).

On another page he says that "the canonical Gospels contain nearly as many faulty passages as those Gospels

rejected as apocryphal." With such a conception of the Gospels, and the further conception that they alone, exclusive of the other books of the New Testament, represent Christianity correctly, how is it possible that he could ever arrive at any other than a distorted conception of the gospel, whether in brief or *in extenso?*

The Greek Church, which prevails in Russia, is extremely boastful of its orthodoxy, and Tolstoi delights in stabbing it under the fifth rib. He constantly speaks of the opponent of Jesus as "the orthodox;" a priest is always "one of the orthodox priests;" a lawyer, "one of the orthodox professors of the law," etc. His account of the interview with certain Pharisees from Jerusalem begins thus:

> And the orthodox professors of the law asked him: "Why do you live not according to church tradition, but take and eat bread with unwashed hands?" And he answered them: "But in what way do you break God's commandment, following your church tradition?"

He reports the opening of the interview with Nicodemus thus:

> An orthodox believer, one of the Jewish authorities, named Nicodemus, came to Jesus at night and said: "You do not bid us to keep the sabbath, do not bid us observe cleanliness, do not bid us to make offerings and fast; you would destroy the temple. You say of God, He is a spirit, and you say of the kingdom of God that it is within us. Then, what kind of a kingdom of God is this?" And Jesus answered: "Understand that, if man is conceived from heaven, then in him there must be that which is of heaven."

Having formed such an opinion of the Gospels, he deals with them accordingly by changing their thoughts and language at will. For example, he represents Joseph as taking Mary to wife because he was a just man and did not wish to disgrace her; whereas he really contem-

plated a divorce, and was turned from his purpose only by a revelation from God, which Tolstoi conveniently leaves out of the account. He says that the parents of Jesus, when the feast was over and they started home, "*forgot* about the boy," and that afterward "they *recollected,* and thought that he had gone off with the children." He says that John the Baptist "fed on bark and herbs," and that he said to the people, "Bethink yourselves, and change your faith. And if you wish to change your faith, let it be seen by your fruits that you have bethought yourselves." He says: "Jesus came from Galilee to the Jordan to be bathed by John; and he bathed, and heard John's preaching." In the account of the temptation of Jesus, where the Scriptures say that the devil spoke to him, Tolstoi has it in every instance, "The voice of his flesh said to him." When he comes to the last temptation, however, he does not represent Jesus as saying, "Get thee hence, flesh;" nor does he say, "Then his flesh leaveth him, and angels came and ministered to him." He conveniently leaves this out. It would have spoiled the interpretation. He makes the account of the temptation close thus: "Then the temptation ceased, and Jesus knew the power of the spirit. And when he had known the power of the spirit, Jesus went out of the wild places, and went again to John, and stayed with him." In this way throughout the book the writer distorts the narrative to suit his own wayward fancy. To such lengths do men go when once they begin to tamper with the Scriptures.

One of the most strangely distorted passages in this strange book is its version of the Lord's Prayer:

"Our Father, without beginning and without end, like heaven!

"May thy being only be holy.

"May power be only thine, so that thy will be done, without beginning and without end, on earth.

"Give me food of life in the present.

"Smoothe out my former mistakes, and wipe them away; even as I do with all the mistakes of my brothers, that I may not fall into temptation, and may be saved from evil.

"Because thine is the power and might, and thine the judgment."

His rendering of the story of the rich man and Lazarus reads almost like a joke. It begins thus:

There was a rich man. He dressed well, led an idle and amusing life every day. And there was a vagrant, Lazarus, covered with sores. And Lazarus came to the yard of the rich man, and thought there would be leavings from the rich man's table, but Lazarus did not get even the leavings; the rich man's dogs ate up everything, and even licked Lazarus' sores.

This reminds me of the answer made by a good sister when told that Bob Ingersoll charged the Bible with saying that the rich man was sent to hell just because he was rich, for he had done nothing mean. She replied with warmth: "I know better; he did do something mean. Didn't he sic the dogs on poor Lazarus?"

Our author makes the "Gospel in Brief" end with the death of Jesus. There is nothing in the book about his resurrection, or about the words which he spoke afterward to his disciples. I am not informed as to his belief on this subject, for I have not been drawn toward the man sufficiently to read any of his previous religious (?) books; but if the true "Gospel in Brief" ends with the death of our Lord, then I am ready to say with Paul, "We are of all men most miserable."

After glancing through this book, and reading some portions of it with care, I am more than ever convinced of two things: First, that a man who starts out to change the New Testament will always make a sorry mess of it;

and, second, that if a man with some originality and daring has the hardihood to do such a thing, he will be applauded by the same kind of rabble that cried out against Jesus and the apostles.

[Apr. 10, 1897.]

RATIONALISM'S CLAIM TO EXCLUSIVE SCHOLARSHIP.

This is the title of the leading article in the *Homiletic Review* for April. It is from the pen of Professor Osgood, of Rochester Theological Seminary. The author's name and reputation as a scholar are well known to the readers of this page. The article is so timely and so strongly written that I give the greater part of my space for this week to an abstract of it:

After all the discussion, the whole Bible is still before us. It was given to each man, to whom it comes for his decision. He is responsible for that decision. He can not put it off on the decision of any other man. When great schools, proud and pretentious of their learning, were found in Palestine, Egypt, Asia Minor and Europe, the Saviour constantly asked those whom he addressed, whether peasant, fisherman, priest or scribe, "Have ye not read?" "Did ye never read?" "Why even of yourselves judge ye not what is right?" And as this same Saviour is the final and universal judge of men, these questions take on the awful solemnity of the last dread decision. Each one of us must decide for ourselves what is and shall be our relation to the Bible when we stand before the Lamb in the midst of the throne to render our final account.

For some years past a criticism of the Bible has been brought into our land from Germany and Holland, that tells us that the Bible is a purely human book, filled with contradictions, and of value only as a record of the evolution of human thought. Those who champion it among us tell us that this criticism has received the suffrages of all the scholars; that if

any voice is raised against it, that voice betrays ignorance and want of true scholarship.

When we ask, Who are all these scholars? we are told, All the professors in Protestant universities in Germany, very many in England, Scotland and the United States. And how many of these scholars are there? Some fifty or sixty. Are they all scholars of the first rank? No. A few are men of great natural abilities, supplemented by large learning; but the majority are men of very moderate ability, who follow the leaders, and make up in sound what is wanting in weight. As the personal equation is of decisive force in the determination of all questions involving religion and morals, we ask, What do the authors and leaders of this criticism believe as to God and Christ and sin and salvation? These authors and leaders are not slow to tell us that they do not believe in a God who has made any written revelation of himself, or in Christ as anything more than a man. Of sin and salvation they never say anything. One of these authors and leaders believed so little in God that he did not mention him except as spoken by others, and another of these chief authors proclaims himself a polytheist.

And who say that these are the great scholars, and all the scholars of the world, in the matter of the Bible? Only the men of their own party, who seldom read works written by opponents, and deny all scholarship to men who will not accept their premises and conclusions. Believers are called to stand and deliver up their faith in God, in Christ, in sin, in salvation, in God's revelation of himself, on the authority of this band of fifty or sixty, led by unbelievers. That does seem rather pretentious and supercilious, seeing that if these fifty or sixty were swept away from their chairs thrice a year, their places could be readily supplied with just as good scholars from believing Christian ministers at home or in the mission field.

The line between "real scholars," "all the scholars," and "non-scholars," "no scholars," has been accurately drawn by an adherent of "all the scholars" in a critical journal: "We have no taste for evangelical criticism, and no confidence in an author's critical power whose argument is derived from the authority of the New Testament." "There can be no argument between those who thus think and historical critics of any school who do not accept their theological and critical postulates." All who bow to the supreme authority of God, of Christ, are thus

waved off from an appreciation which they never sought, and would not have if it were laid in their hand. They divide at Christ.

The only persons, then, who, according to this school, are real scholars and competent to pass an opinion on their views, are men of their own band. Let us see, then, what two leaders of this criticism say of the whole method of criticism pursued by the other. Dillmann and Kuenen were men of real ability, of great learning, of unceasing labor. They were the leaders of the two wings of precisely the same general anti-Biblical criticism. By some scioloists in our land, Dillmann has been regarded as more orthodox than Kuenen; but his premises and conclusions are just as anti-Biblical as Kuenen's, and they just as effectually would sweep away all belief in the Bible as a revelation from God. There is no discount, therefore, to be placed against Dillmann because of Biblical or orthodox views. He criticizes the whole method of Kuenen as false from the beginning (Num. Joshua, p. 597, f.). And Kuenen replies that Dillmann pursues just the same course (Theol. Tijdschrift, v. 22, p. 23 f.). But lest I seem to mistake the facts, one of "all the scholars" shall state them for us. In the French review of the "History of Religions," we are told: "Kuenen reproaches Dillmann with considering the question of the origin of the Hexateuch from a purely literary point of view, and without considering the relations between the documents analyzed and the history. The difference in the method is striking. Dillmann accuses the critics of the school of Reuss and Kuenen of imagining *a priori* a regular religious evolution in the midst of the people of Israel, and of resting upon these premises to determine the succession of the documents combined in the extant Hexateuch. Kuenen shows Dillmann that he does the same thing, and that it is impossible to follow another method, unless we accept the history as given by the authors of the Old Testament." Kuenen says that Dillmann, by refusing to consider the history, and relying only on the literary points, reaches false results. His method is false; his conclusions are false. Dillmann says that Kuenen's method begins in pure imagination of an evolution of religion, and ends in his false conclusion. Kuenen acknowledges that he does just what Dillmann says—imagines the evolution of religion, and fits the history to this imagined religion; and he also says and proves that Dillmann does the same thing: or that, when

both of them refuse to believe the history given in the Old Testament, there remains no other course but an imagined religion to which to fit an imagined history. If an outsider—one of the "non-scholars"—had brought these charges, they would be met with denial, because he could not understand the "only scholars." Both the witnesses are true against each other. The method on both sides is false, and the result of this "supreme scholarship" is just as false—an imagined religion framed in an imagined history. And yet it is to this scholarship that Christians, who know what they believe, and why they believe it, are called to surrender on authority and demand. According to these two chief witnesses, behind the dark curtain on which is inscribed "all the scholars," there is nothing for a believer in God and Christ and his word to fear, since the space is, confessedly, filled only with imagination.

[Apr. 11, 1897.]

WASHINGTON GLADDEN ON LYMAN ABBOTT.

I have been astonished at the number and variety of sermons and newspaper articles that have been written on Dr. Abbott's recently published views about evolution and the Book of Jonah. From every point of the compass, and almost from ocean to ocean, I have received clippings from newspapers, religious and secular, sent by kind friends to show me what others have said while I was saying something myself. The variety of the views expressed in these clippings is more surprising than their number. Some are very sensible, but some on both sides are so far otherwise as to indicate on the part of religious writers and teachers a woeful deficiency in judgment and reflection. To judge by these specimens one would think that there is a deplorable amount of shallowness in the thinking of preachers and newspaper writers on such questions. To enter extensively into specifications would require more space than the

case would seem to justify; but I may be excused for noticing briefly a point or two made by Washington Gladden in a sermon delivered in Columbus, O., on Sunday, March 30.

Referring to a large number of intelligent men and women "who are more or less familiar with the general results of modern scientific and historical and critical study," and to "many of the things that were commonly taught fifty years ago respecting science and literature and life," which these people can not now believe, he says:

> Thousands and tens of thousands of serious-minded, unselfish men and women have been driven from the churches by this failure to separate the essential Christian truth from the outworn theories with which it has been entangled.

This may be true with respect to some of the extreme Calvinism once taught by the Congregationalists with whom Dr. Gladden is identified, but when he includes with this the long-established ideas of the origin of the world and truthfulness of the Bible—for these are the beliefs to which he more especially alludes—he was never more mistaken. If thousands and tens of thousands have been driven away from the churches in connection with these questions, it is the direct effect of propagating the very view respecting "science and literature and life," which Lyman Abbott advocates with the applause of Washington Gladden. It is the men and women who accept these views who are driven from the churches, and not those who oppose them. Who has ever heard of a man leaving the church because he still believes that Moses wrote the Pentateuch, and that the narratives in Genesis are neither myths nor legends, but true records of actual events? No; the evil effects spring from the opposite cause; and Dr. Gladden, like a pas-

senger on a train when another near it begins to move, sees the wrong train in motion.

Again, speaking of the critics of Dr. Abbott, he says:

> There are precious few of them who do not know that the traditional theory of the Bible is no longer tenable; yet their attack on him is understood to maintain that theory. It is high time for some of these censors to cease from their assaults on Dr. Abbott and the higher critics long enough to tell the congregation the simple truth about the Bible.

This is an open charge of hypocrisy made against censors of Dr. Abbott, or at least against a majority of them, and these the more intelligent. A man of his opportunities ought to know that no cause ever wins by such charges. If he can not defend his companion in misery by argument, it would be more commendable in him to give up the contest than to turn to maligning the other side. The fact that a man is sincere or devout should never be used, though it often is, as evidence that his positions are sound or his arguments valid; it is still worse to parry the arguments of an opponent by charging him with insincerity.

[Apr. 17, 1897.]

CRITICISM IN GERMANY.

In the *Occident* of March 25, I find an article, brief, but thoughtful, from the pen of Mr. James Woodworth, in which he makes the following quotation from the *Evangelical Lutheran Church Gazette*, one of the most influential journals in Germany:

> Although among the university men there have been very few that have undertaken to defend the old views of the church with reference to the divine character of the Scriptures, the rank and file of the pastors have boldly come to the front in

this good work, and the anti-critical Biblical literature is greater than it has been for many years.

By anti-critical literature is meant that which opposes the theories and conclusions of the recent criticism.

The writer in the *Occident* says that this is truly encouraging, and that a similar encouraging state of things exists in our own country. "The champions of the new views," he says, "are to be found principally not in the ranks of the ministry, but in those of the college and university professors." So long as a body of sound believers in the truth of the Bible stand in between these professors and the people, there need be no fear of widespread defection among the latter from the faith of our fathers. Skeptical scholars will empty their poisonous gas into the open air, where it will be dissipated without spreading its contagion; and, whatever whiffs of it are brought down by counter currents into the stratum which the common people breathe, will be fanned away by the preachers.

The preachers who come into daily contact with the people, and whose daily task it is to turn sinners to the Lord, know perfectly well that destructive criticism of the Bible tends to ruin men, and not to save them; and, for this reason, they will have nothing to do with it except to combat it when it comes in their way. And in this combat they will prevail; for it is to them, and not to the professors, that the people resort for their daily spiritual food. Not only so, but the few young preachers who are perverted in the colleges and seminaries where these rationalistic professors do their work, must find that the kind of criticism which they have imbibed will not work when they come to soul-saving. The serious men among them will, therefore, toss it behind their backs when they go before the people, while those who

are not sufficiently in earnest to do this, will soon find that the congregations of the faithful will toss them behind their backs and cling to the old Book. The professors in the infected institutions are making herculean efforts to draw the candidates for the ministry under their influence, and they are succeeding by the prestige of money and great names in drawing those who have more ambition than godliness; but this class are always lightweights in the pulpit, even if they stay in it long enough to weigh at all; while the men of humility, and of faith that can not be shaken, are the men in every age and country whom the people delight to follow.

[May 1, 1897.]

A REACTION IN CRITICISM.

The following clipping from the *Congregationalist* of April 1 refers to a matter mentioned in this department last week, and strongly confirms what I then said:

> The course of theological thinking in this country has followed somewhat closely, though at considerable distance of time, that in Germany. We therefore welcome the signs of reaction against radicalism which are appearing in the German church. The *Literary Digest* publishes a translation of an article describing a new movement, from the ablest of the conservative church papers of Germany. This article declares that "the liberal and liberalizing forces within the German church have in recent months lost considerable ground, and the beginning of the end seems at hand. On the other hand, the defense of the old faith has grown internally and externally."

Special courses of lectures in the interests of what is called the old faith are being successfully maintained in many places. Says this article, "Recent events have shown that in Germany the Protestant church is at heart thoroughly evangelical and loves its Bible above

everything else." In the same direction the *Chronik,* a representative of the liberal theology, confesses that the conservative theologians in the nine Prussian universities are numerically much stronger than the liberals. There are sixteen liberal and twenty-six conservative theologians in the university faculties of the old Prussian provinces, and in the newer provinces there are eight liberals and nine conservatives. Twice as many conservatives as liberals have been appointed by the Government within the last two years. Many pastors are rallying to the defense of the divine character of the Scriptures, and the literature for the same purpose is greater than it has been for many years. The effects of this reaction are already beginning to be felt in our seminaries, and an independent movement in the same direction is appearing both in institutions of learning and in churches.

[June 5, 1897.]

PARALLEL CASES.

One of the most effective devices for refuting the arguments and exposing the assumptions by which some higher critics discredit books in the Bible, is to apply the same methods to more recent documents that are known to be genuine and authentic, and thus show how futile they are. This has been done again and again by recent scholars, who have used the Epistle to the Romans, the parable of the prodigal son, etc., for the purpose. Many other well-known documents can be used in the same way. I have before me, for example, in a copy of the *Bulletin,* San Francisco, a lecture by Dr. William Alexander, of that city, in which he applies the method to the history of our war with Mexico, to the Declaration of Independence, and to the history of German criticism

itself. I copy below the first of these as an illustration of all:

Let us, for example, take a history so recent as the war between the United States and Mexico and the acquisition of California. And let us suppose that we are living in the year A. D. 5897, when our country has been reduced to the same condition as that of ancient Israel. Then comes a higher critic investigating the records of our history, as they now do those of the Pentateuch, and the result would be something like this:

California is represented in the legend as a part of an alleged conquest from Mexico. But the evidence of any such war as that is open to very grave doubt. In the documents which pretend to relate this history even the very names are suspicious, being for the most part not the names of persons, but of some occupation or calling, or of some article of domestic use. Records have been found bearing such names as Taylor, Worth, Ringgold, Wool, Pillow, and of such reputed battles as Resaca de la Palma, which probably means merely a grove of palms, and not a battle at all. And another battle is named Buena Vista, which probably means only a fine prospect, or a pleasant view. And what is still more to the purpose, different and conflicting accounts of the same thing have been dug up. According to another form of the legend, the conquest was effected by a man whose name was Scott. And here again the story can hardly be considered historic, for the hero of this alleged conquest is called Winfield, and all military heroes are alleged to win fields. And still further, in some of the remains this same mythical hero is called "Fuss and Feathers."

He is alleged to have invaded the country called Mexico by sea, and to have bombarded a city called Vera Cruz which does not seem to have been a city at all, but in the language of the Mexicans means the true cross. The mythical hero, the legend goes on to say, advanced by way of Cerro Gordo, a steep and difficult pass in the mountains which a mule with his pack could with difficulty pass, but was utterly impracticable for an army, even if but feebly defended; but that a warlike people like the Mexicans would allow a hostile army to penetrate to the very heart of their country without the most determined resistance, is utterly incredible, not to say inconceivable. And, besides, both of these legends, improbable as they are, and contradictory

as they are, can be traced solely to American sources. In one thing they agree, and in one only, that no disaster ever occurred to their arms, but they were victorious in every encounter, a story which is totally at variance with the known casualties of war, and stamps the whole thing as one of the heroic legends of a barbarous or a semi-civilized people. This, gentlemen, may be taken, *mutatis mutandis,* for the higher criticism of the Hexateuch, as the critics prefer to call it. The principles and methods are the same in both, and both are equally worthless and misleading.

[June 19, 1897.]

DRIVER ON DEUTERONOMY.

The commentary on the Book of Deuteronomy, by Prof. S. R. Driver, was the first volume to appear of the "International Critical Commentary" in course of publication by Charles Scribner's Sons, of New York, and T. & T. Clark, of Edinburgh. It is also the most important of the series thus far published, because of its bearing on the criticism of the Pentateuch. It was published in 1895, but I have forborne to read it or to write a notice of it until now, because I intended, on taking hold of it, to give it a thorough study, and the time for this has not appeared to come sooner.

It is very seldom, I suppose, that any one but the author and the proofreader reads a commentary through and through; but I have read this one carefully from cover to cover, and I expect to do so again and again; for the critical theory of this book is the keystone of the critical arch which spans the whole of the Pentateuch; and no man can know either the strength or the weakness of the latter without testing the merits of what the critics say of this book.

The volume is a large one to be devoted to so small a book as Deuteronomy. It contains ninety-five pages

of introduction and 426 pages of text—521 pages in all. The critical theory of the book is set forth, and, in a measure, defended, in the introduction; but the more elaborate defense is reserved for the main body of the work, and it is to be found in connection with the various passages used for the purpose. The argument is exhaustive, and yet it is condensed. The author wastes no words in attempts at fine writing, but goes right on with the simplest and most direct exposition of his theme. He also maintains an air of candor, and seldom indulges in overconfident assertions. He usually states and discusses dispassionately the objections that have been urged against his views, though in places he fails to notice very obvious objections which happen not to have been brought forward by former writers. Indeed, while he is not afraid to state fairly, and to answer as best he can, the views of opposing critics, he evidently has made no careful search to see what *could* be said, though it had not been, by an opponent.

No one who proposes to master the modern critical theory of the Old Testament can afford to avoid the study of this commentary; for though the author has set forth in a very condensed form in his "Introduction to the Critical Study of the Old Testament" the substance of what is here written, in the present volume he has gone into the details of the argument much more elaborately, and the reader finds here plainly set forth much that he in the more condensed form is apt to overlook. I suppose that Professor Driver's reputation as a critic will depend more hereafter on the present than on the former publication, though the reverse is true at present. His Introduction has been more extensively read than his Deuteronomy, and has therefore done more to establish his reputation.

[July 17, 1897.]

HELL AND THE DEVIL.

I have received two copies of the *Rocky Mountain News,* published at Denver, June 7, in which there is a sensational report of a sermon delivered the previous evening by Barton O. Aylesworth to an overflowing audience. The sermon is announced in flaming headlines, among which I read, "There is No Hell, Neither is There Proof of a Personal Devil." The chief part of the report of the sermon is printed within quotation marks, as representing the words of the speaker; and while these headlines do not precisely represent the thought of the sermon, they do so substantially.

The preacher calls attention to the fact that "in the universe there are two forces working constantly against each other," and remarks: "Philosophy says it is the negative or not-being struggling to overcome the positive or actual, so that the former is always yielding that the latter may be." I confess that I am not philosopher enough to see how "the negative or the not-being" can carry on a struggle. If philosophy says that, I should advise philosophy to wash its face and go to school. Farther on he says: "This negative element is hell. It is the failure of the man to rise to his own perfection." If this definition is correct, and if, as all admit, except the few Methodists who have obtained "the second blessing," that all men have thus far failed to rise to their own perfection, we should no longer talk about *going* to hell, because we are there already. It is a hell, however, which the most of us endure with martyr-like composure. It causes very little weeping and gnashing of teeth.

Again, our preacher says: "Hell is an illogical con-

dition of life." If this is true, we are nearly all caught again. Then all the "higher critics" are in hell, sure. They got there sooner than I thought they would. Then Bro. Aylesworth himself must be "slipping o'er the brink," for I have not seen anything lately more illogical than his sermon. I am so glad that I am not illogical. Then, too, another old thought of ours is corrected. We have always been taught, at least ever since Christ spoke on the subject, that it is only dead people who are in hell; but here we learn that it is the living, for hell is "an illogical condition of life." I never knew before how important it is to study logic.

Again, the preacher says: "I do not believe that hell is a place of physical torture. I think it is in man himself." This is another evidence that hell is already here, and every man ought to know what it is by looking inside himself; but this presents a puzzle. Jesus speaks of casting men into hell; and if hell is in the man himself, I don't see how he can be cast into it unless he is made to swallow himself. Again, Jesus proposes to cast some men into hell after they are dead; and I don't see how this can be done if they have hell in them while they are yet alive. I confess that I have not logic enough to unravel this tangle, and if all these things are true, I am afraid that I will become illogical and get into hell with Bro. Aylesworth and the "higher critics."

The preacher, in all these utterances, was not entirely forgetful of some things said by Jesus and the apostles, but he has a very summary way of setting them aside. He says: "The flames mentioned in the Scriptures are figuratively spoken of." This statement would have been more satisfactory if he had told us how he knows it to be true. He has never been there to see, and no one who has absolute knowledge on the subject has told

him so. How, then, does he know anything about it? I have studied the subject as much, perhaps, as he has, and all that I know about it is what I am told in the word of God. Jesus, who had seen it, and the apostles, who were guided by the Spirit who knows all about it, have described it as a lake that burns with fire and brimstone; and whether that is exactly what it is or not, one thing is certain, that the words of these divinely inspired teachers are the very best words in which to speak of it. If it had been better for us to be told that hell is within us now, that hell is an illogical condition of life, or that it is "the negative or the not-being," Jesus, who knew what words were best for its expression, would have said so; but, instead of any such phraseology, he calls it "the everlasting fire prepared for the devil and his angels." Who shall dare to soften the words which the solemn reality forced from the loving soul of Jesus?

This brings us to what the preacher says of that mysterious being called the devil and Satan: "In regard to the existence of a personal devil, I have but little to say. Some people say that he certainly does have his fires constantly in readiness, and is armed with the proverbial fork wherewith to stab the victims. I do not believe this. I can not induce my imagination to be sufficiently elastic to comprehend an evil one fighting against the Lord to obtain the position of ruler of the universe." The preacher would have done better in this sentence if, instead of mentioning these relics of nursery tales, he had said whether he believes what Bible readers of ordinary intelligence do believe on this subject; that is, whether he believes what Christ and the apostles say about the devil. Instead of saying yea or nay on this point, he launches out on an ocean of discovery, and entertains us with the following: "Still, the unclean

spirits may hold an election and choose for their leader the one member who has caused the most hearts to break and created the most devastation among the innocent and unsuspecting. This is a possibility. Herod and Nero may have held the position of devil; I am of the opinion that some of the writers of modern fiction are also candidates to fill that executive position." Well, if there are elections among the unclean spirits, and if we are to judge by elections in this world, there must be a vast amount of rascality in those elections, and it should be no wonder that bad fellows get into office. It might be a good idea to send Bro. Aylesworth over there (temporarily, of course) with a copy of the Australian secret ballot law, so that the next election will be an honest one, "a free ballot and a fair count," and a devil elected who will make it a little easier for us mortals. I have understood, however, that the old devil who was in office before Herod and Nero went to that country had a lifetime tenure, and as his death has not been announced, nor any funeral tickets sent out, I am afraid that he is still in power, and leading silly men, including some preachers, captive at his will.

[Oct. 2, 1897.]

MUCH ADO ABOUT NOTHING.

This saying of Shakespeare was never more strikingly verified than in the learned labor that has been wasted in seeking to decide what star it was that the wise men saw in the east when Jesus was born. It will be remembered that Kepler calculated backward the movements of the planets to the time of Christ, and found that there was a conjunction of Jupiter and Saturn about that time. Alford and Kitto both adopted

the view that this remarkable conjunction of the two planets was the new star. It would be incredible, if it were not actually demonstrated, that learned men like these could leave the text, which they are trying to explain, and wander off in this manner for a conclusion which when reached could avail them nothing. Suppose that there was a conjunction of Jupiter and Saturn, or a conjunction of any half-dozen planets, what could that have had to do with the star seen by the wise men? The star which they saw came and stood over the place where the young child lay, so that they found him without search or inquiry. Did Jupiter or Saturn, or both in conjunction, come and stand over the house in Bethlehem where Jesus and his mother were lodging? Why did not Kepler or Alford or Kitto ask himself this question, and save himself the learned nonsense which he perpetrated? When we witness such conceits on the part of these three men, we are not so much surprised at the still wilder conceits indulged in by some of the rationalistic critics. And this nonsense is not dead yet; for in so grave a critical journal as the *Expository Times* (September number) a writer seriously calls for more information in the line of Kepler's investigations.

[July 21, 1897.]

PROFESSOR HOMMEL'S PROTEST.

The latest German book in the reactionary movement against rationalistic criticism is that of Dr. Fritz Hommel, professor of Semitic languages at the University of Munich. Its full title is "The Ancient Hebrew Tradition as Illustrated by the Monuments. A Protest against the Modern School of Criticism." It was published simultaneously in Germany, Great Britain and America.

The British edition was issued in London by the "Society for the Promotion of Christian Knowledge," and the American in New York by E. & J. B. Young & Co., Cooper Union, Fourth Avenue. We received our copy through the courtesy of the Robert Clark Co., Cincinnati. It is a 12mo, pp. xvi, 350.

Professor Hommel is an acknowledged authority in Semitic languages and in archæology. He ranks as such in Germany very much as Professor Sayce does in England. Professor Cheyne, in some discussions which he has held with him, treats him with respectful deference.

In his preface the author approaches a statement of the chief design of his work by saying:

> For years past I have been convinced that the question of the authenticity of the ancient Hebrew tradition could not be finally decided until the Hebrew personal names found in the Old Testament had first been exhaustively compared with other contemporary names of similar formation, and carefully checked by them; that all that was needed was the hand of an expert to disclose the treasures hitherto concealed in them, and to set forth the evidence they contain in such clear and convincing fashion as to render all further discussion impossible.

He then mentions an effort in this direction made twenty-one years ago by Eberhard Nestle, in which he divided Hebrew names into three classes. First, those compounded with El (God); second, those belonging to the period between Joshua and Solomon (or Elijah), in which the divine name Yahveh comes to occupy a favored place with El, the name of the Canaanite deity Baal (Lord) being subsequently added; and, lastly, the names of the monarchical period, containing, almost without exception, the element Yahveh (Yo, Yahu or Yah), and thus bearing witness to the permanent victory of Yahveh over Baal. He then says that "this attempt of Nestle's might have found acceptance as a solu-

tion of the Pentateuchal problem, had not Wellhausen roundly asserted that the personal names of the Mosaic period to be found in the priestly code had been deliberately manufactured in later times after an earlier pattern, and that their testimony was consequently worthless." The issue thus made by Wellhausen, demanding proof of Nestle's theory, moved our author, in part, to his present undertaking. He says:

> One of the main objects, therefore, which I have kept before me in writing the present book, has been to adduce external evidence (*i. e.*, from contemporary inscriptions) to show that even from the time of Abraham onwards personal names of the characteristically Mosaic type were in actual use among a section of the Semites of western Asia, and that it is consequently useless to talk any longer of a later post-exilic invention. On the contrary, the theory of their evolution put forward by Nestle is confirmed and corroborated in every direction.

I think that any man who will read the book through, unless his mind is set against evidence, must see that the author has established this contention by evidence thoroughly convincing and superabundant. The inscriptions on which he chiefly relies are those found recently in Tel-el-Amarna in Egypt, at Lachish in Palestine, and at Tel Sifr in southern Babylonia, though he makes use also of those recently discovered by Glaser in South Arabia. These documents belong to a period at and before the time of Abraham, and they promise, when fully deciphered, to give us a new history of the world in that remote period in which the Book of Genesis was, until lately, our only authority. Of the value of these documents and the importance of studying them more thoroughly, our author says:

> The monuments speak with no faltering tongue, and already I seem to see signs of the approach of a new era, in which men will be able to brush aside the cobweb theories of the so-called

"higher critics" of the Pentateuch, and, leaving such old-fashioned errors behind them, attain to a clear perception of the real facts.

Again he says:

I take this opportunity of urging the younger school of Old Testament theologians to abandon their barren speculations in regard to the source of this or that fraction of a verse, and rather to devote their youthful energies to the far more profitable study of the Assyro-Babylonian and South Arabian inscriptions, in order that they may be able, at first hand, to place the output of these absolutely inexhaustible mines of knowledge at the service of Biblical students. . . . There are hundreds of contract tablets of the time of Abraham, any one of which may contain some interesting find.

One of the most surprising results already attained by these investigations is the outline which they furnish of the new ancient history just alluded to. Heretofore our whole knowledge of the world's history between the flood and the death of Abraham has been confined to the personal history of that patriarch, together with the ethnographical tables in the tenth chapter of Genesis. Now, it is well known that conquerors from southern Arabia had overrun the valley of the Euphrates about the time of Abraham's birth, and established a kingdom there which lasted more than a hundred years. The names of the successive kings, together with some of their achievements, are preserved. It is also known that an Elamite kingdom was established there, and that it had subdued all the region west of the Euphrates as far as the Mediterranean Sea and the border of Egypt. These invasions brought the literature and civilization of Babylonia into Canaan, and the cuneiform writing of Babylon became the medium of written communication between the nations of the West. This and much more having been ascertained from the merest fragments of

these disinterred documents, that which will be known when thousands of others shall have been exhumed and deciphered may surpass the present dreams of the most enthusiastic archæologists. It certainly offers aspiring scholars a most enticing field of investigation. The newly discovered gold mines of Alaska are not half so inspiring to those who seek the world's greatest good. Professor Hommel's book makes a great advance upon all that has been written before upon these new discoveries.

It is impossible in this article to set forth intelligibly the many refutations of recent critical theories respecting the Pentateuch, in which this book abounds. For a knowledge of them I must refer the reader to the book itself, and I earnestly advise all who are paying any attention to the subject to read it at once. But I must not refrain from showing how completely the "higher critics" have been silenced in regard to the fourteenth chapter of Genesis. In 1869, Theodar Noldeke set forth the theory that this chapter was a "fantastic grouping together of names, which either belonged to some remote period, or were expressly invented for the occasion;" and from that time this class of critics have re-echoed the same view. As late as 1889 Wellhausen wrote as follows:

> Noldeke's criticism remains unshaken and unanswerable; 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 has passed away.—*Hommel,* pp. 159, 198.

This was written only eight years ago, yet within that short time it has been demonstrated that the most of these incidents, instead of being "sheer impossibilities," are established facts of history. That a mighty despot whose name corresponds to Chedorlaomer then ruled over Elam (afterward called Persia), and that he had conquered the West as far as the Mediterranean, is not now denied; for abundant inscriptions attest the fact. That Eri-Akn (Arioch) was then in possession of Ur, Abraham's birthplace; that Amrophel was king of Shinar and ruled over Haran, the second home of Abraham, and that Tidal (Tudkhul in his own tongue) was also a contemporary king, are equally well established; and seeing that these main facts of the narrative are historical realities, the admission of them by the "critics" is, in the words of Professor Hommel, "to cut the ground away from under their own feet."

While all this, and very much more, is set forth in Professor Hommel's book, he is still a rather free critic himself. He is only a little more than half-way converted to full faith in the authenticity of the Pentateuch, and he still concedes much to the class of critics whom he antagonizes. The editor of the *Expository Times,* in a review of the book, makes use of this fact to nullify in some degree the force of his contention; but its true bearing is in the opposite direction, for the fact that Hommel is himself a free critic makes all the more significant his thorough refutation of his fellow-critics on the points of criticism which he assails. The light which has broken upon his mind, and which he so strongly flashes back into the minds of others, must inevitably affect all others who are not proof against conviction; and as the still unexplored treasures of knowledge which he so earnestly exhorts young theologians to investigate,

shall yield up their secrets, both his own mind and those of his present antagonists must follow whither the new light shall lead them

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[Sept. 11, 1897.]

A CURIOSITY IN CRITICISM.

It has been the custom of rationalistic critics to throw doubt on the genuineness of the Epistle of James, by assigning it a date too late for James to have been its author. Christian Baur placed it at the close of the first century, and his followers have held tenaciously to this date, but now come two critics, Spitta and Massebieau, contending that it was written by a Jew, not a Christian, in the century preceding the birth of Christ. Their arguments are reviewed in the *Expositor* for August, by J. B. Mayor, and, strange to say, he thinks that they are stronger than those for the late date alleged by Baur. He shows, however, which any reader of the Epistle ought to see, that in order to make out their case these critics have to reject from the text allusions to Christ which make it certain that the writer had a knowledge of our Lord, even if he did falsely call himself "James, a servant of God and of the Lord Jesus Christ."

When we find German and French critics constantly hatching out successive broods of hare-brained conjectures like this, we ought to learn caution about receiving anything from their hands that savors of novelty.

[Sept. 11, 1897.]

INTELLECTUAL FREEDOM.

The requested resignation of President Andrews, of Brown University, on account of his partisanship in

favor of "free silver," following, as it did, the removal, in late years, from high places, of quite a number of men for teaching condemned by the churches to which they belonged, has raised a howl of indignation from a large circle of secular and religious newspaper writers. These indignant gentlemen are clamoring for intellectual freedom, the right of untrammeled research, of unfettered liberty, of impartial inquiry, and I know not how many other things with high-sounding epithets attached to them, as if the thumbscrews of the Inquisition were about to be renewed. So loud is the clamor that one who is not moved to join in the cry is apt to be dazed, and to wonder what untold woes are threatening our unhappy country. One of these thoroughly indignant writers has startled us by proclaiming that "there is more political and theological bias and less intellectual freedom in the United States than in any other civilized country, except Russia—and Russia is only half civilized." What a reproach to "the land of the free and the home of the brave"! And what are we all coming to? Who can tell?

But if one could only control his nerves and collect his thoughts amid this noise, he might be tempted to ask a few questions. He might ask whether, in order to exercise intellectual freedom, to pursue independent research, or to prosecute impartial investigation, it is absolutely necessary to be a president or a professor in a particular institution of learning that does not want him, or to occupy a pulpit in a church which desires to get rid of him. If I am not mistaken, a goodly number of the men who have made original research, and who have blessed the world by their investigations, have done so without being presidents or professors, and that free-thinkers in respect to religion have not always occupied

pulpits in orthodox churches. If a man agrees with Ingersoll or with Wellhausen, why can he not enjoy as much intellectual freedom on the freethinker's platform as he can in a pulpit or in a professorship endowed for the promotion of religion?

Again, one might ask why this coveted intellectual freedom should be so one-sided; why it is that some of it is not to be shared by boards of trustees or by the churches. If liberty of thought and action are to be a common heritage, why should not the trustees of a college or a university be at liberty to decide who shall be their president, and who shall occupy their professorships? And why should not a church have the liberty to choose the men who shall reach in its name the rank and file of its membership? Does the fact that a man has been elected to a professorship in a university deprive the legal guardians of the institution of all freedom of thought as to whether his teaching is beneficial or injurious to the institution? Should he plunge into the advocacy of some theory in religion or politics for whose advocacy he was not elected to his chair, and by this means drive away patronage or divert expected donations, have the responsible rulers who elected him no right to exercise their own judgment in removing him and selecting another? And in this country of fierce political battles, and hot blood growing out of these, what right has a professor in a college, the patronage of which is drawn from all political parties, to become an active propagandist for any one of them? When he does so he takes an unfair advantage of the position which he occupies, and when he incurs the natural consequences it is unmanly in him or his friends to complain. But this fault in a professor reaches its climax when, having been selected to give instruction in an

institution established and endowed to sustain and propagate belief in a certain religious system, he deliberately seeks to subvert that system, and then whines about a restriction of his intellectual freedom because he is justly deposed from the trust of which he has proved himself unworthy.

[Aug. 7, 1897.]

QUESTIONS.

At the time of writing this I have just concluded an institute on Pentateuchal criticism, held at Albany, Mo., and attended by 126 members from abroad, besides quite a number of the citizens of Albany. Of these, fifty-five were preachers, and the rest elders, deacons, teachers, etc. Among them were a large number of "chief women." One part of my work consisted in answering written questions which were handed in for the purpose of eliciting fuller information on some points, challenging others, and drawing me out on some not included in the lectures. I have preserved these, and it is my purpose to publish some of them, with the answers, for the benefit of the much larger audience addressed through these columns. I present a few below.

"Does it make any difference whether Moses did or did not write the Pentateuch?"

Yes; it makes at least this difference: that if he did, the account which the book gives of itself is true; and if he did not, it is false.

"Would there be any loss to the Christian religion should it be proved that Moses was not the author of the Pentateuch?"

Yes; there would first be this loss: that we should have to concede that Jesus and his apostles were mis-

taken in claiming that Moses was its author. This would lessen our confidence in them as teachers. Second, the alternative being that its real authors were men who lived from six hundred to one thousand years after Moses, who therefore had no correct information, but wrote legends and folklore for history, and falsely ascribed to Moses the enactment of many laws recently enacted, the loss to the Christian religion would be that all of the teaching by Jesus and the apostles based on the Pentateuch would be based on false premises.

"The destructive critics say that Moses could not have written the Pentateuch, because writing had not been invented at the time of Moses. Please explain."

These critics once said that the art of writing was not sufficiently developed in the time of Moses for historical compositions like the narratives of the Pentateuch, but they say that no more; for the disinterment within the last three years of inscribed tablets in various localities, which date back to the time of Abraham, has demonstrated the falsity of this assumption.

"If a later hand had written the Pentateuch, would he not naturally say of any particular speech or law, 'These are the words that the Lord spoke unto Moses'? Does not this mode of speech suggest a later writer, rather than Moses himself?"

The point in this question turns upon the use of the name Moses in the third person; but it was the custom of ancient writers, both Hebrews and others, to speak of themselves, in historical compositions, in the third person. All of you who have read Cæsar in college will remember him as a conspicuous example. While it is true, then, that a later writer would speak of Moses in this way, it is equally true that he would speak of himself in this way, and the circumstance has, therefore,

no bearing on the question of authorship, one way or the other.

"Who was the author of Deut. 34: 5, 6? When was it written, where, and by what authority?"

I can not answer these questions with precision, except that neither these two verses nor any part of the chapter was written by Moses. This chapter is a supplement to Deuteronomy, giving an account of the death and burial of Moses, of the thirty days' mourning for him, of Joshua becoming his successor, and closing with a comparison between him and later prophets. If it was all written by one person, it must have been written after some later prophets arose with whom Moses could be compared; but the different statements in it may have been appended to the book at various intervals. By whose authority they were appended we are not informed; if done by inspired men, it was by the authority of God: if by uninspired men, it was by their own authority.

"Does the Hebrew word in the plural number translated God in Genesis 1, prove that the author was a polytheist?"

No. In the Hebrew tongue words often have the plural *form* without the idea of plurality. The language was not exact in this particular, like modern languages. The English reader can see this in the first chapter of Genesis; for, although God (*Elohim*) says in one verse, "Let *us* make man in *our* image," in another he says, "*I* have given you every herb bearing seed," etc.: thus using at one time the plural pronoun and at another the singular. The latter could not have been used had the *Elohim* meant a plurality of gods.

"Does Ps. 97: 7 indicate that the author believed in a plurality of gods?"

The author says, "Ashamed be all they that serve graven images, that boast themselves of idols; worship him, all ye gods." He is speaking, I think, to the graven images and idols, and, taking them as their worshipers took them, calls upon them, in a poetic vein, to do homage to Jehovah. Rocks, mountains and hills are elsewhere called upon to do the same thing. The passage no more proves the author a polytheist than Paul is proved one when he says, "There are lords many and gods many" (1 Cor. 8:5).

"Do Jewish rabbis, as Gotheil, of New York, maintain the Mosaic authorship of the Pentateuch?"

I am not acquainted with Mr. Gotheil; but there are many Jewish rabbis who have accepted the destructive criticism of the Old Testament. American Jews are divided into two classes, the orthodox and the rationalistic. The former still cling to the old Jewish faith; the latter have departed from it.

"Is it not an insult to the Hebrew people to affirm that this people does not know the authorship of its greatest historical books?"

I can not say that this is an insult to the present generation of Hebrews, for they have no better means of information on such subjects than Christians have; but such an assertion does reflect seriously upon the generations of Hebrews in which the critics fix the origin of the documents of the Pentateuch. For example, if Deuteronomy was first known to them in the reign of Josiah, and was then newly written, they were a set of consummate blockheads to believe that their early ancestors had received it from Moses.

"Is there any evidence from classical writers of the Mosaic authorship of the Pentateuch? If so, what is the value of it?"

The classic writers of Greece and Rome lived too late to be witnesses on this question, and the most of them knew nothing at all about the Pentateuch. True, Longinus, whose Greek treaties on "The Sublime" was a text-book in my college days, quotes as a remarkable specimen of sublimity of style the words, "Light let be; and light was;" and he ascribes it to Moses, but he had no special means of knowing its authorship.

"Would not the condition of the writing and the color of the manuscript show whether the book found in the temple was of recent origin or not?"

Of course they would, unless the priests who, according to the theory, composed it had smoked or stained the manuscript to make it appear old, as some dealers in manuscripts now do. It is not necessary to understand that this manuscript was supposed to have existed from the time of Moses, which would make it seven or eight centuries old; but it could not have appeared to be a recent copy, or a demand would have been made for the original. Men of sense would not have trusted a freshly written document without knowing from what it was copied, if copied at all.

"Does not the repetition of thought in the first and second chapters of Genesis prove that they were written by different authors?"

The critical argument for two authors is based, not on repetition of thought, but on alleged contradictions. It is claimed that while the order of creation in the first chapter is, first, vegetation; second, the lower animals, and, third, man, in the second chapter it is, first, man; second, vegetation; third, the lower animals, and, fourth, woman. If you first *assume* that the second chapter is a separate and independent attempt to describe the order of creation, these contradictions show themselves; but if

you take the two chapters as a continuous account by one writer, the second chapter necessarily takes the position of a supplement furnishing details omitted in the first, and all appearance of contradiction vanishes.

"Will not the theory of the critics have a tendency to lessen the authority of the Bible?"

The real authors of the critical theory deny that the Bible has authority; consequently a full acceptance of the theory carries with it a complete rejection of authority as attached to the Bible, or to any part of it.

"Is scientific demonstration the test by which Scripture is to be tried?"

The Scriptures are not to be tested by the science of chemistry, or that of astronomy, or that of geology, or that of mathematics, but they are to be tested by the science of logic. Demonstration is not the right word. Demonstrations are addressed to the eye. But scientific proof—that is, logical proof—is the test by which the Scriptures are to be tried; and no man is required to believe them except on such proof.

"Is not the scholarship of the world on the side of advanced criticism?"

It is common for critics to claim that it is, but when they parade a list of names, it includes the names of many infidels; and these should not be counted in an argument between Christians, because they stand equally against Christianity itself. Of believing scholars, even in Germany, a very great majority are against it, and the majority is still greater in Great Britain and America.

"Is not advanced criticism gaining ground rapidly?"

On the whole, it is not. It is gaining in America, though not so rapidly as it did five years ago; it is standing still in Great Britain, and it is beginning to lose ground in Germany, where it originated. In respect

to the evidences by which it is supported, it has said almost its last word, as is proved by the fact that its new books and essays are but repetitions or amplifications of utterances repeated often and long ago.

"Is reason the supreme guide in religion?"

No. Reason must determine for us whether the Bible is from God; must detect and correct all mistakes and changes made by copyists, and must ascertain as best it can the meaning of all obscure passages; but here her work terminates. These questions being settled, the Bible itself is our sole guide and authority.

"Do the earliest Jewish writers, whose writings have come down to us, regard Moses as the author of the Pentateuch?"

Yes. The earliest of these are the authors of the later books of the Bible. These, as many as speak of the authorship, ascribe it uniformly to Moses. The same is true of the apocryphal writers, of Josephus, of Philo, and of the authors of the Talmud.

"Why do the critics who profess to be Christians wish to discredit the Mosaic authorship of the Pentateuch? Would this not weaken our faith in its inspiration?"

This class of critics do not admit that they *wish* to discredit the Mosaic authorship of the Pentateuch; they say that they are driven to their conclusions by conclusive evidence, and that their wishes are not to be consulted in the matter. They charge those who reject their conclusions with being governed by their wishes in the form of traditional prejudice which blinds them to the truth. As to the inspiration of the Pentateuch, they do not believe it in the sense attached to the word by this querist. The men to whom they ascribe the authorship, J, E, D, H, P and R, were moved by a so-called

inspiration, the same that now moves godly men to write edifying books and essays, but by nothing more. The acceptance of their theory, therefore, does not *weaken,* but it *destroys,* faith in the inspiration which we have been taught to ascribe to prophets and apostles. It denies the existence of such inspiration.

"If in the days of the prophets angels could set aside the law of God with reference to altars and offerings, as you taught in your last lecture, why could they not do the same in the days of the apostles [see Gal. 1:8, 9]; and why not the visions, revelations, inner lights, etc., received by men to-day, enable them to do the same thing?"

The reason is that the ritual of the Mosaic law was not intended, like the ordinances and precepts of the gospel, to be perpetual. If God intended to eventually set aside all of the Mosaic ritual, he could very consistently suspend for an occasion, like that of Gideon's or Manoah's offering, or for a period of time, like that in which the ark was separated from the tabernacle, the statute in reference to a single altar and the exclusive privilege of the priesthood; and the testimony of a visible angel or that of an inspired prophet like Samuel was sufficient evidence of his will in the premises; but this could not be the case in respect to the appointments of Christ, which are to endure to the end of time. Moreover, the fact that such suspensions had taken place under the law may be the very consideration which led Paul to warn the disciples not to believe an angel from heaven who should proclaim another gospel than that which they had received. If the Jews had been left without this warning, they might have adopted the reasoning suggested in this query; and the men and women who now see visions and enjoy inner light, might

have some ground of pretense for their folly; but all this is precluded by Paul's words.

"Drummond says, 'The Bible came out of religion, and not religion out of the Bible.' Please give your view of this."

Drummond is mistaken. He fell into this conceit as a result of becoming an evolutionist. If religion and religious literature came into being as a result of evolution from within the soul of man, then the Bible contains no direct revelation from God, and all that it claims for itself in this respect is false. The Mosaic religion, so far as it is Mosaic as distinct from the patriarchal, came into being as a result of the revelations given through Moses, and written in the Pentateuch. The religion of Jesus, so far as it differs from that of the Old Testament, did not come originally from the written books of the New Testament, seeing that it was, in its main features, taught orally by Jesus and the apostles before it was committed to writing; but still these books did not come "out of religion," but out of the inspired men who wrote as they were moved by the Holy Spirit to commit to writing that which the same Holy Spirit had moved them and their divine Master to deliver orally. It was, then, that which was spoken or written which brought the Christian religion into being; and Drummond has reversed the true order, as evolutionists are very apt to do.

"Did not the idea of sacrifice originate among idolaters, and was it not borrowed from them by the Israelites?"

No; for it originated, if the Bible is true, before idolatry came into existence. It is self-evidently an institution of divine appointment; for it is impossible that man could have conceived, by *a priori* reasoning,

that the true God or any god would be more favorable to him because he slew an innocent animal or child.

"How can the critics have any respect for the Pentateuch, when it is full of false statements about its origin?"

The scholars who invented the so-called critical theory of the Pentateuch have no respect for it. They do not pretend to have any. How the so-called "evangelical critics," who accept the theory, can have any respect for it, is beyond my comprehension; yet it is common for them to say that the book is far more precious to them now than it was when they believed as we do.

"Can it not be as easily proven that the Gospels are of composite origin as it can be that the Pentateuch is?"

Yes; and, according to the critics, it *is* proved. Not only the Gospels, but Acts, some of the Epistles and the Apocalypse are composite. Professor Briggs tells all about the gradual growth of the Apocalypse in his book "The Messiah of the Apostles."

"Is it not a little strange, the critical theory being true, that not one of the documents from which our Pentateuch was made has ever reached the people of this age?"

I think not; for very few books of antiquity have been preserved, and if these documents ever existed they were very naturally neglected after the final redactor had done his work. But it is strange, if this theory is true, that no historical trace of the former existence of these documents, or of their authors, can be found either in the Bible or out of it.

"What of the allegorical theory of the Garden of Eden?"

The next time you meet a man who holds that the story of the garden is an allegory, remind him that all

allegories are unreal narratives which represent something real—that all the parts of the story correspond to some part in the reality. Then ask him to tell you what, in the reality, is meant by the garden; what by the two special trees; what by Adam; what by Eve; what by the "rib story;" what by the serpent; what by the temptation and the sin: and what by the expulsion from the garden. If he knows that it is an allegory, he knows the explanation of it, or at least *some* explanation of it; so ask him to explain it. Then I shall thank you to report to me what his explanation is. If he refuses to give the explanation, tell him he is talking nonsense when he says it is an allegory.

"Was not Melchizedek a mythical character?"

The critics answer that he was; but Professor Sayce has found among the Tel-el-Amarna tablets one which he claims to be a letter from Melchizedek to the king of Egypt; and Professor Hommel, in his book recently noticed in these columns, has furnished strong confirmation of Sayce's claim. It has at least been made certain by means of recently discovered inscriptions that the leading features of the episode in the fourteenth chapter of Genesis are real history.

"Is not the Biblical account of the Hittites unhistorical?"

It was so thought by unbelievers for a long time, and believers had no proof to the contrary except the statements of the Scriptures; but now it is known and admitted that a powerful kingdom under this title did exist. Inscriptions left by Rameses II., who had continuous war with them during his long reign, have fully vindicated the sacred record.

"Were the Hebrews in Egypt two hundred and fifteen or four hundred and thirty years?"

It is plainly stated in Ex. 12:40 that they were there four hundred and thirty years.

"Do you believe that everything written in the Old Testament is the product of inspiration?"

No; for there are some passages which are known to be interpolations, and some mistakes of transcribers. It *may* be also that some of the smaller documents received a place among the sacred books by misjudgment. But I believe that everything written by the original authors of the several books was written by inspiration of God.

"Have you any faith in the theory of the evolution of man? In what way, if any, does this theory conflict with the Bible account of man's origin?"

I believe it to be a false theory. It conflicts with the Bible account in that it represents man as having been evolved from a brute, whereas the Bible represents him as having been created directly from inanimate matter, and as having received his spirit directly from God. No one who believes the first and second chapters of Genesis to be historical can believe in the evolution of man.

"What do you think of the idea that the prophets were not foretellers, but teachers?"

I think that the negative part of the statement is false. The prophets were unquestionably teachers, and the chief part of their work consisted in rebuking the sins of their contemporaries; but that they were not foretellers is false, for they foretold many things which no human foresight could have anticipated.

"What will be the destiny of men who spend their lives in casting suspicion on the Bible, and undermining the faith of the unsuspecting?"

I am not their judge, and I am glad that I am free from that responsibility. But I know one who has said,

"It were well for him if a millstone were hanged about his neck and he were thrown into the sea, rather than that he should cause one of these little ones to stumble."

[Aug. 28, 1897.]

PRESIDENT HARPER'S COMPLAINT.

In his leading editorial, published in the *Biblical World* for August, President Harper enters a complaint against the editors in general of religious papers. He puts his complaint in the modest form of questions. He asks, first of all, "Is it not true that a great deal of space has been occupied by the editors of our religious papers in statements intended to turn opinion against those who are called 'higher critics'?" He answers his own question by adding: "The attitude of many has been polemic in the extreme. One wonders, sometimes, whether it has been altogether Christian-like."

The President ought to remember that, on such questions as those made prominent by the "higher critics," a man's personality and his teaching are so identified that it is next to an impossibility to keep them separate in thought. When the religious papers feel called upon to combat, with all their might, opinions which they regard as subversive of the Christian faith, it is not very easy to so aim their blows at the false teaching as not to strike the false teacher. Indeed, if a man comes forward with teaching which he knows beforehand to be very offensive to his neighbors, it does not appear very manly to complain when the latter are offended at him as well as at his teaching. A brave man is willing to bear all the personal consequences of any opinions which he may be constrained to propagate. If he dares not do this, he had better hold his peace.

The President feels his way a little further by a second question: "Has it ever occurred to those who have written these polemic statements, and to those who have read them, that perhaps the great duty of the church is to train higher critics rather than to fight them?" As one who has done some of this polemic writing, I answer for myself, Of course not. How could we be making "polemic statements" against a certain class of critics, and at the same time think that perhaps the church ought to be training some more of the same kind? We don't hatch rattlesnakes to have the fun of killing them.

But I observe that in this second question the quotation marks are omitted from the phrase higher critics; and if by this omission the President intends the phrase to mean higher critics in the better sense of the term, his question must be answered in the affirmative; for critics who devote their powers and the methods of the science to the defense and confirmation of the Bible are in great demand on the part of the very editors who write polemics against "the higher critics." Here we encounter the ambiguity still attaching to this phrase in the popular mind. The President realizes the confusion growing out of it, and proposes a possible method of correcting it: "If, for all time, we could drop the phrase 'higher criticism,' and substitute the phrase 'literary study,' it is probable that there would not be any serious difference of opinion on this question. And yet it is true that higher criticism is only 'literary study'."

Has not the President here, in his eagerness to be conciliatory, forgotten to be candid? Can he possibly mean that the expression, "literary study," includes all of higher criticism? What has he done with historical criticism, the very branch of higher criticism in the pur-

suit of which he has himself given the greatest offense to his generation? Has he forgotten his essays on the early chapters of Genesis, in which he proved to his own satisfaction that these "stories," as he called them, are all unhistorical? And if his extreme desire to minimize our objections to the kind of criticism in which he indulges has led him thus to merge it all into the literary branch of the system, why does he go still further, and make a change in the established phraseology from "literary *criticism*" to "literary *study*"? Is he playing the game of the spider and the fly?

The gauze which he seeks to spread over the criticism which religious editors are fighting is too thin. These editors are not to be deceived by mere words and titles. When the writings of certain critics lead to the discrediting of large portions of the Bible, and bring those who accept them to conclusions in conflict with plain statements of Christ and the apostles, the editors of religious papers that are truly religious will not cease their philippics because of a new and innocent name applied to the poison. Arsenic is arsenic, even if you call it sugar.

Having thus minimized higher criticism, and reduced it to nothing but innocent literary study, our President proceeds to deprecate harsh treatment of those who engage in it:

> The literary study of the Old Testament has had a long and honorable career. The students, or, to use the other term, the critics, have been for the most part good, pious and honest men. Their only desire has been to find the truth, and to accept it when found. In the great majority of cases these students have shown a kind spirit and a calm judgment. The men, as men, do not deserve the harsh and unkind statements which are often made concerning them.

Undoubtedly this is true of purely literary study, and

of the literary students of the Scriptures; for in the broad sense of the terms here employed all the good and pious commentators and expository writers of past Christian ages are included. But what of those critics from whom President Harper has learned the kind of criticism which has arrayed the editors of religious papers in this country against him and his university? He can not deny the fact, and he ought not to disguise it, that the system originated in the brains of unbelievers and has been brought to maturity by men who deny everything supernatural in both the Old Testament and the New. These men, however amiable any of them may be, are enemies of the cross of Christ, and they have worked out their theories for the purpose of overthrowing the Christian faith. If President Harper is in possession of a single argument in support of his theory respecting the early chapters of Genesis which did not spring from this source, or if there is a single element of his theory which he did not learn directly or indirectly from this class of critics, he would do himself credit by publishing it to the world.

[Sept. 11, 1897.]

LITERARY VS. HISTORICAL CRITICISM.

Two weeks ago I called attention to President Harper's recent attempt to mollify opposition to the kind of criticism which he advocates by styling it a mere "literary study" of the Bible. The misleading character of that attempt will be still more apparent if we read the following extract from Cave's "Inspiration of the Old Testament," in which the true relation of literary and historical criticism is set forth, and the latter is shown to have superseded the former:

The evidence mainly relied upon to-day by the advocates of the evolution theory, "the received view of European scholarship," as Kuenen says, is of a historical and not a literary kind. Comparatively little is heard of divergencies in phraseology, seeming anachronisms, dual or triple or multiple repetitions of narrative, apparent contradictions, and all the paraphernalia of literary criticism. The conflict concerning authorship has been transferred from the arena of literary to that of historical criticism. In this there is cause for thoughtfulness. The decisive battleground has been at length recognized. By the minutiæ of literary criticism, the most uncertain of weapons, no sure issue was likely to be reached. Wellhausen was quite right when he said, pungently enough, it is true, and in a different figure, that in all this byplay of literary criticism "the firemen never came near the spot where the conflagration raged." And Wellhausen was also right when he added that "it is only within the region of religious antiquities and dominant religious ideas that the controversy can be brought to a definite issue."—*Prolegomena*, p. 12.

A revolution in method has taken place. These words, from the "head professor" of the science, show that President Harper is either a back number in his study of criticism, or that his recent article was intended for a coating of whitewash.

[Oct. 11, 1897.]

THE THEOLOGY OF HYMNS.

The apostle tells us to teach and admonish one another in psalms, hymns and spiritual songs; and if we should examine current hymns right closely, we would find that we are teaching one another some things which we ought not to teach, besides a great deal of nonsense. A contributor to *The Outlook* is writing on the subject of "The Theology in Hymns," and pointing out some strange things which are commonly overlooked. He says some very good things on the subject, yet he shows

a wrong bias of his own mind when he comes to speak of hymns respecting the final judgment. He says:

> Most of the hymns on the judgment-day (scarcely a subject to sing about) set it forth as a far-off and awful assize, for which all those who ever dwelt on earth are being treasured up. Where are they meanwhile? It is one of the defects of our earthly courts of justice that prisoners have often to wait for days and weeks before they are brought to trial, and, what is worse, are treated as guilty before they are proven so. But what are these times of waiting to those involved in the idea of one great and simultaneous world-wide assize? Most thinking men have outgrown this idea, and yet it remains within the covers of our hymnals.

"Most *thinking* men"—that is the expression. *Believing* men are not now to be considered in comparison with *thinking* men. Believing men still believe what the Lord and his apostles say about the judgment-day, but "thinking" men have outgrown the idea. The "thinking" men of this generation have outgrown a great many ideas which Christ and his inspired apostles were childish enough to inculcate. But what is strange about these thinking men, they think in very crooked lines when they come to give reasons for their thinking. This writer has outgrown the idea of a great day of world-wide assize, because he thinks that it involves the injustice of earthly courts by keeping in jail all who have lived on the earth, and thus treating them as guilty before they are proved so. It is a pity that he did not think a little about what Jesus says on the subject before he began to grow so fast. If he had, he would have known that during the long waiting-time no man is treated as guilty before he is proved so, as in earthly prisons; but that the guilty are kept where guilty men ought to be kept, in a very disagreeable place; while innocent men are kept in quarters so comfortable that

they never grow impatient. They look forward with joy to the coming day, but they are growing happier every day while they wait. If thinking men would learn to think according to the facts in the case, they would never outgrow the ideas of the Son of God. And if they would become believing men, their thinking would not be so likely to inflate them.

[Oct. 9, 1897.]

A BATCH OF QUESTIONS.

E. W. Vacher, of Beeville, Tex., sent me some weeks ago a list of nineteen questions, which would require, for full and satisfactory answers, a whole volume, and I have been puzzled to know what to do with them. I have at last decided to answer them in these columns by taking a few at a time and giving to every one as brief an answer as I can. I do so under the impression that many others as well as he may be struggling with some or all of the same questions.

1. Name the oldest Greek manuscript texts of our Bible now extant.

There are two of which it is a little uncertain which is the oldest of all. One is called the Sinaitic, because it was found in 1859 in the convent at the foot of Mount Sinai. This convent was founded in the sixth century of our era, and it has been occupied ever since by a succession of Greek monks, all of whose bones, it is claimed, are preserved and piled up in the cellar of the ancient building. When printed books came into use they no longer used their manuscript books, but they still kept the most of them on the shelves of their old library, and among these they had this Greek Bible, though the present generation of them knew not the fact till Constantine

Tischendorf, who was engaged in searching for such documents, found it. He was at the time making his researches at the expense of the Czar Alexander, and consequently, when he obtained possession of the book, he took it to St. Petersburg, and it is now preserved there in the imperial library. Three hundred *fac-simile* copies were made by the order of the Czar, and distributed as presents to leading libraries in Europe and America. Five of these are in this country, one in the National Library at Washington.

The other is commonly called the Vatican manuscript, because it is kept in the library of the Pope in the Vatican palace at Rome. It has been in that library more than four hundred years, but where it had been kept previously is now unknown.

Both of these were originally complete copies of the Greek Bible, containing for the Old Testament part the Septuagint translation made before the birth of Christ; but the Sinaitic has lost some leaves of Genesis and some of the Book of Psalms. It contains the whole of the New Testament. The Vatican has also lost some leaves, especially all from the ninth chapter of Hebrews to the end of Revelation.

By applying to these documents all the tests by which the age of an ancient manuscript is determined, it has been decided, with the consent of both believers and unbelievers, that they were written about the middle of the fourth century, or about A. D. 350.

There are two other MSS. of the Greek Bible, only about half a century younger than these two. One is called the Alexandrian, because its history is traced back to Alexandria in Egypt, and it is preserved in the library of the British Museum in London, where it was deposited by Charles I. about two hundred and forty years

ago. The other is kept in the National Library of France in Paris, and is called the Codex Ephraem.

2. "Note any differences in them from our present Bible."

There are many differences between them individually, and between each of them and our present Greek Bible. These differences consist in the spelling of Greek words chiefly, in the position of words in the sentence, in the omission or addition of small words not affecting the sense, and in various other minutiæ of Greek grammar. A few of them affect the sense of particular passages, but not seriously. All that affect it in the least are indicated on the margin of the Revised English Testament. If Bro. Vacher has not a copy of the Revised Version, or, if he has, and has failed to study its preface and its marginal readings, he has lost a great deal in the last sixteen years. No man can afford to be without it, or can afford any longer to depend on the old English version.

In answering these two questions I have answered the first five; for the other three are involved in these.

6. "When do we first hear of a canonical list of Scriptures?"

The earliest council which we know to have taken action on the subject was that of Carthage, which consisted of the bishops in the Roman province of Africa, and which met A. D. 397. It adopted a rule against the reading in the churches of any but canonical books, and in order that all might know what books were canonical, it gave a list of them. This act did not *make* any of them canonical, but it simply gave for information, as the Westminster Confession does, and the Methodist Discipline, a list of those already known to be canonical. Before this we find in the extant writings of early Chris-

tian writers, such as Eusebius, Athanasias, Cyril of Jerusalem, Origen and Clement, reaching back to the beginning of the third century, lists of books which were acknowledged by Christians in general as apostolic. Then, back of these we have translations made in the second century containing all the books, and also quotations from them by writers of that early period. These, together with the internal evidences of the books themselves, settle the question in the minds of all but skeptical scholars, and the most candid of even these are just now beginning to acknowledge more of them as genuine than did the skeptics of thirty years ago. So much for the New Testament. The earliest proof of the existence and acceptance of the Old Testament as a whole, is its translation into Greek, which was begun about two hundred and eighty years before Christ, and completed within the next hundred years. Later there were three other translations into Greek, two into Aramaic, one into Latin and one into Syriac. All these were in use before the close of the second century A. D.

[Oct. 16, 1897.]

THE UNITARIANS.

The National Unitarian Conference held its annual meeting at Saratoga, beginning September 21. Thursday, as it was the first session, was opened with a "communion service," these people not having yet learned that the Lord's Day is the day for the Lord's Supper.

The well-known politician, Senator Hoar, of Massachusetts, presided. In the course of his opening address he scored his brethren for their stinginess by saying that the sixteen Congregational churches in his own city of Worcester contributed more for their missionary

objects than do all the Unitarian churches, though the latter number about sixteen hundred. This shows how little the Unitarians care for their religion. If they regarded it as of much value, they would give more for its propagation.

"Rev." Minot J. Savage, who is a radical unbeliever in everything miraculous, is chairman of the Executive Committee of this National Conference, and in his report as such, he made a remark which ought to arrest the attention of many besides the Unitarians. He said: "The greatest hindrance to the increase of Unitarian churches is the spread of the Unitarian doctrines in other churches." While rejoicing in the spread of these doctrines, he protested against the dishonesty of those who are Unitarians in fact, but "remain in churches whose doctrines they repudiate." If I had been there to hear him, I would have said: "Lay on, Mr. Savage; you can not give them a lick amiss." And I think I would have invited him to come over our way with his whip of small cords, to drive certain traders out of our corner of the temple. But the trouble about these traders in the temple is, that though you may drive them out, as our Lord did, they will come back again as they did in his case, so long as they can make money by it. "Rev." Savage will have to teach his Unitarian churches to give their money more liberally before this class will come over and stay. He should at least request Bro. Hoar not to make so public the stinginess of Unitarian churches; for, if that becomes known, all the Unitarians who are skulking in other churches and living on the fat of the land, will stay where they are while they are permitted to do so.

Several other curious things cropped out in the proceedings of this conference. For instance, according to

the reporter in the *Independent,* some of the speakers united in defining the elements of religion, and they formulated them on this fashion: "The constituent elements of religion are: first, reverence; second, conviction of the moral order of the world for the direction of life; third, the moral energy of the world for the inspiration of life." If any reader, on seeing this, is surprised that neither faith in Christ nor repentance toward God is recognized as an element of religion, he should be reminded that the reference is to *Unitarian* religion, and of this the Unitarians ought to be the best judges.

Another curious thing that turned up was the statement of one of the speakers, Dr. John W. Chadwick, that "the argument for the divinity of Christ involves an atheistic element; it eliminates God from history in order to justify the supernatural claims that are made for Jesus." Why did not some of us think of this before? Why have we not observed that to think of God as sending his only begotten Son into the world, eliminates God from history? That to believe in Jesus as the Son of the living God, and as the Messiah for whose coming God overruled all the preceding ages, is to eliminate God from history? I doubt whether we ever would have discovered this if Dr. John W. Chadwick had not pointed it out to us.

Another speaker, "Rev." Charles F. Dole, told the conference a thing which I have believed for several years, but which I have scarcely ventured to tell lest I should give offense. In a paper on the points of contact and difference between the "new orthodoxy" and Unitarianism, he declared that "the new orthodoxy is substantially the same system of religious philosophy as the Unitarians hold. It has eliminated the devil, the fall of man, and similar features, from the mediæval

scheme; but it differs from Unitarianism in holding to the old idea of the Bible and of the unique and exceptional life of Jesus." I could say to Dr. Dole, Don't be uneasy, Doctor; these adherents of the new orthodoxy who have eliminated the devil and the fall of man, are not holding a very tight grip on the old idea of the Bible and of Christ. If you knew them as well as I do, you would see that their grip on the Bible and on Christ is beginning to relax, and you will soon find them over on your side if you will only stir up your Unitarian churches to the giving of bigger salaries.

Another interesting feature of this conference was the presence of the great evangelist, B. Fay Mills—his presence not as a looker-on, but as one of the regular speakers. He held in his address, that "the whole system of dogmatism and priestcraft, Protestant and Catholic, is doomed and must go; and that an inspirational religion must take its place." Here is another and a new kind of religion—inspirational religion. Of course the evangelist that was, knows what kind of religion that is, and it is to be hoped that on some favorable occasion he will tell us. When he does so we can put his definition of it in a group with those definitions mentioned in the first part of this article, and then we shall know better than we now do what religion is. But Mr. Mills also said, that in order to establish this inspirational religion we must have three things, "a great thought, a great personality, and a great occasion." I should think so; especially a great thought—an article which appears to have been missing in that conference. Mr. Mills felt the need of it, and he insisted that they must find it. He finally discovered it, and he said: "The great thought may be thus outlined: Absolute faith that justifies not

only the right, but, also, seeming evil; unbounded hope that sees health emerge from all corruption; unlimited love that solves all individual and political problems." Well, if that is the great thought which we must have in order to establish inspirational religion, I am afraid that I shall never be able to help Mr. Mills in establishing it; for this thought is too great, or too misty, or too something, for my small cranium. I heard Mr. Mills preach a few times two or three years ago, and I understood everything he said; but since he has gone off after "inspirational religion" his great ideas are too profound for me.

[May 14, 1898.]

FREE THOUGHT AND LIBERTY OF SPEECH.

When a preacher or an editor becomes crooked in his teaching, and others criticize him until public opinion frowns upon him, he nearly always cries out that he is persecuted; that the ecclesiastic thumb-screws are being applied to him; and all the instruments of torture once used in the Spanish Inquisition became familiar to him. He cries out for freedom of thought and liberty of speech; and if the church he has scandalized undertakes to put him away for denying the truth, he is at once proclaimed a martyr by a whole host of fellows as crooked as he.

Unfortunately for these victims of persecution, their views on the subject of free speech are very one-sided. They want all possible freedom themselves, but they are not willing to grant it to those on the other side. They desire to teach their heretical or infidel theories with perfect freedom, but they are not willing to be held up as heretics or infidels by those who believe them to be such.

Why not have freedom of thought and liberty of speech on both sides? Why should it be regarded as a rightful exercise of freedom for a man to hold me up to ridicule, for believing the Bible, but an abuse of it for me to condemn and ridicule his unbelief? By all means let us have free speech; but when, by the full exercise of it, some fellow is floored, let him take it as his part, and not begin the cowardly cry of persecution. Jesus taught his disciples to be content when they were called Beelzebub; why should his enemies think themselves too good or too tender for the same treatment?

[Nov. 6, 1897.]

WHY PAUL WENT TO JERUSALEM.

I am asked what I think of this idea—that when it was proposed to Paul in Antioch that he and Barnabas should go up to Jerusalem to the older apostles about the question of circumcising the Gentile converts, he reasoned with himself in this way: Shall I go, or shall I refuse to go? I am not infallible, and it may be possible that I have run or may run in vain; so I will go and obtain the judgment of those who were apostles before me.

This is what I think of it; I think that the man who gave utterance to it is very ignorant of the Scriptures bearing on the subject. In the first place, he assumes what is the opposite of the truth, that Paul did not regard himself as infallible. On this point Paul says to the Corinthians: "If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandments of the Lord" (1 Cor. 14:37). In the second place, the reason why Paul consented to go is expressly

given by himself. He says: "I went up by revelation" (Gal. 2: 1, 2). It was a revelation, and therefore something infallible, and not a conclusion drawn from his want of infallibility, which caused him to go.

I am not sure, however, that the author of the thought under discussion, would regard a revelation as something infallible. Perhaps, like Christian Baur, who discusses this matter, he looks upon a revelation as something which came to Paul as the result of his own deliberation. Baur explains Paul's movement thus:

"It was therefore quite to be expected, from the nature of the case, that after a long interval the apostle should resolve on a fresh journey to Jerusalem, if only in the interest of his apostolic office among the Gentiles. That this resolution to go to Jerusalem was considered by him to be inspired by an *apokalupsis,* a special divine command summoning him thither (Gal. 2:2), does not in any way set aside the cause above assigned to the journey, but rather shows that this matter was then occupying his mind in a very vivid manner as a thing of pressing moment, and the reason of this must be sought in the position of affairs at that time" (*Life of Paul,* I. 112).

With Baur, a revelation was nothing more than something which occupied the mind of the apostle in a very vivid manner. It is so with many others who have adopted, without knowing it, many of Baur's rationalistic notions.

[Nov. 6, 1897.]

THOSE THREE YEARS IN ARABIA.

It has become quite common, since Dean Farrar suggested the thought, to hear men speak of three years which Paul spent in Arabia reflecting on his new situation and preparing for his work, as though it were one of the fixed facts of sacred history. I heard it alluded

to in this way in an address delivered before our great Convention in Indianapolis. The widespread acceptance of the idea is a striking illustration of the way in which a startling thought, uttered by a popular author, is caught up and echoed round the world as if it were true beyond doubt, when it may be a mere conceit.

What are the facts in this case? Paul, in Gal. 1 : 15-18, says: "But when it was the good pleasure of God, who separated me even from my mother's womb, and called me by his grace to reveal his Son in me, that I might preach him among the Gentiles, immediately I conferred not with flesh and blood, neither went I to Jerusalem to them that were apostles before me; but I went into Arabia; and, again, I returned to Damascus. Then, after three years, I went to Jerusalem to visit Cephas, and tarried with him fifteen days."

This is the passage which is relied on for the thought that Paul was in Arabia three years. But Paul makes no such assertion. If three years are counted from his return to Damascus, which was after his sojourn in Arabia, he says nothing at all about the length of that sojourn, but puts the three years in between that and his journey to Jerusalem. If, on the other hand, the three years are counted from the time of his conversion, which is the more probable, then his stay in Damascus is included, and it would be impossible to determine from this passage where he spent the most of the time, whether in Arabia or in Damascus. But when we turn to the account in Acts, a part of this uncertainty is removed. In this account nothing is said about the journey into Arabia; but it is said that after his baptism "he was certain days with the disciples at Damascus. And straightway in the synagogues he proclaimed Jesus, that he is the Son of God" (9: 19, 20). These words

show that his journey into Arabia did not follow immediately upon his baptism, as we might infer if we had only the account in Galatians; but that he "straightway" preached in the synagogues of Damascus. The plural number of the word "synagogues" shows that there was a number of these; and that he preached in all of them implies a stay of some considerable length. This fact thoroughly refutes Farrar's conceit that before he entered at all upon his ministry he went out into the Arabian desert to meditate on his new relation to Christ, and on the plans of his future life-work. The further statement is made in Acts, that "Saul increased the more in strength, and confounded the Jews who dwelt in Damascus, proving that this is the Christ" (v. 22), and the account closes with this statement: "And when many days were fulfilled, the Jews took counsel together to kill him;" and this is followed by the account of his escape through the wall (23-25). Most naturally the excursion in Arabia took place in the interval between his first preaching, in which no violence was attempted, and this last in which the Jews took counsel to kill him, and he escaped to Jerusalem. But this last preaching continued through "many days," which may have been a year or more, and certainly the first preaching which followed immediately after his baptism must have occupied a considerable portion of the three years mentioned in Galatians. It is entirely certain, then, that the excursion into Arabia, instead of occupying three years, occupied but a comparatively small part of that time. Let us hear no more, then, of Paul spending three years in Arabia.

But where was Arabia, and for what purpose did Paul go thither? It has been suggested that Arabia Petrea was meant, and that Paul went to Mount Sinai, whither

Elijah fled, and where the law of Moses was given. But in order to do this he would have had to pass through Judea, and close by Jerusalem. It would have been a journey of about four hundred miles—a long distance to go for meditation. These dreamers forget that at the time of which we speak Damascus itself was under the dominion of the king of Arabia. Aretas was king of Arabia then, and Paul, in giving an account of his escape from Damascus, says: "In Damascus the governor under Aretas the king guarded the city of the Damascenes in order to take me" (2 Cor. 11:32). Anywhere in the vicinity of Damascus was then in Arabia, and Paul went out of Damascus into Arabia just as Jesus, in the style of John, went out of Jerusalem into the land of Judea (John 3:22). He doubtless went into some of the villages in that part of Arabia to preach the gospel which he had been preaching already in the city. Paul was the last man who ever lived, to be spending a year, or two, or three, after learning what his duty was, in meditating about the execution of it. The thought of his doing so could enter into the mind of none who had not learned to admire the useless monachism of a much later age.

[Nov. 6, 1897.]

THAT JERUSALEM DECREE.

It were a long story to tell all the crudities of thought which have been connected with the meeting held in Jerusalem to take action on the question of circumcision. I saw one of these expressed in a religious newspaper not many weeks ago. In answer to a querist, it was said that the decree issued by the apostles on that occasion was intended to be temporary "so far as it was purely ceremonial." As there is not a hint in the text of Acts,

or anywhere in the New Testament, that any part of the decree was temporary, and as the decree itself begins by saying, "It seemed good to the Holy Spirit and to us to lay upon you no greater burden than these *necessary* things," it is hard to see where the idea of temporariness originated. And as to the part that is purely ceremonial, I think it is hard to find. The things enjoined are these: "That ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves it shall be well with you." Which of these is ceremonial? Ceremonial means relating to ceremony. But what ceremony was there in abstaining from things offered to idols? You may as well speak of the ceremony of abstaining from intoxicating drinks. What was there ceremonial in abstaining from things strangled and from blood? I have abstained from both all my life, and I never dreamed that in doing so I was observing a ceremony. Fornication had been ceremonial, for it was used as a ceremony in the worship of Venus, and that is one reason why it is here prohibited. Many of the Gentiles, having been accustomed to it as a religious ceremony, were slow to realize that it was a hideous sin in the sight of God, and for this reason special emphasis had to be laid upon the prohibition of it. According, then, to the answer which we are considering, the prohibition of fornication was only temporary, while abstaining from things strangled and from blood, not being ceremonial at all, might be continued. This writer ought now to rise and tell us at what time fornication, which was forbidden only temporarily, ceased to be prohibited by this decree. The man who originated this interpretation did not look far enough ahead.

[Nov. 13, 1897.]

IN ONE SPIRIT.

I answer the following question:

I read, years ago, your article in *Lard's Quarterly* on "By one Spirit are we all baptized into the one body," etc. J. J. Haley claims for it Holy Spirit baptism. Have you changed your view, or do you believe now as you did then?—W. C. Rogers.

I remember the article referred to, but I long ago gave away the copy of the *Quarterly* which contained it, and I can not now consult it. The article had rather a singular origin. Bro. Lard and I agreed as to the meaning of the passage; but he had some misgivings about it, so he made the proposal that I should write a defense of our interpretation; that he should make under an assumed name the strongest objections to it that he could, and that I should then make a short rejoinder. It has been so long since I read my article that I can not now recall all the course of my argument, and I am not sure that I did not say some things that I would not now repeat; but my understanding of the apostle's meaning has undergone no change, and I will try to set it forth in brief.

As given in the Revised Version, the language of the text is this: "For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit" (1 Cor. 12:13). Two facts in the past experience of the disciples are here set forth; first, that in one Spirit they had all been baptized into one body; and, second, that they had all been made to drink of one Spirit. I think that it will not be denied that the word "drink," in the latter clause, is a metaphor for the enjoyment of the

Holy Spirit; and that the reference is to that gift of the Holy Spirit promised to all who repent and are baptized. This enjoyment of the Spirit, which begins of course with its reception, is represented by the apostle as being preceded by the other fact that all had been in one Spirit baptized into one body. In other words, being baptized into the one body had preceded being made to drink of the one Spirit. Can the baptism then mean the baptism in the Holy Spirit? I think not; for he who is thus baptized begins in the act to drink of the Spirit, and this drinking would not be spoken of as a subsequent and separate experience.

Again, in all passages where the word "baptize" is connected with that in or into which the act brings the subject, the verb is placed first. For example, "I baptize you in water;" "He shall baptize you in the Holy Spirit and fire;" "All who were baptized into Jesus Christ were baptized into his death." Even in our passage, "baptized into one body." Now, if the apostle had meant to say that this baptism into one body was the Holy Spirit baptism, he would have expressed himself, according to the universal usage, differently. He would have said, "We were all baptized in one Spirit into one body." This would have been unambiguous. But, connecting the expression "into one body" with the baptism, he places the expression in "one spirit," not between them, but before both. What, then, does he mean by this latter expression? This is the real issue.

It is well known that Paul, in a few instances, uses the expression, "in the Spirit," for the state of one in whom the Spirit dwells; but it is also used to indicate the controlling guidance of the Holy Spirit; and the latter usage is more frequent than the former. What is more to the point, the latter usage is the one which pre-

vails throughout the context of the passage under discussion. The introductory remark of the context is this: "Wherefore, I give you to understand that no man speaking in the Spirit of God saith Jesus is anathema; and no man can say Jesus is Lord, but in the Holy Spirit" (v. 2). Now, a man can say Jesus is Lord without being in the Holy Spirit in the sense of having the Holy Spirit dwelling in him; but he can not say it without the Holy Spirit as his guide to a knowledge of Jesus. The Spirit's guidance in the matter is exercised through the word of truth. Farther on the apostle adds: "For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit; and to another the gift of healing, in the same Spirit" (vs. 8, 9); where the expressions "through the Spirit," "according to the same Spirit," and "in the same Spirit," are equivalents, and all specify the action of the Holy Spirit in the several instances, and not the state of being in the Holy Spirit. If there could be any doubt of this, it would be removed by verse 11, which is a summary of the preceding specifications of the Spirit's work: "But all these worketh the one and the same Spirit, dividing to each one severally even as he will." In such a connection, when the apostle adds, "in one Spirit were we all baptized into one body," it appears incontrovertible that he is adding another specification of what the Holy Spirit does—that by its guidance, which was known to be exercised through the preached Word, the disciples had been baptized into the one body. The baptism could be understood by his readers only as the same by which they were baptized into Christ, and into his death: that is, the baptism in water.

I may add that, in the only two instances of baptism in the Holy Spirit expressly so styled in the Scriptures,

this baptism did not introduce its subjects into the one body. The first was that of the apostles on the great Pentecost, and the second the family and friends of Cornelius. In the former instance the subjects of the baptism were already members of the body, and in the latter they became such afterward by being baptized, as Peter commanded, in the name of Jesus Christ.

"What reason did the early Christians give for the substitution of our four Gospels for those previously in use in the churches?"

None at all; and for the very good reason that no such substitution took place. The assumption that it did is a device of the unbelievers intended to break the force of the evidence given by Justin Martyr. They assume, without the slightest ground of evidence, that the books which he calls memoirs, though he says that they were also called Gospels, were books now lost, and that our four were substituted for them. The documents to which Luke refers in the beginning of his Gospel were furtive and unsatisfactory writings, whose want of reliability led him to write his book.

[Dec. 4. 1897.]

WAS THE QUESTION BEFORE HIM?

In answer to the evidence of the Mosaic authorship of the Pentateuch based on the statements of Jesus, it is constantly affirmed by the "critics" that the question of authorship was never brought before Jesus.

In the sense of being propounded formally, as the question, "What is the great commandment?" it was not. Neither did he ever formally bring it before himself as a question to be discussed *pro* and *con*. How, then, demands the "critic," can he be said to have settled the

question? How can a man settle a question which was never propounded to him, and which he never propounded to himself, or to those with whom he conversed?

I answer, that a man may make indirect affirmations which are as positive as any uttered in direct propositions. For example, I may say such and such a proposition affirmed by Wellhausen is false. Here the question of the falsity of the proposition is the one formally before me, yet I indirectly declare that Wellhausen affirmed the proposition; and if he did not, I have slandered him. I can not defend myself against the charge of slander by saying that the question whether Wellhausen so affirmed was not before me. I *placed* it before me. Again, our Lord says: "Lay not up for yourselves treasure upon the earth, where moth and rust do consume and where thieves break through and steal." Here the subject formally presented is that of laying up treasures; but it is indirectly affirmed that moth and rust consume earthly treasures, and that thieves break through and steal them. Now, if it should be found that moth and rust never do consume such treasures, and that thieves never do steal them, we could not defend the Lord from a charge of misstatement by saying that the question about moths and rust and thieves was not the question before him. In like manner, when he says to the healed leper, "Show thyself to the priest and offer the gift that Moses commanded, for a testimony unto them," his affirmation that Moses so commanded is as positive as his command to offer the gift; and if a man says that Moses did not so command, he has contradicted a positive statement of the Lord.

Take another example. Jesus says: "The works tha the Father hath given me to accomplish, the very works

that I do, bear witness of me that the Father hath sent me." Here the main question before him is the evidence furnished by his works; but he no less positively affirms, though indirectly, that the Father gave him those works to accomplish; and his veracity is pledged to that fact as well as to the other. So, when he says in the same chapter, "If ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" does he affirm nothing in respect to writing done by Moses? This is not exactly a parallel case; for the assertion about Moses and his writings is not made indirectly; it is the main thing before Jesus. His sole argument turns on it; for he introduces the subject by saying: "Think not that I will accuse you to the Father; there is one that accuseth you, even Moses in whom ye put your hope. For if ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" The question whether Moses wrote was not *brought* before him; but he took it up himself as an unquestioned fact, affirmed it to be such, and based his argument upon it as such. Let the "critics" put their hands on their mouths in the presence of such evidence as this.

[Jan. 8, 1898.]

FARRAR'S DANIEL.

The London correspondent of the *Christian-Evangelist* has been doing some vigorous work lately in exposure of the conceits of the destructive critics. His letters on these topics present quite a new feature in that paper. His last, in the issue of December 23, gives account of a great discourse delivered recently by Archdeacon Sin-

clair, in defense of the Book of Daniel against the injurious representation made in Farrar's commentary on the same. The sermon was delivered in St. Paul's Cathedral and was heard by "an immense congregation." Bro. Durban reports briefly the preacher's answers to two of Farrar's criticisms, the one based on the Chaldee portions of the book, which is really trivial, and the one based upon the use of Greek words. I quote what he says of the latter:

> The second great objection is that which is raised to the use of Greek names for certain musical instruments, and the Greek word for a herald. This is supposed to settle the theory that the book must have been written long after the period usually assigned. "But," says Dr. Sinclair, "Nebuchadnezzar early in his career fought in Lydia, and at that time there were Greek rhapsodists at the courts of Midas, king of Phrygia, and Gyges, king of Lydia. The names of musical instruments belonging to so musical a people as the Greeks would be widely known. Very few of our English musical instruments have English names. And, later, Nebuchadnezzar was invading Egypt, at a time when Greek mercenaries had long been scrawling inscriptions on Egyptian buildings. The difficulty is purely imaginary and arises from insufficient inquiry into the interpenetrating intercourse and admixture of those ancient civilizations."

I suppose that the speaker went much more into details than we might judge from the brief report. It is the common history of musical instruments that, in traveling from country to country, they carry with them their original names. Here is the violin, with its Italian name, declaring its Italian origin in every country to which it has been carried. We sometimes call it a fiddle, but that is a vulgarism. Here, also, is the *pianoforte*, of which the same is true. It is translatable into English, but how would the translation, *the soft-loud*, suit as the name of the instrument? The name "guitar" is untranslatable into English, and we are compelled to call

it by its Spanish name. So, if our only American invention in music, the *banjo,* were carried, as it will be, into all the countries of the globe, it would everywhere be called the *banjo,* because the word can not be translated into any language under the sun. If, then, two or three Greek instruments of music were carried to Babylon in or before the days of Nebuchadnezzar, we may be certain that they carried with them their Greek names. But how could they have been carried there? The Greeks had constant intercourse with Asia Minor and with Egypt before the invasions of those countries mentioned by Dr. Sinclair. Their musical instruments would naturally be one of the first articles which they would carry to those countries with them! When the first one was seen and heard in Lydia or in Egypt, a native would demand of the performer, "What do you call that instrument?" and the answer would introduce the name in Egypt and in Lydia. Tyrian sailors had long since been visiting the coast of Greece, and when one of them with a musical turn first saw in the hands of a Greek an instrument he had never seen before, he would be certain to buy it if he could, and he would buy it under its Greek name and carry it to Tyre with that name. There, sooner or later, it would fall into the hands of some Babylonian musician, who would carry it to Babylon with the same name. In most instances it would be impossible to give it another name, because there would be no corresponding word in the new language by which to call it. These considerations make it very strange that a man like Dean Farrar, and many others equally learned and acute, should have found in the name of three of the instruments in Nebuchadnezzar's band a ground for assigning a late date to the Book of Daniel.

The points of argument mentioned by Bro. Durban

are not the strongest urged against the authenticity of Daniel; but the answers to these can be safely taken as types of the answers that will be eventually given to all the rest. The book which is to fully vindicate the Book of Daniel has yet to be written. It may be now in the hands of its author.

[Jan. 8, 1898.]

THE REVIEWERS OF HOMMEL.

Since my first notice of Professor Hommel's "Ancient Hebrew Tradition," published in these columns last summer, I have read quite a number of hostile reviews of it in such periodicals as the *Expositor,* the *Expository Times* and the *Critical Review.* None of these are elaborate, and none of them attempt to refute his main thesis. They deal chiefly in pointing out extravagant or ill-founded conceits in which he indulges, as though the exposure of these were an answer to his principal line of argument. These notices are well calculated to prejudice the book in the estimation of those who have not read it; but to one who has they appear like the small work of picking at a man whose arguments you can not refute. The latest effort of this kind which I have seen is from the book reviewer of the *Christian-Evangelist,* and it appeared in the issue of that paper for December 23. As his review will go into the hands of many of my own readers, I think it well to notice some of his remarks. I do so, not as a defender of all that Hommel's book contains, certainly not of the few vagaries in which he indulges, but of the judgment to which I gave utterance when the book first appeared.

This reviewer, speaking of the impression made by the introductory part of the book, says:

It appears that the author has set himself to the task of overthrowing what he calls the higher criticism, and one may suppose that firm ground has been at last reached regarding the whole problem.

I am glad to observe from this last remark that the writer, though evidently attached to the school combated by Hommel, does not feel that he is standing on "firm ground." That he read Hommel with the hope of finding "firm ground," is a hopeful symptom in his own case.

He next remarks:

With the exception of certain philological material relative to the proper names to be found in the Old Testament, his facts have long been in the possession of every student.

What shall be thought of this, when it is remembered that the aforesaid "philological material relative to the proper names to be found in the Old Testament," constitutes the main part of Hommel's "material"? In the very first paragraph of his preface he says:

For years past I have been convinced that the question of the authenticity of the ancient Hebrew tradition could not be finally decided until the Hebrew personal names found in the Old Testament had first been exhaustively compared with contemporary names of similar formation, and carefully checked by them.

This is the task to which the book is devoted; and to say that all the facts in the book, with this exception, have long been in the possession of every student, is idle talk.

In regard to the fourteenth chapter of Genesis, the reviewer disparages Hommel's discoveries by insisting that, although the radical critics of the Wellhausen school deny all historical value in the earlier chapters of Genesis, the more conservative class, such as Driver, Smith, Briggs, etc., maintain that "the Biblical records dealing with the patriarchs have, to say the very least,

a basis in fact, and that such record as Genesis 14 contains unquestionably valuable historical evidence."

"Valuable historical evidence" of what? The question is not whether this chapter contains historical evidence of something, but whether it is itself historical. It is well that the reviewer did not say outright that the scholars whom he names accept the chapter as historical, for Driver in his "Introduction" says:

> The historical improbabilities of the narrative contained in this chapter have been exaggerated; but though the four names in verse 1 correspond more or less exactly with those of Kings (about B. C. 2300), which have been discovered recently in the inscriptions, there is at present (December, 1896) no monumental corroboration of any part of the following narrative (p. 15).

The reviewer is "inclined to be amused" at Hommel's efforts to "pose as a defender of orthodoxy," in view of the fact that "he frankly accepts every principle that characterizes modern critical procedure."

It is still more amusing to see how completely the reviewer fails here to see the point. The fact that Hommel is himself a free critic, and that notwithstanding that he comes to the defense of orthodoxy, is the most striking feature of his work. He was once in full agreement with those whom he now rebukes, and he rebukes them although he has only in part escaped from the use of their methods.

Once more, this reviewer shows his own animus toward Hommel and his contention by the following remarks:

> One wonders, therefore, whether, after all, the volume is not an attempt to gain the favor of a certain class of people who are anxious to find men with certain reputation for scholarship, uttering sharp words against what they are pleased to call "higher criticism," and whether Hommel has not joined a class

of writers, of which there are some examples in recent years, who have attempted to take advantage of a popular feeling against criticism to write books without having anything of new and valuable character to present.

I leave this piece of charitable judging to speak for itself, only adding that it is better to reply to men's arguments than to cast suspicion on their motives.

[Jan. 1, 1898.]

LYMAN ABBOTT ANALYZED.

A paper was recently read before the meeting of Congregational ministers in New York by Prof. G. F. Wright, of Oberlin, in which, taking his stand in the year 4001, and commenting on an ancient document of the nineteenth century, entitled "Theology of an Evolutionist. By Lyman Abbott," he found, by a strictly scientific analysis, that it was a composite document. He proved this by arraying two sets of extracts from it in parallel columns, and showing that they were too contradictory to have come from the pen of one man. He concluded, therefore, that Lyman Abbott was not one name, but two, which had come in the course of time to be understood as one; that is, that a part of the book was written by one Ly Man and the other by A. Bott, and that the two had been blended together by a bungling editor, who quoted from one and the other alternately. He found occasionally, however, a sentence so peculiar in style that he could not think that either Ly Man or A. Bott would have written such stuff; so he supposed that the redactor stuck these in on his own responsibility. Such sentences, for example, as this: "Every man is two men—a divine man and a human man, an earthly man and a superearthy man."

It would be interesting to see that essay in print. It would possibly enable the Brooklyn evolutionist to see himself as others see him.

[Jan. 1, 1898.]

A STEP TOWARD ROME.

When the Emperor of China became disaffected toward Li Hung Chang during the war with Japan, and humiliated him by taking from him his peacock feather and his yellow jacket, all the Western world had a good laugh. We little dreamed that soon after the close of that war high dignitaries in a theological seminary of our own civilized country would imitate Li, not by putting off, but by putting on, the yellow jacket and peacock feather. But we have it on the authority of an editorial in the *Independent* that a trick of this kind was played by the professors of Union Theological Seminary on the last day of Professor Cheyne's recent lectures in that institution. The editor tells us that two or three years ago some of the dignitaries of the universities got together and agreed that on public occasions "the bachelor of arts should wear one sort of gown or toga, the master of arts another; the doctor of divinity should wear a scarlet hood hanging down on the back of his gown; the doctor of laws a hood of some other color, we forget what, and so through the list, and a special bar or stripe somewhere on the hood, we believe, should bear the colors of the institution which conferred the degree." He then describes the occasion just mentioned at Union:

> The other day Professor Cheyne delivered the last of his series of lectures in the chapel of the Union Theological Seminary in this city. The new president of the seminary was present and all the professors, and each doctor was resplendent in silk and scarlet.

Let the reader take notice that this was not an assembly of Roman Catholic bishops or cardinals, nor even of Episcopal bishops, but one of Presbyterian professors. But what kind of Presbyterians? The old-fashioned Presbyterian would as soon have appeared with a monkey's cap on his head and a hand-organ swung to his neck. These "polychrome scholars," as the *Independent* styles them, were the Presbyterian professors who, under the lead of Prof. C. A. Briggs, are trying to lead the young men of this country into disbelief of large portions of the Bible. How extremes do meet—starting off for something new in one direction, and in the other turning back to the dark ages and worshiping "man-millinery." The *Independent* very properly, though quite mildly, rebukes this folly, and I would be glad, if space permitted, to copy its editorial.

[Jan. 15, 1898.]

THE SONG OF SONGS.

I am requested by J. D. Forsythe, of Des Moines, Ia., to express myself on the questions which have been raised respecting Solomon's Song; and this request has reminded me that I received from J. W. Ellis, of Plattsburg, Mo., a copy of his new translation and analysis of the song, with the request that I review it. I have hesitated about both of these requests, and have delayed complying with them, because the song is to me an enigma, and I am not fond of writing on subjects which I do not understand.

While studying this peculiar composition many years ago under some of the old commentators, I tried hard to see something prophetic in it, but I failed, and I have never yet succeeded. I am not surprised, therefore, that

all very recent interpreters have abandoned the idea that the Shulamite in some way represents the church, and Solomon the Lord Jesus. There is no sustained analogy in any part of the song to anything connected with Christ or the church. The theory first proposed, I believe, by Ewald, and now very commonly adopted by those who claim to understand the song, that it is a drama in five acts, in which the Shulamite, Solomon, and certain "daughters of Jerusalem" are the principal actors, has much more in its favor, and yet to my mind it is not satisfying. I have read it again and again within the past few years, as set forth in various periodicals and by various writers, and I have now before me both the version by Bro. Ellis, mentioned above, and that of Professor Moulton, of Chicago University, which I noticed in these columns last spring. The latter uses the text of the Revised Version, while the former, as stated above, gives a new version. The plot and the *dramatis personae* set forth in the two are so nearly alike that I will not here mention the differences. If any of my readers wish to study them, let them order from the Macmillan Company, New York, "Biblical Idyls," by R. G. Moulton, and from J. W. Ellis, Plattsburg, Mo., his pamphlet entitled "The Song of Songs."

In both of these expositions the text is divided into the form of the supposed dialogue, and the names of the speakers are interpolated at the proper places. When I read either of them, with these helps, the theory runs very smoothly through the song; but when I then attempt to read the song in the Scripture text, I find that after the first two chapters, or three, in which it is easy to imagine the theory correct, I get lost. In other words, the theory seems workable in the first and a part of the second act, and then it draws too much on the imagina-

tion of the reader to justify the conclusion that he is following the thought of the original writer. I conclude, therefore, that whatever may be the plot which existed in the mind of the author, our interpreters can scarcely yet be confident that they have traced it out. Furthermore, if their theory of the song is correct, I should like for some of them to give a better reason than they have yet given for putting such a document into the sacred Scriptures. They have not pointed out to me anything in it to edify men or to glorify God.

[Jan. 22, 1898.]

McGIFFERT'S APOSTOLIC AGE.

We have received from the publishers, Charles Scribner's Sons, the fifth volume of the series entitled "The International Theological Library." It will be remembered that Driver's "Introduction to the Literature of the Old Testament" is the first of this series, and that the whole series is under the general editorship of Profs. C. A. Briggs and S. D. F. Salmond.

The full title of the present volume is "A History of Christianity in the Apostolic Age." The author is Arthur Cushman McGiffert, Ph. D., D. D., professor of church history, Union Theological Seminary, New York. The abbreviated title on the back of the book is, "The Apostolic Age, McGiffert;" and I call it McGiffert's Apostolic Age because, as the reader will see further on, it is not the apostolic age of the New Testament, and I think that we should give Professor McGiffert due credit for it. It is a volume of 672 pages, not counting those of the preface and the index, and its contents manifest a vast amount of careful thought as well as a good general acquaintance with the literature of the subject. The first

chapter, a comparatively short one, is devoted to "The Origin of Christianity;" the second, a longer one, to "Primitive Jewish Christianity;" the third, another short one, to "The Christianity of Paul;" the fourth, including nearly one-third of the whole book, to "The Work of Paul;" the fifth, to "The Christianity of the Church at Large;" and the last, to "The Developing Church." I shall have something to say, from time to time, on all of these chapters; for the work has been received by the school of criticism represented in this country by Professor Briggs with hearty applause, and we may consider it a fair representative of the present phase of New Testament criticism among that class of scholars.

At present I speak only of some things that I find in the first chapter, the one on the origin of Christianity. Passing by what he says in this chapter on Judaism and on John the Baptist, although under both heads there are some things objectionable, I call attention to what he says of Jesus himself. His conception of the personal experience of Christ is not that of the New Testament writers. The latter represent him as foreseeing clearly from the beginning of his ministry the whole course of his earthly career, and as entering upon it with the deliberate purpose of bringing it to the end which it actually reached. But Professor McGiffert, following in the wake of German rationalists, regards him as starting into his ministry with only vague conceptions of himself, and gradually coming to believe himself the Messiah. Jesus reached one conclusion after another in regard to his own future and the kingdom of God, as the progress of events revealed them to him. The author says:

> It was in connection with his baptism that Jesus seems to have received for the first time the revelation of his own Messiahship, of his own intimate and peculiar relation to the king-

dom for whose coming he was looking. The words that he is reported to have heard spoken from heaven on that occasion, "Thou art my beloved Son, in thee I am well pleased," imply nothing less than his conviction of his Messiahship; and that he had not previously reached that conviction is rendered probable by the fact that the temptation immediately followed. That experience can be understood only in its relation to Jesus' Messianic consciousness; and if that consciousness had come to him at an earlier time, the remarkable scene described in such poetic form by Matthew and Luke must have taken place sooner.

This interpretation of the scene at the baptism, and of the temptation, is remarkable, both for what it affirms and for what it ignores in the text. In the first place, the voice which he is "reported" to have heard from heaven (the author seems to doubt whether he really heard it) said not a word about the Messiahship of Jesus; it spoke only of his sonship. In the second place, the question raised in his temptation was not, "If thou art the Messiah," but, "If thou art the Son of God." These are the affirmations which take the place of those in the text; and the matter in the text, which is ignored, is the visible descent of the Holy Spirit upon Jesus, by the aid of which he was at once filled with the knowledge of all that pertained to his mission and his ministry. Professor McGiffert has no use for miraculous inspiration as respects either Christ or his apostles. He claims that the temptation was a purely inward struggle, growing out of his doubt as to whether he really was the Messiah. A voice from God on high had just declared him the Messiah, says our author, but Jesus immediately doubted the truth of what God had said, and the struggle over this doubt was his temptation! A wonderful example, this, of faith in his Father! Pity that Nathaniel was not there to teach him a readier faith.

By the by, if the temptation of Jesus was of a purely

spiritual nature, it is a strange kind of "poetic form" which Matthew and Luke have given to it. I should rather say that if the struggle was a purely inward and spiritual one, their account of the proposals to turn stones into bread, to jump from a high pinnacle, and to bow down to Satan, instead of being poetic, is a very groveling representation, void of any analogy to the process which it was intended to depict.

Our author teaches that Jesus owed his conception of the kingdom of God to his Jewish training, and not to his innate knowledge of truth; and also, contrary to the Gospels, that he regarded the kingdom as already in existence during his natural life. He says:

> But the combination of the idea of God's fatherhood, the fruit of Jesus' own religious experience with the conception of the kingdom of God, which he owed to his Jewish birth and training, led him gradually, perhaps, but inevitably, to regard that kingdom as a present and not a future thing.

Strange language this for one who has read the oft-repeated allusions to the kingdom as yet in the future! And stranger still the thought that Jesus was led gradually to think this and that about himself and his kingdom.

But these are not the only particulars in which Jesus, according to men who know his experiences better than his apostles did, was gradually taught by passing events. Our author gravely informs us that he can not have preached long "without discovering that there were many of his countrymen who would not repent;" and again, "he would not have preached long without realizing that the hostility of the authorities, so early manifested, would result in his speedy execution." As a consequence of this first conclusion, "the necessity of a judgment, by which should be determined man's fitness for the Mes-

sianic kingdom, was, of course, apparent;" and in consequence of the second, "it was inevitable that he should think of himself as coming again to announce the consummated kingdom, and to fulfill in preparation therefor the office of Messianic judge." All these facts, which, according to the Gospels, he knew from the beginning, became known to Jesus, according to Professor McGiffert and his teachers, by observation and reflection, just as similar matters come to the knowledge or belief of ordinary men. In this manner, throughout his account of Jesus, he humanizes Jesus, and completely ignores the power of the Holy Spirit which was given to him without measure. He substitutes for plain statements of the Gospels conceits of rationalists like Strauss, Renan and others, which he has borrowed, and, to some extent, worked over. It would be interesting to know how Professor Briggs, Preserved Smith, L. W. Bacon, and other American "evangelical critics," regard this representation of our Lord Jesus Christ.

[Jan. 29, 1898.]

McGIFFERT'S APOSTOLIC AGE.

According to the author of this book, four different kinds of Christianity are set forth in the New Testament, viz.: Primitive Jewish Christianity, Gentile Christianity, the Christianity of Paul, and the Christianity of the church at large. I devote my space this week to his chapter on the first of these; and it may be well to remark that, if I appear to give more attention to this book than is due to the work of an individual, I answer, he is a representative of a richly endowed and famous Presbyterian theological seminary, and also a chosen representative of the phase of recent criticism which a

few scholars are industriously propagating in this country and Great Britain. His utterances are therefore more significant by far, and more worthy of careful criticism, than they would be on their own merits.

This chapter is remarkable for three things: for its utterances respecting the practices of the early Jewish disciples, respecting the crude conceptions governing the minds of the apostles, and respecting the many historical mistakes made by the author of the Book of Acts. I shall point out some examples under each of these heads. I shall not need to discuss them elaborately; for if there is any book in the Bible that the readers of the *Christian Standard* understand, it is Acts of Apostles. Here we are at home; and we need only to know what a man has said in order to judge whether he is right or wrong.

We are told in regard to the great Pentecost:

> It was not the birthday of the Christian church, as it is so commonly called, for the Christian church was in existence before Pentecost; nor was it the day on which began the dispensation of the Holy Spirit, for his promised coming preceded, or was at least closely connected with, the resurrection, so that it was through the Spirit's enlightening influence that they became convinced that he still lived, and was still with them.

He argues for this last position in the following logical style:

> As Jesus declared on an earlier occasion that it was not flesh and blood, but his Father in heaven, that had revealed his Messiahship to Peter, it could not have been mere flesh and blood that had convinced Peter of the resurrection of the Lord.

That is, Peter was not convinced, as the Gospel of Luke declares, by seeing the Lord alive, but by some mysterious operation of the Holy Spirit! To be convinced that a dead man has come to life, it is not enough to see him alive. So the author concludes that "the Holy

Spirit promised by Jesus before his death had already been received by his disciples." True, the author of Acts did not thus think; for, "in accordance with his general conception, the author of the Book of Acts finds the chief significance of Pentecost in the descent of the Holy Spirit, whom he regarded as not given till then" (pp. 48, 50). You see, the author of Acts was not a "critic," nor a professor in Union Theological Seminary.

This is not the only point in which the author of Acts misunderstood Pentecost. The speaking in tongues on that occasion "was evidently the frenzied or ecstatic utterance of sounds ordinarily unintelligible both to speakers and hearers, except to such as might be endowed by the Holy Spirit with a special gift of interpretation. . . . It was apparently this 'gift of tongues' with which the disciples were endowed at Pentecost, and they spoke, therefore, not in foreign languages, but in the ecstatic, frenzied, unintelligible speech of which Paul tells us in his First Epistle to the Corinthians."

Now, in these utterances Professor McGiffert has not forgotten what Luke says about the multitude from many foreign nations hearing, "every man in his own tongue in which he was born." He has not forgotten it, but he has discovered that it is not true. He says:

> It is clear that the author of the Book of Acts had another conception of the phenomenon in question. He evidently supposed that the disciples used foreign tongues, for he took pains to emphasize the fact that those present heard them speaking in the several languages native to the auditors.

The author was not a deliberate liar, that he should so misrepresent matters; he was only a romancer. Our Professor knows the reason why he wrote after this fashion, and here it is:

> That reason is perhaps to be found in the glamor which

surrounded the infant church in the eyes of the historian, who was himself far removed from the events which he records. Under the circumstances, he could hardly avoid investing even familiar occurrences with marvel and mystery (pp. 48-52, n. 1).

That means that he could not avoid lying about them just a little.

Of Peter's sermon on Pentecost, our Professor has many curious things to say. Perhaps the most curious is what he says of the conditions of salvation laid down in 2:38. A single sentence will bring out the first curious point: "It is clear, in other words, that though he was stating primarily not the conditions of salvation in general, for which, indeed, his hearers did not ask, but simply the particular duty devolving on them under the circumstances, he was voicing at the same time the general truth, that if one is conscious of sin committed, he must repent before he can enjoy God's promised blessing." He adds, a few lines below, that "it would be a mistake to suppose that he intended, during those early days, to enunciate a new way of securing God's favor, or a new method of salvation" (68:59). On this I remark that if to repent and be baptized in the name of Jesus Christ for the remission of sins with the added promise of the Holy Spirit, was not a "new way of securing God's favor, or a new method of salvation," Professor McGiffert ought to have told his readers where to find this method in some book of the Old Testament. But to affirm startling propositions without proof, and often against proof, is a common habit of the class of critics to which he belongs.

Of the baptism enjoined in Peter's address, our author says:

The connection of the rite with the name of Jesus Christ did not alter its essential character, nor make it an un-Jewish

thing. It meant that the repentance to which it gave expression was based upon and due to the recognition of Jesus as the Messiah; and it may well be that baptism in his name was demanded by Peter of the Jews, whom he addressed at Pentecost, just because the great crime which they had committed was the crucifixion of the Messiah, and because they could thus best give voice to their repentance for that crime (59, 60).

All this is, of course, contradicted by the added words of Peter, "For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord shall call to him;" but then it is more likely that the author of Acts added these words to Peter's sermon by way of romancing, than that Professor McGiffert can be mistaken. When a critic says that a thing is so, a Biblical writer who says the contrary must take a back seat.

Our Professor does not believe that Jesus ever said, "Baptizing them into the name of the Father and of the Son and of the Holy Spirit" (Matt. 18: 19). It may be he thinks that Christ directed his disciples to baptize their converts, and if he did "it would be very natural for a scribe to add the formula, 'Into the name of the Father and of the Son and of the Holy Spirit,'" which was in common use in his day. He doubts, though, whether our Lord went so far as to enjoin baptism at all. He says:

> The fact must be recognized that Paul's indifference about performing the rite of baptism (1 Cor. 1: 14 sq.) is hardly what we should expect if the eleven apostles received from Christ a direct command to baptize; and it is not impossible that the entire passage (Matt. 28: 19) is a later addition, as maintained by some scholars (61, note 1).

This reference to Paul's indifference about performing the rite sounds like the exegesis of a third-rate pedobaptist debater down in Texas, rather than like that of a professor in a great theological seminary. It will provoke only a smile. But this repudiation of the second

half of the great apostolic commission is a more serious affair. It is, however, of a piece with the methods of destructive criticism, which unhesitatingly expunges from the sacred text such passages as stand in its way. In this connection, and in partial support of this expunging process, the Professor says that "the early disciples, and Paul as well, baptized into the name of Christ alone." This assertion, adopted from Baur, and repeated until it has become traditionary among the free critics, is absolutely without foundation. If the formula used in the commission occurs but once in the New Testament, as Professor McGiffert insists, it is equally true that the expression, not a formula, "baptized into the name of the Lord Jesus," also occurs but once; and then it is used in antithesis to being baptized into John's baptism (Acts 19:5). He who says that on this occasion the disciples referred to were baptized into the name of Christ *alone*, speaks without authority; for though the baptism brought them into the name of the Lord Jesus, it also brought them into the name of the Father and of the Son and of the Holy Spirit.

[Feb. 5, 1898.]

McGIFFERT'S APOSTOLIC AGE.

If one should open this book with a preconception of its author as a man of authority, it would fairly take his breath away to witness how deliberately he sets aside many familiar truths and substitutes for them unfounded conceits. Not since I first read Renan's life of Jesus and Baur's life of Paul have I met with an author who so constantly impresses me in this way. I shall present as illustrations in this article some of his assertions respecting the preaching of Peter, and the life of the

primitive disciples, from which a general conclusion may be drawn.

Let any one who is not familiar with the speeches quoted from Peter in the first four chapters of Acts, read them carefully, and then read this:

> The Messianic realm belonged in Peter's thought, just as in the thought of his contemporaries, not to this æon, but to another, and before its inauguration must come the day of judgment and the "end of the world;" that is, the end of the present age. That Jesus was already Lord and Prince and Saviour did not mean that his kingdom was already a reality, and that he was exercising dominion therein, but only that he was preparing the way for its realization. By the outpouring of the Spirit he was fitting his followers for it, and making its speedy establishment possible. The outpouring was a sign of its approach, but not of its actual presence (p. 63).

Here we have a King on his throne, exalted to the right hand of God, "Lord and Prince and Saviour," and sending down by his authority the Holy Spirit of God, yet his kingdom is not yet established; he is not yet exercising dominion in it. If there is any more complete nonsense than this, I don't want the trouble of reading it.

Again, speaking of the promise of Peter in his first discourse, he says:

> All the blessings promised by the prophets, and longingly anticipated by the fathers, he assures his hearers they will yet enjoy, if they repent and thus secure forgiveness and the Holy Ghost. In the present is offered the opportunity, not of realizing a present salvation, but of making certain the enjoyment of a future salvation.

Here is a deliberate omission of the baptism enjoined by Peter in connection with repentance and forgiveness, and disregard of this ordinance is characteristic of the writer. But, more surprising, here is also a denial that the forgiveness of sins and the gift of the Holy Spirit brought a present salvation. I think it impossible that

the author obtained these thoughts from studying the passages on which he comments; he brought them with him, and injected them into the passage.

He says of the disciples in Jerusalem:

> They continued to discharge the various duties that devolved upon them as Jews, including participation in the temple worship, and in the offering of the regular daily sacrifices (p. 64).

Here, I suppose, is a slip of memory, for surely Professor McGiffert knows that no one participated in the daily sacrifices except the priests by whom they were offered. The disciples, at least many of them, did not go up to the temple to pray, but with the offering of the regular daily sacrifices they had nothing to do.

This learned Presbyterian professor seeks to deprive us of all divine authority for the Lord's Supper. He does so by denying that Christ appointed it, or that the first disciples observed it. He says:

> That the disciples held a special service and partook of a special communion meal there is no sign. It is far more likely that whenever they ate together they ate the Lord's Supper. Not that it preceded or followed the ordinary meal, but that the whole meal was the Lord's Supper; that they partook of no ordinary, secular, unholy meals, of none that was not a *Kuriakon deipnon,* a Lord's Supper.

Their failure to break a special loaf as an emblem of his body, and to drink a special cup as an emblem of his blood, was not an act of neglect or disobedience on their part; for the Lord had given *no precept on that subject.* On this point we have the following piece of information:

> The fact must be recognized that it is not absolutely certain that Jesus himself actually instituted such a supper, and directed his disciples to eat and drink in remembrance of him, as Paul says in 1 Cor. 11:24, 25. Expecting, as he did, to return at an early day (cf. Mark 14:25), he can hardly have been solicitous

to provide for the preservation of his memory; and it is notable that neither Matthew nor Mark records such a command, while the passage in which it occurs in Luke is omitted in many of the oldest MSS., and is regarded as an interpolation by Westcott and Hort. Even if the words belong in the Gospel of Luke (as some maintain), they are evidently dependent upon Paul, and supply no independent testimony as to the original utterance of Christ (p. 69, and note).

Several things in this extract are suggestive of the author's point of view. First, if the passage is genuine in Luke, it affords no "independent testimony," because it is dependent on Paul. It is implied that this is a poor dependence. Second, as the Gospel called Luke's was not, according to the Professor, written by Luke, but by some one who lived many years after Paul's death, Paul's testimony, which is here disparaged, was much nearer in time to the original sources of information, and would for this reason, if no other, be more reliable than that of this unknown writer of the third Gospel. Third, Paul declares, in reference to his teaching on the subject, that he received it "from the Lord" (1 Cor. 11:23); and unless this is a false statement, the Lord did, "in the night in which he was betrayed," say of the broken loaf, "This is my body which is for you; this do in remembrance of me." Paul is no great authority with our Professor, even when he states a matter of fact, unless the fact is one that the Professor can harmonize with his critical theory. Fourth, if the ordinance was constantly observed in the churches when Matthew and Mark wrote, and was known as having been appointed by the Lord, there was no necessity that they should say in connection with its institution that its observance was in remembrance of him. Everybody who had ever partaken of it, and everybody who had ever seen others do so, would know this perfectly well. Fifth, the Professor is unac-

countably mistaken in saying that the words, "this do in remembrance of me," in Luke's Gospel, are wanting "in many of the oldest MSS.;" for although Westcott and Hort do pronounce them, as he says, an interpolation, they do so chiefly on transcriptural probability, and they claim in support of their decision only one uncial MS. (D), and a few cursives ("Notes on Selected Readings," pp. 63, 64). The words are found in the three most ancient and authoritative MSS., the Alexandrian, the Vatican and the Sinaitic.

Having thus attempted to obscure the origin of the Lord's Supper, and to confound it with the social meals often enjoyed by the early disciples, Professor McGiffert felt called upon to give its true origin as a memorial feast, and he traces it to the apostle Paul. He says: "Though the Lord's Supper was everywhere eaten by Christian disciples before Paul, it may be said in a certain sense that it was established by him: for it was he, so far as our sources enable us to judge, who first made it a special meal and separated it from all others" (p. 538). He tries to support this affirmation by a course of reasoning, if we may call it such, which runs through a couple of pages; but I will not annoy the reader by quoting and refuting it. There are some false positions that need no refutation.

[Apr. 2, 1898.]

THE AUTHORSHIP OF ACTS.

Professor McGiffert, in his "Apostolic Age," denies that Luke is the author of Acts of Apostles, and affirms that the book was written between 80 and 95 A. D. In the February number of the *Expositor,* Prof. W. M. Ramsey reviews his arguments on this question, and

defends the Lucan authorship. In the course of his review he says two things, to which I call attention. First, he speaks in the following terms of the ignorance and blundering charged by McGiffert on the author of Acts:

> I can find no parallel in literary history for a supposition so violent. One is used to such maltreatment of history among ignorant students, who are experimenting to discover what is the minimum of knowledge which will be accepted as a "pass" by an examiner. But, except among the examination papers of passmen, I have seen nothing to parallel the ridiculous and shameless ignorance which is thus attributed to the compiler—an ignorance which might almost suggest the theory that *Acts* is the rejected examination paper in history of some lazy candidate for matriculation in some ancient university.

This is a very apt illustration. It applies not only to McGiffert's representation of the author of Acts, but to the representation of Biblical writers in general, which we find in the books of the rationalistic critics. Matthew, Mark and John, together with the "redactors" of the Old Testament narratives, were all a set of blunderers and ignoramuses, if we may believe the gentleman who know much more about Jesus and Paul than was known by those who were "eye-witnesses and ministers of the word."

Second, in the closing paragraph of his review Professor Ramsey says:

> We have in Dr. McGiffert's work a book which shows many very great qualities, and which might have ranked among the small number of really good books, if it had not been spoiled by a bad theory as to the fundamental document on which it must rest.

It is not, then, a really good book; it is one that is spoiled by a bad theory. Such is the judgment, not of a "traditionalist," but of one who is recognized as a critic among critics.

Professor Ramsey makes another remark that is so certainly true, and is spoken with such emphasis, that I must quote it in conclusion:

> The fact is that, unless Acts is accepted as good authority, we must resign ourselves to be ignorant about the apostolic period, and must cease to make any dogmatic statements as to what is possible or impossible.

[Feb. 19, 1898.]

WHY OMITTED BY MOSES?

In the *Expositor* for June is an article with the heading, "On the Knowledge of a Future State Possessed by the Ancient Hebrews," and signed by A. Roberts. After showing that the more enlightened Hebrews from the earliest time certainly possessed a knowledge of a future state, the writer comes to the question why nothing was said of it in the legislation of Moses; and from this part of the essay I quote the following:

> Let us now revert to the words of Mr. Gladstone, quoted at the beginning of this paper: "The religion of the Jews in no way rested upon future rewards and punishments." If this statement is accepted without any modification, as I suppose it must be, it brings us face to face with a very strange, if not unaccountable, phenomenon. We have seen, on the very highest authority, that the ancient patriarchs, and pre-eminently Moses, lived under the power of the world to come. But now we are confronted with the fact that the great Jewish lawgiver, in the religious system which he established, took no account whatever of a future state. Such is the position occupied by those who believe (as the present writer does) that Moses was the author of the legislative code contained in the Pentateuch. I may remark, however, in passing, that many in our day do not assent to this. We are told by Wellhausen and his followers that Moses had little or nothing to do with the system of laws which bears his name. That code, it is said, must be relegated to post-exilic times. With this theory I am just now in nowise con-

cerned, beyond expressing my disbelief in it, and pointing out that, if adopted, it simply intensifies the difficulty which has been suggested. For, by general consent, the Jews as a nation had come firmly to believe in a state of rewards and punishments hereafter before their return from the exile, and yet it is believed that their law was then for the first time promulgated without the slightest reference to a world beyond the grave. That, however, as has been already said, is a point with which I have at present nothing to do, and which must be left to be dealt with by Wellhausen and those who adopt his views. I have here only to consider the position of those who hold that Moses was the human author of the Jewish religious system, and yet that, while himself a steadfast believer in immortality, he made no reference in any of his enactments to the doctrine of a future state. Some explanation of this singular fact must be attempted.

The first theory at which we may glance is that of Bishop Warburton. Warburton's bold and original idea was to change what was thought a formidable objection to the Jewish religion into a conclusive proof of its supernatural character. Let me endeavor to state the argument as briefly as possible. Warburton rests his theory on the two following principles: First, that no religion could, in ordinary circumstances, be established in the world without a reference to future rewards and punishments; and, secondly, that no doctrine as to recompense or retribution hereafter is to be found in the system instituted by Moses. From these premises his inference is that the Jewish dispensation must have been set up and sustained by "an extraordinary providence;" *i. e.*, it must have had a superhuman origin, and been attended by constant miraculous interpositions on the part of God. The divine mission of Moses is thus thought to have been proved, and the author regards his demonstration as "very little short of mathematical certainty."

Another solution which, although accepted by some, appears to me far more paradoxical than that of Warburton, has been proposed by the late Dean Stanley. In his "Lectures on the Jewish Church" (I., 135), the Dean says: "The fact becomes of real religious importance if we trace the ground on which this silence respecting the future was based. Not from want of religion, but (if one might use the expression) from excess of religion, was this void left in the Jewish mind. The future was

not denied or contradicted, but was overlooked, set aside, overshadowed by the consciousness of the living, actual presence of God himself. That truth, at least in the limited conceptions of the youthful nation, was too vast to admit of any rival truth, however precious." [Mr. Roberts easily refutes this theory by reminding us how far the early Israelites were from entertaining such an idea of God. The Dean when propounding his theory was forgetful of their conduct in the wilderness and in the period of the judges.]

This leads me to state in conclusion what I humbly regard as the true reason why Moses did not include in his legislative code any reference to a future state of rewards and punishments. *The people of the Jews were not then prepared for such a revelation, nor would they have profited by it.* Their long and abject slavery in Egypt had wrought its own proper work upon them. Everything leads us to regard the Israelites of the Exodus as having been in the most debased condition. They were, in fact, little better than a barbarous horde, having no noble aspirations and capable only of being influenced by the most sordid motives. [Here the writer brings forward many facts in support of this assertion which I omit.] What cared they about the invisible world? Rewards and punishments in *this* life they could understand, but in the language of Scripture they were too "brutish" to feel the influence of what was future and unseen. And hence it is no reproach to the Mosaic law that it limited its sanctions to the present world. That was the only discipline which could have any good effect upon such a people.

The reader will not fail to see that the theory here briefly propounded by Mr. Roberts stands at the opposite extreme, as respects the people for whom Moses legislated, from that of Dean Stanley, and that it is the more plausible of the two; but I think the last word has not yet been said on this interesting subject. I am glad it has been called up again for consideration in such a magazine as the *Expositor,* and I trust that the result will be the production of a more satisfactory explanation than any yet given. I have some thoughts of my own on the subject which I may yet publish, and which,

whether correct or incorrect, may contribute to its final elucidation.

[March 19, 1898.]

WHY OMITTED BY MOSES?

I begin to-day the writing of my weekly contribution to the *Standard* under very solemn circumstances. J. B. Skinner, president of Hamilton Female College, has just been called away from his arduous responsibilities on earth to his rest in the spirit world. This is no place for the tribute that is due to his memory, but it is an hour for solemn reflection and sorrow. This is also the last day in the sixty-eighth year of my own life, and to-morrow I enter upon my sixty-ninth. Very appropriately I am called on by a brother in Indiana to discuss a phase of Bible teaching in regard to a future life. This brother has a theory by which to account for the oft-mentioned fact that Moses, or rather that God through Moses, made no mention of rewards and punishments after death. I am not sure that I exactly understand his theory, and he does not write for publication; so I will content myself with stating briefly my own opinion on the subject.

Notwithstanding the silence of the Pentateuch, there can be no doubt on the part of those who believe in the New Testament that the future state of existence was known to the patriarchs and to the saints under the Mosaic economy. This being so, they must have passed their lives in anticipation of it, and they must have known that their conduct here would, under the rule of a righteous God, have much to do with determining their future condition. The way in which they could live and please God here, was clearly revealed, and they could but infer that if they pleased God in this life, they would be

blessed by him in the future life; but the exact conditions of future happiness were not revealed to them. Why? I think it was because it was then impossible. These conditions involved the death of the Son of God for our sins, and his resurrection for our justification. These events had not yet taken place, and it would have been impossible in advance of their occurrence to impart to the human mind an adequate conception of them. Moreover, this condition is unavailing without belief in it on the part of man, and loving obedience to him who died and rose again. These conditions could not have been complied with under the old covenants. Seeing, then, that the true and only conditions of obtaining eternal life were not known, and could not be known, before the death of Christ, silence in regard to the rewards and punishments belonging to that state was a necessity. To have offered men eternal life on the condition of keeping the law of Moses, would have been deceptive; for God knew then what was revealed afterward, that by works of law no flesh can be justified before him. To have threatened every man with eternal punishment who failed to keep the law of Moses, would have driven every man to despair; for every man was conscious of shortcomings. Nothing that was then required of men, or that then could be required with intelligence on their part, could secure eternal life, and it therefore became a necessity to omit all references to it in the law that was given. If this law had been a final expression of God's will, this omission would have remained an enigma; but as the law itself was but a stepping-stone leading up to Christ, the way of God in the matter is vindicated.

While this is true, we must not forget that in the mind and purpose of God during those preparatory ages there was connected with the sacrifices then offered the

complete and final sacrifice yet to be offered; so that, in the language of the Epistle to the Hebrews, "a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of eternal inheritance" (9:12). This all agrees with another statement in this Epistle, "that the way into the holy place was not yet made manifest while the first tabernacle was standing" (9:8).

[Apr. 2, 1898.]

THE PENDING CONTROVERSY.

The opening editorial paragraph in the *Expository Times* for March contains a very accurate estimate of the controversy over matters of criticism, which is coming in this country, and the first skirmishes of which have already come. I quote it in full:

> The signs of the times are unmistakable. A great controversy must needs come in the American church. It is not to be, as sometimes heretofore, a debate of sect against sect; the dividing lines between parties are to cut across denominational boundaries, and that is to be again fulfilled which was spoken by the prophet, "One's foes shall be they of his own household." Such a controversy is peculiarly apt to be attended with acrimony; but it is not without its compensations. If there shall arise mutual alienations within the pale of the sects, there will also be a drawing together of men like minded across sectarian lines. It is not to be assumed, of course, that the divine cause of Christian brotherhood is, on the whole, to be a loser in the impending conflict.

[Apr. 2, 1898.]

SLASHING AT THE TEXT.

This is the phrase by which the American editor of the *Expository Times* characterizes the work of Well-

hausen in his volume of the Polychrome Bible. He is the head master of modern criticism, and it was but a just tribute to his leadership that he was selected as editor and translator of at least one book in this new Bible, notwithstanding his avowed infidelity. It would have been a piece of ingratitude for his pupils to have passed him by. But he is a little too arbitrary and radical to suit even the friends of this rainbow enterprise. The editor just mentioned speaks of his work in the following terms:

> Altogether the average reader is going to be amazed at the reckless *slashing at the text* with omissions and amendations merely conjectural, without the pretense of support from manuscript or versions, dictated sometimes by the translator's poetic taste, sometimes by his lack of taste. Such tampering by an editor with his author's text is contrary to all that the average reader is accustomed to hear about the textual critic's scrupulous respect for manuscript authority.

As an instance of this slashing, he cites the omission from the nineteenth Psalm of the third verse: "There is no speech nor language; their voice is not heard," on the ground that it is "extremely prosaic." This is an example not only of reckless slashing, but of extreme want of taste on the part of Wellhausen. Joseph Addison, in his inimitable paraphrase of this noble Psalm, makes of this "prosaic" verse one of the most beautiful conceptions in the whole poem:

> "What though in solemn silence all
> Move round this dark terrestrial ball—
> What though no real voice nor sound
> Amid their radiant orbs be found—
> In reason's ear they all rejoice,
> And utter forth a glorious voice;
> Forever singing as they shine,
> The hand that made us is divine."

It is my opinion, which I give for what it may be

worth, whether much or little, that this many-colored attempt to give the world a new Bible in place of the one which God gave us, is destined to be a more effective weapon for the overthrow of this pernicious criticism of which Wellhausen is the great apostle, than anything yet attempted by its most skillful foes.

[Apr. 16, 1898.]

A TRIBUTE TO THE BIBLE.

The Irish orator, Charles Phillips, who was a contemporary of Tom Paine, but outlived him, once gave utterance in a speech to the following sentiments:

I must see better authority than Fleet Street Temple before I forego the principles which at once guard and consecrate and sweeten social intercourse; which give life, happiness, and death, hope; which constitute man's purity, his best protection, placing the infant's cradle and the female couch under the sacred shelter of the national morality. Neither Mr. Paine nor Mr. Palmer, nor all the venom-breathing brood, shall swindle from me the Book where I have learned these precepts. In spite of all their scoff and scorn and menacing, I say of the sacred volume they would obliterate, it is a book of facts, as well authenticated as any heathen history; a book of miracles incontestably avouched; a book of prophecy confirmed by past as well as present fulfillment; a book of poetry pure and natural and elevated even to inspiration; a book of morals such as human wisdom never framed for the perfection of human happiness. My Lord, I will abide by the precepts, admire the beauty, revere the mysteries, and, as far as in me lies, practice the mandates of the sacred volume; and should the ridicule of earth and the blasphemy of hell assail me, I shall console myself by the contemplation of those blessed spirits who, in the same blessed cause, have toiled and shone and suffered. In the "goodly fellowship of the saints," in the noble army of martyrs, in the society of the great and good and wise of every nation, if my sinfulness be not cleansed and my darkness illuminated, at least my pretensionless submission may be excused. If I err with

the luminaries I have chosen for my guide, I confess myself captivated by the loveliness of their aberrations; if they err, it is in a heavenly region; if they wander, it is in fields of light; if they aspire, it is, at all events, a glorious daring; and, rather than sink with infidelity into the dust, I am content to cheat myself with their vision of eternity. It may, indeed, be nothing but a delusion, but then I err with the disciples of philosophy and virtue; with men who have drunk deep at the fountain of human knowledge, but who dissolved not the pearl of their salvation in the draught. I err with Bacon, the great confidant of nature, fraught with all the learning of the past, and almost prescient of the future, yet too wise not to know his weakness, and too philosophic not to feel his ignorance. I err with Locke, whose pure philosophy taught him to adore its source, whose warm love of genuine liberty never chilled into rebellion against its author. I err with Milton, rising on an angel's wing to heaven, and, like the bird of morn, soaring out of sight amidst the music of his grateful piety. I err with Newton, whose star-lit spirit shot across the darkness of the sphere too soon to reascend to the home of his nativity. With men like these, my Lord, I shall remain in error, nor shall I desert these errors for the drunken bed of a Paine, or the delirious warwhoop of the surviving friends who would erect his altar upon the ruins of society. In my opinion, it is difficult to say whether their tenets are more ludicrous or more detestable. They will not obey the king, the prince, the parliament, nor the constitution, but they will obey anarchy. They will not believe in the prophets, in Moses, in the apostles, in Christ, but they believe in Tom Paine.

[May 21, 1898.]

CHANGING THE NARRATIVE.

I think that we can not insist too earnestly that brethren who hold rationalistic views of the Scriptures should avoid intruding them upon the children in the Sunday-schools and the Endeavor societies. I have already remonstrated with our young brother, H. L. Willett, on this kind of intrusion, and his essay in the *Christian-*

Evangelist on the lesson for May 19 gives me another occasion. Here is what he says about the account of the ass which Jesus rode during his public entry into Jerusalem:

> Mark has prepared the oldest account, embodying the recollections of Peter, in which only one beast is mentioned. He is followed by Luke, and John so describes the event. But the first Gospel changes the narrative to fit the words of the Messianic passage in Zechariah, and speaks of two animals—an ass and its colt—on both of which the disciples placed their garments, and both of which were used by Jesus in the course of his journey.

To say nothing of the assertion that Mark "has prepared the oldest account," which is only the latest fad of criticism on "the synoptic problem," we have it here asserted that "the first Gospel changes the narrative." How does Professor Willett know this? How does he know that the dam was not brought as well as the colt? Does the fact that the other writers say that the colt was brought, prove that the dam was not brought, and that Matthew has changed the narrative when he says she was? It would be nonsense to so affirm, yet there is no other ground that I can see for the charge.

But the worst part of this charge is the motive assigned for the change. It was a dishonest motive. He "changes the narrative to fit the words of the Messianic passage in Zechariah." The facts as they occurred did not fit the words of the prophet, and Matthew changed the facts to make them fit. What kind of men were the writers of these Gospels in the estimation of Professor Willett? It would be well for him to break his studied silence, and answer some of these questions.

But this charge against the first Gospel carries with it a palpable misunderstanding of that Gospel's narrative. Professor Willett says that the author "speaks of two

animals—an ass and its colt—on both of which the disciples placed their garments, and both of which were used by Jesus in the course of his journey." It is true that the disciples, before they knew which animal Jesus was going to ride, threw garments over both of them; but who told the Professor that Jesus *rode* both of them? And how did he ride them? Was he a circus performer, riding two animals at once? Or did he ride one for a time and then mount the other? Is it possible that the words, "riding on an ass and a colt, the foal of an ass," are construed to mean that he rode both animals? If so, why so? When a man rides a foal of an ass, he rides an ass. The prophet said first that he should ride an ass; and then to show what kind of an ass, he adds, a colt, the foal of an ass. Why, then, should it be thought that Jesus had to ride two asses to make out the case?

Having thus laid Matthew out as a perverter of Scriptures, our commentator next turns his weapons on John. Speaking of the expulsion of traders from the temple, as recorded by Matthew, he says: "The cleansing of the temple recorded by John 2:13-17 is almost certainly to be identified with this, and is misplaced where it now stands at the beginning of Jesus' ministry." So, then, if Matthew changed certain facts to make them fit a prediction, John is guilty of misplacing a fact by the space of two whole years, for John misplaces this fact at the first Passover which Jesus attended, while Matthew correctly places it two years later. Did John, who was certainly present, make such a blunder as this, or has Professor Willett, who knows nothing about it except what Matthew and John have told him, committed the blunder of attempting to correct an apostle? As I was not there, I am simple enough to believe both of these eye-witnesses. Because John says that he cast out cer-

tain traders at his first visit, I believe that he did; and because Matthew says he cast out a set of the same kind of intruders at his last visit, I believe that he did. In other words, I believe that these Gospel writers tell the truth; that they neither change facts to make them fit predictions nor commit blunders by misplacing facts. Bro. Willett believes otherwise, or else he misrepresents himself. Unfortunately, he is permitting blind guides to lead him.

[May 28, 1898.]

A CHRONOLOGICAL PUZZLE.

B. F. Bonnell, of Geyserville, Cal., has encountered a little chronological puzzle in Genesis which very frequently calls careful Bible readers to a halt. He presents it very compactly in the following lines:

> According to Gen. 5:32, Noah was five hundred years old when Shem was born. According to 7:11-13, he was six hundred when he entered the ark. According to 11:10, Shem was one hundred when Arphaxad was born. How, then, could Arphaxad have been born, as stated in 11:10, two years after the flood?

Again:

> Noah was six hundred years old (Gen. 7:11-13) when he entered the ark. He lived, according to 9:28, 350 years after the flood. The flood, according to 7:11 and 8:14, lasted one year and ten days. How could Noah, as stated in 9:29, be 950 years old at the time of his death?
>
> In your critical review of Harper's lectures, March 2, 1895, you say, "Shem's real age at the time of the flood was ninety-eight years," but you do not say how you reached that conclusion.

In attempting an explanation, let us begin at the beginning of this list of figures.

First, then, it is not correct to say that, "according to Gen. 5:32, Noah was five hundred years old when Shem was born." The text does not say so. It says this: "And Noah was five hundred years old: and Noah begat Shem, Ham and Japheth." Here are two distinct facts asserted, not connected by an adverb of time to show that they were simultaneous. If they were simultaneous, notwithstanding the omission of the adverb, then Shem, Ham and Japheth were triplets. But we know that they were not triplets, because Ham, in 9:24, is called Noah's "youngest son," which he could not be if all three were born at one birth. What is the meaning, then, of 5:32? It means, that at the close of the period contemplated in the genealogy of which it is the closing verse, Noah was five hundred years old: and that, either earlier or later, the text does not determine which, Noah begat these three sons.

If now we wish to ascertain the exact time when Shem was born, the key is given us in the statement that "Shem was one hundred years old, and begat Arphaxad two years after the flood" (9:10). But if Shem was one hundred years old two years after the flood, he was ninety-eight at the time of the flood. And as he was ninety-eight at the time of the flood, when his father was six hundred, he was born when his father was five hundred and two. We have no figures by which to determine the exact ages of his two brothers; but it is clear from the fact of Ham being the youngest, that he was born still later.

Now, we turn to the first statements about the age of Noah. The text does not say, with Bro. Bonnell, that "Noah was six hundred years old when he entered the ark." The statement is that "Noah was six hundred years old when the flood of waters was upon the earth,"

and this means, not merely when the flood began, but during nearly the whole continuance of the flood. By Hebrew custom a man would be six hundred years old all the time from the day he entered his six hundredth year till the day he reached his six hundred and first year; and this custom grew out of their other custom of counting any part of a year at the close of a series as if it were a whole year. Our own custom is similar, but not the same. When a man asks me now, "What is your age?" I answer I am sixty-nine; and I will continue to answer thus till I become seventy. If I should live to Noah's age I would not call myself six hundred till I had completed my six hundredth year; but he called himself six hundred when he began that year. It is in this sense then that Noah was six hundred years old when the flood was on the earth. But if we inquire his exact age when the flood *began,* it is given in 7:11, which says: "In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, in the same day were all the fountains of the great deep broken up, and the windows of the heaven were opened. And the rain was upon the earth forty days and forty nights." Noah's age, then, was five hundred and ninety-nine years, one month and seventeen days. Nothing could be more exact than this; and this exactness when exactness was called for, combined with a peculiar Semitic inexactness when exactness was not called for, is no mean evidence that the writer knew perfectly the facts in the case and described them precisely as they were.

We are now ready to understand the statement about Noah's entire age. When he came out of the ark his age was six hundred years, one month and twenty-seven days (9:14). If he lived through the rest of that year,

and three hundred and forty-nine years longer, he was nine hundred and fifty when he died; for the Hebrews counted a piece of a year at the beginning of a series, as well as at the end of it, as if it were a whole year. According to this method of counting, if he lived to any point within the three hundred and forty-ninth year afterward, he would still be said to have lived, after the flood, three hundred and fifty years, and his whole life, on either supposition, was nine hundred and fifty.

In conclusion I will remark, that young people and older brethren, who have not had opportunity to familiarize themselves with the peculiarities of early Hebrew style, may be excused for becoming confused on some points of Biblical chronology; but those trained scholars who take advantage of these peculiarities to make out a series of contradictions, and thus to assail the credibility of the sacred narratives, are without excuse, and must be held accountable for the evil which they are doing.

[June 4, 1898.]

ABBOTTISMS.

The Outlook continues to teem with eccentric sayings from its eccentric editor-in-chief. In the number for May 14, I find two questions and answers, which are fair specimens:

"1. What did Jesus teach about 'signs and miracles'?"

He taught that they had a certain evidential significance, inferior to that given by his own personality and character, and, therefore, to be presented to the spiritually undeveloped whom the higher evidences did not impress (Luke 11:29; John 4:48; 10:38; 14:11). Here it is affirmed that Jesus taught two things: First, that the evidential value of miracles was "inferior to that given

by his own personality and character;" and second, that this inferior evidence was to be presented "to the spiritually undeveloped whom the higher evidence did not impress." Four passages are cited to prove that he taught this—just four times are many as are necessary if any one of them contains this teaching. Let us look at them, instead of being content with the figures which represent them. In the first it is said: "And when the multitudes were gathering unto him, he began to say, This generation is an evil generation; it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah." The hearers in this instance are some of the "spiritually undeveloped;" but instead of presenting them with some of the inferior evidence, Jesus refuses to give them the sign which they demand. This is a curious way of teaching what Mr. Abbott says he does, but perhaps he teaches it in the next passage, which reads thus: "Jesus, therefore, said unto him [the nobleman], Except ye see signs and wonders, ye will in no wise believe." But this remark, instead of being addressed to a man "spiritually undeveloped," was addressed to one who, as soon as he heard what Jesus said, believed that his sick son, for whom he made request, and who was more than twenty miles away, was healed (see John 4:49, 50). Neither the person nor the facts in this case suit the editor's proposition. The third reads thus: "If I do not the works of my Father, believe me not; but if I do them, though ye believe not me, believe the works, that ye may know and understand that the Father is in me and I in the Father." Here the Lord assigns such evidential force to his miracles as to say that his hearers need not believe him at all unless he performs them; and by saying, "though ye believe not me, believe the works," he gives the superior place to

his works. He teaches the reverse of the proposition to prove which the passage is cited. If Dr. Abbott were trying to prove by the Scriptures that black is white, he would hunt for a few passages in which it is said that black is *not* white.

The fourth passage suits the proposition no better. It says: "Believe me that I am in the Father and the Father in me; or else believe me for the very work's sake." Here again it is implied that his works furnished more conclusive evidence than his word. And this agrees with what he says in another place: "If I bear witness of myself, my witness is not true" (*i. e.*, valid). And just below he adds: "The works which the Father hath given me to accomplish, the very works that I do bear witness of me, that the Father hath sent me" (John 5:30-36).

I wonder why, in answering the query, Dr. Abbott did not quote or cite this passage: "If I had not done among them the works which none other did, they had not had sin; but now they have both seen and hated both me and my Father" (John 15:24). How would they have been without sin in rejecting him, had he not done the works which he did? Only because his word and person without his miracles would have been insufficient to make unbelief a sin. And why did not our sage editor quote this passage: "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name"? When a man has a bad answer for a question, he is apt to quote in support of it the passages which have the least bearing upon it; or, rather, to cite them without quoting them.

In the same issue the editor is asked by a corre-

spondent: "What is the *rationale* of the miracle?" And this is his reply:

> The exceptional powers of various sorts that are manifested by some exceptionally constituted persons suggest the true *rationale* of the subject. Miracle, or what may conventionally be called so, is the peculiar outcome of peculiarly endowed life. Life is the mother of all wonders. On the degree and reach of life, on its intensity and range of power, it will depend whether its natural working will be restricted to, or will rise above, the plane of the common and the familiar. In virtue of a life of peculiar intensity and extraordinary range, what was supernatural to common men was natural to Jesus.

I hope that the querist understood all this; but it is too foggy for me. All that I can get out of it is, that "miracle, or what may be conventionally called so," was natural to Jesus. I suppose, then, that it was natural to Peter, Paul, Philip, Judas Iscariot, and the many others who wrought miracles; and that all that miracles prove is the "peculiar intensity and extraordinary range of the life" of those who wrought them.

To another query, "Please tell us whether you believe in a personal second coming," the editor answers in these words:

> Yes, a personal coming, not in form, however, but in power; not in show, but in spirit; and that this coming in the power of the Spirit is now in progress from more to more of efficiency, until the Spirit of Christ shall have thoroughly regenerated the present world.

How delightfully this harmonizes with Christ's own words when he says: "But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory, and before him shall be gathered all the nations, and he shall separate them one from another, as the shepherd separateth the sheep

from the goats: and he shall set the sheep on his right hand, but the goats on the left."

Dr. Abbott ought to write out a new account of the words and works of Jesus; for he certainly believes very little of the account given in our four Gospels.

[June 11, 1898.]

THE DEBT ACKNOWEDGED.

Any system of thought which owes its origin to the enemies of the Bible must necessarily be regarded with suspicion by the Bible's friends. This consideration alone ought to make every Christian look with suspicion on the new criticism of the Pentateuch; for it is well known that W. Robertson Smith first put it into an English dress, and he acknowledged his indebtedness for it to Wellhausen. He does this in the preface to his "Prophets of Israel," page 13, in the following words:

> Taken as a whole, the writings of Wellhausen are the most notable contribution to the historical study of the Old Testament since the great work of Ewald, and almost every part of the present lectures owes something to them.

Now, it is well known to every man who has read anything from the pen of Wellhausen, that he is an infidel; that is, that he denies the supernatural in the narratives of the Bible. If any of my readers are unacquainted with his writings, they have but to read a few of his essays in the Encyclopedia Brittanica to know this for themselves. Mr. Smith has especial reference in the sentence just quoted to such an article. He says:

> The very remarkable article, "Israel," in the new edition of the Encyclopedia Britannica, contains most important contributions to prophetic theology, my obligations to which I am the more anxious to acknowledge because other features in the

writings of this scholar have received too exclusive attention from critics.

Robertson Smith edited this new edition of the Brittanica; he was himself responsible for inviting Wellhausen to write this and other articles. There are so many articles of the kind in this new edition, that the publishers were compelled by public opinion in Great Britain to publish a supplemental volume, in which all the subjects which they had treated are rediscussed by believing writers. No one, therefore, should purchase the Encyclopedia without including this supplemental volume, so that he can read both sides of these critical questions. These considerations make it plain that the words of Jesus, slightly changed, can be applied to our English and American critics of the new school:

> Ye are of your father Wellhausen, and the lusts of your father it is your will to do. He was an infidel from the beginning, and stood not in the truth, because the truth is not in him. He is a destructive critic, and the father thereof.

On another page of this same volume, Robertson Smith, with a freedom in handling the Scriptures characteristic of his class, makes the following declaration:

> In the oldest part of the Hebrew legislation the word which our version renders "judges" properly means "God" (Ex. 21: 6; 22:8); and to bring a case before God means to bring it to the sanctuary. It was at the doorpost of the sanctuary that the symbolic action was performed by which a Hebrew man might voluntarily accept a lifelong service (p. 100).

The author here assumes that the only judges were those at the sanctuary, whereas judges were appointed in every city. He assumes, further, that the door-post at which the ear of the voluntary bondsman was bored, was the door of the sanctuary, whereas there is nothing said about a sanctuary in the context of either passage. He again assumes that boring the man's ear was "a

symbolic action," whereas it was intended merely as a mark by which all might know that the owner of the bondman was not keeping him contrary to the law. And finally, the author cuts his own critical throat by assuming that at the time of this "oldest part of Hebrew legislation," there was "a sanctuary," whereas, according to the critical theory, the sanctuary was an invention of a later age. If a man follows a crooked path, he is very apt to cross his own track without knowing it; and if he is not *led* by the Bible, he is very apt to *contradict* the Bible.

[July 30, 1898.]

CONTRADICTIONS.

In the testimony of witnesses before a court, nothing is more common than for apparent contradictions to arise between credible witnesses or between different statements of the same witness. In all such cases, it is considered entirely logical and legitimate for counsel to show that on some reasonable hypothesis the statements can be harmonized. So in regard to apparently inconsistent statements in written documents. But when we come to the Bible, our modern critics of the German type forbid us to do this. Nothing is weaker or more contemptible in their eyes than the work of "the harmonizers" or the "apologists." They insist that apparent contradictions shall be regarded as real ones, and they hold it up as a cowardly subterfuge to attempt a reconciliation. They will not allow for the Bible that which their common sense compels them to allow for any other written document; and yet they loudly proclaim that the Bible must be interpreted precisely as other books are. In writing about the Bible they seem to be glad when

they can find two statements which they can declare contradictory. They think it honest and candid to admit contradictions, and they take so much pleasure in it that they sometimes manufacture contradictions where another man of sense can see none.

A striking instance of this habit came under my eye recently in reading Prof. H. E. Ryle's commentary on Nehemiah, written for the "Cambridge Bible for Schools and Colleges." Commenting on Neh, 1:1, he says:

> In chapter 2:1 we find that the events described in the beginning of that chapter are said to have taken place in the month of Nisan, in the "twentieth year of King Artaxerxes." Now, Nisan is the first month, Chisleu the ninth month in the year. How, then, comes it that in this verse the events of the ninth month seem to precede those of the first month, in the twentieth year of Artaxerxes?

He gives two or three explanations that have been advanced, and then adds:

> It is better to acknowledge that we have here a contradiction and to suppose that a mistake has been made either by the compiler or by a scribe who was anxious that the extract from Nehemiah's writings should open with the mention of a date, and inserted, from chapter 2:1, the year of the king's reign, not perceiving the difficulty to which it would give rise. The omission of the king's name is an additional reason for suspecting an error in the text.

It is passing strange to me that a grave and learned commentator should be puzzled by the fact that the ninth calendar month in one year, and the first in the next year, should both fall in the twentieth year of any king's reign. It could not be otherwise, unless his twentieth year began on a month lying between these two. If the reign began on the tenth, the eleventh or the twelfth month, its first year would not include the ninth month of the same year, but it would include the first month

of the next year. But if it began on the eighth month, or any other back to the second, it would include the ninth month of that year and the first of the next year. If Professor Ryle had stopped to think of his own professorship, he would have been saved from making this charge against Nehemiah: for if his professorship began, as it most probably did, the first of September, the first year of it included the ninth month of that year, which was September, and the first month, January, of the next year. The same is true of his twentieth year, and of every other year that his professorship continues. And not only would the months September and January be thus included, but so would the months Chisleu and Nisan of the Jewish calendar.

But the most surprising thing in Professor Ryle is, that he really states this explanation of what he so strangely considers a difficulty, and states it to reject it. He says:

> Another explanation has been given, that the years of Artaxerxes' reign were not reckoned as calendar years from the month of Nisan, but from the month in which he ascended the throne. If, therefore, his reign began in any one of the months between Nisan and Chisleu, Chisleu would precede Nisan in the year thus calculated. But for this view there is no evidence from other sources.

Why need evidence from other sources? When in the history of the world was a king's reign counted from any other month than the one in which he began to reign? It would be just as sensible to count a man's birth from January when he was born in May or June. It is a simple matter of course that if Artaxerxes began his reign in any month between the first and the ninth, the ninth month of that year and the first of the next were included in every full year that he reigned: and the statement of Professor Ryle, that it is better to admit

here a contradiction, is to assume that contradictions in the Bible are better than harmony, and so much better that commentators may properly manufacture a few where none exist.

[Aug. 20, 1898.]

SINGULAR AND PLURAL.

To persons who obtain a very slight knowledge of Greek or Hebrew, many of the idioms of these languages are a constant puzzle. One of the first things to learn about a foreign tongue, whether ancient or modern, is its distinctive differences, or rather the many distinctive differences, from our own. Every language has some peculiarities, called idioms, and the reader who, regardless of these, tries to read them as if written in his own tongue, will be in constant confusion. Now, one of the idioms of the Hebrew, an idiom which clings to Hebrew writers even when they are writing in other tongues, is a use of the plural number quite different from our own. It is known to most Bible readers, for instance, that the Hebrew name translated God is plural in form, though when applied to the true God it always has the force of the singular. So the word translated week has the plural form with the idea of a unit. This fact enables us to answer the following query: "Does the word 'week,' in Acts 20:7, come from a singular or a plural word in the Greek? If plural, why is it translated singular?" It is plural; but it is translated by a word in the singular because it means precisely what we do by the word "week." Everywhere that the word "week" occurs in our English New Testament, the same is true. In every such instance the word is preceded by the word "day," expressed or understood in the Greek, and the word

"day" is accompanied by a numeral. It so happens in the New Testament that the numeral is in every instance first; and in all these instances the numeral is expressed, and the word "day" left to be understood.

I remember that this last circumstance once led a very acute friend of mine, who knew just a little of Greek, into a singular notion about the resurrection of Jesus. He observed that in the accounts of the resurrection in all four of the Gospels the word rendered "week" is *sabbatoon,* the word for Sabbath in the genitive plural, and he thought it ought to be rendered Sabbaths. Then, from the clause, "on the first of the sabbaths," he wondered if Jesus, after all, did not rise on the Sabbath instead of Sunday. Just a little more knowledge of Greek would have taught him that Greek numerals, and all Greek adjectives, have gender agreeing with that of the nouns to which they belong, and that the word "first" is in the feminine gender, agreeing with day understood, while the word for Sabbath (*sabbatoon*) is neuter. The meaning could not therefore be, as he thought, the first Sabbath of the Sabbaths, but the first day of the week. Moreover, "the first of the Sabbaths" would convey no meaning unless it referred to a series of Sabbaths like that between the Passover and Pentecost, and to this the context makes no allusion.

The propriety of using a plural number in this instance is apparent if we reflect that the conception of a week has in it a plural idea, that of a series of seven days. It was not an arbitrary custom, then, which led the Hebrews to use for it a word in the plural number, but it is rather an anomaly with us to use a word in the singular number to represent seven days. We can not be too careful to remember the differences of idiom between our language and those of the sacred writers.

[Sept. 3, 1898.]

WOULD THEY DO AS WELL?

We are constantly told by those who deny the historicity of many Old Testament narratives that, on the supposition that they are fictitious, their value is not impaired; they still teach the same lessons and with the same force. They are compared to the parable of the prodigal son, which, it is said, has as great value as if it were a true story. They are also compared to a certain class of novels which enforce moral lessons with great power, though they are known to be fictitious. This is a very plausible plea. It is doubtless believed by those who urge it, and it is readily accepted by those who are this way inclined. But is it true?

The comparison involves the assumption that the moral force of a real example and an imaginary one is the same. The moral force of Abraham's example in offering Isaac at the command of God has been felt by all believers in all ages. We are asked to believe that it would have been equally effective had all believers in all ages understood that Abraham never offered Isaac—that the story is a fiction. Let a man preach from that text a sermon intended to arouse his hearers to personal sacrifices in the service of God, closing with the statement that the story is all a fiction, and see what effect his sermon will have.

The difference in effect of the two classes of narratives is this: That in moral fiction we are told how men *ought* to act, but in true narrative we are told how they *did* act. The former has the force of precept; the latter, the force of example. The hearer or the reader can parry the force of the former by answering, Oh, that is well enough to talk about, but nobody ever acted in

that way, and you must not expect me to do it. But the force of the latter can not be voided, because what one man *has* done another *may* do.

As to novels, dramas, and all such literature, their moral effects are grossly exaggerated. While they often move the feelings very deeply, they seldom show fruit in actual life. The inveterate novel-reader, and the constant attendant on the playhouse, are among the most selfish beings. They learn to indulge in emotion as a luxury, and not as a stimulus to active benevolence. The lady who heard the play of "The Three Orphans," which had a great run a few years ago, and wept profusely in sympathy with the unfortunates, and then, as she started home, spurned from her presence three real orphans who stood at her carriage door, is a fair representative of the whole class, and a good illustration of the practical value of fiction.

As to the story of the prodigal son, the assumption that it is fiction is without a shadow of foundation. Amid the countless multitude of rich men with two sons, both of whom have acted parts almost identical with those of the parable, it would be strange indeed if none had ever done precisely what the parable narrates. The Lord's parables were realities, and not fictions. No man can prove of a single one of them that it had not actually transpired. There is a double deception, then, when men assert that the narratives of the Old Testament would be just as effective if regarded as fictions, and then appeal to any of the parables as examples in point. As well declare that a picture of a thunderstorm, or an imitation of one by an orchestra, would as thoroughly purify the atmosphere as the storm itself. In an actual event there is the power of an example. In a fictitious narrative there is only the power of a supposed example.

[Oct. 15, 1898.]

AN OLD PUZZLE.

It seems that the time will never come when men will be content simply to believe certain incomprehensible statements of the Bible, and cease to raise speculative questions about them. Here follows a communication in which an old question of this kind is presented, whether for the satisfaction of the writer or of some one who looks to him for guidance, I am not informed:

DEAR BRO. MCGARVEY:—Will you kindly give the readers of the *Christian Standard,* in the department of "Biblical Criticism," what you understand to be the general belief of the Christian church on the nature of Christ and his relation to the Father?

Does John 1:1 teach that Jesus is "the very and eternal God"? How could the Word be God and at the same time be *with* God?

If Jesus was not the one God of the Decalogue, are we to understand that there are *two* Gods?

When Jesus said, "I and my Father are one," did he mean to say that they were one in *person?* J. W. I.

John 1:1 certainly does teach that Jesus, in his pre-existing state, was God. It also teaches that "by him were all things made that were made, and without him was not one thing made that was made." As he did not make himself, he was not made at all, but was eternal. He was God then, and he was eternal; but whether he was "very" or not the text does not inform us.

To the question, "How could the Word be God, and at the same time with God?" I am not able to give an answer; and if the question had been, "How could God be in the beginning?" I could not answer that. I can not tell how God does anything, or even how he exists. I can as easily explain how the Word was God and yet

with God, as I can explain how God himself was there. When I am told on competent authority anything about an incomprehensible being, I can believe it; but from the very fact that he is incomprehensible I shall be forever unable to explain it.

To the question, "If Jesus was not the one God of the Decalogue, are we to understand there are two Gods?" I can unhesitatingly answer, No. If he was in the beginning with God, and was God, as John asserts, there was and is only one God. And that there is only one God is a fundamental doctrine of both the Old Testament and the New.

When Jesus said, "I and my Father are one," did he mean to say that they were one in person? No. Jesus, as a person, was then living in the flesh among men, and offering prayers to his Father in heaven. They were one in some other sense than in person, and if we never find out exactly what that other sense is, I don't think it will hurt us.

I am not sure that I have given these answers precisely according to the wish of the querist; for he asked me for "the general belief of the Christian church" on the subject. I prefer, in all such matters, to tell what the general belief of the Christian church *ought* to be, rather than what it is. It ought to be what the Scriptures teach, and I aim to give this.

[Oct. 15, 1898.]

"LEAD US NOT INTO TEMPTATION."

I am requested by L. C. Wilson to reconcile this petition in the Lord's Prayer with the statement in Jas. 1: 13, that God tempts no man. The harmony between the two depends on the difference between tempting a man

and leading him into temptation. God, by his Holy Spirit, led Jesus into temptation, as it is said, "Jesus was led up of the Spirit into the wilderness to be tempted of the devil." The expressed purpose of the leading into the wilderness was that he might be tempted. It was the devil, however, and not God, who did the tempting. Now, we are taught to pray God not to deal with us as he did in this instance with his Son; for we are so weak that we should ever be afraid of temptation, and should pray not to be led into it lest we fall before it. If we thus pray we may trust that we shall not be led into such temptations as we can not successfully resist; and with this agrees the promise that we shall not be tempted above what we are able to bear.

[March 4, 1899.]

A CASE IN POINT.

My scholarly colleague, Professor Deweese, recently handed me an extract from the biography of Gibbon, the historian, which most aptly illustrates the folly of those critics who pretend to distinguish in the Pentateuch and other books of the Bible the hands of a variety of writers by their peculiarities of style. Gibbon speaks of having, in his early career, united with a friend, Deyverdun, in editing a journal under the title, "Literary Memoirs of Great Britain." Writing about it at a later period, he says: "It is not my wish to deny how deeply I was interested in the memoirs, of which I need not surely be ashamed; but at the distance of more than twenty years it would be impossible for me to ascertain the respective shares of the two associates."

Now, here is a man of acknowledged literary genius who could not look through the pages of that journal

after the lapse of twenty years and clearly distinguish between his own compositions and those of his partner. Undoubtedly they differed in style, but by these differences he was unable to clearly distinguish between them. And now the question arises, if this master of English composition could not distinguish his own writings, executed twenty years past in his own native tongue, from those of another, how can German critics, and their English imitators, take up documents written three thousand years ago, written in a dead language, and written by men of an Oriental race, and distinguish by peculiarities of style the hands of four or five different unknown writers? In the light of this illustration from Gibbon, which is but one of many that have been published by scholars, the claim of these critics is absurd: and there is no wonder that these men, with whom literary criticism was once the stronghold of their system, are now admitting that it is their weakest source of evidence. If the rulers of the British Empire were to come out with a proclamation announcing that the British Navy has been found to be the weakest of their national defences, the change would not be more radical.

[Apr. 1, 1899.]

THAT SENSATION IN NEW YORK.

It has been well said that almost any preacher can make himself suddenly famous by announcing something heretical. Any utterance from a preacher in opposition to established religious belief is like a freshly found worm in the barnyard to the newspaper reporters. They cackle over it, and scurry about to see who will get hold of it first. It goes all over the country on the wires, and the Rev. (?) author of it is known at breakfast the next

morning from sea to sea. The profoundest and most convincing sermon may be preached in a metropolitan pulpit on any Sunday to prove the inerrancy of the Bible, without causing a ripple of excitement; but let any commonplace preacher proclaim some old and oft-refuted calumny about the Bible, and all the telegraph wires tingle with the news. All this is illustrated by Mr. Parker Cadman's essay recently read in the weekly meeting of the Methodist preachers of New York City. Who, in the country at large, ever heard before of Mr. Cadman? He may be a very great man, who has hitherto hid his light under a bushel, or it may be through the rural ignorance of many of us that we have not heard of him before; but one thing is very certain, that, if the newspapers make any approach to a correct report of his essay, it contained nothing but a rehash of what Professor Briggs and others have been telling us for a score of years about errors in the Bible. The only thing fresh about it is that the old song has now been caught up by a *Methodist* preacher, and that at the close of his reading his brethren applauded him. How many of the four hundred present united in the applause is not made definite. Some of the papers would lead us to suppose that all of them did, while one or two that I have seen speak of gray-haired men in the assembly who kept silent and said nothing. We shall have to await the reports of the soberer journals, if they shall think the incident worthy of a report, before we can feel that we have correct information on this point. In the meantime, we can rest well assured that the great American Methodist Church is not yet ready to commit suicide by discrediting the Book on the belief of the inerrancy of which it has built itself up into a mighty power.

[Apr. 1, 1899.]

PROFESSOR BRIGGS ON METHUSELAH.

I have already called attention to two or three of the extracts from Professor Briggs' latest book, which were copied into the Louisville *Daily Times* of February 6. In another he denies the longevity ascribed to the antediluvians on the ground (1) that the genealogy in the fifth chapter of Genesis implies a "settled calendar and a regular registration of births and deaths; (2) that such a record could not have been preserved until the composition of Genesis; and (3) that science precludes the possibility of such figures being literally correct."

Let us see what kind of reasoning this is. It is argued that the preservation in one family of the ages of sire and son for ten generations implies a "settled calendar and a regular registration of births and deaths." In the current sense of these terms it implies no such thing. It would be very easy for Adam and Eve to keep an account of the summers and winters as they passed, and when the number became large to cut a notch in a stick for every one, or to make marks of some other kind. I once saw a copy of a memorandum kept by an American Indian who could neither read nor write. He bought articles on credit from the sutler on the reservation, to be paid for when he received his pension from the Government. When he bought a pair of shoes, he made a rude picture of the shoes and marked under it a circle for every dollar he was to pay for them, a semicircle for every half-dollar, and a quarter of a circle for every quarter of a dollar. So he did with every article which he bought; and it was said that when he came to settle his account at the end of every three months, he always had it correct. Was Adam too stupid to do what

an American savage could do? If he had just sprung from a baboon, he might have been; but if God created him in his own image and after his own likeness, I should think that he had some sense to start with. And if Adam and Eve started the custom of keeping an account of the ages of themselves and their children, it would be very easy for at least one line of his descendants to keep it up.

As to the preservation of such a record till the composition of Genesis, there is no difficulty whatever. It is now a settled fact, made so by recent discoveries in archæology, that the art of writing reached back very close to the days of Noah; and as the fifth chapter of Genesis was the family tree of Noah, it is not in the slightest degree incredible that it should have been preserved in his family till it was so embedded in literature that it could never be lost.

The second argument of Professor Briggs is equally illogical with the first. That the traditions of other races assigned to men of early times great longevity, is evidence in favor of the Biblical tradition, instead of being against it. It is one of the canons of historical criticism that a tradition current in any race of people is rendered far more probable when it is found to exist among another race, and especially if the other is a distant and hostile race. This is because the existence of such a tradition can scarcely be accounted for unless it has a foundation in fact.

But, finally, Professor Briggs says that "the study of science precludes the possibility of such figures being literally correct." In the absence of proof, it is sufficient to answer this assertion by a denial. If man came into existence by evolution from a lower animal, there would be plausibility in this assertion, though even on that

hypothesis it would not be necessarily true. And really the acceptance of this theory of the origin of the human race is the ground, after all, of this skepticism in reference to the early narratives of Genesis. It will be time enough to have some respect for the skepticism when the doctrine of the evolution of the human race is proved to be founded in fact. Till then men of ordinary prudence will still prefer to believe what God says in his Word.

[March 18, 1899.]

PROFESSOR BRIGGS ON THE GIFT OF TONGUES.

Under the head of "Criticism in the Daily Paper," I recently presented an extract from Professor Briggs' latest book, which appeared in the Louisville *Daily Times*. I now give another, in which, after quoting the statement in the second chapter of Acts that the apostles were filled with the Holy Spirit and began to speak in other tongues, the Professor says:

> It was evidently the frenzied or ecstatic utterance of sounds ordinarily unintelligible both to speakers and hearers. It was not unnatural that a speaker should appear demented to an unbelieving auditor, as Paul implies was not unfrequently the case. No other gift enjoyed by the early church so vividly reveals the inspired and enthusiastic character of primitive Christianity. It was apparently this gift of tongues with which the disciples were endowed at Pentecost, and they spoke therefore not in foreign languages, but in the ecstatic, frenzied, unintelligible spiritual speech of which Paul tells us in the First Epistle to the Corinthians. The speaking in many different languages unknown before is not only psychologically and physically incredible, but has little historic support in the latter interpretation of the ancient documents by the author of our Book of Acts.

Every man who has ever read the Book of Acts will

recognize in this extract a flat contradiction of Luke's narrative. Not only did the apostles speak in foreign languages that were understood by the hearers, some understanding one and some another, but the fact that this was done by Galileans, who knew only their mother tongue, was the one significant fact that gave to Peter's speech which followed all of its power over the multitude. If Professor Briggs is right, the whole of the second chapter of Acts is a deception and a fraud. No reason that can be properly called a reason can be given for such an interpretation. To say that such a miracle is "psychologically and physically incredible," is simply to say that miracles are incredible. What is there more incredible, either psychologically or physically, in this than in raising Lazarus from the dead? To reject a miracle on this ground is to reject all miracles, or to be involved in illogical inconsistencies of which a man like Professor Briggs ought to be ashamed. If he continues to progress, he will scarcely be able to remain in the Episcopal Church, where he has recently landed, but will finally glide into company with Ingersoll. The sooner, the better for the good of those who may still be under his influence.

[Jan. 21, 1899.]

INERRANCY.

A brother in a distant State sends me the following clipping from the *Saturday Post,* and asks me to say what I think of it:

> Religious precisianists have received quite a shock by the public declaration of the learned Dr. Temple, Archbishop of Canterbury, that he had no doubt there were inaccuracies in the Old Testament narratives, "though the writers told the truth as far as they knew it."

On being asked if the archbishop had really made the statement, his chaplain replied that His Grace had been correctly reported, that he was sincere in his opinion, and that he referred those who differed with him to 2 Sam. 24: 13, and 1 Chron. 21: 12, as samples.

In these two narratives of the divine message given to the prophet Gad for delivery unto David, the first speaks of the famine as being of seven years' duration, and the second as of three years. Both agree on the length of the flight and pestilence.

If any "religious precisianists," a new name for somebody, received "quite a shock" from the archbishop's public declaration, it must have been because they did not know the gentleman, or because they have the impression that what an archbishop says must be so. There are some people so full of reverence for lofty titles as not to know that sometimes very incompetent men attain to high dignities in hierarchical churches.

Dr. Temple, however, is a man of high rank as a scholar. He was exalted to the archbishopric of Canterbury, the highest dignity in the Church of England, some two or three years ago, but not without very decided dissatisfaction on the part of a vast number of conservative members of that church. So decided was this dissatisfaction that a man who had a voice in the convocation raised a public protest against his ordination in the midst of the services—a protest unprecedented, I believe, on such an occasion. No one, then, who knows him could be surprised, and much less could he be shocked, at such an utterance as the preceding from his lips, or even an utterance much more radical than this.

The incident is not specially worthy of notice in itself, but it serves as a good introduction to some remarks I wish to make on the subject of the inerrancy of the Bible. Let me commence by saying that no man of any

intelligence has ever claimed that the Bible, as we now read it, is without errors. It has been known by every man who ever wrote or read a commentary worth calling such, that the Bible contains many errors of transcription. They have been a subject of remark by Christian writers from the time of Origen and Irenæus of the second century till the present time; for textual criticism, which has to do with the detection and correction of such errors, is one of the oldest branches of Christian learning. Origen's "Hexapla," which contained in parallel columns the Hebrew of the Old Testament, the same spelt in Greek letters, and four Greek translations, was intended to present the state of the Old Testament text at the close of the second Christian century. If it were extant now, it would be worth more than its weight in gold, though it was one of the largest volumes ever written.

In view of these well-known facts, when a man of Archbishop Temple's intelligence speaks flippantly of errors in the Bible, referring only to those which may be fairly classed with errors of transcription, he speaks in a way to mislead the people. For when any man of intelligence on the subject affirms the inerrancy of the Scriptures, he refers to these writings as they came from the hands of their authors, and not as they have come *through* the hands of uninspired copyists. In the Scriptures as thus defined no man has yet successfully made out a single error in fact or in thought. This may appear to some who are ever ready to invalidate historical statements of the Old Testament, or to learnedly make reference to the "rabbinical" reasoning of Paul, as a reckless assertion. If so, I shall esteem it a favor if some one of them will attempt to show in these columns one or two of these errors. There are some men who throw

out, in an oracular manner, deliverances unfriendly to the Bible, but never feel called upon, when their oracles are called in question, to defend them. A goose will try to protect the eggs which she has laid, but the ostrich is said to leave hers to the fate that may await them. The latter is regarded as the more unnatural way; and it has even been called a foolish way. However, the men who thus affect to leave their eggs to take care of themselves are not always as little concerned about them as they affect to be; for while they dare not come out openly in defense of their offspring, they sometimes resort to "ways that are dark and tricks that are queer."

But I must pay my respects to Dr. Temple's specification. He selects as an example of error in the Bible the evident contradiction between 2 Samuel and 1 Chronicles as to the number of years of famine proposed as a punishment of David. Now, Dr. Temple knows very well that the Book of Samuel, as we now have it, was in existence long before the Book of Chronicles was written. There is no difference between believing and unbelieving critics on this point. While the author of Chronicles was writing, he had the Books of Samuel and of Kings before him, and he copied from them a large part of his own book. He accepted these books, as did all of his Jewish contemporaries, as the writings of inspired prophets. Is it then credible that in writing of the same events he would deliberately substitute for what he found in his authorities contradictory statements of his own? It is just as credible as that an honest man at the present day, in writing a careful account of a Scriptural transaction, would do the same. If there had been nothing else to deter him, he would have been deterred by the certainty that his countrymen would reject his book and thus bring his work to nought.

Again, is it credible that, if this error, and many others now in Chronicles with which Dr. Temple is familiar, and which he could have specified as easily, had been in the first edition of the Book of Chronicles, the Jews of that age, who are represented by our new school of critics as being worshipers of the Scriptures, would have allowed it a place in their sacred canon? I believe that every fair-minded man who will stop to reflect will answer these questions in the negative. On the other hand, is it credible that in the course of the ages after this Book of Chronicles was written, and before the stringent rules which in the fifth century of our era governed Jewish copyists were in force, many mistakes were made in copying, especially mistakes in numerals, the very class of mistakes even now most commonly made by compositors in our printing-offices? No man of intelligence will say that this is incredible. On the contrary, all agree that nothing short of miraculous supervision of the scribes while at their work could have prevented the occurrence of many such mistakes. When, therefore, such mistakes are found, who deals honestly, or, if you please, scientifically, with these writings, he who ascribes the mistakes to the transcribers, or he who ascribes them to the original writer? If I were charged with all the mistakes which appear in my articles almost every week, and which have appeared in the first editions of all the books that I have published, I would esteem it a very great hardship; and if I were guilty of them, I think that I would write no more till I could go to school a few more sessions. Why visit upon the heads of the holy men who wrote the Bible a hardship which no modern writer could bear with patience? Somebody will have to give account for this mistreatment of the men who wrote "the living oracles."

[Jan. 28, 1899.]

COURTESY IN CONTROVERSY.

The *Christian Oracle* of recent date has an editorial article headed "Courtesy in Controversy," which starts out by affirming that "the spirit of the controversialist is almost uniformly harsh, hypercritical and unkind." The editor evidently has in his mind some controversialists with whom he had a controversy, and he strikingly illustrates his charge against almost all controversialists by the manner in which he lays on the lash. He admits that these antagonists are not as cruel as men of their class once were, but he says of them: "One antagonist would not burn the other if he could, but he will pursue him with the firebrands of innuendo and misrepresentation, until he drives him out of the ranks of the brethren. There is the same harshness, the same misconception and the same angry characterization of the other's work as destructive, infidel, devilish;" and he adds that if the antagonist who is thus assailed is as bad as he is represented, it would be better generalship to "sturdily combat him instead of telling lies about him."

Well, if this is the kind of courtesy toward those it strikes at, which the *Oracle* would commend to us, I believe I must decline it. I don't like to charge people with telling lies, or with pursuing brethren "with the firebrands of innuendo and misrepresentation." This is not the kind of courtesy which meets my approval. I prefer the old maxim, *Suaviter in modo, fortiter in re.*

In the same editorial the editor propounds the following labored question: "If we have among us students of unblemished character and unquestioned devotion, men who, while they accept gratefully the heritage of the fathers, are determined to pioneer the way into wider

fields, even as the fathers in their own day did, shall we not be grateful for them? Shall we not take a just pride in the aggressive discipleship?" Be grateful for them? Yes; and be grateful *to* them. Take pride in them? Yes; hold them up to the admiration of the rising generation. Such men are the light of the world. Does anybody answer differently? Has anybody acted differently? The editor seems to think so; but perhaps he was just awakening out of a bad dream when he wrote the article. No Christian can refuse to honor such students. But if we have among us a student, however unblemished his character, who, while professing to pioneer the way into wider fields, jumps the outside fence and runs into the wildwood of skeptical thought, I think we ought to warn other students against his example, build that fence a little higher, and try to keep ambitious colts inside. Prove all things, and hold fast only that which is good.

[Dec. 10, 1898.]

A GOOD SUGGESTION.

From a recent number of the *Western Recorder* I clip the following paragraph:

Prof. Carl Budde, of Strasburg, Germany, has been lecturing at the University of Chicago on "The Religion of Israel." According to the newspaper accounts, he denied most that Christian people have believed about the Old Testament. We would respectfully suggest, for the sake of variety, that some orthodox man be invited to deliver some lectures at the University of Chicago.

The *Standard* [Chicago] found no fault with Professor Budde's lectures—we have never known of its objecting to anything that was said or done in the University of Chicago. But the *Standard* and other papers spoke of the sweet spirit of the German professor. With some people it is all right to con-

tradict "Moses and the prophets," provided only it is done in a sweet spirit.

The suggestion of the *Recorder* is a good one, but it is not likely to be adopted. Chicago University is in favor of free speech, and this means free speech on only one side of critical questions. If a man speaks in favor of orthodox belief in the Bible, his is not free speech; it is the speech of bondage. And then, if a man with the old belief in the Bible were to be let loose in Chicago University, he might, in his natural indignation at the skepticism prevalent there, say some things which would not be "sweet-spirited." He might express the opinion that somebody is in danger of the wrath of God; and this, in Chicago University, would be an unpardonable sin. The style of Joab is the popular style now. When you are stabbing the truth under the fifth rib, you must do it with a smile and a kiss. This is orthodoxy according to the standard of the "critics."

[Dec. 17, 1898.]

DID HE SUFFER THE PENALTY?

Resuming the subject of the atonement, as promised last week, I now ask in what way did the death of Christ enable God to be just, and the justifier of him who believes? The most common answer is that he suffered the penalty that was due for the sins of men, and thus men were set free. But is this true as a matter of fact? What was the penalty for sin? According to the Scriptures it was eternal punishment and internal remorse. Did Jesus suffer this? It is absolutely certain that he did not. His suffering did not include the element of remorse in any degree; neither was it eternal in duration. Furthermore, if he did suffer the penalty

due for the sins of all men, then no man can be subject to that penalty in his own person, and universal release from punishment is the consequence. But if, to escape this unscriptural conclusion, we say with the Calvinist than Jesus suffered the penalty for the elect alone, and that consequently all of them will be saved, we are involved in a contradiction of the Scripture doctrine that he tasted death for every man. And in either case the doctrine is proved false by the fact that in so far as the punishment of sin consists in remorse of conscience, the daily experience of all is that we actually suffer this, and that therefore Jesus did not take it away.

This line of reasoning can not be broken; and, seeing this, many thoughtful Calvinists have modified the doctrine by putting it in this form that while Christ did not suffer the exact penalty that was due for sin, his sufferings and his person were such that God could, and did, accept them as an equivalent for the penalty due to sin. To this there are two objections that are each fatal: first, there is not a hint of such an idea to be found in the Scripture; and, second, it involves equally with the theory in its baldest form the consequence that all men must escape punishment. For, if Christ suffered the equivalent of the penalty the sinners escaped from, it is not less necessary than if he suffered the exact penalty. No such explanation can satisfy; and I venture the assertion that no explanation that will satisfy can be given. I say this for the reason that without some utterance from God which he has not vouchsafed, the human mind can never be sure what his reasoning on the matter is. And it is not necessary that we should. The question has reference to the divine side of the problem of salvation, and not to the human side. It is enough for us to know and act upon the human side.

Recurring now to the thought advanced last week, that it is extremely difficult to forgive a crime without encouraging the commission of crime, and that God could not be perfectly just to his other creatures if, in pardoning a single sinner, he should weaken the moral restraints felt by others, I think we shall be able to obtain a view of the atonement which should be thoroughly satisfying to our minds. I was once in conversation with a brother on this subject who said, "The father of the returning prodigal forgave his son without subjecting him or anybody else to suffering in order that he might do it; and why could not God do the same?" I answered, "You forget that when the father of the prodigal did this he stirred up strife in his own family. His elder son resented it, and with a considerable show of reason." So might it have been in God's government; or, if none of his creatures had complained of the unconditional pardon of sinful men, they certainly might have felt that it was no very serious matter to sin against God.

If, now, the death of Jesus as a propitiation for sin, enables God to justify the believer without encouraging sin in him or in any other accountable being, the problem is solved. By reasoning *a priori* I should not be able to say that it did; but by reasoning from the actual results I can. I can see as a fact of human experience that men who believe that Jesus died for our sins, are so far from being encouraged to continue in sin, that this is the one effective persuasive that turns them away from sin. In forgiving the believer on this ground God causes him to hate sin, and he causes all who witness the fact to feel less inclined to sin. Explain this fact, or leave it unexplained, it is unquestionably a fact of human experience; and we may safely say that it is a fact of angelic experience also; for do not the angels in heaven glorify God

on this very account, saying, "Worthy art thou to take the book and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth." Such a song they could not sing if they experienced in consequence of the forgiveness of sinful men any weakening of the moral restraints which held them to the service of God. This consideration vindicates the wisdom and justice of extending mercy to penitent believers in Christ; and this is all that we need to know—all, perhaps, that we shall ever know of God's thoughts on this profound subject.

[Dec. 10, 1898.]

A VERY SERIOUS INQUIRY.

Among the preachers of Kentucky forty years ago, few were more highly respected than Carroll Kendrick. He was noted for austere morality, fervent piety, and the strictest ideas in church discipline. He spent his last days in California, and died in a ripe old age. His son and namesake, Dr. J. Carroll Kendrick, sends me the query quoted below, and prefaces it with a narrative of a midnight conversation held with another physician at the bedside of a dying patient. This physician said, in substance, "that the Christian religion is as irrational and unworthy of confidence as those which Christians denounce as false religions; that the very basis of it is the assumption that the God of heaven sent his Son into the world to suffer poverty, endure shame, and finally to die ignominiously, just to please him, or to satisfy some law of justice, or to have the approbation of those intelligences who might adversely criticize him if he pardoned

erring man without justice being meted out in some satisfactory way." The physician who said this was a member of an orthodox church and an officer in it. Dr. Kendrick thinks that "this talk voices what not a few would say if made to speak out their sentiments." His reflections thereon gave rise to the following query:

PROF. JOHN W. MCGARVEY:—Is there "another side" in the matter of "*The Atonement*" (so emphasized by those who dwell on the "dignity of the law upheld," "the demands of the law met," "justice meted out," etc.), *other than*

That, in the shedding of Christ's blood, the giving up of his life, he by dying was enabled to perform such a miracle as no one had ever performed, and of such an exalted nature, involving such inestimable interests to man, thereby demonstrating his superiority to man's hitherto invincible and inexorable foe to desirable existence—*death;*

That through this convincing miracle (the resurrection from the dead) men might believe him to be what he asserted he was —*divine;* and if divine, worthy of all confidence as to his claims, as to his disposition toward men, and as to his ability to do for them—and which "intelligent acceptance of him" occasions man to take Christ as the "man of their counsel," his law as the "rule of their life"—his promises as the incentive to action —*so* developing characters suitable for the association of the "blest of earth and the pure of heaven"? Fraternally,

JULIEN CARROLL KENDRICK.

We may safely assert that our Lord's death involves all that is here so well expressed; but to say that it involves no more, would be to contradict some of the plainest utterances both of himself and his apostles. He says, for example: "The Son of man came not to be ministered to, but to minister, and to give his life a ransom for many" (Matt. 19:23). Now, a ransom is not merely a deliverance from captivity, but it is a *price paid* for such deliverance. It is not, therefore, a consideration affecting the relation between the ransomer

and him who is ransomed, but one between the ransomer and some third party. In this case the third party is not brought into view, and consequently the exact nature of the ransom is left in obscurity; but we dare not, because of this, reject the thought of a ransom, as we do when we confine the design of his death to the effects mentioned in the query. Again, he says: "This is my blood of the covenant shed for many for the remission of sins." "For the remission of sins" means in plainer English in order to the forgiveness of sins; and the forgiveness of sins is not, as some men who disregard the meaning of the commonest words assert, deliverance from the practice of sin, but just such forgiveness as we are commanded to extend to those who sin against us. It was in order that God might thus forgive, not those who are still living in sin, but those who have repented of their sins, that the blood of the covenant was shed. Here, as in the case of ransom, is something that affects the divine government in the administration of mercy; and it looks in a different direction from all that is written in the query.

Identical in thought, though not in diction, is the well-known deliverance of Peter, that we are "redeemed" from our vain manner of life with the precious blood of Christ (1 Pet. 1: 18, 19). Redemption is not mere deliverance, but deliverance by the payment of a price. The blood of Christ is declared to be the price, and this the apostle makes emphatic by the contrast, "not with corruptible things, with silver or gold, but with precious blood." I might add to this class of quotations, but I pass to another deliverance on the subject, which brings it before us in a slightly different point of view.

Paul, in his most profound discussion of this very subject, speaks of Jesus thus: "Whom God set forth to

be a propitiation through faith, by his blood, to show his righteousness, because of the passing over of the sins done aforetime in the forbearance of God; for the showing, I say, of his righteousness at this present season: that he might be just, and the justifier of him that hath faith in Jesus" (Rom. 3:25, 26). Passing by what is said of the sins done aforetime—that is, under the former dispensations—and looking to that which is asserted of "this present season," we see it here very plainly asserted that Christ was set forth by God as a propitiation, by his blood, that God himself might be just, and at the same time justifier of him who believes in Jesus. Here is something quite different from that moral force by which the life and death and resurrection of Christ cause men to become believers in him, and consequently imitators of his virtues. It is something that enables God, after a man has thus been changed, to be just in justifying him—that is, in forgiving his sins. It is necessarily implied that, without this, God could not have justified even those who believe in Christ. And it is the fact of a propitiation which looks Godward, never manward, which has this enabling power.

In this passage Paul penetrates the very core of this profound problem of the forgiveness of sins. Those who speak of the subject, as did the physician quoted by Dr. Kendrick, betray a want of appreciative thought on the subject, and at the same time a feeling of resentment toward explanations which have proved unsatisfactory. A very little reflection must impress any man with the thought that the exercise of pardon in any government, human or divine, is a hazardous procedure. Its abuse by many governors of our States is one of the crying evils of our civil administration. Seldom is the pardoning power exercised without the feeling on the part of many

citizens that it encourages the commission of crime, and any act which encourages crime is an act of injustice to the whole community. It is also, in many instances, an act of injustice to the criminal himself, who is seriously injured when encouraged to think that he can commit crime with impunity. It is evident from these considerations that in a perfect government over men, such as the divine government must of necessity be, no pardon can be justly granted that has such an effect on the criminal himself, or on others who might be encouraged to commit crime by the clemency extended to him. Paul teaches that the death of Christ was intended to meet this difficulty, if I may so style it, in the divine government, enabling God to be just to the sinner himself, and just to all under his divine government, while justifying from sin those who believe. This, now, is the revealed fact in the case, which we are to accept whether we can understand it or not; and I think that if men had accepted this fact without attempting to explain it, we should have been spared much perplexity. I think, too, that prevalent skepticism on the subject, which is no new thing under the sun, but one of the oldest, arises chiefly from mistaken attempts at explanation. I propose to resume the subject next week, and to speak definitely of some of these mistaken attempts.

[Dec. 17, 1898.]

THE REPROACH OF CHRIST.

E. L. Frazier asks an explanation of the remark that "Moses esteemed the reproach of Christ greater riches than the treasures of Egypt" (Heb. 11:26). His question is, "How could he at that time choose between Christ and the treasures of Egypt?"

Among the many attempts to explain this clause, I think that the following is the best. Moses knew that if he should acknowledge himself a Hebrew, thus renouncing his supposed relationship to Pharaoh's daughter, and should he espouse the cause of his oppressed countrymen, he would incur extreme reproach at the hand of all his former friends and admirers; but when he looked to the final "recompense of reward" he accounted that reproach greater riches—that is, a greater source of enjoyment—than the treasures of Egypt. He did not have Christ in his mind; but the writer of the Epistle, seeing the identity in principle of this self-sacrifice with that which Christ had undergone, styles it, from his own point of view, and not from that of Moses, the reproach of Christ. The voluntary acceptance of reproach instead of great riches was so pre-eminently characteristic of Christ, that any similar choice might be styled the reproach of Christ. Moses stands pre-eminent among men for this most Christlike choice.

[Dec. 17, 1898.]

HOW WAS THE JORDAN CUT OFF?

A student at college inquires as to the following explanation of the passage of the Jordan by the Israelites under Joshua: There were some high hills on the immediate bank of the river above the crossing-place; a landslide from one of these filled the channel of the river and stopped its flow. Seeing this, Israel took advantage of it and hastened across. One of his Professors has taught him that this is "highly probable."

It is no uncommon device to explain away miracles by the supposition of some occurrence perfectly natural, but unusual, which was in after time exaggerated into a

miracle. This is the theory on which Strauss attempted to account for all the miraculous accounts connected with the life of our Lord. This attempt of the Professor is after the model of Strauss. I suppose that he has heard or read a story told by an old Arabian writer to the effect that the Sultan Beibars I., in the year of 1267, ordered the construction of a bridge over the Jordan a short distance above Damieh; that when the water arose in December one of the piers gave way in part; that the workmen gathered to repair it, but could not on account of the high water; but that suddenly the water was cut off by a landslide above to such an extent that the workmen went on with the repairs from midnight till ten o'clock the next day, when the current resumed its full flow. A translation of the Arabic story may be found in Professor Bartlett's "Veracity of the Hexateuch," page 361. The incident is not impossible, and the story is not improbable; but if this, or something like it, is all that occurred at the crossing of the Jordan by Israel, then the account given in Joshua is false in all of its details, and it would be more candid to say this at once than to explain it away after this fashion. If the student referred to will ask for a candid expression of the Professor's opinion, he will doubtless be told that the whole account in Joshua of the invasion and conquest of Canaan is unhistorical; for this is the contention of the analytical critics whose disciple I suppose him to be.

The same student represents another professor as teaching that the apostles were mistaken in thinking that the second coming of Jesus would take place in their own generation. This is a very common assertion of those who deny miraculous inspiration, and there are some remarks of the apostles which would furnish plausible support to it if there were not others which contradict

it. For example, whatever Paul may have said that is ambiguous on the subject, when he took it up for formal discussion, as he does in the second Epistle to the Thessalonians, he repudiates that idea. He says: "Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is now present; let no man deceive you in any wise: for it will not be, except the falling away [apostasy] come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself above all that is called God or is worshiped, so that he sitteth in the temple of God, setting himself forth as God." Read all the paragraph. If this man of sin is not popery, then he has not made his appearance to the present day; but he must appear and be made to disappear before the coming of the Lord, as Paul understood the matter. Peter in a different way speaks to the same effect, when he says: "In the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pet. 3:3, 4). If the mockers were to say this after the fathers fell asleep, then the apostles were dead and gone before they said it.

I must not omit to say that the "critics" have an easy way of getting rid of these testimonies. Baur denies that Paul wrote the Epistles to the Thessalonians, and the whole rationalistic crowd unite in denying that Peter wrote the second Epistle ascribed to him; but this is only an example of their way of denying the genuineness or the authenticity of Scriptures, which stand in the way of

their theories. If they could not do this, they would have to relinquish their calling.

[Sept. 24, 1898.]

A NEW DANIEL COME TO JUDGMENT.

Old Shylock's famous remark has had a recent fulfillment. *The Outlook* for August 20 contains a review of a new "History of the People of Israel," by the infidel Professor Cornill, in which a moral judgment of the world entertained for many centuries past is reversed. The author of the Book of Kings pronounces on Ahab, king of Israel, this judgment: "Ahab did yet more to provoke Jehovah the God of Israel to anger, than all the kings of Israel that were before him." This judgment has been approved by that of every thoughtful reader of the Book of Kings from that day to this, with the exception of Professor Cornill. This wise writer of a history of Israel pronounces Ahab "a noble and large-hearted king." When men's minds become thoroughly perverted with respect to the evidences in favor of the Bible, it is not surprising that their judgments in morals become perverted likewise. The next thing we hear, some of the crazy critics will be pronouncing Judas Iscariot a noble and large-hearted man.

[Sept. 24, 1898.]

NOT SIMILARLY SITUATED.

A sermon, by George Milligan, on "The Descent into Hades," is published in the *Expository Times* for September. The preacher assumes that Christ went during his disembodied state and preached to the spirits in prison who were disobedient in the days of Noah; and he

attempts to explain why these sinners are specified rather than others, by saying:

> It seems, indeed, as a fair and legitimate inference, that men before the flood are only brought forward by the apostle as a typical case, and that to all similarly situated, to all who through no fault of their own have, during their lifetime, not heard his message, or who have heard it under circumstances which virtually gave them no chance of accepting it, the ministry of Christ has been extended, is still extended, after death.

This is the common mode of arguing among the advocates of the second probation. Strange that men of sense can not see the fallacy in it. If it were a fact that Jesus did go and offer a second probation to a class of disembodied spirits, who, during their lifetime, had not heard his message, or who heard it under circumstances which gave no chance of accepting it, and all this through no fault of their own, we then might safely infer that he would give a similar chance to others in like circumstances. But this is not what he did, even if he did what these critics say the passage in Peter means. Instead of going to such a class as they describe, he went to a set of men who, among all the wicked dead of ages gone, had enjoyed about the best chance of repentance, and sinned against the strongest light. They were the men whom Noah, a preacher of righteousness, warned for the space of one hundred and twenty years, but who, in spite of all the strivings of God's Spirit with them, filled the earth with violence, and became so corrupt that their thoughts were only evil continually. If they are taken as a typical case, as this preacher asserts, then they stand as the types of the worst men that ever lived; and the inference should be that the very worst spirits now writhing under the sentence of God's righteous wrath, will have another probation, and be permitted to reject

once more the offered mercy of God. This consideration is alone sufficient to prove that the Romish interpretation of the passage about preaching to the disobedient in the days of Noah is false. But the passage is very convenient for the purposes of many false theories, and I suppose that while false teachers in reference to the future state, are found among men, this interpretation will still be propagated.

[Sept. 24, 1898.]

THE SCIENCE OF RELIGION.

With the German critics religion is no longer a matter of revelation, but of evolution and of science. A German Professor, C. P. Tiele, has recently given a course of lectures in Edinburgh on "The Science of Religion," from which a reviewer quotes the following passage:

> If a theology does not compare its religious system with others, and, above all, test it by the laws of the evolution of religious life which the science of religion alone can reveal, it can neither wholly comprehend nor fully appreciate its own religion.

According to this, neither Jesus nor Paul wholly comprehended nor fully appreciated their own religion; for they certainly did not "test it by the laws of the evolution of religious life," nor did they study the "science of religion" which alone can reveal these laws. What misfortune for those two men that they died before the modern science of religion was born. Or, to put it in a different form, what a pity that our nineteenth-century higher critics were not evolved in the first century so that they might, by their superior scientific attainments, have saved Jesus and Paul from the mistakes into which they fell. "Lord, give us a good conceit of ourselves."

[Sept. 24, 1898.]

OPHIR AND ALMUG-TREES.

From an article by Prof. Fritz Hommel in the *Expository Times* for August, following one by Professor Cheyne in a previous number, it appears that these two scholars, wide apart in their conclusions on many critical subjects, agree that the almug-trees brought from Ophir by Solomon were, as formerly supposed by some commentators, the sandalwood. Professor Hommel has also settled it in his own mind, that the region called Ophir was eastern Arabia, though the name applied as well to the opposite coast of the Persian Gulf. The odorous wood, which was then a great curiosity, and is still a very rare product, may have grown in that region, or it may have been there only as an article of trade, produced elsewhere. It is a curious fact mentioned by a recent French Egyptologist, that pieces of sandalwood have been found in the abdominal cavities of mummies, doubtless placed there by the embalmers because of its fragrance.

[Sept. 24, 1898.]

THE SLAUGHTER OF THE MIDIANITES.

I am asked to explain the account in the thirty-first chapter of Numbers of the slaughter of the married women and the boys taken captive when the men of Midian had been put to death.

Such a slaughter, if effected at the command of any human being without express authority from God, would be a crime of the deepest dye; but if commanded of God, it would be a matter of solemn duty. Of course, all infidels must denounce it for they deny the divine

inspiration of Moses; but equally as a matter of course, all believers must say it was right because commanded of God.

But infidels turn upon us at this point with the assertion that a just God could not have commanded such a deed. Whether he could or not, depends on circumstances. We may confidently affirm that whatever God would himself do in the line of morals, he might, with propriety, command men to do. But he destroyed the antediluvians—men, women and children. He did the same to the people of Sodom, the infants among whom were as guiltless as those among the Midianites. He also destroys by pestilence many thousands of innocents every year; and nobody but ranting atheists stop to criticize him for doing so. In the case before us, the women put to death were the vile creatures who had been sent by their husbands and fathers to tempt the men of Israel to commit adultery with them in their idolatrous rites. They had already caused the death of twenty-four thousand men, and if they had been spared and turned loose in the camp, there is no telling how many more would have been ruined forever by their sluttish habits. As for the boys, it was God's judgment that they had better be cut off in childhood than to live and propagate their kind. Some tribes of men reach a point in depravity when the good of the world requires their extermination. God alone knows when this point is reached, and consequently he alone can rightly issue the decree of extermination; but to deny him the right to do so would be to demand his resignation of his throne. Undoubtedly, then, he saw that the time had come for the extermination of this tribe of Midianites, and hence the slaughter of the boys. It was different with the female children. If taken into the

families of the Israelites as servants, brought up under the restraints of the law, and then intermarried with the sons of Israel, they could be themselves redeemed, and their posterity could be restrained. These considerations are obvious, and they are sufficient to justify God in ordering the slaughter. All these considerations are applicable to similar acts of divine judgment recorded in other parts of the Scriptures.

[Sept. 24, 1898.]

IS THERE A LORD'S SUPPER?

The skepticism of our restless generation seems determined to unsettle everything in the faith and practice of the church of God. A short time ago it might have been supposed that the divine origin of the Lord's Supper would never be called in question. There were great differences, especially among Protestants, as to the frequency of its observance, and as to the persons who should administer it and participate in it; but no one, I suppose, dreamed of a denial that it was instituted by our Lord. Not till McGiffert's "Apostolic Age" was published, in which this denial was boldly proclaimed, did the general public in this country learn what was going on in skeptical circles on this subject. It now appears that McGiffert obtained his clew from the writings of recent higher critics in Germany, that hot-bed of disbelief, whence the frogs and lizards and snakes of infidelity are constantly swarming. In the August number of the *Expositor* Mr. G. Wauchope Stewart interprets to English readers some views on this subject recently published in Germany by Harnack and Julicher, both of whom deny that the Lord instituted a feast in memory of himself. It is admitted that Paul says he did, but with these gentlemen Paul is

no authority. It is admitted, also, that Luke says he did, according to our present text of Luke's Gospel; but the genuineness of the passage is called in question; and even if Luke did write what we now read on this point, he got his information from Paul, and, of course, it is not reliable. Briefly stated in the words of Julicher, the position is this: "The Lord's Supper is neither a riddle propounded by Jesus to his disciples, nor an important contribution to Christian ethics, nor a provision in any way for the church of the future. Jesus inaugurated nothing, instituted nothing. He had no thought of keeping his memory fresh."

The process by which these radical assertions are defended is too elaborate, and the argumentation is too flimsy to justify me in copying them; and, for the benefit of the well-balanced and sober-minded, there is no need that I should do so. To state them is to refute them. But there are some indications that even among ourselves it is not amiss to call a halt in regard to innovations in the celebration of this ordinance. It is axiomatic that the Lord, who instituted ordinances for observance in the church, knew the precise manner of their observance which would best secure the spiritual ends had in view; and consequently every loyal soul feels impelled to preserve them precisely in the manner of their first institution, when that can be ascertained. Now, nothing is clearer, especially from Paul's account (1 Cor. 10:23, 26), than that thanks were given for the loaf; it was broken and passed to the partakers, and *after* that the cup was disposed of in the same way. But, in a few of our churches, this order has been recently changed. Thanks are returned for the loaf and the cup both, and then both are passed at one time to the participants. And what is the purpose of this change? There is none that

I can see, except to save time. People do not wish to sit very long remembering in silence the dying love of the Lord, especially when the dinner-bells begin to ring. For such motives the form of a divine ordinance is changed; and when the question of propriety is sent to the papers, grave editors are found who excuse it on the plea that the letter killeth, but the spirit giveth life. One step farther, and an old practice, of which Harnack gives a very full account, may be revived, by which water was substituted for wine in some churches of the third and fourth centuries. In fact, as many fantastic tricks have been played by foolish men respecting the observance of the Lord's Supper as in reference to baptism; and our only safety, in reference to either, is to be found in copying precisely the form instituted by divine authority. Only when we grow wiser than Christ can we be sure that any change of his appointments will produce better spiritual results.

[Sept. 24, 1898.]

THE LORD'S SUPPER IN LUKE

I have more than once made reference to Professor McGiffert's attempt to discredit the account of the institution of the Lord's Supper by our Lord himself. He made the assertion that the words in Luke, "This do in remembrance of me," are absent from many ancient manuscripts, and are, therefore, of doubtful genuineness. I have already said that they are absent from only one Greek uncial, D, which is noted for its many variations from the current text. They are absent, also, from only two ancient versions—the Old Latin and the Curetonian Syriac. This furnishes no ground for a serious doubt, when the words are found in the uncials represented by

A, B, N, X, Aleph and Delta, besides all the other versions and the cursive manuscripts. If any one has been in the least disturbed by this recent attack upon this holy institution, let him rest satisfied, regarding the attack as he would a puff of foul air as he passes along the highway. McGiffert was indebted to the German radical Bliss for his criticism.

[Oct. 1, 1898.]

OLD, YET EVER NEW.

I have before me a batch of questions belonging to that class which is as old as our Gospels, and yet is new to every rising generation. The time perhaps will never come when they will cease to be raised and to demand answers from the teachers in Zion. Here they are:

Will you please answer the following queries in your column in the *Standard* and oblige a number of your readers?

1. How was Jesus the son of David if he was not the *real* son of Joseph?

2. If Mary was a descendant of David, where is the Scripture that says so?

3. How do you account for the apparent contradictions in the genealogy of Christ, as given by Matthew and Luke?

These questions are asked in good earnest. "SEEKER."

1. There are five senses in Jewish usage in which a man can be called the son of another: first, the son in our sense of the word; second, the grandson, or a descendant of any degree, however remote; third, the levirate son, or one born to a woman whose first husband died childless, and who was taken to wife by his brother. This child was called son of the deceased husband, and was his heir. Fourth, son-in-law. The Hebrews, having no word for son-in-law, called him son. So King Saul constantly addressed David. Fifth, one born in wedlock,

but not the son of the husband. In such an instance the laws of our own country hold him to be the son of his mother's husband, and he inherits the husband's estate, unless by legal proceedings against the wife his claim is set aside. In this last sense Jesus was the son of Joseph, and Joseph's heir. As Joseph was in the direct line of the inheritance of David's throne, the inheritance passed to Jesus after Joseph's death. It is this fact that gives value to Matthew's genealogy. It proves that Jesus was of the right genealogy to inherit the throne of David, as he must have been in order to be the promised Messiah. By this line, however, Jesus did not inherit the blood of David, which was also a necessary condition.

2. That Mary was a descendant of David is proved by the words of the angel Gabriel, who, after telling Mary that she should bear a son without a human father, said of him, "The Lord God shall give unto him the throne of his father David." Now, Mary could understand these words only on the supposition that she was herself a daughter of David, making her son a son of David. Through his mother, then, Jesus inherited the blood of David; but this line of inheritance did not bring him the throne of David; for inheritance under the law of Moses was through the paternal line of descent, and not through the maternal. But through Joseph, his legal but not his real father, though he received not the blood of David, he inherited the throne. The evidence of both lines was necessary to the proof of his Messiahship.

3. The two lines given respectively by Matthew and Luke differ as far back as David, because the paternal line descends from Solomon, and the maternal from Solomon's brother, Nathan. The two unite by intermarriage in Shealtiel and Zerubbabel, and then separate again in two sons of Zerubbabel, Abiud and Rhesa. They again

unite by marriage when Joseph, the last of the paternal line, is married to Mary, the daughter of Heli, the last of the maternal line. Joseph is here called the son of Heli, because he was his son-in-law.

If I am asked how I know that Luke's is the maternal line, I answer that only on this supposition has it any value at all. It certainly does trace the blood of David through his son Nathan, down to Heli, and also to Joseph, if Joseph was the natural son of Heli; but as this blood line did not go down to Jesus, it could not prove that Jesus was a descendant of David; and as Nathan was not the heir to David's throne, it could not prove Jesus to be the heir of David. But it is wholly incredible that Luke would take so much space to give a genealogy which could prove nothing for Jesus, and, therefore, we are forced to the conclusion that Luke's is the line, without which the evidence that Jesus is the promised seed of David would be incomplete.

In my volume on "The Credibility and Inspiration of the New Testament Books," the details of these two lines of genealogy are traced out with great care, and the criticisms of skeptics are refuted. For further information I refer to that volume.

[Oct. 8, 1898.]

DIVINE HEALING AGAIN.

My absence from home during the month of August accounts for the delay in publishing the following very respectful communication. I can not pronounce it "a crank's opinion," for it has none of the self-conceit always characteristic of a crank. It is evidently the serious expression of real convictions, and it deserves kindly consideration:

CINCINNATI, O., Aug. 2, 1898.

BRO. MCGARVEY:—The article in last week's *Standard,* on divine healing, touches upon a subject in which I have recently become interested, and I am constrained to ask space in your columns for just a little of what you may term a crank's opinion. I am a member of—and love, as much as it is possible for a true Christian to love a church—dear old Central of this city.

I said I have *recently,* etc., but ever since I have been old enough to read the New Testament with any understanding, I have felt that if Christians would put themselves in the same attitude toward Christ as did those who came to him for healing when he was on earth in the flesh, it could not be otherwise than that he would answer their petitions as he did then.

Are we not told in the Word that "he is the same yesterday, to-day and forever"? "Whatsoever ye shall ask in my name," etc. (John 14:13-16). Again: "Is any among you sick? Let him call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith *shall* save the sick, and the Lord *shall* raise him up" (Jas. 5:14, 15). Nowhere in the Word can I find a promise that God will bless "means."

There is a mission in this city where divine healing is taught as a part of the gospel of Jesus Christ; but not by "divine healers," for they teach that God, and God only, is the healer. Nor do they teach that divine healing is the most important part of the gospel. Over and over again do they urge their hearers to seek first the divine Healer, the God of love and wisdom and might; to *repent* and *restore,* as far as it is possible to do so, before they expect him to answer their prayers. I have not witnessed any healings through their prayers, but have heard probably a dozen or more testimonies from those whom I could not consider other than reliable witnesses; and my faith has been so strengthened by their teaching that I have received several direct and immediate answers to my own prayers, notably one, when I was the victim of an accident, the result of which all, who have had experience in such, say is necessarily very painful. Of course, I know that it would have been, was, in fact, until I lifted my heart in a prayer that I could not have put into words, but which the Father understood and answered. While my friends marveled at the "wonderful" fact that I did not suffer, if I tell them it was the result of answer to prayer,

that God did it, they look at me as if they think me crazy. Why is it that so few Christians really believe that the sincere prayer of faith is answered, for that is just what it all amounts to? Truly, we Christians need teaching. G. T. S.

The writer's mind is evidently controlled by the one consideration set forth in her second paragraph, where she says: "Ever since I have been old enough to read the New Testament with any understanding, I have felt that if Christians would put themselves in the same attitude toward Christ as did those who came to him for healing when he was on earth in the flesh, it could not be otherwise than that he would answer their petitions as he did then." This feeling rests with her on the fact that Christ is the same yesterday, to-day and forever, and upon his promises to answer prayer. It is a feeling quite common with readers of the New Testament who have not learned to discriminate between the miraculous and the providential.

The fact that Christ is an unchangeable being is sufficient proof that he will always act on the same unchangeable principles, but not that he will always act in the same way. It is proof that he will always have compassion on the sick, but not that he will always restore them to health in this world. Furthermore, the fact that he healed the very few sick who were in all Palestine, and none outside that little district, if we except the Canaanite woman's daughter, by a touch or a word, is no ground for supposing that he will now heal all in the whole world who will call upon him, and thus put an end to disease and death so far as his kingdom extends. He never proposed to interfere in this way with his Father's decree, "Dust thou art, and unto dust thou shalt return."

It is true that Christ promised to answer prayer, and

that some of his utterances on this subject are so unlimited in their terms as to have the appearance of being unlimited in reality; but we must remember that one of the apostles was afflicted with a malady which was so painful and irritating that he called it a messenger of Satan to buffet him, yet his earnest prayers to Christ for healing left him still in his affliction. These promises are to be construed in a general and not in a universal sense. The same is true in the matter of life and death. Christ delivered Peter out of the hand of Herod when all the world would have said it was impossible, and when the church, though they prayed for him, prayed not for his deliverance, but for the steadfastness of his faith in the death which appeared inevitable; but when the elder James was taken by the same Herod a few days earlier, though he doubtless was also a subject of the prayers of the church, Christ permitted Herod to cut off his head. A miracle was wrought in the one instance for special reasons. In the other the ordinary course of providence prevailed. So also in the martyrdom of Stephen, and of many other saints, both male and female. Ordinarily the servants of God are exposed to disease and death, precisely as other men are; but when Christ desires that a man shall live, all the men on earth can not kill him.

> "A Christian can not die before his time;
> The Lord's appointment is the servant's hour;"

yet it is not in the prayers of the servant to determine the hour, but in the inscrutable will of the Master.

It is true, also, that in the passage which our sister cites from the apostle James, sick disciples were directed to send for the elders of the church, that they might pray over them, anoint them with oil, and raise them up; but every reader of the New Testament should know that

this was written when many elders of churches possessed the miraculous power of healing, which was imparted to them by the imposition of the hands of an apostle. To argue from this that elders of the church, or anybody else, can do the same in the present day, is to leave out of view the one thing that enabled them to do it then; that is, the imposition of apostolic hands with prayer for this gift.

The practical working of this precept of James, even in the apostolic age, is modified by actual facts which are too often overlooked. Paul had the power to heal by a word or a touch, and he used it on proper occasions; but on one of his journeys through the province of Asia he left Trophimus sick at Miletus (2 Tim. 4:20). On another occasion, Epaphroditus was sick "nigh unto death." He had been sent to Rome by the brethren of Philippi to minister to Paul's wants as a prisoner, and he incurred this sickness in consequence of the journey. Paul was, therefore, doubly sorrowful at the prospect of his death; but he did not heal him. He did not anoint him with oil, nor raise him up (Phil. 2:25, 30). Again, Timothy was an invalid from some disease of the stomach; yet Paul neither healed him nor told him to pray for healing, but advised him to take a little wine as a tonic. These facts show plainly that the precept of James was exceptional and temporary, even in the age of the apostles, and that the later practice of Paul is to be looked upon as the permanent order of the kingdom of Christ.

Finally, there is a negative evidence on this subject which in itself is conclusive: unlike these modern advocates of "divine healing," the apostles were never known to go about exhorting people to come forward for the healing of the body. They effected miraculous cures in

a few instances, "as a sign to the unbelievers," but they never proclaimed, either to saints or sinners, that the healing of all diseases was a part of the gospel which they were sent to preach. These so-called faith-cure churches, therefore, and the preachers who officiate in them as "divine healers," or what not, are not modeled after the apostolic type, but are misleading the people by humbuggery. Fortunately for the people, the great majority of them have too much good sense to be humbugged by a device so transparent.

[Oct. 15, 1898.]

CHEDORLAOMER'S EXPEDITION.

A writer in the *Expository Times* for August sets forth the state of critical opinion in Germany with respect to Hommel's assault on destructive criticism in his "Ancient Hebrew Tradition." He tells us that since the appearance of that book "a copious stream of literature has flowed, dealing with its merits and demerits," and he places the highest estimate on two reviews, one by Zimmern, and the other by Meinhold. The former admits that Hommel is right on the nomenclature of Genesis 14, and also that such a campaign as is described in the chapter is "historically quite conceivable;" but he insists that this does not prove that the campaign actually took place. Of course it does not. To prove that any event is possible is quite distinct from proving that it occurred. Nevertheless, Hommel's victory over the destructive critics is still complete: for they contended that no such campaign could have taken place—that an Elamite king, under the existing state of affairs, could not have made an expedition so far to the west and south as Chedorlaomer is said to have done. When, then, it is

demonstrated that he could have done so, and when the names of himself and his subordinates are proved to be suited to the times and conditions, the attack upon the author of Genesis is broken, and the assailants are put to flight.

The same writer reports Zimmern as denying that Hommel has proved the actual existence of Abraham, or that he was heir to a primitive revelation. But Hommel did not attempt to do either; and as to the latter, it would be very foolish in Hommel, or any one else, to attempt to prove a primitive revelation by archæology, the only line of evidence which Hommel employed. As well try to prove it by mathematics.

When the critics whom Hommel rebuked are brought to such straits as these in order to make a show of defense, it is very clear that they are badly crippled.

[Oct. 22, 1898.]

HOSPITALITY TO NEW TRUTH.

There are certain men who think themselves called upon to emphasize the importance of giving a hospitable welcome to all new truth. I am greatly in favor of this myself, and I would join with these brethren in their cry if I thought there was any occasion for it among those who read what I write. There is nothing I delight in so much as new truth. Not that there is any truth new in the absolute sense of the word, but that there are truths new to me when I discover them—new because of my previous ignorance of them. I have been searching for new truths all my life; and when I find one of special importance, I am like the wise men when the star appeared the second time, I rejoice with exceeding great joy. Hospitable to new truth? My door stands wide

open, winter and summer, to let it in. I am not acquainted with any man of sense who differs from me in this particular; if I were, I would send him a copy of the *Christian-Evangelist,* or some such paper, occasionally, that he might read the fine exhortations which are being written on that subject.

But before I bow anything new into my sanctum, I must know that it is a truth. My welcome for new truth is not more hearty than my detestation for error, whether new or old. Especially do I abhor old error when it steals the cap of truth and comes smiling up to my front door. I must know my guest before I give him a hearty welcome; and he must excuse me for letting him stand at the door till I read his credentials.

The special reference of the writers to whom I refer is to matters of Biblical criticism. I would have every man who finds truth which he clearly perceives to be truth, to welcome it. I admire the caution of those who do not yet know whether that which they hear is truth or error, in holding a non-committal position; but I would despise the man who, having thoroughly studied the subject, hesitates to assail what he knows to be false and injurious. This is the stand that I have taken, and I fight not like one beating the air.

[Nov. 12, 1898.]

WHAT WAS PROVED BY MIRACLES.

To deny the reality of miracles has been characteristic of infidelity in all ages; but to admit their reality, and at the same time to deny their evidential value, is a characteristic of semi-rationalism. The latter denial is not uncommon among the critics of the new school who claim to be "evangelical." A brother writes me from

Minnesota that a Methodist preacher in his town recently said in a sermon that "the miracles of Christ were no evidence of his divinity, since many others had performed as many, as varied and as great miracles." There are not a few who agree with this preacher, and who also say that it would be easier to convince men of the claims of Christ if the accounts of miracles were out of the way. It is worth our while, then, to occasionally raise the question, What did the miracles prove? Or, if you please, What *do* the miracles, supposing them to have been wrought, now prove?

The argument of this Minnesota preacher, fully expressed, is that the miracles of Christ do not prove his divinity, because, if they did, they would prove the divinity of every other man who wrought miracles, which is an absurdity. His argument would be conclusive if the mere working of miracles were proof of the divinity of him who works them; but this can be affirmed by no one who thinks carefully and speaks accurately.

A miracle wrought by a man is an exercise of divine power entrusted to the man for some divine purpose. When it is wrought as a mere act of mercy, the purpose may be no other than to manifest the mercy of God. But it is doubtful whether a miracle was ever wrought for this purpose alone. Certainly some ulterior purpose can usually be discerned. The miracles of Jesus were nearly all of this class; but to say that they were wrought for the single purpose of showing divine compassion toward the sick, and those oppressed by the devil, would be to ignore a purpose which is easily discerned, which is openly avowed by Christ himself, and which is of much greater importance. When he said to the paralytic, who was let down before him through the roof, "Son, thy sins are forgiven thee," he was charged with blasphemy,

because God alone can forgive sins. He then made this argument: "Which is easier to say, Thy sins are forgiven; or to say, Arise, take up thy bed and walk? But that ye may know that the Son of man hath power on earth to forgive sins, he saith unto the man, Rise, take up thy bed and go to thy house." Now, how did this prove that he had power to forgive sins? Our Minnesota preacher would say, if it *proved* that he had power to forgive sins, it proved that all others who wrought miracles could likewise forgive sins. And so it would if the naked act of healing contained the proof. But Jesus set up the claim that he could forgive sins, and he wrought this miracle in proof of the claim. If the claim was a false one, then God permitted his power to be used in support of a false claim, which is inconceivable: God can not be a party to deception; and, therefore, when his power is used in proof of any proposition, that proposition must be true. On this ground alone can we regard the argument of Jesus as conclusive; but on this ground it is vindicated beyond the possibility of doubt to all who believe in the moral perfection of God. Now, if the apostles and others who wrought miracles had wrought them in support of the claim that they had power to forgive sins, they would have proved it. But they never set up this claim.

These considerations prepare the way for seeing how the miracles of Jesus proved his divinity, and how similar miracles wrought by others did not prove their divinity. When Jesus first began to work miracles, he did not connect them with any specific claim with reference to himself, further than to support his proclamation that the kingdom of heaven was at hand. He left men for awhile to form their own judgments as to who he was. But at the close of the first year of his ministry,

while on a visit to Jerusalem, he formally proclaimed himself the Son of God, and held up the miracles which he wrought as proof of that claim. In his speech, recorded in the fifth chapter of John, he first sets forth, in all its fullness, the powers and prerogatives which had been conferred on him as the Son of God (vs. 19-29), and then arrays the witnesses on whom he depends for the support of his claim. He appeals first to the testimony of John, and then says: "But the witness which I have is greater than that of John: for the works which the Father hath given me to accomplish, the very works which I do, bear witness of me that the Father hath sent me." They could have borne no evidence of the claim which he had just set up had it not been propounded in connection with them. When, just one year previous to this, he first appeared in Jerusalem, and had not yet openly proclaimed himself the Son of God, Nicodemus saw his miracles, and argued logically from them as the matter then stood, saying, "Master, we know that thou art a teacher come from God; because no man can do the miracles which thou doest except God be with him." The same logic demanded the conclusion that he was the Son of God, when, in connection with these and later miracles, Jesus formally set forth that claim.

But our Lord went further. He not only held that his miracles were proof of his divinity, but he went so far as to admit that, without them, their evidence, those who rejected his claim would have been blameless. He said: "If I had not done among them the works which none other did, they had not had sin: but now they have both seen and hated both me and my Father" (John 15:24).

Miracle-working was then a necessary proof of the claim of Jesus, and it is no less necessary now than

it was at the beginning. True, thoughtful men, if we had them not, might come to believe, as many do, that he was a great and good man; but this very belief is infidelity; and men would be unable to logically reach any other, had he not manifested the divine power which dwelt within him by visible and tangible demonstrations.

[Nov. 5, 1898.]

RANDOM TALK BY AN INFIDEL.

A brother has sent me a clipping from the *Brown Book,* a periodical published in Boston that boasts a circulation of 425,000, which is so characteristic of many present-day infidels that I think it worthy of a passing notice. The writer begins with the following paragraph:

> We are watching with considerable interest, nowadays, the position of the church. Whether we be insiders or outsiders, we are fearing for its future. Like the feudal system of the early centuries, like the monasteries of the Middle Ages, and like the witchcrafts and inquisitions of later days, the world seems to be outgrowing it. It no longer has the grasp upon the general life of the people that it once had.

I have no doubt that the first statement in this paragraph is true. Infidels have always watched with considerable interest the position of the church. The church's position is that "the fearful and unbelieving and abominable and murderers and fornicators and sorcerers and idolaters and all liars shall have their part in the lake that burneth with fire and brimstone, which is the second death." If this is true, the infidel and all his pals that are here classed with him have a right to watch the position of the church with considerable interest.

The next statement, that we, whether insiders or outsiders, are fearing for its future, is not true of "insiders,"

but it is of "outsiders;" for if the future of the church shall be such as its Lord and Founder predicted, well may they fear for that future. But this writer pretends to fear that the world is outgrowing the church, and about to leave it behind, as it has left behind some of the superstitions of the past. He is like a man growing blind, who thinks that the sun is getting dim. It is the church, if he only knew it, and not the world, that has outgrown monasteries, witchcrafts, inquisitions, etc. Protestant bodies have the credit in history of leading every state in Christendom out of these various things, and of forcing the Roman Catholic Church to abandon them.

The idea that the church no longer has the grasp upon the general life of the people that it once had, is the offspring of the writer's ignorance, and willful ignorance at that. A much larger per cent. of the population of the United States are now members of Protestant churches than there was fifty years ago; immense inroads have been made by Protestantism into Roman Catholic countries, and millions of people who fifty years ago were idolaters are now humble believers in Christ. More money is given in one year to religious purposes than was given formerly in twenty, and the increased circulation of copies of the Bible is one of the wonders of the modern world. This infidel writer is down in a well, where he is unable to see in any direction but one, and he thinks that the sun has gone down when it ceases to shine into his hole. He is like the man in a steamboat who looked through a window and thought that the bank of the river was sliding away behind him.

Having settled it that the church is declining, our wise man says: "I like to believe that the reason for this decline of the church lies in the fact that the world, in

its every-day working-clothes, has grown better and a bit wiser."

Undoubtedly the world has grown better and a little wiser. It used to have a great many more infidels in it than it has now, and it owes this change to the church. It has a smaller percentage of ignorant people than it once had, and it owes this to the schools and colleges which have been established by the church. It has a greater number of penitentiaries in which to shut up infidels when they commit crimes; and it is beginning to seriously consider the best way to get rid of such infidels as Czolgosz, *et al.*, before they achieve the logical results of their infidelity. The anarchistic and Haymarket brothers and sisters of this infidel writer are now more closely watched than formerly, and this shows that the world has grown "a bit wiser." And it has grown wiser because the church has been its teacher.

As an evidence that the world is growing wiser, our essayist says, "Men no longer fear God, or Satan, or the decrees of the church, or threats of eternal punishment." To be truthful, he should have said *some* men no longer fear these things. But in saying this he would only have said what has always been true; for we read in one of the Lord's parables of a man who neither feared God nor regarded man; and away back in the Old Testament we read of men who had not the fear of God before them. As for Satan, instead of fearing him, many men, especially infidels, have always been so thick with him that he leads them captive at his will, and hides eternal punishment from them until they drop into it. All thoughtful men, however, see so plainly the work of Satan in the lives of infidels, and are so horrified by it, that they hate the devil and try to keep him at a distance. They observe that the devil plays 'possum with unbe-

lievers, convincing them that he is dead till he gets them where he wants them.

This writer for 425,000 readers goes on with much more of the same sort, but this sort has become such commonplace stuff that intelligent people are not to be fooled by it. You can't catch an old bird with chaff.

[March 22, 1902.]

AN OMNISCIENT PROFESSOR.

Bro. Mohorter, of Boston, sends me the following clipping from a recent issue of the Boston *Herald:*

The Rev. George Hodges, dean of the Episcopal Theological School in Cambridge, Mass., preaching before University of Pennsylvania students in Houston Hall on "The Temptation," said: "Christ did not meet Satan in the wilderness, and there was no prodigal son. But the story of the temptation and the story of the prodigal contain the greatest truths which have ever been told. Fiction may be more full of truth than facts, and poetry and pictures, products of the imagination, may represent more and deeper truths than mathematical demonstrations. Records of the temptation make it sufficiently plain that what we have here is a parable rather than a history, or a picture rather than a page from a diary. Taken literally, it never happened. Jesus and Satan never stood side by side looking down on the temple. The parable of the prodigal son has no fact in it from beginning to end. There was no prodigal son; there was no famine; no fatted calf; no elder brother. This was a beautiful story which Jesus told, and he made up every word of it."

When a man makes an assertion the source of which is beyond the ordinary range of human knowledge, it is always pertinent to ask him, How do you know? When Professor Hodges said that Christ did not meet Satan, some of those university students ought to have risen and said, "Professor, how do you know? Have you any other source of information on the subject than the three

Gospels, which assert that he did?" And when he said that the parable of the prodigal son has no fact in it from beginning to end, he should have been confronted with the same question. Unless he is omniscient, so as to know what took place two thousand years ago without the aid of evidence on the subject, his answer would have been silence and confusion of face. But our advanced critics are constantly assuming omniscience in regard to facts of history which do not please them. According to the very first canon of historical criticism, the testimony of men who were contemporaries of asserted facts, and who had access to means of correct information, must be accorded the highest degree of historical credibility. But this scientific professor expected the students of Pennsylvania University to believe him in this twentieth century concerning facts in the first, in opposition to Matthew, Mark and Luke. Who will dare to say that he is conceited or presumptuous?

As to the parable of the prodigal son, how would it do for me to assume the same omniscience, and play the same trick with the parable of the sower? I would say that in the parable of the sower there is no fact from beginning to end. There was no man sowing seed. There was no seed that fell by the wayside, and of course there were no birds that ate them up. There was no stony ground in that country, and of course no seed fell upon it. There were no briars or thorns, and there was no good ground. There was no harvest of thirty, sixty and a hundred fold. Wouldn't I, if I could keep my face straight while gassing after this fashion, make a lot of students who never read the Bible, and who looked upon me as a "modern scientific critic," open their eyes in wonder at the results of modern learning? Now, this is the kind of stuff with which certain professors are

stuffing young men under the pretense of educating them. We have some consolation in the belief that the devil will yet claim his own.

[June 1, 1901.]

FREEDOM IN TEACHING.

The question of the right of a professor to teach what he chooses, without regard to the rights of others, has again come to the front by the removal from the Leland Stanford University of California of a professor for teaching doctrines in opposition to cherished views of Mrs. Stanford, by whom and her husband the institution was founded and endowed. The *Christian Century* says: "This illustrates the dangers of schools founded by gifts of rich people. It has a tendency to make them craven. It may suppress free inquiry and expression. We honor the man who can not be awed into ambiguous or false teaching by the glitter and tyranny of wealth. A college, university, newspaper, preacher, or public servant of any kind, that will suppress the truth for fear of offending people who have money, plays the role of Judas Iscariot, except that they are more cowardly than Judas."

What has all this to do with the case in hand? Was the professor required to suppress the truth? Was there an attempt to awe him into ambiguous or false teaching? The published accounts of the case give no hint of anything of the kind. It was simply a question whether a man who taught things which the proprietor of the institution regarded as false and injurious should occupy a certain chair, or should give place to another. Who has the right to decide this question, if not the governing board of the institution? The discharged professor is

just as free as any other American citizen to teach what he thinks is true; and the authorities of the university have precisely the same right to have taught in the institution that which *they* believe to be true.

When was the discovery made that men and women of means have no right to found colleges and universities for the impartation to the young of great truth to which they are devoted, and to guard them against the intrusion of professors who teach the opposite? Let this right be generally denied, and it will be found that neither rich men nor poor men will any longer invest their money in such institutions. Men may, if they choose, endow universities free for the teaching of anything and everything that may enter into the cranky brain of any professor who may obtain a position in it, and they may make it unlawful to remove a professor on account of anything under the sun which he may choose to teach; but I believe that no man who has enough sense to make money will ever commit such a folly as to do this. I suppose that even in the University of Chicago, in which it is commonly reported that in the selection of professors no question is asked about their religion, if one of them should begin to teach the divine origin of the Book of Mormon and propagate the innocence of polygamy and free love, his seat would soon be made too warm for him. Or if he should openly teach heathenism, should set up a Chinese joss in his classroom, and induce his classes to offer morning prayers to it, some way would be found to get rid of him; and the only reason why a great clamor would not arise against the tyranny of money in suppressing free inquiry, would be that the fool would have no outside sympathizers this side of China. And right here is the secret of all this clamor. Men who have fallen into errors condemned by the sensi-

ble rulers of colleges, newspapers, pulpits, etc., see some of their kind ousted from good places, and by imagination they feel their own corns trodden upon, and they cry out against tyranny and bigotry. This has been the cry of ambitious infidels for ages past; but it has not and it will not deter college authorities who know their own rights from exercising them freely. A nice set of colleges, newspapers and pulpits we should have, if every fellow who could once get into a snug place in one of them should be granted the inalienable right to stay there and do according to his own pernicious pleasure.

[Nov. 12, 1898.]

THE NEW CRITICAL METHOD.

From the *Independent* I learn that Th. Weitbrecht, a German Biblical writer of Stuttgart, has published a book in defense of the credibility of the Scriptures, in which he gives the following account of the method employed by the new school of critics. The picture is as correctly drawn for this side of the ocean as for that:

> When the critic attacks a particular doctrine of the faith, and appeals to the "Sacred Scriptures" as the basis of his attack, I call his attention, say, to a passage in Colossians, in defense of the church's teachings. Then I am told that the Epistle to the Colossians is not Pauline, and can not be appealed to. Then I cite Romans, but am told that Romans is indeed of Pauline origin, but that Paul has no decisive voice in the matter at issue, and that a word of Christ is wanted. Then I refer him to a passage in John's Gospel, but am told that this will not do, as the fourth Gospel is not Johannine. When, then, I refer to a passage in Mark, I am told that Mark is indeed genuine, but that just the passage in question is not critically reliable, but is a later addition to the Gospel. When, then, I cite a passage as an original saying of Jesus that is not thus critically objectionable, I am told that this is indeed a genuine saying of Christ,

but who knows if it has been handed down to us in its original shape and form, or if it is in the present form not the result of the later dogmatic period? What certainty can such a method attain?

[Apr. 12, 1902.]

DEBORAH DISHONORED.

Nearly all of our destructive critics have something to say about the prophetess Deborah, and all with little respect for her and little credit to themselves. The latest example which has fallen under my eye is found in the March number of the *Biblical World,* and in an essay by Prof. L. B. Paton, of the Hartford Theological Seminary. It bears the heading, "Deborah's Conception of Yahweh." The essay opens with the following paragraph:

> Notice first the similarity of Deborah to the prophets and prophetesses of other ancient peoples. She "used to sit under the palm-tree of Deborah," doubtless the same sacred tree that is mentioned in Gen. 35:8. Presumably she drew her responses from the rustling of its leaves, as other Semitic seers were accustomed to do. The children of Israel came to her for "decision," no doubt on such trivial matters as later were referred to Samuel (1 Sam. 9:6). Her wide influence she used to stir up hostility against the Canaanites, and she marched at the head of the army like an ancient German prophetess.

It would be hard to find a paragraph in what has been written by the most radical skeptics against Deborah, more disparaging to her, or more replete with evidences of the writer's ignorance of his subject.

She "used to sit under the palm-tree of Deborah;" and what woman out of doors in a hot country, or what man, as to that, would not sit under a tree rather than in the broiling sun? But this tree was "doubtless the same sacred tree that is mentioned in Gen. 35:8." The refer-

ence is to the oak-tree under which the Deborah who had been Rebekah's nurse was buried. That oak was doubtless a somewhat conspicuous tree at the time, yet it was "doubtless the same tree" under which the second Deborah used to sit, though she lived more than five hundred years later. It "doubtless" became a very old tree. But its old age was not the most surprising thing about it, for in the course of those five hundred years and more it had changed from an *oak*-tree to a *palm*-tree. I suppose this was evolution. The first Deborah was buried under an oak-tree, and the second Deborah sat under a palm-tree, but with this learned professor in a theological seminary it was "doubtless the same sacred tree." And why call it a sacred tree? The first Deborah was buried under an oak, not because it was a sacred tree; neither did the second Deborah sit under a palm because it was a sacred tree. Not a word is said in either passage about the sacredness of the tree, and such things as sacred trees, though the minds of the modern critics are full of them, are not known to the Scriptures from Genesis to Revelation. I would not be surprised if we should next hear from some crack-brained critic that the tree in which Absalom was suspended was a sacred tree, and that his mule, through gratitude that he was not killed in the battle, ran under the tree and left Absalom hanging there as a thank-offering to the god of the tree. A man whose brain has not been addled by the subtleties of crooked criticism would say that the first Deborah was buried under a tree in order that any of Jacob's family, who might afterward pass that way, might easily find the grave of the good old nurse; and that Deborah the second sat under a tree when the people gathered about her because her house was not commodious enough to receive them.

But, with Professor Paton, Deborah had another and very different reason for sitting under the tree: "Presumably she drew her responses from the rustling of its leaves, as other Semitic seers were accustomed to do." This puts her on a par with heathen fortune-tellers; and the next sentence has the same import: "The children of Israel came to her for 'decision,' no doubt on such trivial matters as later were referred to Samuel (1 Sam. 9:6);" that is, such matters as telling where to find stray asses. The rustling of the leaves of the tree would tell her where the stray asses could be found. And we are to suppose, also, that it was the rustling of the leaves which told her to call Barak with ten thousand men to Mount Tabor, after which Sisera with Jabin's army would come down and Jehovah would deliver him into Barak's hand. Finally, this professor and Ph. D. forgets the Scripture, and draws on his imagination to tell us that Deborah "marched at the head of the army like an ancient German prophetess." Of course he knows that she did this, for the text says not a word about it.

If good old Lappidoth, the husband of Deborah, should happen back in this world again, and hear how such men as Professor Paton are smutting the reputation of his wife, I think his wrath would be kindled as of old, and somebody would be in danger from the toe of his boot.

[June 1, 1901.]

DEBORAH'S FORTY THOUSAND.

Professor Driver and other modern scientific critics hold that the story of the war between Benjamin and the other tribes is not truthfully represented in the Book of Judges, because the latter represents the army of the

tribes as numbering four hundred thousand footmen (20:2); whereas Deborah, who lived not far from the same time, "places the number of warriors of entire Israel at not more than forty thousand" (*Introduction,* 168). But Deborah does no such thing. She says nothing at all about the number of warriors in "entire Israel." What she does say is this: "Was there a shield or spear seen among forty thousand in Israel?" (Judg. 10:8). She was speaking, as the preceding context shows, of the oppression under Jabin, which preceded her call to arms, and emphasizing the scarcity of weapons in the hands of her people. When will these critics learn to inform themselves in the Scriptures which they criticize, and to represent them correctly? Not, I suppose, until they get to believing them. If a man believes the word of God, this makes him careful how he quotes it; but if he believes it to be a bundle of myths, legends and folklore, he is apt to spend his time hunting for these; and he finds them whether they are there or not.

[June 1, 1901.]

THE ALPACAS.

The *Expository Times* for May, in noticing a new book by Mr. Hunt, on "Salvation After Death," says: "A writer in the *Nineteenth Century* once said that he understood what would become of the sheep and what would become of the goats; it was the alpacas he was concerned about. Mr. Hunt's concern is about the alpacas also." I suppose that these two gentlemen knew that they are not sheep, and are unwilling to acknowledge themselves to be goats; so they have raised the question about alpacas. They are two of a great multitude who imagine that there will be some kind of gap between the sheep and

the goats in the day of judgment, into which they can slip and glide through without being badly hurt. They are like a man of whom P. B. Wiles used to tell. He was asked if he was a member of the church. He replied, "I used to be, but the church which I belonged to split on politics." "Well, with which side did you go?" "I didn't go with either; I went with the *split*." The alpacas hope to go with the split, but what concerns them is that when they fall through the split, they don't know where they are to land.

[Jan. 18, 1902.]

WELLHAUSEN'S BATTLE AT THE RED SEA.

Julius Wellhausen, the head master of "modern scientific criticism," has a lively imagination. He can make and unmake history at will, and he is said to be brilliant in doing both. A fit specimen is his account of the crossing of the Red Sea by Israel. Here it is:

> The situation was a critical one; but a high wind during the night had left the shallow sea so low that it became possible to ford it. Moses eagerly accepted the suggestion, and made the venture with success. The Egyptians rushing after came up with them on the further shore, and a struggle ensued. But the assailants fought at a disadvantage, the ground being ill suited for their chariots and horsemen; they fell into confusion and attempted to retreat. Meanwhile, the wind had changed; the waters returned, and the pursuers were annihilated.—*Article "Israel," in Encyclopedia Britannica,* p. 406.

This is the man who is chiefly followed by our English and American "evangelical critics." He should be called as a witness by the weaker side in the coming investigation of Admiral Schley's conduct at Santiago. He could make out an account of that battle to suit; and

if no battle at all had been fought, he could testify to one all the same.

Wellhausen's immediate predecessor, and the rationalist to whom, next to Wellhausen, our "evangelicals" are most indebted, Abraham Kuenen, is not so knowing. On the subject of the Red Sea crossing he not only fails to be wise above what is written, but he is doubtful about how much of the latter he should accept. He says:

> What actually took place there we do not know. The only thing certain is that the Israelites remembered that they had there escaped a great danger which threatened them from the side of the Egyptians. Even in early times their rescue was considered and celebrated as an act of Jahveh. The account which we possess in Exodus of their passage may have existed as early as the eighth century B. C. It is undoubtedly founded on fact. But it is very difficult to distinguish the actual circumstances of the occurrence from poetical embellishments. We will not risk the attempt.—*"Religion of Israel,"* Vol. I., p. 126.

Poor fellow! Being bound by a foregone conclusion to reject the miracle, and having too much good sense to accept the silly accounts of his fellows in rationalism, he stumbles and falls like an old man without his cane.

[Jan. 18, 1902.]

SOME CHOICE EXTRACTS.

I have before me a small but neatly printed volume, entitled "The Prophets of Israel," by Professor Cornill, of the University of Konigsberg. He is frequently quoted as an authority by our American advanced critics. It is said in the preface to his little book that "Prof. Carl Heinrich Cornill is an orthodox Christian. He holds the chair of Old Testament history in the venerable University of Konigsberg." He is a representative German critic of the new school; so I want to introduce him to

our readers by a few choice extracts from his book on the prophets.

> The Israelitish narrative, as it lies before us in the books of the Old Testament, gives a thoroughly one-sided, and in many respects incorrect, picture of profane history, and on the other hand an absolutely false representation of the religious history of the people, and has thus made the discovery of the truth almost impossible (p. 2).

If this statement is true, I should like to know the sense of having in the "venerable University of Konigsberg" a professor of this "absolutely false history." Why not also have a professor of "Gulliver's Travels"? I should say that "an orthodox Christian" is on a fool's errand when he devotes his time to lectures on such a book as that.

These German critics do not often make a confession of ignorance, and, when they do, it is ignorance about something which they ought to know. Cornill makes such a confession in the following passage:

> And now I must make an admission to you which it is hard for me to make, but which is my fullest scientific conviction, based upon the most cogent grounds, that in the sense in which the historian speaks of knowing, we know absolutely nothing about Moses. All original records are missing; we have not received a line, not even a word, from Moses himself, or from any of his contemporaries (17).

The question now arises, Why did the authorities of the venerable University of Konigsberg put into the chair of Old Testament history a man who is such an ignoramus as to know absolutely nothing about Moses? As well have an agnostic to lecture on the being and attributes of God.

But scarcely do you turn a leaf in Cornill's book until

you read of things that Moses did. These statements culminate in this:

> By giving Israel a national Deity, Moses made of it a nation, and cemented together by this ideal band the different heterogeneous elements of the nation into a unity. Moses formed Israel into a people. With Moses and his work begins the history of the people of Israel (*26, 27*).

And this is the Moses of whom this knowing professor knows absolutely nothing!

It is different with reference to Ahab. This notorious apostate is better known to Cornill than he is to the Bible historian:

> Ahab, owing to his conflict with Elijah, is ranked among the Biblical miscreants—but as unjustly so as Saul. Ahab was one of the best kings and mightiest rulers that Israel ever had, esteemed and admired by both friend and foe as a man of worth and character (*29*).

As the Israelitish history gives an "absolutely false representation of the religious history of the people," I suppose that Cornill learned all this about Ahab by taking the writer's account of him as the opposite of the truth. There are some men so given to lying that the opposite of what they say is apt to be the truth. The Bible writers, with Cornill, belong to this class. On this principle he not only praises Ahab, but he smirches the reputation of Elijah by saying:

> Elijah was no opposer of Baal on grounds of principle (31).

On Elisha he has no mercy at all. He says:

> Elisha had learned from his predecessor's example that nothing could be achieved with spiritual weapons; he became a demagogue and conspirator, a revolutionist and agitator (34).

And still we wonder how a man who knew absolutely nothing about Moses, could know so much about Ahab

and Elijah and Elisha. We wonder, especially, how he knew so much that isn't so. And we wonder, more and more, why "the venerable University of Konigsberg" wants a man in its faculty to lecture about a book so full of lies as the Old Testament.

Perhaps these are enough addled eggs for me to gather out of Cornill's nest at one time. Their odor is not very refreshing. If he passes in Germany for "an orthodox Christian," I am not going over there to study orthodoxy.

[May 17, 1902.]

THE ISSUE WRONGLY STATED.

The *Christian-Evangelist* of April 10, in an article headed "Faith and Opinion," has quite a number of statements on current Biblical criticism which obscure instead of clarifying the subject. One or two of these we have selected for comment; and, first, this having reference to the authorship of the Pentateuch:

> It is not a question whether these books are *true*, or possess historical value, but it is a question of authorship and date.

How can this be said, when these books declare four or five hundred times that Moses said and did things which he did *not* do or say if Moses is not their author? How can this be said, if hundreds of other sober historical statements made in these books are unfounded traditions, and if such men as Adam, Noah and Abraham are mythological heroes who never had a real existence? It is wrong to persist, as the *Christian-Evangelist* habitually does, in minifying the aberrations of destructive critics.

Another of these cloudy statements is this:

Any man may be safely permitted to hold any view of the Pentateuch or of Jonah which seems to him true, who has Christ formed within him, the hope of glory.

By the expression "may be safely permitted" is meant, I suppose, may be permitted without remonstrance, and especially without a charge of "incipient infidelity." If, then, it seem true to any man that these books were fabricated by designing priests for the purpose of deceiving men and gaining pelf for themselves, he is not to be charged with even incipient infidelity, *provided* he has "Christ formed within him, the hope of glory." And if this is true with respect to the Pentateuch and Jonah, the writer will not deny that it is true with reference to the other books of the Old Testament. And if it is true with reference to the Old Testament, it must be equally true with respect to the New Testament. If, then, according to this gum-elastic interpretation of the faith, a man rejects the whole Bible as mythical and legendary, but has Christ "formed within him, the hope of glory," he must be received into full fellowship, and no suspicion may be cast upon his faith. And who is to decide whether such a man has Christ formed within him, the hope of glory? If we are to have Christian liberty, a liberty, by the by, which the *Christian-Evangelist* seems to think some are trying to take away from us, I must claim the liberty to judge of this for myself; and my judgment is that no man has Christ formed within him, the hope of glory, if he does not believe what Christ says. If he claims to believe in Christ, and yet denies the truth of something which Christ affirms, I can not avoid the conclusion that he is troubled with "incipient infidelity," which, like incipient consumption, will prove fatal if it has its natural growth. Many a man, especially among young men, has commenced by doubt-

ing the story of Jonah, and gone on from this to doubting everything in the Bible.

[Jan. 25, 1902.]

A SURE CURE FOR UNBELIEF.

That unbelief very commonly springs from the heart or from pride of intellect has been frequently demonstrated. *The Outlook* of January 11 publishes an account of a striking instance of it in the experience of the eminent French writer, Francis Coppee. In an article on Jean d'Arc, Coppee says of himself:

> There was a time when I should have scornfully shrugged my shoulders at the mention of miracles. Yet, if there be an almighty Being, the Maker of all things visible and invisible, he must be superior to all those laws which he has himself impressed upon his work; and therefore no miracle can be impossible to him. To-day I am no longer arrogant enough to overlook this obvious truth. A time came when I lay on what seemed likely to become my death-bed. I looked into the grave; and I felt the craving for immortality. Then I set myself to read the Gospels once again. I read them as they ought to be read—with a simple, open heart—and in every page, in every word of that sublime story, I saw truth shine. And consequently I now believe firmly in all the gospel miracles, chronicled as they are by the evangelists, with a clearness and a minuteness of detail which afford the most evident proof of truthfulness. Yes, Jesus did give sight to the blind and life to the dead. As he passed on his brief journey through this world he scattered these blessings by the way to show that he was indeed the Son of God. Thus did he found the religion which during nineteen centuries has given peace to all men of good will. The faith in him which I have now attained I hope henceforward to keep, and to see it constantly and steadily strengthening unto my life's end.

The fact of having been suspended for a short time over the grave, and then placed again on his feet to live a little longer, took all the intellectual pride out of this

man, and caused him to look at the gospel narratives with a level head. The result was the same unquestioning acceptance of what he read that is common with level-headed people the world over. It might be a good thing, in the case of many other infidels, to pray the Lord to scare them up in a similar way. Wicked men, who have learned to enjoy their wickedness, can seldom be persuaded to turn to the Lord unless something occurs to scare them nearly to death about their eternal prospects. It is well enough to say, as some men are so fond of saying, that you can not scare men into the kingdom of God; for in a certain sense this is true; but it is equally true that there are many men who will never enter the kingdom, or seriously think of doing so, until you scare them. You must thunder the terrors of the final judgment in their ears, as Jesus did, and as Paul did, if you are ever to make them repent.

A case similar to the one recounted above occurred in Kentucky not many years ago. A young brother whom we shall call Tom, who was a zealous Christian and ever ready for an argument in defense of his faith, had occasion to spend the night with a relative whom he called Cousin George. Cousin George was an atheist, and was also fond of argument. At the supper table he began on Tom about his superstitious belief in an invisible and intangible God. Tom took up the gauntlet, and they had it up and down till bedtime. Late in the night Tom heard a commotion downstairs and the groaning of some one in great pain. He hurriedly dressed and went down. He found Cousin George rolling about on the bed with a desperate case of cramp colic, and calling loudly on the Lord with every breath. "O Lord, O God, have mercy on me." Tom walked up to the bedside, joined with those who were rubbing him, and said:

"Don't call on him, Cousin George; there ain't any." At this Cousin George would grit his teeth and hold in awhile, but when another sharp pain would strike him, he would again cry out, "O God, have mercy." Again Tom would say, "Don't call on him, Cousin George; there ain't any;" and so he tormented Cousin George until the doctor came and gave him an opiate.

[May 27, 1902.]

A PROBLEM IN HIGHER CRITICISM.

Several Bible students request a clear answer to this difficulty. Statement of Question: 1. You believe that every part and item of the original Scriptures is inspired. You also *once stated* that chapters 11 and 12 of Acts should be taken in their order as recorded, and that Paul's visit to Jerusalem recorded there "was before" the death of Herod Agrippa, who killed James.

2. Now, in Gal. 1:16-24, Paul tells us that his first visit to Jerusalem (after his conversion) was "to see Peter," and that "*afterwards* I . . . *was unknown by face* unto the *churches* in *Judea*." Then, "fourteen years *after* I went up *again* to Jerusalem with Barnabas" (chap. 2:1, 2). Therefore, this visit mentioned in Acts 11 and 12 must have been his second visit, for they *saw* him face to face (only the second time then). Herod died A. D. 44 (undisputed by *any* authority). Therefore, this visit could not have been later. Therefore, at the *least count*, Paul's conversion was fourteen years previous to A. D. 44, or A. D. 30. Hence this would mean that Paul had been converted before the crucifixion. Can this be *clearly* harmonized without forcing? If so, please do so.

ANSWER.

The "problem" here presented is an old one. It has been used by critics of the skeptical school to prove the unreliability of the author of Acts by showing that Paul and Barnabas did not make the journey from Antioch to Jerusalem described in chapters 11 and 12. But those

who use it thus, misinterpret Paul's statements in Galatians. In the first and second chapters of this Epistle the apostle is showing that he had not enjoyed the opportunities necessary to have obtained his knowledge of the gospel from the older apostles, as the Judaizers had claimed. To this end it was not necessary to mention all the visits he had made to Jerusalem, where some of the older apostles, and especially Peter, could be usually found, but only those in which he could have seen Peter and learned from him. Now, in the account of the alms-giving trip with Barnabas, there is nothing said of their being in Jerusalem until they started back to Antioch, when it is said, "They returned from Jerusalem when they had fulfilled their ministrations." This was after the death of Herod (12:23-25). They had come from Antioch to bring alms, not to Jerusalem especially, but "to the brethren that dwelt in Judea" (11:20). When they reached Judea, Jerusalem was not a very healthy place for apostles; for Herod had just beheaded James and cast Peter into prison, intending to kill him also after the Passover. But Peter, on being released by an angel the night before his intended execution, "departed and went to another place." From all this it appears that on this visit Paul did not meet with Peter at all; consequently, his next visit after this was the one mentioned in Galatians, and this was the one on which he was sent with Barnabas to confer with the older apostles about circumcision. It is described in Acts 15. This was in the year 50, and the fourteen years since his conversion dates the latter event in 36, about two years after the death of Jesus. The whole "problem" is worked out in my "Commentary on Acts," and also in my work on the credibility of the New Testament books.

The remark of Paul alluded to above, "I was still

unknown by face to the churches in Judea" (Gal. 1:22), has reference to the interval in which he was "in the regions of Syria and Cilicia" (21); and this was between his departure to Tarsus, and his being called thence to Antioch by Barnabas (9:30-11:25). Of course his tour among the Judean churches with Barnabas, distributing the gift from Antioch, brought this ignorance of his person to a close.

[Jan. 25, 1902.]

PLAIN QUESTIONS AND PLAIN ANSWERS

The editor of the *Western Recorder* has put to the editor of the *Independent* two plain questions suggested by recent utterances of the latter. The questions are these:

> Do you hold that we are under obligation to believe whatever the Bible, fairly interpreted, teaches; and to do whatever the Bible, fairly interpreted, enjoins?

To both of these questions the *Independent* answers with an emphatic "No." As examples of things that he does not believe, he specifies the account of creation, and the prediction by our Lord, in the twenty-fourth chapter of Matthew, about his second coming. As an example of precepts which he is not bound to obey, he specifies Paul's order that women shall keep silence in the churches. Of the latter he says:

> The Bible, "fairly interpreted," seems to us to "enjoin" women to keep silence in churches. We can get no other fair interpretation out of Paul's language. To our mind it is clear that women now have a right to speak and teach, and that the Holy Spirit in the church has reversed what the Holy Spirit said through Paul. That is, if Dr. Eaton prefers, we set up our private judgment against Paul's interpretation; but we think have the Holy Spirit with us.

We shall wait and watch with interest to see how Bro. Eaton will dispose of the shallow sophistry by which the *Independent* tries to excuse his candid confessions.

[Jan. 25, 1902.]

THE WAY IT GOES AT YALE.

A volume of "Critical and Historical Essays" has just been published by Charles Scribner's Sons, written by members of the "Biblical and Semitic Faculty" of Yale University. *The Outlook,* in a brief notice of it, says:

> The conclusions reached here in Old Testament literature are less conservative than in the New. While the love of Isaac and Rebecca will live in literature, it lives nowhere else, for their union was in fact the coalescence of two tribes bearing these names. The patriarchs of Genesis can not, in general, be regarded as real persons.

These gentlemen are lost in the fog of their own conceit. The love of Isaac and Rebekah will live as a reality in the minds and hearts of many millions of believers, when the names of these professors shall have been forgotten by their own posterity. And as for Adam, Noah, Jacob and Joseph, they are known and honored as real persons by millions of people to a single one who has ever heard of these professors, o ever will hear of them. "Lord, give us a good conceit of ourselves," is a prayer not needed by our "modern scientific critics" of the Old Testament.

[Apr. 5, 1902.]

PRESIDENT HARPER ON SACRIFICE.

President Harper's "Constructive Studies in the Priestly Element in the Old Testament" shows him to be more radical in criticism than does any other of his

publications that I have seen. In nothing, perhaps, does he follow so unquestioningly his German teachers as in his accounts of animal sacrifice. On this subject his most constantly quoted authorities are Wellhausen and his imitators, such as Kent and Menzies. Speaking of sacrifice in the early times, he says:

> At first this was a social meal, a banquet in which the offerer and his friends participated, and to which the deity was invited. There are frequent references to such sacrificial meals in which the members of a family, or of a clan, or, indeed, of a whole nation, took part. This meal was full of joy, sometimes boisterous. Those who participated were eating and drinking with the deity; it was a communion of the worshiper and his god.

If this had been said of sacrificial feasts among the heathen, we might pass it by without dispute, for almost every imaginable folly has been connected with heathen sacrifices; but the author shows that he refers to sacrifice as practiced by the patriarchs and early prophets of the Old Testament, by citing in support of his assertions none but passages in Genesis, 1 Samuel and 2 Chronicles. His first citation is the account in Genesis 18 of Abraham's entertainment of the three angels, in which no sacrifice at all was offered, and in which the thought of "eating and drinking with the deity" was not hinted at; for Abraham took the three visitors to be no more than human beings until after the feast was over. If it is the "modern scientific" way of proving a proposition, to quote a passage in which the subject of the proposition is neither mentioned nor hinted at, this may serve as a specimen.

The second citation is from 1 Sam. 1:3-8, which describes the annual feast of Elkanah's family. In this instance there was a sacrifice, that of a peace-offering, a part of which was always eaten by the offerer and his

family, but there is not a word said about the deity being invited, neither was the meal "full of joy." It was quite otherwise, on account of the jealousy between Elkanah's two wives. And if any of the family had the idea that it was "a communion of the worshiper with his god," nothing is said about it in the text. It is a new kind of exegesis which makes a text prove something by saying nothing about it. Why the terms "deity" and "god," in this extract, are spelt with small initial letters is not explained.

The third reference is to the sacrificial feast prepared by Samuel on the hilltop at Ramah, in anticipation of God's promise to show him that day the man who was to be king of Israel. Samuel invited the thirty elders, and he invited Saul; but there is not a word said about his inviting "the deity." The thirty elders communed with their future king, and he with them; but there is no intimation that they were communing with their "god." The occasion was not "full of joy," but full of perplexity, for no man present except Samuel understood what it all meant. This is another example of the same kind of exegesis.

Finally, our author refers to 1 Chron. 16: 1-3, where we find David, after bringing the ark into Jerusalem, offering burnt-offerings and peace-offerings, and then giving to every one of the men and women who were present a loaf of bread, a portion of flesh or wine, it is uncertain which, and a cake of raisins, and blessing them in the name of Jehovah. Apart from the sacrifice itself, not one of the elements mentioned by President Harper is hinted at on this occasion. Thus endeth the Scripture proofs of the wild statements quoted at the beginning of this article.

In the next paragraph on the same page (I am quot-

ing from page 4), President Harper says: "In later times sacrifice became more formal, and gradually grew into an exclusively religious act."

If there ever was a time when, in the practice of patriarchs and prophets, or of those who accepted their teaching, it was anything else than an exclusively religious act, the proof is not forthcoming in this book; neither can President Harper, or any other man, make it come forth. There are other statements about sacrifice in this book which are as far from the truth as these which I have mentioned, but I have said enough to show what kind of teaching this famous professor is trying to inject into the advanced classes of our Sunday-schools. If we follow him, we move at every step away from the Bible.

[Apr. 5, 1902.]

HERESY-HUNTING.

Some people have very confused ideas about hunting for heresy, and about Christian liberty. If a man advances and seeks to propagate teaching which I regard as very injurious, if not ruinous, and I assail it with vigor, such vigor as he feels unable to resist on the merits of the question, it is common for him and his friends to cry out, "Heresy-hunter! Heresy-hunter!" If a lot of us should go prying into some man's utterances to find something wrong, somewhat as W. T. Moore's hounds kept up a yelping all night because, as the old darkey said, "dey smell somethin', but can't 'zac'ly locate it," we might be charged with hunting for heresy; but if those hounds had seen a fox coming out of some man's hen-roost, nobody would have objected to their giving him chase. The fox might cry out for personal

liberty, and say, "I have just as good a right to take a chicken as you have to take a fox," nevertheless, the common judgment of mankind would say that to chase the fox away would be a righteous act. Out West there are bear-hunters. They go creeping around among the hills and rocks trying to slip up on a bear and take the advantage of him. In this they are like real heresy-hunters. But if a man is walking along the public road, and meets a bear reared on his hind legs, and reaching for him with his fore paws, there is bound to be a fight or a foot-race; and if the man should fight the bear, nobody could on this account call him a bear-hunter. The bear might say, "I am free, and have as much right on this road as you have," and the man could answer, "I am free, too, and have as much right on this road as you have." And if the man should also say, "You are after hugging me, and you hug everybody you can get hold of, so I will put a bullet through you," the average citizen would say that the man was in the right. So, if heresy does not want to be shot at, it should play sly and not walk out into the public road.

[Apr. 5, 1902.]

CHICKEN COCKS BANISHED.

Bro. Benedict, of Michigan, sends me a clipping from the Chicago *American,* in which a correspondent of that paper, writing from Milwaukee, Wis., gets off the following piece of ancient history:

While reading in the *American* of the dramatization of the story of the Saviour's betrayal, arrest, trial and crucifixion, I was reminded of the not very widely known fact—somewhat curious, though not at all important—that there were no "cock crowings" in Jerusalem on that eventful night, as, by a religious law of the Jews, all cocks were banished from the city during

the celebration of the feast of the Passover. The blowing of a trumpet at the changing of the Roman military watch at midnight and at 3 o'clock A. M., were called, respectively by the Jews the first and second "cock crowings." And the Biblical statement, "And immediately the cock crew," probably means that just at that time (midnight) the watch was being changed and the sound of the trumpet was heard. H. A. BUSHNELL.

Mr. Bushnell does not tell us where he found this piece of information about the banishment of cocks. I suppose he found it in the same chapter and the next verse after that which says that all sapheads who wrote for newspapers were hanged before the Passover began. If they had been, and the breed thus extirpated, it would have saved modern newspaper readers some waste of time. But then those Jews who were such sapheads as to take the blowing of a trumpet for the crowing of a cock, ought to have been hanged with the correspondents. The fool-killer must have been out of place just at that time. Peter must have been one of the unfortunates, for he took the blowing of the trumpet to be the crowing of a cock, and went out and wept bitterly. He ought to have butted out his brains, if he had any, against the first stone wall. But may it not be possible that when the order was issued for all the cocks to leave town, one old rooster, not being notified, stuck to his roost and crowed after the old fashion?

What will be the next piece of nonsense which unbelievers will hatch out with which to pelt the Bible? Mr. Bushnell will have to try his hand again.

[June 14, 1902.]

PROFESSOR WILLETT ON CREATION.

I now take up what Professor Willett has to say through the Chicago daily paper about the relation be-

tween the Babylonian account of creation and that in the Book of Genesis. After mentioning several nations of antiquity that had traditions respecting the origin of the world, and last in the list, the Babylonians, he says:

> Among the latter people there is found a narrative of creation so strikingly like that of Genesis that its relationship can not be questioned. Yet the differences are great, consisting for the most part in grotesque, polytheistic and immoral elements, which are entirely absent in the Genesis narrative. This suggests the explanation of the problem. The narratives which first found their way into Hebrew life from the common Semitic stock had the same general form and features which we see in them to-day. But the religious life of Israel demanded the purification of this material at the hands of the prophetic teachers, whose task it was to prepare the nation for its great vocation of a prophetic people and a spiritual teacher of the world. No vehicle of instruction was so familiar and important as these narratives of creation. To purify them by subtraction of their grosser elements, and to make them the vehicle for teaching the emphatic and impressive truths of God's personality, unity and relationship to Israel, of man's supremacy in the moral order and his probationary position—this was the task to which the inspired teachers of Israel gave their attention at a most important stage of the national education.

Here it is distinctly assumed that these Babylonian narratives existed prior to the one in Genesis, and that the latter was derived from the former by "subtraction of their grosser elements;" that is, by leaving out what is said of the heathen gods, and ascribing the whole work of creation to the God of Israel. This was done, not by Moses, for the crooked critics all deny that Moses had anything to do with the composition of Genesis, but, in the verbose style of the Professor, by "the prophetic teachers whose task it was to prepare the nation for its great vocation of a prophetic people, and a spiritual teacher of the world." He might just as well have said what he meant, that this was done by the hypothetical J,

who wrote about six or seven hundred years after Moses, and P, who wrote three or four centuries later. To these two imaginary writers are expressly ascribed the first and second chapters of Genesis. These two writers had no revelation on the subject, and what they wrote is not to be taken as matter of fact. They had nothing to go by but the Babylonian narrative, and they did nothing with this except to subtract from it its polytheistic elements.

Whether there is any truth in this theory or not, can be settled, I think, by any man who has common sense and will use it in a sensible way, by simply comparing the two accounts. Our readers, at least very many of them, have seen this Babylonian account, as the English version of it has appeared in many critical books and magazine articles, though probably few of them have read it on account of its tediousness and obscurity. It is about as easy reading as that many lines of the Koran. I will not inflict the reader with a copy of it, but I will summarize its principal features, and any one who chooses to verify the accuracy of my summary can easily do so. I follow the translation given by Professor Sayce in his "Higher Critics and the Monuments," pages 63-71. The story goes forward in chronological order, as follows:

1. There is an abyss of waters called Tiamat, which existed before there was any being in heaven or any plant on the earth. There were no gods as yet.

2. Tiamat generates the great gods, and then, after a long time, the lesser gods.

3. The gods, with Merodach as leader, make war on their mother Tiamat. She arms herself with snakes whose bodies are filled with poison, raging vampires, flashes of lightning, the scorpion-man, the fish-man, the

zodiacal ram, eleven monsters, etc., etc., and marches them forth under her husband Kingu, who walks by her side.

4. The gods, some of whom are afraid of Tiamat and her forces, place Merodach, also called Bel, in supreme command. He arms himself with a club, a sword, a bow, and lightning. He carries a net in which to enclose Tiamat. He makes all the winds blow to confound her, mounts his chariot, fastens the reins to his side, holds the weapons in his hands, and rushes to the charge. He seizes Tiamat by the waist, trying, I suppose, to hug her so tight that she could not breathe. She makes a loud outcry, calls on her husband to help her, "recites an incantation," and "casts a spell;" but Merodach throws his net over her, opens her mouth, and makes her swallow an evil wind, which prevents her from closing her lips, and of course from bawling any more. "He swung the club, he shattered her stomach, he cut out her entrails, he dissected her heart, he took her and ended her life. He threw down her corpse, he stood upon it." The beings who had backed her now fled. He let them escape with their lives, but he built a "fence" around them so they could not escape. We are not told what kind of a fence this was; but I suppose it must have been a close plank fence with a barbed wire along the top, so that the vampires and snakes could neither climb over nor creep through. After walloping the old woman in this fashion, and fencing in her supporters, Merodach was tired. "He rests and feeds his body"—takes his dinner, as it were. What kind of diet he fed on we are not told; but I should think that, after such a struggle, bacon and beans, cornbread and buttermilk, would have been in order. And there is another curious thing about it. We are not told for what offense the gods thus fell

afoul of their old mother. The worst thing that I can see in her behavior is, that she brought forth such a brood of bad children.

5. After resting and eating, Bel broke the dead body of his mother "like a dried fish in two pieces," he "took one-half of her and made it the covering of the sky," which then became bright. He "established a great building in the heaven," and he caused Anu, Bel and Ea to inhabit it "as their stronghold." Then "he fixed the stars that corresponded with them, even the twin stars." He "ordained the year, appointing the signs of the Zodiac over it." He "founded the mansion of the Sun-god, who passes along the ecliptic," and "illuminated the Moon-god that he might be the watchman of the night, and ordained for him the ending of the night that the day might be known."

6. It was now time for other gods beside Bel Merodach to take a hand, so we are next told that "at that time the gods in their assembly created the beasts, the cattle of the field and the creeping things."

Here the story ends. Nothing is said about the creation of man, of water animals, or of vegetation. Neither is Merodach credited with the creation of the sun, the moon or the stars. He simply arranged the stars in constellations, made a mansion for the Sun-god and lighted up the Moon-god. The heaven and the earth were in existence before any of the gods were born, and of course no god created them.

This, now, is the string of nonsense by the curtailing of which "the prophetic teachers of Israel"—that is, J and P—drew up the accounts of creation in the Book of Genesis! Professor Willett may believe it if he can, and if he so desires, but to my mind it would be about as sensible to say that the parable of the prodigal son was

derived from Peck's "Bad Boy," or from Mark Twain's "Tom Sawyer."

If I were to pass judgment on this "Creation Epic," as destructive critics fondly call it, I would say that it was written by some unbeliever in the gods of Babylon, some Bob Ingersoll of that day, for the purpose of ridiculing the gods out of existence in the minds of the people. Certainly no sensible man who read it and believed it could ever afterward offer incense or prayer to any one of the brutal gang.

This is not all. I scarcely think that the craziest of the critics would claim that this satire on the Babylonian gods was written before the days of Moses. It is only after robbing Moses of all connection with the Bible account of creation, and relegating it to unknown authors of later centuries, that they can claim priority for the Babylonian account. For, be it remembered, this account was found on clay tablets dug out of the ruins of Asurbanipal's library at Nineveh. But Asurbanipal reigned from 667 to 625 B. C., and within this period his library building was erected and his tablets collected or written. There is no historical evidence that these creation tablets had been in existence for any considerable period prior to this. But Moses lived at least seven hundred years earlier, and if he wrote the Book of Genesis, his account preceded by a long interval this Babylonian satire. And if, as is highly probable, Moses received the account of creation either from oral tradition or in a written form, this carries the origin of it back to a still earlier date. The critical theory on the subject, then, although it has been adopted by men who ought to have more judgment, is but a wild and groundless conjecture resulting from their equally groundless analytical theory of the Pentateuch.

[July 5, 1902.]

ROBBING JOSHUA.

Professor Willett has contributed another article to the Sunday edition of the Chicago *Record-Herald*. This time he tries to rob Joshua of the credit of the great miracle at Beth-horon. He denies that the sun and the moon stood still at the command of Joshua, and brings forward the usual stock arguments of rationalists in support of his denial.

First, of course, is the assertion that the account of this miracle is a quotation from the Book of Jashar, with the implication that the author of the Book of Joshua is not responsible for it. After quoting the passage, he says: "It is at once seen that we are indebted for the whole episode of the arrested sun to the quotation from a work called in the text 'the book of Jashar.'"

Here the account is not only belittled by styling it an episode, but we are said to be indebted for the whole of it to the quotation from the Book of Jashar. This assumption has been disproved many a time, but I must disprove it again. Note, then, that the account contains two assertions with a question between them. The first assertion is this: "Then spake Joshua to Jehovah in the day when Jehovah delivered up the Amorites before the children of Israel; and he said in the sight of Israel,

Sun, stand thou still upon Gibeon,
And thou, Moon, in the valley of Aijalon.
And the sun stood still, and the moon stayed,
Until the nation had avenged themselves of their enemies."

Then follows the question: "Is not this written in the book of Jashar?" The question undoubtedly refers to the preceding assertion.

Then follows the second assertion: "And the sun stayed in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that Jehovah hearkened to the voice of a man: for Jehovah fought for Israel" (Josh. 10: 12-14).

The question, "Is not this written in the book of Jashar?" is an indirect assertion that it was; that is, that the lines preceding the question were thus written; but the author of the Book of Joshua follows this by the assertion on his own part that the sun did stay as Joshua commanded, and that it stayed "about a whole day." He is then just as responsible for the truth of the story as if he had made no allusion whatever to the Book of Jashar. This independent assertion shows, too, that he was not dependent on the Book of Jashar for his information.

Obvious as these facts are, Professor Willett says: "The extent of the quotation it is somewhat difficult to determine." And yet, on the supposition that our Revised Version is correct, he virtually concedes that it is as I have represented; for he says: "In the Revised Version it would seem to be confined to verses 12b and 13a." He also, on this supposition, agrees, though he expresses himself in a very nebulous way, that the author of Joshua affirms the truth of the story; for he adds: "If so, it would indicate that the writer of the prose narrative accepted the miraculous explanation of Israel's victory suggested by the poetical work from which he quoted." The supposition, however, on which he is forced to this concession—that is, that the Revised Version is here correct—he tries in his next sentence to set aside, or to render at least doubtful; for he adds: "But it is by no means clear that the whole of verses 12-14

is not the original quotation. This seems probable upon comparison with the Greek text of the LXX." When I read this, I wondered what the text of the LXX. contains to justify the remark, and I expected, of course, to find in it something with at least a hint in that direction; but, on turning to it, I found it in perfect accord with the Revised Version, with this exception, that it *omits entirely* the reference to the Book of Jashar. And now I am left to wonder why Professor Willett, in aiming to show the extent of the quotation from the Book of Jashar, refers his Chicago readers, not one in a thousand of whom could read Greek, or ever saw the LXX., to a version which says not a single word about the quotation. I am not willing to think him so tricky as to do this if he has ever examined the passage in the LXX. I prefer to suppose that he saw this reference in a work by some author not so scrupulous as himself, and incautiously adopted it. He should be more cautious hereafter.

But whoever is responsible for what our Professor styles "the episode of the arrested sun," he denies that any such event occurred, or that any miracle was wrought in connection with Joshua's victory. He says: "In the account of an important battle there has been incorporated a quotation from a poetic book, giving in imaginative and graphic language a description of the battle intended to emphasize its significance and the religious importance of Israel's victory."

Again: "Probably few modern commentators would venture to uphold the view that the narrative of the arrested sun is to be taken otherwise than as a literary feature, adding vividness to the account of Joshua's victory."

The "narrative of the arrested sun," then, is not true, but it is a "literary feature." It might be illustrated in

this way. After delivering to the managing editor of the *Record-Herald* the manuscript of his essay, Professor Willett might have said, I wanted to add a paragraph after the press was started, and at a word from me the great machine was made to stand still a whole hour. The foreman of the pressroom, hearing afterward that he had said this, and knowing that it was not true, being also of rather an irreverent spirit, demands of him, "See here, Professor, what made you tell that lie about our stopping the press last night for you to write another paragraph?" The Professor answers, "It was not a lie, sir; it was only 'a literary feature.' It was only a description in 'imaginative and graphic language.'" All the big yarns that Artemus Ward and Bill Nye and Mark Twain used to tell were of the same kind. And this is the estimate put upon the Book of Joshua at "the Disciples' Divinity House, University of Chicago."

In arguing against the occurrence of a miracle in this instance, Professor Willett makes this point: "If a miracle were to be wrought in connection with this battle, would it be likely to occur after the victory had been won, and when the only remaining object was the destruction of the Amorites?" This argument shows his want of appreciation of the event. Joshua knew very well that if a large body of the fleeing army should escape into walled cities, the sieges that would be necessary in order to take these would greatly prolong the war of conquest, and the loss of life among his own men; and it was in order to prevent this that he prayed for a prolongation of the day. This appears from the context, in which, after the capture of the five kings, he ordered that they be shut up in a cave, and said to his men, "Stay not ye; pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their

cities: for Jehovah your God hath delivered them into your hand." So completely was this accomplished that all the chief cities of southern Canaan fell into his hand with little fighting (23-40), and without besieging one of them.

I can not see why this miracle of the "arrested sun" should be fixed upon by unbelievers for adverse criticism, rather than that of the arrested current of the overflowing Jordan, or the prostrated walls of Jericho. Professor Willett speaks of it as if, on the supposition of its reality, "the solar system was arrested by an all-inclusive miracle." But what disturbance of the solar system would have resulted from the suspension of the earth's rotation on its axis? About as much as would result to the machinery of a large planing-mill if a workman in one corner should stop turning his grindstone. And to stop the rotation of the earth would have been no bigger a job with the Lord than stopping the grindstone with the carpenter.

If I were required to work either of Joshua's miracles, and had my choice, I would about as soon try to stop the sun as to cut off the river Jordan by stepping into it, or to blow down the walls of Jericho with a ram's horn. Let us be reasonable.

[July 12, 1902.]

HOW IT IS DONE.

The Outlook for June 21, in reviewing a work on "The Philosophy of Religion," by Professor Royce, of Harvard, says that Professor Royce has made "the most consistent and substantial contribution of any writer of our time to the philosophy of religion." He is an evolutionist, and he attempts to show "how the non-human

came to evolve the human type." As this process is one of the mysteries of the evolution theory, and as this professor, who is a Ph. D. and an LL. D. of Aberdeen, and who, according to *The Outlook,* has made the greatest contribution to this species of philosophy, undertakes to solve this mystery, we must expect his solution to be clear, and to be well supported by facts. The reader will please to prepare himself for it, and then read it in the following paragraph:

> The process of the evolution of new forms of consciousness in nature is throughout of the same general type as that which we observe when we follow the evolution of new sorts of plants, of ideas and of selfhood in our own life. . . . This whole process is analogous in structure and in result to the recurrent process of the conscious will that has found what it has to do in its learning of new arts through trial and error, under the conditions of rigid selection established by the environment. I begin existence in the organic world as a tentative variation within its conscious life, and with my survival conditioned on conforming to the established habits of nature.

If any man, after reading this, pretends not to understand "how the non-human came to evolve the human type," we shall have to seat him on the dunce-block. Take an illustration: The tadpole began existence in the organic world as a tentative variation within its conscious life, and with his survival conditioned upon conforming to the established habits of nature; and that explains how he turned to a frog.

[Oct. 14, 1902.]

THE GHOST OF GALILEO.

For many years after the close of our Civil War, certain politicians, when they wished to arouse passion in favor of their party, instead of defending it by argu-

ment, were accused of waving the bloody shirt. In a similar way, certain skeptics and half skeptics are constantly parading the ghost of Galileo to scare men who call in question their "advanced ideas." Every half-fledged "higher critic" who writes a piece for the papers these days, is sure to warn you against opposing the march of modern scientific Bible study, lest you re-enact the part of those who persecuted Galileo for saying that the sun stands still, and the earth revolves around it. In this way Galileo's ghost keeps constantly stalking around through the magazines and newspapers, seeking greenhorns whom he may frighten. In "Macbeth," Banquo's ghost would not "down:" in the comedy of criticism, Galileo's ghost is not permitted to "down." The small critics can not do without him. Sometimes, when you don't scare at Galileo's, they bring up Savonarola's and Bruno's. The witch of Endor was not "in it," compared with these dealers in familiar spirits. And what is the point in it all? Why, said Bob Ingersoll, you men who still believe in the Christian religion, and cry out against me, are like the priests who persecuted Galileo—you are clogging the wheels of progress, and if you don't get out of the road they will run over you. Yes, says the critic who has gone about half way over to Bob, I am Galileo; I have discovered new truth, and you take me to be a heretic; you are only persecuting Galileo. For ever and ever the cranks who have discovered a mare's nest are the Galileos of the age, and the "mossbacks" who contend that it is nothing but a mare's nest, are the obstructionists who lag behind and persecute the prophets. I believe that this game of ghost has been played for all that it is worth; but watch the papers and you will see it again before long. Men without arguments are compelled to use it, or keep silent.

[July 12, 1902.]

GOMER.

I am requested to answer the following question:

How may we reconcile Hos. 1:2, 3 and 2:1-3 with God's law of unity and with his law of monogamous marriage? E.

As I understand the first three chapters of Hosea, there is nothing in them to be reconciled to God's law. True, if the command to Hosea, "Go, take unto thee a wife of whoredom and children of whoredom," stood by itself, we should understand that the wife to be taken was already guilty of whoredom, and that she already had children born to her while leading this life. But the latter implication is forbidden by the fact that the children evidently referred to were born, as the rest of the chapter shows, after the marriage, and they were all the legitimate children of Hosea. The idea advanced by some writers, that he had doubts about some of them being his, is absolutely groundless. There is not a hint of anything of the kind in the text. If, then, the children whom he was to take, were to be his own, and not the offspring of sin, why are they and their mother called "a wife of whoredom and children of whoredom"? The reason is plainly given in the text: "For the land doth commit great whoredom, departing from Jehovah." While the people to which the woman Gomer belonged, and to which her children when born belonged, was given to whoredom against God, and she and her children were no exceptions to this, she was a wife of whoredom, and they children of whoredom in the same sense that all the people were.

The married life of Hosea, let it be distinctly noted, as it is described in the first chapter, continuing till the birth of the third child, is without blemish.

The address of Jehovah in the second chapter, beginning with the words, "Plead with your mother, plead: for she is not my wife, neither am I her husband," is addressed, as its contents clearly indicate, to individual Israelites with reference to the nation personified as their mother. She had committed adultery, but Gomer, the wife of the prophet, had not.

The third chapter opens with these words: "And Jehovah said to me, Go yet, love a woman beloved of her friend, and an adulteress, even as Jehovah loveth the children of Israel, though they turn unto other gods, and love cakes of raisins. So I bought her to me for fifteen pieces of silver, and a homer of barley, and a half homer of barley: and I said to her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be any man's wife: so will I be toward thee."

Here the prophet is plainly told, not to marry, but to love a woman who was at the time an adulteress. She was a slave, as is implied in his buying her for money and some barley. He keeps her from the embraces of other men, but he does not make her his own wife. He promises that he will be toward her as he requires her to be toward other men. The case is plainly this, that he loves an abandoned woman sufficiently to buy her out of slavery, and to guard her against a return to the life from which he had rescued her. Her former bad life and her rescue from it are made symbols of Israel's coming misery and her rescue from it; for Jehovah goes on to say: "For the children of Israel shall abide many days without king, and without prince, and without sacrifice, and without pillar, and without ephod or teraphim: afterward shall the children of Israel return, and seek Jehovah their God, and David their king; and shall

come with fear unto Jehovah and to his goodness in the latter days."

It suits the whim of certain interpreters to assume that this woman of the third chapter is Gomer, who had abandoned her husband after the birth of her third child, had been reduced to such misery in her reckless life as to be sold as a slave, and that the prophet was required to love her again and remarry her. But there is not the slightest hint that she was the same woman; and the absence of all allusion to her as such, which certainly would have appeared in the text if such had been the conception of the writer, is sufficient proof that she was not.

The conceit which is floating around among certain writers, that Hosea learned the love of God for his people by the infelicities of his own household, and his foolish weakness in recalling and loving again a wife so utterly degraded, is a specimen of sentimental froth. It has been whipped up in the interest of the denial that the Book of Deuteronomy had as yet been written, from which especially Hosea could have learned how God loved Israel.

[Oct. 14, 1902.]

WISER THAN PETER.

The following query presents a single instance of the attempts made by recent critics to discredit the utterances of inspired men:

In the exposition of September 7, Sunday-school lesson, "The Prophet Like Moses," one of our church papers remarks: "An allusion to the Messiah in these verses is of a remote sort, and there is no reason to understand them to refer to any one except the immediate successor of Moses." Is this a correct rendering, and is the Lesson Committee astray in naming this lesson, and

in selecting as the Golden Text, "This is of a truth that prophet that should come into the world"? W. P. KEELER.

CHICAGO, Ill., Sept. 12, 1902.

If we had nothing on the subject except the words of Moses (Deut. 18:15), we might not be able to say positively to what prophet he had reference. Yet the Jewish interpreters, who had nothing else, reached the conclusion that he referred to the Messiah, as is plain from the words of the "Golden Text" quoted by Bro. Keeler. These are the words of the Galileans when they witnessed the feeding of the five thousand (John 6:14). They doubtless reached this conclusion from the consideration that, among the later prophets of the Old Testament, there was not one who was in any special degree "like Moses."

It is usual with the critics who consider themselves better interpreters of the Old Testament than the apostles were, to say that the reference of Moses is not to any individual prophet, but to the *line* of prophets which God raised up in Israel; but if he had meant this he would have used words indicative of this meaning, instead of saying "a prophet." The "church paper" quoted by Bro. Keeler rejects this interpretation, and says: "There is no reason to understand them [the words of Moses] to refer to any one except the immediate successor of Moses." According to him, then, there is no reason to understand them, as the "modern critics" do with one accord, as referring to a *line* of prophets. This is hard on the critics. It represents them, one and all, as adopting an interpretation for which there is no reason. They have done the same in many other instances. But if there is no reason for this, what reason is there for referring the words to "the immediate successor of Moses"? Joshua, who was the immediate successor of

Moses, figured eminently as a military leader, but he is not to be compared with Moses in his capacity as a prophet. There is no reason then to suppose that by the "prophet like unto Moses," Joshua was meant. Here are two hypotheses, then, for which there is "no reason;" but for the early Jewish interpretation there was a reason, and so, after all, the Jewish rabbis were better interpreters than their modern critics.

But those of us who believe that the apostle Peter, in his first and second discourses recorded in Acts, spoke as he was moved by the Holy Spirit, have no need of such reasoning on this subject, for he settles it for us by divine authority, that the reference of Moses was to the Christ. Only those who are wiser than Peter, and who are constantly asserting that the apostles adopted unreasoning rabbinical interpretations of the Scriptures, can call this in question. When they give some proof that they are better interpreters than the inspired apostles, it will be soon enough to pay respectful attention to them. Until then their vaporing assumptions should be allowed to pass like the idle wind. They are in reality included in the very winds of which the apostle speaks when he warns us not to be "tossed to and fro and carried about by every wind of doctrine" (Eph. 4: 14).

[Oct. 14, 1902.]

EXIT ABRAHAM.

A correspondent of *The Outlook* takes the editor to task, in the issue for September 20, for representing the story of Abraham offering Isaac as a legend. But the editor stands his ground. He says:

> That the narrative of the trial of Abraham, by a divine command to sacrifice his son, is legendary, must be admitted, if one

accepts the results of learned researches accepted by such men as Professor Paton, of Hartford Theological Seminary, and Professor Curtis, of Yale Divinity School. These evangelical scholars agree with many others in holding the names of the Hebrew patriarchs before Moses to be tribal names, not personal.

Yes; if we are to accept the "learned researches" of two professors who are well known as rejecting as false a great many things which the Bible records as true. Why did not the editor cite the latest authority on Abraham, and say that if we accept the learned researches of Professor Cheyne, it must be admitted that Abraham was a myth of the Chaldean moon-god? Cheyne is a higher authority than either Paton or Curtis, or both put together. And why any "if" about the matter? Why not say right out, that there never was such an individual as Abraham—that Jesus, and the apostles, and Moses, and all the prophets, were mistaken in thinking there was; and that the learned researches of modern scholars, who know absolutely nothing about Abraham, except what is written of him in the Scriptures, are to be accepted?

We must suppose, according to this infidel theory, that when Jesus said to the Jews, "Ye shall see Abraham, Isaac and Jacob in the kingdom of God, and yourselves cast out," he meant that they should see three of their old ancestral tribes there. When Jesus said, "Your father Abraham saw my day, and was glad," he either knew not what he was talking about, or he meant that a certain old Semitic tribe saw his day and was glad. So, when he quoted a conversation between Abraham and the rich man in Hades, it was not an individual named Abraham, but the old Semitic tribe, that carried on the conversation.

In the Book of Genesis, Sarah was the wife of a

tribe, and not of an individual. She bore the tribe a son when she was ninety years old, and when she died the tribe buried her, and took another wife. The tribe Abraham sent to Paddan-Aram to get a wife for the tribe Isaac, and the tribe Esau threatened to slay the tribe Jacob, when the latter tribe went to the city of Haran and got four wives. The tribe Abraham finally died when it was 175 years old, and was buried in the cave of Machpelah. Hurrah for the learned researches of Professor Paton and Professor Curtis, and for the evergreen credulity of Editor Lyman Abbott. When shall the world see their like again?

[Nov. 8, 1902.]

THE RESTORATION OF ALL THINGS.

There is no passage in the Scripture more constantly garbled by Universalists, and some others, than Acts 3: 21, in which the expression "the restoration of all things" occurs. In the verse as usually quoted, Peter, speaking of Jesus, says: "Whom the heaven must receive until the times of the restoration of all things;" and it is claimed that by the restoration of all things is meant the restoration of the whole human race to its primitive condition. But all these Universalists are also evolutionists. They believe that the human race was evolved from lower animals, and especially from apes and monkeys. And now here comes James Small, of Indiana, with the following inquiry:

I want the force of the Greek on the word "restoration." If it will bear out the idea of restoring man to his primitive state of innocence and strength and purity, I should like to know it. On the other hand, if evolution is true, and our immediate ancestors were hairy quadrupeds and treeclimbers, the work after all in which we are engaged is not particularly profitable, seeing

we are only restoring man to monkeydom, his primitive state, according to the evolution theory.

That is a center shot. Hit them again, Bro. Small.

But it is by garbling the Scriptures that the Universalian evolutionists have exposed themselves to Bro. Small's merciless fire. They quote but a part of the sentence, leaving off a modifying clause. The whole of it reads, "Whom the heaven must receive until the times of restoration of all things whereof God spoke by the mouth of his holy prophets who have been since the world began." In other words, the heaven must receive (and retain) Jesus, until all things which have been predicted by God's holy prophets since the world began, shall be fulfilled. This is a totally different conception, and it is time that preachers of all classes had learned to quote the passage as it is.

[Nov. 8, 1902.]

THE TIME OF THE PUBLIC ENTRY.

John F. Pearce, of Danbury, Conn., is troubled over what appears to him a contradiction between John and the synoptic writers as to the time at which Jesus reached Bethany and rode thence into Jerusalem. He asks me to explain the matter. In seeking to do so, it is best to take up the account in John and understand it clearly before we look at those in the other Gospels. We shall thus know precisely what points of likeness or unlikeness exist between them.

John's first statement is that "six days before the passover Jesus came to Bethany." If the passover began on Friday, which is certain, though it has been questioned by a few writers, then six days before the passover fixes the arrival of Jesus at Bethany on Sunday.

This follows from the universal custom of the Jews, in stating the number of a series of days or years, to include in the aggregate both the first and the last, even when only a small part of either was actually included. According to this method, a count of six days ending Friday must begin with Sunday.

John's second statement is that "they made him a supper there," and the supper was the one during which Mary anointed his feet with costly ointment. Though not explicitly stated, the presumption is that this supper was given on the evening after his arrival. Then, we are told that "on the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of the palm-trees and went forth to meet him." The triumphal entry follows, and the day was Monday.

Bro. Pearce says that he has "defended Palm Sunday." But if John's account is correct, he can do that no longer. It is palm Monday, if it is palm anything. Thus one of the Roman Catholic traditions, which is without foundation in fact, passes away.

Now let us turn to the synoptic Gospels, and see if they differ from John's. Mark and Luke both say that "when they drew nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples, and saith to them, Go your way into the village that is over against you, and straightway as ye enter into it ye shall find a colt tied whereon no man ever sat: loose him and bring him." The public entry immediately follows. Into which of the two villages they were to go, neither of these two accounts would enable us to know. But Matthew is at this point specific. He says nothing about Bethany, but says: "When they drew nigh to Jerusalem, and came to Bethphage, unto

the mount of Olives, then Jesus sent two disciples, saying to them, Go into the village that is over against you," etc.; which shows that Bethphage was the village in which they found the colt. The two villages were close together, but Bethphage, as its recently discovered ruins attest, was nearer to Jerusalem.

It now appears that all three of the synoptists begin their accounts of this transaction on the day in which the ass was procured and the ride into Jerusalem took place. They say nothing as to what day of the week it was, or how long before the passover. The difference, then, between them and John is only this, that John mentions the arrival of Jesus at Bethany the day previous to the procuring of the ass, and also the supper that was given him There is not a shadow of contradiction or of inconsistency.

But this is not the whole story. While Mark, like the other synoptics, says nothing about the day of the week, he makes a series of chronological statements, extending from the day of the public entry to the first day of the passover, which corroborate perfectly the six days of John. To show this let us suppose Monday to be the day of public entry, and make the count. He says, at the conclusion of his account of the ride, that Jesus "entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out to Bethany with the twelve" (11: 11) This brings us to the close of Monday; and it shows, by and by, that the public entry took place in the afternoon. Mark next says that "on the morrow, when they were come out from Bethany, he hungered," and then comes the incident of the barren fig-tree (12-14). This now is Tuesday. They go into the city, he casts out the traders whom he had seen there the evening

before, and the statement follows that "every evening he went forth out of the city" (19). Then comes the statement that "as they passed by in the morning, they saw the fig-tree withered away from the roots" (20). This is Wednesday. They pass on into the city (27), and the discussions follow which occupy the rest of the eleventh chapter and all of the twelfth. Then he goes out to the mount of Olives, and delivers the discourse about the destruction of Jerusalem and his second coming (13: 1-37). At the close of this discourse, still Wednesday, Mark says, "Now after two days was the feast of the passover and the unleavened bread" (14: 1). But "after two days" from Wednesday, in Jewish count, would be Friday. So we have counted in Mark five consecutive days—Monday, Tuesday, Wednesday, Thursday and Friday; and if we add to these the sixth day previously mentioned by John, but omitted by the synoptics, we have John's account reproduced.

Let me say, in conclusion, that in every instance of a contradiction charged against the gospel narratives, a thorough study of the passages involved demonstrates the falsity of the charge.

[Jan. 17, 1903.]

THIS MAN HATH DONE NOTHING AMISS.

One of the most remarkable speeches on record is that of the dying robber, addressed partly to his fellow-robber, and partly to Jesus. To the former he said, "Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly: for we receive the due reward of our deeds: but this man hath done nothing amiss." How did he know that Jesus had done nothing amiss? He could not have learned it as

Pilate did, by the course of his trial, for this the robber had not heard; neither had he heard a full account of it. He could not have learned it from the demeanor of Jesus, since the three had been led out together and crucified; for this, remarkable as it was, could not prove that his past life was blameless. He could not have learned it easily after his own arrest and imprisonment; for it is not likely that any friend of Jesus had interviewed him. The only probable supposition is that he had learned it before his own imprisonment.

While engaged in his nefarious business as a robber, it would suit his plans to mingle with the crowds gathered around Jesus in order to pick out men to rob on their way to their homes; and in this way he would hear Jesus and witness his miracles. He would hear, also, the accusations of the Pharisees, and witness their refutation. Like the publicans and harlots, he would readily believe that this man had done nothing amiss.

It is not improbable that, under the influence of Jesus, he had abandoned his life as a robber, and had begun to lead a better life before his detection and arrest. In this case his conviction that Jesus had done nothing amiss would be deep and strong, and would need only a suitable occasion to call forth an expression of it. All this helps to account for his speech; for although, when first suspended on the cross, he joined with his fellow in reproaching Jesus, being irritated because his crucifixion was the occasion of crucifying them the same day, the remembrance of what he knew of Jesus accounts for his speedy repentance. As he drew near to the presence of God, he felt ashamed of reproaching one whose life had been free from misdeeds, and he spoke out in his defense.

[Jan. 24, 1903.]

"WHEN THOU COMEST IN THY KINGDOM."

This clause in the appeal that the dying robber made to the dying Jesus is even more remarkable than the one we commented on last week, "This man hath done nothing amiss." How could he believe that Jesus would yet come in his kingdom, when he saw him hanging to the cross and about to die? This belief had perished out of the hearts of all the disciples of Jesus. Their hopes respecting the kingdom were all crushed in abject despair when the sentence of death was pronounced by Pilate. Even Judas, who may possibly have hoped that Jesus would escape from those to whom he had sold him, when he heard of the sentence, was so overwhelmed with remorse and despair that he dared not live to witness the end. How, then, could this robber still cling to the belief that Jesus would yet come in his kingdom? He was the only living man, so far as we can know, who still clung to this belief. Was it because he had evidences which the apostles had not—information which they had not received? It would be preposterous to think that he had. Was it because he alone of all men had the true conception of the kingdom, that conception which we now enjoy, and which the apostles enjoyed and taught after the next Pentecost? Was it because he believed that Jesus would rise from the dead, and had already conceived the idea which his actual resurrection afterward imparted to his disciples, that he would then, as victor over death, proclaim and establish a military dominion? Jesus had said so little about his resurrection that even the apostles did not expect it, and it is highly improbable that this robber had even heard of his predictions of that event. What, then, was it that im-

parted to the soul of the robber this remarkable belief, and that kept it alive even when Jesus was dying?

Is it necessary to look any further for the answer than to what he had himself heard from the lips of Jesus? He could bear witness to the blameless life which Jesus had led, he had witnessed the miracles by which Jesus demonstrated that he had come on a mission from God, and he knew that the chief burden of the great Teacher's preaching was the kingdom of heaven which he was to set up. Being free from the prepossessions which biased the minds of Pharisees and scribes as to the nature of the kingdom, he believed that as such a man as Jesus could not lie or be deceived, the kingdom in some shape or form, and at some time, and in some place, would certainly be established. So, when at last he who had made these solemn predictions and promises was passing through the agonies of death, the robber still believed, that in time, he knew not when, in some place, he knew not where, and in some form, he knew not what, the kingdom would appear. It was a sublime faith in the pledged word of Jesus, a faith which neither life nor death could unsettle, that brought forth the wondrous words: "When thou comest in thy kingdom." What a rebuke this to the faith of many thousands who now stagger at little obstacles, falter in the presence of obscure texts of Scripture, turn pale at the "opposition of science falsely so called," and deny the Lord rather than suffer with him. Let us sing the hymn, "Oh for a faith that will not shrink."

[Jan. 31, 1903.]

"REMEMBER ME."

Not the least remarkable of all that the dying robber said is his appeal to the dying Lord, "Jesus, when thou

comest in thy kingdom, remember me." And why remember him? Why remember a dying robber who with his latest words, while suspended on the cross, confessed that he was receiving the "due reward of his deeds"? If Jesus should come in his kingdom, and should have control over the destiny of such a man, why should the latter wish to be remembered by him? Why did he not pray to be forgotten? Why did he not say, "Pray forget that you ever met with a guilty wretch like me. Let me drop into oblivion, and not be numbered among those with whom thou shalt deal"? For if Jesus should remember him, what could he do but send him to perdition?

But evidently the robber used the word "remember" in a pregnant sense. He used it as a wife does when her husband is starting on a long journey: "Husband, remember me; don't forget me," He used it as a beggar does, who says to a benevolent friend, "When you make your Christmas presents, remember me;" or as a condemned criminal, who appeals to the Governor, "When you exercise your pardoning power, remember me." He wanted to be remembered in mercy; to be remembered as one who, though he had spoken unkind words in anger, had soon repented of them, and rebuked the continuous revilings of his companion. To be remembered as the one who, when governor and priest and scribe and all the rabble were crying out against him, was the only man in all that multitude who had said, "This man has done nothing amiss." It was no time for qualifying words, or for giving reasons. The appeal was a despairing, and yet a slightly hopeful call, in the briefest words, to one who would understand all that was meant. It was not a time for polite words or complimentary titles. He does not say, Lord Jesus, or

Rabbi, or Master; but, as if he had known him all his life, "Jesus"—"Jesus, remember me."

And now look again at this man's faith. He not only believes, contrary to the expectation of every other living man, that this dying Jesus will yet come in his kingdom, but that when he comes, he will be able to do something for wretches like himself after they shall have expiated their crimes by death on the cross. What that something was he did not fully or clearly understand, but scarcely had the words escaped his lips until he hears through the labored breathing of Jesus the surprising words, "To-day thou shalt be with me in paradise." And what words did Jesus ever utter so surprising as these? How strange that the first man of all whom he had known on earth to be with him in paradise, should be a crucified robber! This most exceptional instance of salvation from sin is worthy of deeper reflection and profounder study than it has yet received.

One more remark: If those are right who teach, by a misinterpretation of a passage in Peter's first Epistle, that Jesus spent the time between his death and his resurrection preaching to lost souls in Hades, then it follows that he promised his company to the wrong robber when he died. Instead of saying to the penitent robber, "To-day thou shalt be with me in paradise," he should have said to the impenitent one, "To-day I shall be with thee among the spirits in prison."

[Feb. 14, 1903.]

A LAWYER IN THE ARENA.

I have been greatly delighted the last few days in reading a work on modern criticism by an eminent English lawyer, Sir Robert Anderson. It was loaned to me

by Professor Loos, who had read it with great interest. It is fresh from the press of Hodder & Stoughton, London, and it bears the title, "The Bible and Modern Criticism." The little book, "Daniel in the Critics' Den," reviewed in these columns last summer by Professor Deweese, is an earlier publication by the same author. The preface was written by Professor Moule, now Lord Bishop of Durham, and in it he says of the book:

> It is the free and (to use the word in its best sense) popular presentation of the results of an independent study of the new criticism, as actually put before us in representative works, done by a student entirely free from professional bias, and trained in a severe school of legal and judicial investigation to sift witnesses and weigh evidence. It is an example of exactly the sort of work which, in my opinion, the church needs in an eminent degree, and which is, I fear, lamentably rare to-day—the careful study of religious problems by laymen at once open-minded and devout. In the best specimens of such study there is often, to my thinking, a quite peculiar value; a fresh and bracing air of thought all their own; a faculty for throwing some light upon subjects tangled by the overhandling of experts. Experts, as Sir Robert Anderson often pertinently reminds us, are by no means, as such, good judges. At the bar we sometimes find a man's logic swamped by his learning; and so it is in theology.

If I were to attempt an improvement on this last remark, I would say that we sometimes, and often, find men with vast acquirements in knowledge, but almost void of logic. They are men of industry, and of tenacious memory, but scarcely capable of distinguishing between a sound argument and an unsound one. Such men are easily led astray by their own theorizings or by the cunning of other men.

The author sets forth correctly the well-known effect on the public mind of the criticism under discussion, by his opening paragraph, which reads as follows:

> In these days of unrest many Christians are distressed by

doubts whether the Bible may be received with the settled and simple faith accorded to it in the past. They have been corrupted and disturbed by the Christianized skepticism which prevails; and, to use an apt illustration, their anchor has dragged, and they are drifting. It may be, therefore, that one who has known similar experiences, and is no stranger to such doubts, may be able in some measure to help others who are thus troubled.

Here he clearly indicates the effect upon his own mind of this "Christianized skepticism" before he commenced the serious study of the subject, and perhaps during the earlier stages of that study. He recurs again and again to his experience in this respect. At the opening of another chapter (p. 129) he says:

More than a quarter of a century ago, when I first came definitely under the influence of the higher criticism, doubts began to undermine my faith in the Holy Scriptures. I then knew but little either of the history or the aims of the movement, and a taste for critical inquiries, combined with impatience of mere "orthodoxy," created in my mind a prejudice in its favor. At the same time, I had a sufficient acquaintance with the general scheme of revelation, and especially with the typology and prophecy of Scripture, to prevent me from being misled by the teaching of the critics about the Pentateuch, or by their theory that the priestly code, as they call it, was later than the prophets.

Suppose, now, that this lay lawyer, like the great majority of lawyers in America, had not been thus acquainted with the Scriptures, how could he have prevented being misled, and have guarded his faith from being undermined? Unfortunately, this unguarded state of faith, unguarded by Scripture knowledge, is precisely the state of faith experienced by the thousands of young men who, with minds alert in other particulars, are annually brought under the influence of "Christianized skepticism" in our colleges and universities, and even in many pulpits, magazines and daily newspapers. The

result, the inevitable result, is "these days of unrest;" and the men who are causing it shall give account therefor in the day of judgment.

As Bishop Moule intimates in his preface, there is a freshness and vigor in this book which often stirs a man's blood and opens his eyes. Nothing that I have read since Baxter's review of Wellhausen has so much of this quality.

[Feb. 14, 1903.]

TERTIUS.

Thousands and thousands of men eminent in their respective generations have been forgotten, and even their names have perished. Of a few the names have been recorded, and nothing more. Of the wise men who lived in the generation after David, only Solomon is now known to the world, while Ethan the Ezrahite, and Heman and Calcol and Darda, the sons of Mahol, whose wisdom was such that Solomon alone excelled them (1 Kings 4:31), are known only by their names, and by these not one man in ten thousand knows them now. Who among their contemporaries could have dreamed that they would be thus forgotten?

And here is Tertius, who was the real writer of the Epistle to the Romans; how many people recognize his name when they see it in print? How many, who shall read this article, will escape some surprise, on seeing the statement that he wrote this well-known Epistle? How many there are who are not conscious of ever having heard his name! Who was he? His name Tertius (third) makes it probable that he was so named because he was his mother's third son. Quartus (fourth), who is mentioned in the next verse (Rom. 16:23), may have

been so called because he was the next younger brother of Tertius. If his parents used numerals for the names of their children, they could easily find names for all of them as they made their appearance. It would be Primus, Secundus, Tertius, Quartus, Quintus, Sextus, Septimus, and so on to the end.

But this is not all that is known of Tertius. Often a single fact in a man's history reveals, indirectly, a great deal. He says, in a parenthesis (for it is only in a parenthesis that we learn anything about him), "I Tertius, who wrote this epistle, salute you." He was, then, a penman, a scribe. In his day, penmanship was an art, as it is at the present day in eastern lands—an art to which young men were trained as they are to stenography and typewriting in our own day. The most skillful teachers of penmanship in our day are not more expert than were the professional scribes of that day. That Paul employed Tertius to write, while he dictated the words, is proof that Paul intended to have a perfect manuscript, no word obscure, no letter omitted, no interlining. The manuscript was to be as free from imperfection as the thoughts were from error. Whatever might be the fate of that manuscript in days and years and centuries to come, it was to be given to the world inerrant. If errors should afterward creep into the text, it would be the fault of man, and this would make it the duty of man to detect and correct them. Could not Paul have thus written with his own pen? Perhaps not. He was brought up to the trade of a tentmaker, and not to that of a scribe.

But we know one thing more about Tertius. He was a Christian. In writing at Paul's dictation he took the liberty, or was granted the liberty, to send his own salutation to the elect of God who dwelt in Rome. He prob-

ably knew none of them by person, but he knew that when they should learn how Paul had honored him as his penman, they would take new interest in the penmanship of the Epistle, and accept thankfully his greeting. How much of Christian fellowship is here implied! When I get to heaven I shall be glad to see Tertius.

[Feb. 14, 1903.]

IS IT A QUOTATION?

Again and again is the assertion made that the account of Joshua's great miracle is a quotation from the Book of Jashar, for which the Book of Joshua is not accountable; and those who so assert are called upon again and again for proof, and called upon in vain. For the hundredth time, perhaps, I saw it not long ago in a newspaper report of a sermon on the Book of Joshua, and here is the form which it took:

> The question is not, Could God cause the sun and moon to stand still, but did God do this at the request of Joshua? The Scriptures do not say so. The passage is simply a poetic way of saying the Israelites won their victory before the setting of the sun; that before the day closed, the five kings, with their armies, were overthrown. This is not a prayer. It is not a direct address to Jehovah. It is expressly declared to be a quotation from the Book of Jasher.

It is difficult to see how a man with the Book of Joshua open before him could make these statements. The text says:

> Then spake Joshua unto Jehovah in the day when Jehovah delivered up the Amorites before the children of Israel; and he said in the sight of Israel,
>
> Sun, stand thou still upon Gibeon;
> And thou, Moon, in the valley of Aijalon.
> And the sun stood still, and the moon stayed,
> Until the nation had avenged themselves of their enemies.
>
> Is not this written in the book of Jashar?

This is all that is said to have been written in the Book of Jasher; and if this were all that is said of the matter, the account might be fairly said to be a quotation from Jasher; but would this free the author of the Book of Joshua from responsibility? If the story was untrue, would he not be propagating a falsehood by quoting it with tacit endorsement?

But the quotation is not made with *tacit* endorsement. The author of Joshua immediately adds, on his own responsibility, these emphatic words: "And the sun stayed in the midst of heaven, and hasted not to go down about the space of a whole day. And there was no day like that before it or after it, that Jehovah hearkened to the voice of a man: for Jehovah fought for Israel."

I would request the next gentleman who tries to explain away this great miracle, to tell us why, after quoting from another author a poetic account of a great miracle, the author of Joshua deliberately attested in the plainest and most unpoetic words the truth of the poetic assertions. Why, unless he either believed the story to be true, or wanted to deceive his readers. And I would also suggest that if a man can not believe this story, it would be more candid to bluntly say so, than to try to make out that the author of Joshua does not tell it. Neither Joshua nor his biographer stands in need of any such defense.

[Feb. 21, 1903.]

NAME THE PROPHETS.

The Outlook, in its notice of my work on Deuteronomy, said:

In this volume Professor McGarvey utters the protest of the conservatives in the church of the Disciples against the generally

accepted belief of scholars that Deuteronomy was not the work of Moses himself, but of the Mosaic school, one may say of prophets in the seventh century B. C.

I wish that some one who knows that writer would ask him the names of some of that Mosaic school of prophets in the seventh century B. C. Isaiah died about the beginning of that century, and Jeremiah prophesied in the last twenty years of it. It is admitted that neither of these took part in the composition of Deuteronomy. What other prophet lived between these two? Will *The Outlook* name him with chapter and verse, or give us the verse in which, without the names, it is said that there was a single one, much less a school, of them? True, there was no lack of prophets such as they were; for Jeremiah says: "The prophets prophesy lies in my name; I sent them not, neither have I commanded them; they prophesy unto you a lying vision, and divination, and a thing of nought, and the deceit of their own heart" (14: 14). And again: "A wonderful and horrible thing has come to pass in the land; the prophets prophesy falsely, and the priests rule by their means; and my people love to have it so: and what will ye do in the end thereof?" (5: 31). How fond these crooked critics are of finding prophets and authors of books in periods perfectly barren of such persons. Unknown authors are their delight. They are thoroughgoing agnostics in regard to the authorship of Biblical books. Which one of the known authors have they not persecuted?

[Feb. 21, 1903.]

AS A LAWYER SEES IT.

I am sure that no reader has forgotten what I wrote last week respecting Sir Robert Anderson's book on

modern criticism, or the extracts which I made from it. The critics may imagine that while preachers who are sound in faith are withstanding their assaults on the Bible, the rank and file of the people, and men of the various professions who are not well posted in the Scriptures, are being carried with them. They have yet to learn that there are multitudes of lawyers, doctors and other thoughtful men who are capable of detecting sophistry, and who are seeing plainly through their thin disguises. We are not to presume that Sir Robert Anderson is the only eminent lawyer of whom this is true; and even if he were, his example would inevitably arouse the attention of others. I want our readers to see several more specimens of this lawyer's brief in the case.

The two most pretentious works which have appeared in the English language within the last ten years, in support of "modern scientific criticism," are Hastings' "Bible Dictionary" and Cheyne's "Encyclopædia Biblica." Mr. Anderson has looked into both of them, and he happily points out the difference between them in the following paragraph:

> The difference between the work in question [that of Cheyne] and the more conservative and cautious "Dictionary of the Bible," edited by Dr. James Hastings, to which Professor Driver, of Oxford, has lent his name, is that the one represents the Bible as error and romance mingled with truth, and the other as truth mingled with romance and error. For certain purposes the distinction is a real one, but here it is immaterial. For the question I have raised is, whether the old-fashioned belief in the inspiration of the Scriptures can be maintained; and the main purpose of every work emanating from these writers is, as they would say, to remove the difficulties and dangers which the historic view of inspiration is supposed to create. The one set of writers hand me a purse of coins, with an assurance that the most of them are genuine. The other set of writers hand me a purse of coins with the warning that most of them are counterfeit. But, as I

am unable to distinguish between the base coins and the gold, honesty forbids my trading with any of them, and therefore all my seeming wealth is practically useless. In either case, the Bible is like a lottery bag, from which the blanks and prizes must be drawn at random. If the one section of the critics may be trusted, the prizes abound; if the other section be right, the blanks predominate. But in either case, I repeat, faith is impossible, and therefore Christianity is destroyed (14, 15).

On another page our author gives a striking illustration of the irreverent manner in which this criticism picks to pieces and discredits the Bible:

I appeal to all intelligent and fair-minded thinkers. The only kind of person I wish to ignore is the fool. We all know the sort of morbidly active-brained child who will pull a valuable watch to pieces, and then tell us with a smile that "there was nothing in it but wheels and things." He has his counterpart in the foreign infidel type of scholar who, albeit as ignorant of man and his needs as a monk, and as ignorant of God and his ways as a monkey, sets himself with a light heart to tear the Bible to pieces (19).

I have more than once asserted in these columns that all of the attacks now made by so-called evangelical critics upon the historical veracity of the Scriptures were made by avowed infidels long ages ago, and that they have been refuted as often as made. Mr. Anderson expresses himself on this point in the following forcible words:

We have come within sight of an apostasy unparalleled in the history of Christendom. Every attack which open infidelity has launched against the Bible is now being repeated by men "who profess and call themselves Christians," and who claim to be the apostles of a new movement in defense of the citadel of Christian truth. And just as vice became fashionable in the days of Charles II., so, as Professor Cheyne naively owns, this system of attacking truth in the interests of truth has become "fashionable" in Britain to-day. The appearance of his "Encyclopædia" has checked the movement for the moment; but the scare thus

caused will soon subside. It has fluttered the lesser lights of the higher criticism, who have been serving as acolytes in the worship of this new goddess of reason. For they are not clear-headed enough to see that Professor Cheyne has only pressed their own principle to legitimate conclusions (37).

The publication of the "Polychrome Bible," so far as it was published, was one of the hardest blows that crooked criticism has received, and it is a blow delivered by its own hand, as if suicide was intended. We have heard nothing from it of late. Like an untimely birth, it seems to have died in being delivered. Mr. Anderson has a due appreciation of the abortion, and he incidentally alludes to it while pressing upon our attention the uncertainty as to whether the skeptical criticism of to-morrow will not completely reverse that of to-day. He says:

> What guarantee have we, then, that the vagaries of present-day criticism about the books of Moses, the prophets and the Psalms, will not be dismissed as lightly by the higher critics of the future? I am not referring here to the puerilities of the "Polychrome Bible"—such puerilities offend the common sense of all intelligent people (49).

When a man occupies a ridiculous position, nothing makes him wince quicker than a little deserved ridicule. If he is above ridicule, as every man is who stands with both feet on the truth, he cares nothing for an attempt to heap it upon him. I am comforted to find this British lawyer looking upon this feature of the critical controversy as I do. On this point he says:

> My answer, then, is clear and unequivocal. As for the manner of it, I am well aware of its faults and imperfections. But one characteristic of it, for which I expect to be taken severely to task, I refuse to regard as a fault at all. At the outset I waived appeal to authority, and therefore I have deliberately abstained from paying the critical scholars the homage to which they are accustomed. To adopt the words of Dr. Pusey, "I have

turned against skeptics their own weapons, and used ridicule against the would-be arguments of a false criticism which thought itself free because it made itself free with God's word" (250).

I remember that once on a time certain brethren who had been supporting the American Christian Missionary Society, having become dissatisfied with the management, called a meeting for the purpose of organizing another society. Isaac Errett remonstrated with them in the columns of the *Christian Standard*. The leader of the movement indignantly retorted that they were free men and had a right to do as they pleased. "Of course you are free men," responded the editor, "and you can stand on your heads if you choose; but if you do, I am also a free man, and I have the right to criticize your posture."

[March 14, 1903.]

"A NEW APOLOGETIC."

The *Biblical World* for February contains a long article by Professor Terry, of the Garrett Biblical Institute, Evanston, Ill., under the heading, "The Need of a New Apologetic, from the Point of View of Biblical Criticism." He accepts the so-called results of destructive criticism, and yet he wishes to defend the Bible. It is not surprising, then, that he should call for a new way of defending it. In Webster's Dictionary, apologetics (the right form of the word) is defined, "The branch of theology which defends the Holy Scriptures, and sets forth the evidence of their divine authority." After proving, as this criticism does if its conclusions are true, that much the greater part of the Scriptures has no divine authority, that it is purely human and replete with errors of fact and teaching, it is surprising to hear a

man who accepts these conclusions, call for any defense of the Scriptures at all; but, if he must have one, it is not surprising that he calls for a new one. If he finds one, it will not only be a new one, but it will be such as was never heard of or thought of before. He is in the predicament of an attorney who, after impeaching a witness by proving that he is a habitual liar, should then turn round, and bring forward evidence that he is a man of veracity.

That this Professor does accept the conclusions of destructive critics, is abundantly set forth in his article. For instance, to show that the speeches recorded in the Bible are not to be accepted as having been made by the speakers to whom they are ascribed, he quotes from Thucydides the frank statement that in his history he put into the mouth of each speaker the sentiments proper to the occasion, and argues from this honest confession of a heathen author that the Biblical writers did the same thing. After the quotation from Thucydides, he says: "Admonished by such a statement from one of the most trustworthy historians of 400 B. C., the Biblical apologist of to-day ought not to commit himself to the hazardous and needless task of affirming the genuineness of all the speeches and songs which are attributed to the Old Testament heroes who lived, many of them, long before the time of Thucydides." Here it is argued that because a heathen historian composed speeches, and put them into the mouths of his heroes, but forewarned his readers that he did so, therefore Biblical historians, who gave no such warning, must have done the same thing. They did the same, but were not honest enough to acknowledge it. Conspicuous examples of this are the speeches and songs ascribed to Moses in the Pentateuch, Solomon's dedication prayer, many of the Psalms, and

multitudes of other speeches and songs. The argument is not limited to the Old Testament examples; for these critics find no better evidence of the genuineness of New Testament songs and speeches than of those recorded in the Old Testament. They thus deal with the songs of Mary, Elizabeth and Zacharias, and with the speeches of Jesus in the Gospels, and of Peter, Stephen and Paul in Acts. When Professor Terry reached the conclusion that all of these were composed by others, and put into the mouths of the hypothetical speakers and singers, there is no wonder that he began to rub his eyes, and look around for "a new apologetic."

In his bewilderment he sees glimpses of another line of argument to be supplied by his new apologetic. He thinks that the old apologists, including the authors of our Gospels, made an improper use of the argument from fulfilled prophecy. In this connection he sets forth the old infidel argument about Isaiah's "virgin prophecy," which I copied from President Harper recently and refuted, and then, to show how poor an apologist Matthew was, he says: "It is also said in Matt. 2:15 that Hos. 11:1 was fulfilled in the return of the child Jesus from Egypt after the death of Herod. In Hosea it is written: 'When Israel was a child then I loved him, and called my son out of Egypt.' The language is obviously not a prediction of a future event, but a reference to the exodus in the days of Moses." And I wonder if Matthew did not have sense enough to see this as plainly as Professor Terry does? What man with three grains of sense, on reading the words, "When Israel was a child I loved him, and called my son out of Egypt," could fail to see that they contain, not a prediction, but a statement of a past historical event? Was Matthew, then, such a fool as to think that here was a prediction, or are those

who ascribe such folly to him guilty of it themselves? Why not give Matthew some credit for common sense, and suppose that when he found the words descriptive of an ancient event exactly descriptive of one more recent, he meant to assert that these words were again fulfilled? Or why not permit him to think that the calling of Israel out of Egypt, under the remarkable title "my son," was typical of the greater event of calling the actual Son of God out of that same country? I am not able to say why this is, except that it is the habit of these critics to deny to inspired writers the common sense of which they themselves have so little.

The extent to which this seeker for a new apologetic is sunk in the slough of destructive criticism is seen in the estimate which he places on Hastings' "Dictionary of the Bible" and Cheyne's "Encyclopædia Biblica." He claims that the Biblical criticism represented in these works "demands recognition in the apologetic of the present time." In this he is undoubtedly correct in word, though not in meaning. That criticism certainly does demand recognition, and I have not a doubt that in due time it will receive full recognition—not by accepting it as correct, and from that point of view seeking to defend an indefensible Bible, but by thoroughly exposing its sophistry, and furnishing a dictionary that will prove the Bible to be at all points what it claims to be.

There are some isolated statements in this essay which are characteristic of the class of writers to which Professor Terry belongs, and which they never weary in vociferating. He says, for instance, "We have no fear that faithful criticism of the most searching kind can ever destroy God's truth." And who has? Who is silly enough to fear that criticism, either faithful or unfaithful, can destroy God's truth? What it can de-

stroy is not God's truth, but belief in God's truth on the part of men who are deceived by it.

"Why should it be supposed that the sacred writers must needs be supernaturally secured against all historical inaccuracy more than against inaccuracies of grammar and rhetoric?" Any child can answer. Because inaccuracies of grammar and rhetoric do not involve untruthfulness, but historical inaccuracy does. A witness in court who violates every rule of grammar is not thereby discredited with the jury, but if he is inaccurate in a single matter of fact, his whole testimony is impaired, if not impeached.

"The human element in the Scriptures is seen to be as conspicuous as in other writings, and it is worse than folly to ignore or try to cover up the facts." By the human element is here meant human errors; for about the human element in other particulars there is no dispute. If, then, human errors are as conspicuous in the Scriptures as in other writings, why want a new apologetic for the Scriptures any more than for Mark Twain's "Innocents Abroad"?

"It is of no religious importance to know the exact facts about the Galileans whose blood Pilate is said to have mingled with their sacrifices; but it is of great importance to be admonished that they were not sinners above all the Galileans, and 'except ye repent, ye shall all in like manner perish'." In other words, it is of no religious importance to know whether Christ, in warning his disciples from a recent disaster to some of their countrymen, told the truth about that disaster or not. And so about the eighteen on whom the tower fell. In this instance Professor Terry anticipates our objection by supposing that a bystander had said to Jesus, "Master, that was a false report; the tower fell, but nobody

was harmed." He claims that Jesus would have answered, "Except ye repent, ye shall all perish in a manner as dreadful as the report declared." But the bystander would have responded, "Ah! Master, that is too late; you have already committed yourself to the statement that eighteen perished, and if you take it back, you show yourself as unreliable about facts as the rest of us."

What we really need is not a new apologetic based on the admissions which Professor Terry makes, but a new edition of Smith's "Bible Dictionary" which will bring all of its articles down to date, and shall especially expose the pretension of self-styled "modern scientific criticism." Sooner or later we shall have it, or something equally effective.

[March 14, 1903.]

MARY MAGDALENE.

There is no woman whose name appears in history who has been so cruelly dealt with as Mary Magdalene, who, as every reader of the New Testament knows, was one of the closest and most devoted friends of Jesus. She has been represented as a crazy woman. Celsus, the first infidel writer of the second century, declared that the story of the resurrection of Jesus originated with a frantic woman, and Renan, in the nineteenth century, has reiterated the charge, thus hurling calumny upon the name of Mary, while seeking to overthrow belief in the resurrection. The only ground for this charge is the fact that out of Mary Jesus had cast seven demons; but this fact does not prove that she had ever been insane. Demon-possession did not always dethrone reason. Indeed, there is only one example in the New Testament of

a man being rendered a maniac by this terrible affliction. He was the man in the country of the Gadarenes, who was possessed by a legion. Neither does demon-possession imply a bad character, or even a wicked spirit, on the part of the person possessed. The boy brought to Jesus, who was subject to epilepsy under the power of the demon, was not a bad boy; and the little girl, the daughter of the woman of Sarepta, who cried after Jesus, and out of whom an evil spirit was cast, was certainly not a wicked person. Moreover, in not a single instance was a person possessed by a demon ever censured as though the affliction was the result of evil-doing. Furthermore, even if Mary had been insane, like the demoniac of Gadara, during the period of her possession, she was certainly restored to her right mind when Jesus cast the demons out, and from all appearances there was not a more rational person among all the attendants of Jesus from that time onward than Mary Magdalene. It is a foul and base slander, then, to represent her as being a frantic woman when she saw Jesus at the tomb; and the only conceivable motive for making the charge is to discredit the fact to which she testified.

Another aspersion of the name of Mary, much more widespread and much fouler in its character, is the one universal among Roman Catholics and quite common among Protestants, that she had been a strumpet before she became a personal attendant of Jesus. This charge is even more groundless than the former. It is based on the fact that Mary's name is introduced among the attendants of Jesus, in the eighth chapter of Luke, directly after the account, in the seventh chapter, of the woman who was a sinner, and who washed the feet of Jesus with her tears, and wiped them with her hair. It

is first assumed, because this woman is called a sinner, that she was a strumpet, whereas everybody knows that in every community there can be found women, justly called sinners, who can not be charged with unchastity. Having thus assumed that the woman in question was a strumpet, it is next assumed, without a shadow of ground for it, that Mary and this woman were the same. We have as much right to assume that Joanna or Susanna, whose names are introduced in the same paragraph with Mary's, was that sinful woman. Baseless as this charge undoubtedly is, it has gone into history and poetry and religious literature of all kinds, and the name Magdalen, which Magdalene bears in the Latin Bible, has become the distinguishing title of houses for the reformation of harlots. They are called Magdalen institutions.

It is high time that the name of this pure and benevolent woman, who was so highly honored by Jesus, were relieved from these foul aspirations. She was evidently an associate, not only of the Lord, but of such women as Joanna, the wife of Chuza, Herod's steward, and she was intimate with the mother of Zebedee's children, and also with the mother of Jesus. She was also a woman of property, for she was one of those represented by Luke in the chapter already referred to, who followed Jesus and "ministered to him of their substance"—an expression which means that out of their own possessions they supplied his wants. She was a woman, as all passages in which her name appears attest, not only of excellent character, but of intellectual force and personal influence. Her name, instead of being dishonored as it has been, should be enthroned in the hearts of all lovers of Jesus, and inscribed very high among those of whom the world has not been worthy. My

blood boils to think of all the injury that has been done her, and I feel that it is a high privilege to lift up my voice in her vindication. So I have done, and so I will do while life shall last.

[March 21, 1903.]

"THE LEGENDS OF GENESIS."

This is the title of a book which I was led to procure by seeing in the *Biblical World* for February last a highly commendatory notice of it. I wish our readers to see some of the things said in this notice, and then to see some of the things found in the book, that they may thus judge what kind of literature from Germany the *Biblical World* is helping to impose on American readers.

The book is from the pen of Hermann Gunkel, Professor of Old Testament Theology in the University of Berlin, and it is a reprint of the "Introduction to a Commentary on Genesis" by the same author. Of this commentary the reviewer, who is Prof. Nathaniel Schmidt, of Cornell University, says: "There is no commentary on Genesis superior to Gunkel's. . . . It was a good idea to present to English readers this introduction; and the title given to it is quite appropriate. . . . Never has the modern conception of Genesis been presented with more lucidity and attractiveness. Never has the critical work been done so searchingly and yet so reverently. If the book had been written originally for the general public, it could not have been more admirably suited to the needs of the intelligent layman. It is popular in the best sense, and should be widely read."

Now let us look at some of the contents of this lucid, attractive and reverent work; and, first, a specimen of the author's ignorance of the book on which he com-

ments. He says: "Many things are reported in Genesis which are directly against our better knowledge: we know that there are too many species of animals for all to have been assembled in any ark." We know no such thing. "That Ararat is not the highest mountain on earth." Genesis says not a word about the height of Ararat. "That the 'firmament of heaven' of which Gen. 1:6 ff. speaks, is not a reality, but an optical illusion." We know that it is a reality; for it is the atmosphere, as Genesis clearly indicates. "That the stars can not have come into existence after plants, as Gen. 1:10-14 reports." It does not so report. It says that God created "the heavens" in the beginning, and this expression includes the stars. He only made them light-bearers to the surface of the earth after the creation of plants. "That the rivers of the earth do not chiefly flow from four principal streams, as Genesis 2 thinks." Genesis 2 thinks no such thing. It says nothing like it. "That the Dead Sea had been in existence long before human beings came to live in Palestine, instead of originating in historic times." And Genesis says not a word to the contrary. It has not a hint as to when the Dead Sea came into existence. All these blunders are printed in one single paragraph on page 7 of this most accurate and scholarly book.

On a later page (43) is found another blunder which a ten-year-old Sunday-school pupil ought to be ashamed of. It is his report of procuring Rebekah as a wife for Isaac. He says: "Abraham wishes to sue for a wife for his son; being too old himself, he sends out his oldest servant—thus the story opens. Then we are told how the old servant finds the right maiden and brings her home. Meantime, the aged master has died. The young master receives the bride, and he was comforted for the

death of his father." This is about as near the truth as the old negro preacher's account of Jezebel's death: "She was settin' in a winder while Paul was preachin', and she went to sleep and fell down from the third story. They all run down to see what had become of her, and they picked up seven baskets full of fragments."

But I must give at least one specimen of the legends; for this profound scholar, who knows the book so well, declares that the question whether the narratives of Genesis are history or legend is no longer an open question. The reality in the story of Dinah and the prince of Shechem is this: "Dinah, an Israelitish family, is overpowered by the Canaanitish city of Shechem, and then treacherously avenged by Simeon and Levi, the most closely related tribes; but the other tribes of Israel renounce them and allow the two tribes to be destroyed" (20, 21).

This author knows very well that in all his hair-brained speculations he contradicts Jesus Christ and his apostles; but this does not concern him in the least. He brushes them all aside, in the style of Kuenen, with these few words: "The objection is raised that Jesus and the apostles considered these accounts to be fact and not poetry. Suppose they did; the men of the New Testament are not presumed to have been exceptional men in such matters, but shared the point of view of their time" (3).

What a fine Biblical scholar Prof. Nathan Schmidt must be to eulogize such a book as this; what delightful reading his review of Gunkel must be to the editors and admirers of the *Biblical World*. So the procession moves on, and leaves "old fogies" behind.

[June 6, 1903.]

THE FATHERHOOD OF GOD.

We hear much in these days of the "fatherhood of God and the brotherhood of man," and it is well, provided we use these expressions in their true sense. Literally speaking, there has been on this earth only one person of whom God is the Father. When he is called the Father of any other person, and when any other person is called his son, the terms "father" and "son" are used, not literally, but metaphorically. Sometimes men have been called sons of God because of likeness between their characters and that of God; but in the strictly Christian sense of the expression, none are sons of God except those who have been born of water and the Spirit. These are metaphorically called sons of God because they have passed into a new life comparable to that on which an infant enters at birth. They are said in this sense to have been born again.

But those people with whom this expression has become such a shibboleth of late do not confine it to this meaning. They usually include in it the whole human race. Here, for example, is that eccentric Episcopal clergyman in New York who has been telling in *The Outlook* the story of his own career—W. S. Rainsford. Speaking of a conversation which he once had in a railroad train, he says: "I was led on from step to step until I dwelt on what I have already said has been an immense power in my life—the relation of man to God because he is man; of the fatherhood of God; that men were children of God, not because they had been converted or baptized, but because they were born the children of God" (*Outlook for May 16*, p. 169). This is a direct contradiction of what Jesus says on the subject, and it

styles children of God some whom the Bible speaks of as children of the wicked one, or, as Jesus himself put it in conversation with some Pharisees, "Ye are of your father the devil;" and, "If God were your Father, ye would love me" (John 8:42-44).

I have seen the statement, either from this Mr. Rainsford or some other admirer of the pet phrase, that if a man is a son of God, he can never cease to be such any more than a son of Adam can cease to be a son of Adam. This would be a truism if a man were literally a son of God; but as no man is, the truism becomes nonsense. A man who is to-day called a son of God metaphorically, because of his obedience to God, may to-morrow cease to be God's son in the same sense because of his disobedience. He is delivered over to Satan, and becomes once more a child of the devil.

This treacherous use of the phrase works in the interest of Universalianism. Track up the man with whom it is a favorite, and ten chances to one you will find that he does not believe in the Scripture teaching about future punishment. You will find, too, that he has an underestimate of the enormity of sin, and a very loose conception of the death of Christ as an atonement for sin. It is still true that straws tell which way the wind blows.

[June 6, 1903.]

HAMMURABI VS. MOSES.

I have already called attention to the code of laws written on stone by Hammurabi, King of Babylon, in the days of Abraham, called in the fourteenth chapter of Genesis, Amraphel, King of Shinar. The identification of the latter with the former is admitted by archæ-

ologists. I have also promised to write something in the way of comparison between this code and the civil code of Moses. I now propose to make a brief comparison of the treatment of capital crimes in these codes.

In Hammurabi's code there are thirty-three crimes for which men or women were to be put to death; in the law of Moses, only seventeen. This shows at once that the law of Moses was more enlightened and far less severe in its dealings with the sins of men than was the law of Hammurabi, written nearly a thousand years earlier.

When we come to compare the character of the crimes thus made capital offenses, the distinction between the two codes is still more striking. A large number of sins punishable by death under the law of Moses are passed over in silence in the code of Hammurabi. For instance, idolatry, to which Hammurabi was himself extremely devoted, worshiping all the gods of the Babylonian Pantheon; blasphemy, punishable with death under Moses, is not even mentioned by Hammurabi; so with the utterance of false prophecy; so with witchcraft, sodomy, incest, prostitution, bestiality, and rebellion against the decision of judges. It was certainly not an enlightened legislation which took no cognizance of these as offenses against God and society.

A characteristic difference, also, is seen when we consider some of the deeds punishable by death under Hammurabi's code, but not so punished under Moses. For instance, "If a man ensnares another, putting a ban upon him," by which is meant bewitching him, or, as the negroes would express it, hoodooing him, he was put to death.

Again, if a man charge another with committing a capital crime, and failed to prove it, he was put to death.

Again, the crime of theft was in most instances a capital crime. If a man stole property from a temple or from the court, he was killed. If he should buy property from the son or slave of another man, he was considered a thief and put to death. If he should steal cattle or other property from a freedman, he was to restore tenfold, and if he had nothing with which to repay, he was to be put to death. Again, if one should permit runaway slaves to conceal themselves in his house, he was put to death. Quite a number of other offenses of like character with these were capital crimes.

The universal mode of executing a criminal under the law of Moses was stoning, and he was stoned by the men of the community in which he lived, the witnesses on whose testimony he was condemned being required to throw the first stones. Under Hammurabi's code the only method of executing a criminal that is mentioned is by throwing him or her into the river, presumably bound so as not to be able to swim. In some instances, where two parties co-operated in the crime, they were tied together and thrown into the river. As this is the only method of execution named in the code, it is probable that it was universal. As the country of Babylonia was full of canals supplied with water from the Euphrates and the Tigris, this method of executing criminals was not inconvenient; and it is highly probable that the bodies of those thus drowned were allowed to float away into the Persian Gulf. In Palestine, stoning to death was equally and even more convenient, because in every part of the land stones suitable for the purpose could easily be picked up.

Our evolutionary critics have already commenced applying their theory to the code of Hammurabi by saying that long ages of development must have preceded

it, but any one who reads the code can see clearly that he claimed to be the originator of it himself, and there is nothing in it that could not have been originated by any man of good sense and experience with men and with the affairs of government.

Before the discovery of this code it was claimed by the same critics that Moses could not have written his code because he lived too early for the long period of development which must have preceded the existence of such a code. Now we find a code more elaborate than that of Moses, enacted nearly a thousand years before his, and the question for our evolutionists is, Had a sufficient number of centuries intervened between the two to enable Moses to make a code so much better than that of Hammurabi? I think, again, that to a man of common sense it would appear that Moses could very easily make a better set of laws than were made by his heathen predecesso-

We will have some more points of comparison to present hereafter.

[Jan. 30, 1904.]

DAVID'S CHARGE RESPECTING JOAB AND SHIMEI.

A friend has sent me the following extract from the *Watchman,* the well-known Baptist newspaper of Boston, Mass.:

> In studying the International Sunday-school lesson for this week, "David's Charge to Solomon" (1 Chron. 28:1-10), all diligent students will turn to the parallel passage in 1 Kings. The very last words of David, as recorded in 1 Kings 2:5-9, present a moral difficulty of the gravest import. David is represented as commanding his son not to let the head of Joab, his lifelong comrade and lieutenant, go down to the grave in peace. And in

spite of the oath by which he had forgiven Shimei, David is represented as commanding Solomon to slay him. Prof. George Adam Smith, however, has called attention to the fact that these horrible words, clothing a horrible spirit, are probably not the words of David. They are an interpolation by some scribe of the legal school in Israel, which enforced the extermination of the enemies of the pious. This view is borne out by the fact that the king, as pictured in 5-9, is quite incompatible with the picture given of him in the previous chapter, and the author of verses 13-46 could not have known of verses 5-9, for he gives other grounds for the slaughter of Joab. In view of all the evidence, Dr. Smith says of this passage: "We have much reason to let it go, and, letting it go, we remove from the most interesting of Old Testament stories of character, a termination which saddens every charm and blights every promise revealed by its previous progress."

Prof. George Adam Smith, and critics of his school, are a little too fast in finding "horrible words clothing a horrible spirit" in the lips of Old Testament characters; and he and his colaborers are also too quick in canceling passages in the Old Testament which do not harmonize with their conjectures.

Joab had committed two foul murders, but such was his position of power and influence in the kingdom that David felt incapable of bringing him to justice. He expressed his feeling on the subject by saying, "Ye are too hard for me, ye sons of Zeruiah;" but he evidently hoped that his son Solomon, with the wisdom which would characterize him, and the peace which would prevail during his reign, would be able to bring this great criminal to justice; and he felt that it would be a permanent injury to the nation to allow such a man to go down to his grave in peace. A criminal act did not lose its criminality nor cease to demand punishment by the lapse of time in that age any more than it does in this. He directed Solomon to deal with Joab "according to his

wisdom," and not to let his hoary head go down in peace to the grave, meaning evidently that Solomon would have wisdom enough as well as power enough to bring about the desired end in a way that would not bring reproach upon the throne; and Solomon showed his wisdom by giving Joab a chance to further develop his criminal character, which he did by supporting Adonijah in his second conspiracy.

As to Shimei, it is true that David swore to him that he would not put him to death with the sword, but this was not the extension of pardon to Shimei for his crime, in the sense in which criminals are pardoned under our own Government. David had no authority under the law of Moses to pardon a criminal, neither was this authority vested in any other person or persons under that law. He could only refrain from executing the penalty. As respects the law of the land, Shimei was just as deserving of death after David died as he had been before, notwithstanding David's oath that he would not slay him. As in the case of Joab, however, David's idea of sound government policy prohibited the thought of allowing such a criminal to pass altogether unpunished. He left this case also to the wisdom of Solomon, and Solomon exhibited his wisdom by ordering Shimei to build a house inside of Jerusalem where his conduct could be closely watched, and not to go outside of that city as far as the brook Kedron, at the hazard of his life. Shimei had his life in his own hands, and it was only when he violated the condition of being spared that the penalty fell upon him, and it was clearly understood by everybody that Shimei was killed not merely for leaving the city, but for the crime that he had committed against David. Leaving the city was only a violation of the condition on which he had thus far been spared. It is highly

probable that if he had remained in the city some other evidence of his wickedness would have been developed, which would have served the immediate occasion of discharging the obligation which David had placed upon Solomon.

When George Adam Smith pronounces the words of David, in thus charging Solomon, "horrible words, clothing a horrible spirit," he does gross injustice to the man; but this injustice is in keeping with the constant reiteration of destructive critics that David was an outlaw, full of bloodthirstiness, without religion, and therefore incapable of writing the Psalms which are ascribed to him in the Bible. I am afraid that these critics will never be forgiven for their slanderous representations of Old Testament saints.

[July 13, 1903.]

HISTORICAL STUDY OF THE BIBLE.

It is quite common with young scholars, when they begin to get hold of important ideas, to imagine themselves original discoverers, and they begin to pity a world which knew so little before they were born. Striking examples of this weakness are seen among the younger class of our "modern scientific critics." Here, for instance, is Mr. Rush Rhees, now president of Rochester (N. Y.) University. He has an article in the June number of the *Biblical World* in which he tells what historical study of the Bible has done—a kind of study that is as old as the Bible. I quote a few of his assertions:

> In the first place, modern historical study of the Bible has effected a recedence of emphasis on theories of inspiration behind the recognition of what we may call the fact of inspiration.

By the fact of inspiration I mean the recognition that in the Bible the human spirit finds stimulus and instruction for those deeper movements of the soul which we call religious.

Now, reader, study that sentence carefully, and if you don't learn from it what inspiration is, confess yourself a blockhead.

Secondly, this study has led to the recedence of the theory of inspiration, because it has shown the essential reverence of criticism.

I suppose this means that when you see the essential reverence of criticism, your theory of inspiration will "recede;" that is, it will take a back seat. With him, however, inspiration seems not to have taken any seat—it has "skipped."

Thirdly, the essential reverence of criticism has brought to mind the fact that Christianity is the flower of a rich growth, the growth of the religion of Israel.

This "essential reverence of criticism" is a wonderful thing. It has brought to mind a fact which everybody in Christendom knew two thousand years before "criticism" was born.

Furthermore, the modern historical study of the Scriptures offers the Bible as the natural text-book for religious education.

If the gentleman had as much reverence for the Bible as he has for criticism, he would have learned that Moses offered his law as the natural text-book for religious education; that Ezra used it in this way; that the mother and grandmother of Timothy did the same; and that it was never absent from the hands of Jesus and Paul when they were engaged in the religious education of the people.

Modern historical study, let it also be said, in offering the Bible as a text-book, calls positive attention to the fact that our religion is not the religion of a book.

Well, if by "our religion" he means the religion of himself and his fellow-devotees of "criticism," I am ready to believe that it is not the religion of *the* Book; but if he will examine it a little more carefully, he may find that several books, and these not the best, are responsible for it.

Modern historical study of the Bible has discovered, however, that the religion of a book is precisely the thing which Jesus had to contend with in his controversies with the scribes.

Before writing this the brother ought to have given the four Gospels at least one careful reading. It would have saved him from reversing the positions of Jesus and the scribes. He would have learned that the scribes contended for a body of oral traditions which had never been written in a book, while Jesus denounced them for making void the word of God by their traditions. He also demanded of them, "Did not Moses give you the law, and yet none of you doeth the law?"

I must admit that there is at least one passage in Matthew which our author has read; it is the remark of Jesus that "Moses for the hardness of your hearts suffered you to put away your wives." This passage, however, has been so often quoted by "the critics," and misrepresented, that the quotation of it by one of them is no proof that he has ever read it in the Gospel. He says that in this Jesus was "shattering the idol of the religion of a book"—that he "penetrated through to something underneath the letter of the book." He did no such thing. He only taught that this precept of Moses was intended to be temporary; and in the same breath he affirmed the divine authority of that same old book, by saying: "Have ye not read that he who made them from the beginning, made them male and female?" and said, "For this cause shall a man leave his father and mother,

and shall cleave to his wife; and the two shall be one flesh." In this he not only appeals to the book, but he quotes its words as the words of God himself.

Modern historical study of the Bible brings clearly to mind Jesus' constant opposition to, because of his relentless opposition by, the religion of a book.

Here it is again. Friend Rhees is like the horse-trader who, having said that the horse was sixteen feet high, *stuck to it.* Not contented yet with repeating this pet assertion, he says again:

Modern historical study of the Bible lifts its voice in protest against the conception that Christianity is the religion of a book.

Go ahead, hard-head.

After demonstrating, by the force of repeated and even tiresome assertions, that Christianity is not the religion of a book, our critic occupies a page or two in showing that it is a religion *with* a book. This is not a great compliment to Christianity; for the same may be said of Mohammedanism, of Buddhism, of Confucianism, of Mormonism, etc. Even Bob Ingersoll's religion was a religion with many books; and the religion of destructive critics is a religion with a cartload of books. Tell us something that we don't know already, and something that is true.

[March 19, 1904.]

MYTH AND FICTION IN THE BIBLE.

I am perhaps at fault in not having given the names of the professors engaged in the symposium published by the *Biblical World* of November last, on the subject of "Myth and Fiction in the Bible." They are: A. C. Zenos, of McCormick Theological Seminary, Chicago; Charles F. Kent, of Yale Divinity School; William G.

Ballantine, of the International Y. M. C. A. Training School, Springfield, Mass.; George A. Barton, of Bryn Mawr College; Benjamin W. Bacon, of Yale Divinity School; William H. Ryder, of Andover Theological Seminary; Sylvester Burnham, of Hamilton Theological Seminary; Henry S. Nash, of the Episcopal Theological School, Cambridge, Mass., and John E. McFadyen, of Knox College, Toronto.

I wish to speak chiefly in this article of what some of these gentlemen say respecting our Saviour's parables, but first I must take notice of one more remark on the subject of myths, by Professor Barton. He says: "Since anthropology has made it clear that all peoples have passed through a stage of development in which myths played an important part, if no myth could find a place in an inspired book it would follow that God could not reveal himself at all to the human race during large portions of its history." I should like to ask this Professor if there are not races of men now living who are in as low a stage of development as that in which myths were so necessary. How, then, has it been possible for God to be revealed to the Fiji Islanders and the Hottentots, as he has been, through the agency of modern missionaries? Did those missionaries preach myths, or did they tell those degraded people the plain truth about God? If he should attempt to answer this question, he would see the folly of the statement which I have quoted from him. Then, again, what was the stage of development of the Hebrews when the Book of Genesis, so replete with myths, if you allow this scholar to tell it, was written and published? According to the theory of his school, this book was the result of writings by J and E in the time of Amos and Hosea, or possibly as early as the time of Elijah and Elisha. This was long after the

enlightened period of Solomon and David, and was in the midst of a period of literary enlightenment of the Hebrew tribes, according to all the masters of modern criticism. Where, then, was the necessity here spoken of for myths to play such a part that without them God could not reveal himself at all?

Now for the parables. This same Professor says, "Our Saviour himself has in his parables forever consecrated the fruit of the imagination, or fiction, to religious service," and Professor Bacon says, "No difference of opinion exists among Christians as to the value of fiction in the Bible, when the instance in question is the parables of Jesus." Professor Barton proceeds to give some examples. He says: "The parable of the nobleman who went into a far country to receive for himself a kingdom and to return, can be traced to 'a historical kernel,' since both Herod the Great and Archelaus had done this very thing. Even then the picture as drawn by our Lord is partly imaginary, though based upon an incident of history." This statement is self-contradictory; for if both Herod and his son Archelaus had done the very thing described in the parable, how can the description be partly imaginary? The story of the parable is not fictitious, but a representation of that which had been done more than once in the kingdom of Judah, and many times in other provinces of the Roman Empire.

He next says that "the parable of the rich man who planned to pull down his barns and build greater is based upon a poetical passage in the fifth chapter of Ecclesiasticus, itself a work of the imagination." But why go back to the fifth chapter of Ecclesiasticus to find a prosperous farmer doing this, when it was occurring every year in which there was an unusual growth of grain in

Palestine? Professor Barton should remember that the granaries of the Jews were temporary structures, like those in Palestine at the present day, cheaply built, and easily torn down and reconstructed as occasion might demand. And such procedure on the part of rich men was just as common as were seasons of unusual productiveness. As for the fifth chapter of Ecclesiasticus, it mentions no incident of the kind, and has nothing connected with the subject except the commonplace warning, "Set not thy heart upon thy goods, and say not, They are sufficient for me."

Again, he says that "the parable of the wicked servant, whose lord delayed, but returned unexpectedly, has been shown to be based on a pre-Christian tale of a secular character, which was widely read among the Jews." If this is true, and if the said tale is a true tale, the parable would still not be a fiction. And why go back to that particular tale when such incidents must have occurred frequently in the age of feudal castles owned by tyrannical lords and cared for in their absence by servants who were frequently neglectful of their duty? Why go about searching for a lump of coal in a coal-yard?

Again, the Professor says: "Sometimes, as in the parable of the prodigal son, we are able to trace no antecedents. So far as we can tell, it is a pure work of Christ's imagination; but even so, it contains more real truth than most of the incidents which have happened in history, and, better than that, they have for nineteen hundred years conveyed a knowledge of God's forgiving love." Is it true that we can trace this incident to no antecedents? Were there no fathers among the Jews with two sons, one of whom acted as this prodigal son did? And has not the story been repeated in actual

life thousands of times since that day? Professor Barton's memory or observation must be defective if he can not recall among his own personal acquaintances some incidents of the kind. True, we do not know the name of the old father whom Jesus had specially in his mind, nor the names of his two sons, nor the exact place of his habitation; but the fact that such incidents are common in life shows that Jesus did not draw upon his imagination, but upon his memory. The Professor is not only mistaken on this point, but he ascribes a value to this parable which it does not possess; for he says that it has conveyed a knowledge of God's forgiving love better than most of the incidents which have happened in history. It is not the parable which conveys the knowledge of God's forgiving love; it is that which the parable was intended to justify in the minds of the hearers of Jesus. He was receiving publicans and sinners. The Pharisees rebuked him for it, as being unworthy of a man professing holiness. In order to defend himself, he recited to them three parables, each containing an argument from analogy. First, that of the man with one hundred sheep, one of which had gone astray, who left the ninety and nine and hunted up the stray sheep, and, on finding it, called upon the neighboring shepherds to rejoice with him. Second, that of the poor woman who lost one of ten pieces of silver, and who, after finding it by a careful search, called her neighbors together to rejoice for the piece that was found. Third, that of the father, one of whose sons had wandered off and was supposed to be dead, but who came home in extreme wretchedness and was joyfully received. These incidents in which the Pharisees approved the conduct of the principal actors, were presented by Jesus to show how inconsistent they were in disapproving his reception of peni-

tent publicans and sinners. It was *his conduct* in the premises which has conveyed a knowledge of God's forgiving love, and not either or all of the three parables. The parable of the prodigal reveals only the forgiving love of his father; and it fails to do even this if it is a fiction. It is used only as an argument by analogy to justify Jesus in manifesting divine forgiveness toward sinful men. Whether, then, we consider the historicity of the story, or the meaning of it, Professor Barton shows a misunderstanding of it throughout.

It is high time that these critics had ceased to speak of the parables of Jesus as fictions. They can not name a single one which is not based upon some actual occurrence. Even the parable of the tares—in which a man is represented as sowing tares in a neighbor's wheatfield, a thing unheard of in America, and one which has been called in question many times by skeptical writers—is not to be set down as purely imaginary. Dean Alford, in his commentary on the passage, states as a fact of his own knowledge that a small wheatfield in England had been poisoned in this way; and when we remember that the fields of the Hebrews were nearly all, like those in France at the present day, very small, so that a malicious enemy might sow seed all over one of them in a single night, it is not at all surprising that this should have been done, and done in instances so frequent that the disciples were not surprised when Jesus made it the basis of a parable. This treatment of the parables of Jesus by this class of critics is but a specimen of the conjectural way in which they treat the whole Bible, Old Testament and New; and it shows how utterly unreliable their methods are.

"IT GOES WITHOUT SAYING." If it does, why not let it go that way, instead of saying it? Who originated this piece of nonsense? and why do sensible men keep using it?

"I CREDIT HIM WITH AS MUCH SINCERITY AS I CLAIM FOR MYSELF." Perhaps you do; but this doesn't prove that he is more sincere than he ought to be. And if he is as sincere as you, this doesn't prove that anything he teaches is true.

"NEW THOUGHT." The venders of quack medicines, in order to keep up their reputations for original modes of treatment, have to be constantly inventing new names with which to label their nostrums. So with the venders of patent notions in philosophy and religion. Every fellow who has become enamored of an old and exploded notion, labels it "New Thought," and immediately the suckers bite at it.

[June 4, 1904.]

THE AMERICAN BIBLE LEAGUE.

It is already known to most of our readers that an organization under the title above given was effected last winter. A convention held in New York City during the first week of May, in which addresses were delivered by a number of the most eminent scholars in the United States, first arrested the public attention to its existence and purposes.

Both the secular and religious papers of our Eastern cities gave its proceedings special notices, some of them favorable and some unfavorable. The comments of the

Independent are the most unfavorable which I have seen, and I devote this article to a consideration of them. The editor says:

> The form of application for membership in the League thus defines the conclusion which must be reached by the studies of its membership: "Believing in the divine origin, inspiration, integrity and supreme authority of the Scriptures of the Old and New Testaments, I desire to become a member of the American Bible League."

To say that this conclusion "must be reached by the studies of members" is an unfair representation. It implies that these members are to enter upon a course of studies with the conclusion which they are to reach dictated in advance; but the statement quoted from the League defines the members as having already reached their conclusions before applying for membership. The latter position is a sensible one, and is one which is common to persons applying for membership in any kind of league; whereas, the position ascribed to them by the *Independent* is too absurd to be thought of by sensible men. The attitude of the *Independent* toward the League is more fully indicated in the following paragraph:

> The Bible League does not represent a healthy or courageous attitude towards the Bible. The Bible needs study, not defense. Students of the Bible are not its enemies, but its friends. The proper sentiment toward any investigation of the Bible is not that of hostility, but of co-operation and friendship. To attack the higher critics or the believers in evolution as enemies of the Bible, is a suicidal kind of war. It is the most effective way of discrediting the Bible.

There are four statements in this brief paragraph to which I invite separate attention. First, the charge that the League does not represent a healthy and courageous attitude toward the Bible; because the Bible needs study,

not defense. When and how did this editor learn that the Bible needs study and not defense? Has he never defended it himself? Have all the books written in defense of it through past ages been written in vain? Were none needed? The Bible is assailed by ingenious sophists and by men of such general learning as to turn thousands of people away from it. When assailants of the Bible are so numerous, powerful and learned, is it a cowardly thing to undertake its defense? Surely this statement was made by the editor in the hurry of writing an editorial without serious reflection.

In the second place, he says that students of the Bible are not its enemies, but its friends. Everybody knows that this depends on the class of students to which reference is made. The editor knows full well that multitudes of men have studied the Bible for the sole purpose of finding fault with it; that many of its students have been its bitterest enemies. He knows that the real friends of the Bible have always found it necessary to defend it against some of the students of it.

In the third place, he says that the proper sentiment towards any investigation of the Bible is not that of hostility, but that of friendship. According to this, when an infidel investigates the Bible for the purpose of destroying its influence with the people, the proper sentiment toward him is one of friendship and co-operation. But if the *Independent* co-operated with Colonel Ingersoll during his lifetime in his "Mistakes of Moses," the fact has faded from my memory.

In the fourth place, he says that to attack the higher critics or the believers in evolution as enemies of the Bible is a suicidal kind of war, and it is the most effective way of discrediting the Bible. If the critics and evolutionists were correct in their positions, to attack them

might prove suicidal to the man who makes the attack, and it would certainly discredit him as a logician; but how it can be the most effective way of discrediting the Bible, is seen, I think, only by the editor. If he has made this remarkable discovery, he ought to exhibit the reality of it to the members of the Bible League; for his mere assertion of it is not apt to have much weight with them, especially as he belongs to the party they are attacking.

In another paragraph the editor demands:

> Why should any lover of the truth be afraid of investigation, no matter how radical? Who ever knew truth worsted in a fair encounter? If these men do not think conclusions reached by nine-tenths of our Bible scholars and ninety-nine hundredths of our scientific men are true, let them meet the enemy in the fair field of discussion.

This is a very strange demand to make in the face of the fact that this is precisely what the leaders of this League are doing, and what they propose to continue doing until the truth shall be vindicated.

In the next paragraph the editor resorts to innuendo by saying:

> We do not like to say it, but there is a look of a big publishing and financial scheme behind this League.

I sincerely hope that the big publishing scheme here hinted at will prove a reality, and I shall not regret if some persons find it a good financial scheme. I think this will be no worse than if the publishers of the *Independent* shall be able to make their enterprise a big financial scheme. He thinks that the League contemplates the supplying of a million and a half Sunday-school teachers with primers, and that they may finally publish some works as elaborate as Hastings' "Bible Dictionary" and

Cheyne's "Encyclopædia Biblica." He sees no fault in the big publishing schemes which have brought out these famous works, but it fills him with distress to anticipate a publication of works equally elaborate in refutation of these mischievous volumes. It is devoutly to be hoped that his worst fears in this respect will be realized.

The last criticism that this editor makes upon the League is that "they confessedly take positions, not as investigators, but as advocates." It would seem from this that he objects to the position of an advocate. He would have a man spend all his life investigating without reaching any conclusion of which he can be so certain as to advocate it. He ought to know, and if he does not know it now he will probably live to learn it, that there are men who have already investigated the question of "the divine origin, inspiration, integrity, and supreme authority of the Scriptures," and are now prepared to *advocate* these characteristics of the Bible in no hesitating tones. They have also so thoroughly investigated the positions and arguments of the destructive critics that they are prepared to make aggressive warfare against them.

Comments on the convention by several secular papers are quoted by the *Literary Digest*. The New York *Sun* thinks that "in describing as a 'crisis' the present situation in Christendom regarding the Bible, the League does not exaggerate." The *Sun* says:

> If this subversive and destructive criticism was confined to avowed opponents of religion and the church, as it was formerly, it might not be an enemy dangerous enough to require the formation of a Christian league against it; but now it has affected profoundly the thought, and radically changed the view, of a large part of Christendom itself.

The New York *Globe* expresses surprise that some

such organization as the American Bible League has not been formed before.

The Boston *Transcript* expresses the fear that the launching of the Bible League will merely stir up controversy, and suggests that before the summer is past the country may be plunged in bitter religious strife. It says:

> The League comes in at this time and brings controversy with it. The effect will be, it is predicted, that the higher critics will fight back.

To "fight back" is the very thing which the friends of the League want the critics to do. Hitherto they have been laying their eggs like the ostrich, and leaving them to their fate. If they can be provoked to the defense of their positions, the people will all the sooner detect their sophistry. Which of them has replied to Baxter's review of Wellhausen, or to any of Professor Green's critical works? When has even the warlike Professor Briggs taken up a formal defense of himself against the many refutations of his books and essays? If the work of this Bible League shall bring these men, with their boasted scholarship, out into the open field of controversy in which blow shall be exchanged for blow, we shall soon see which way the tide of battle will turn.

Not the least significant agent in the predicted strife will doubtless be the *Bible Student and Teacher,* published by the League, which has already begun to make the fur fly, and whose sledge-hammer blows have not yet been resented by the critics. The gauntlet lies at their feet, and we are waiting to see when they will take it up. It is to be hoped that they have the courage with which the *Transcript* gives them credit.

[June 11, 1904.]

DEATH OF JUDAS.

A brother asks me to explain the evident contradiction as to the manner of the death of Judas, as found in Matt. 27:5 and Acts 1:18. There is no contradiction. Luke says that Judas fell headlong and burst asunder, while Matthew says that he hanged himself. If he had not first hanged himself, he would not have burst asunder when he fell. I have never heard of a man bursting wide open because he fell from stumping his toe; but if a man were to hang himself in a hot climate, and remain hanging for a day or two, and then fall, he would be almost certain to burst asunder. So the two accounts are not contradictory, but the one explains the other.

[June 11, 1904.]

TRINE IMMERSION.

A brother who has been troubled by some trine immersionist friend, wants to know if the Greek word *baptidzo* means to "dip repeatedly." I answer that it does not, and, if it did, this would not help the doctrine of trine immersion; for in that case, instead of being limited to three dips, as he understands it, it could be as readily understood of five or six dips.

The brother also asks if this word *baptidzo* is the one used by Jesus in the commission. It is, and if it meant to dip repeatedly, then we would have Christ saying, "dipping them repeatedly into the name of the Father and of the Son and of the Holy Spirit." In Mark the commission would read, "He that believeth and is dipped repeatedly shall be saved." There is no end to the funny

conceits into which men may be driven when they are trying to evade the plain teaching of the Scriptures.

[June 11, 1904.]

HOW FAR?

The *Christian-Evangelist* suggests the propriety of a parliament of the religious press of the country, for the purpose of discussing some "very vital questions." The last of a series of such vital questions which it proposes is the following: "How Far May the Religious Newspaper Deal with Questions of Historical Biblical Criticism?" This is an easy one. It can be answered without any discussion. The religious newspaper may discuss these questions just as far as it has brains enough and information enough to discuss them correctly. You might as well raise the question, How far may the religious newspaper deal with questions relating to the history of baptism?

[June 11, 1904.]

WHAT SHALL WE CALL IT?

W. L. Harris, of Washington City, is troubled with the many persons who do not believe what Jesus and the apostles say about future punishment for sin and the duration of it. He says that they assign meanings to the words "hell" and "eternal" which give to the Scriptural phraseology on the subject a strange significance. There is nothing new under the sun. It has been the practice of a certain class of freethinkers for nearly two thousand years. This class of men have taken liberties with the words of Christ which are totally unwarranted, and which imply a knowledge of the future state superior to that

possessed by Jesus. Now, Jesus is the only being who ever dwelt in flesh with a personal knowledge of that which awaits both the good and the bad in the future state. He not only knew absolutely the facts of the future state, but he had a perfect knowledge of the human language and of the human mind. He knew perfectly in what words to speak of the future state so as to give what he had to say the effect on the human mind which he desired to impart. When, therefore, he represented the rich man as being tormented in flames and begging a drop of water to cool his tongue, he chose that mode of representing the facts which, in his infinite wisdom, he knew to be best. When he represented the wicked as being cast after the final judgment into the lake of fire prepared for the devil and his angels, he knew that this also was the best way of expressing the reality in human speech. So, as to all the horrifying representations of that state of misery which we find in the New Testament, the utterances of the apostles on the subject come to us with the same stamp of divine wisdom, seeing that they wrote by the guidance of the Spirit of God. When men attempt to soften these expressions so as to make them less alarming to the ungodly, they directly nullify to that extent the teachings of the Lord. Even if it be supposed that some of these expressions are used figuratively, of the truth of which supposition it is impossible for any human being to be certain, it would still be assuming wisdom and knowledge above that of Christ for us to set aside his phraseology and substitute our own.

Not until we enter into the future state ourselves shall we be able to know anything at all about it except what we now read in the New Testament. The man of faith will therefore accept all the words of Jesus and the

apostles, with all the force and energy with which they expressed them, and make no effort to extenuate the terrors which they convey.

Bro. Harris is undoubtedly correct in what he says at the close of his note: "I think if our preachers would give the same message that Jesus, Paul and John the Baptist did, we would see greater consecration and activity in the church and more souls saved."

[Sept. 17, 1904.]

THE PRAYER OF NABONIDUS.

The readers will remember that the skeptics and destructive critics in general universally denied that such a man as Belshazzar, mentioned in the fifth chapter of Daniel, ever existed, until they were refuted by the discovery of an inscribed tablet containing a prayer of his father Nabonidus, king of Babylon, in which the son's name is mentioned. It may be a matter of interest to our readers generally to see a copy of this prayer. I find a translation of it in the June number of the *Biblical World,* made by Robert Francis Harper. The prayer was offered at the dedication of a temple which Nabonidus had erected in honor of the moon-god Sin, and it reads as follows:

O Sin, lord of the gods, king of the gods of heaven and earth, the god of gods who inhabit the great heavens, upon thy joyful entrance into that temple may the good be done to Esagila, Ezida (and) E-gish-shir-gal, the temple of thy great divinity, be established on thy lips.

And do thou implant the fear of thy great divinity in the hearts of its people, that they may not sin against thy great divinity, (and) like the heavens may their foundations stand fast.

As for me, Nabonidus, king of Babylon, save me from sinning against thy great divinity.

A life of far distant days grant me as a present.

And as regards Belshazzar, the first-born son, my offspring, do thou implant in his heart the fear of thy great divinity.

May he not fall into sin.

May he be satisfied with fulness of life.

It would be well to make a study of this prayer by a heathen king, and to compare it with the prayers of Jews and Christians.

[July 23, 1904.]

INSPIRATION.

The word "inspiration" has come to be used in a multitude of senses, and it is sometimes used with no sense at all. A striking example, which the reader may classify as he thinks best, is found in the introduction to Lobstein's work on the virgin birth of Christ, and the passage has been recently quoted with apparent approval in the *Biblical World*. This introduction was written by W. D. Morrison, and the passage reads as follows:

> The literal inspiration of the Bible, that is to say, the inspiration of the exact forms in which the religious truth is expressed in Holy Writ, has been abandoned by all thoughtful Christian teachers as an utterly untenable position. The inspiration of the Bible is confined to its eternal religious substance, and does not extend to the external forms in which the Bible expresses religious truth (pp. 13, 14).

As is usual with this class of writers, this author expresses himself in a style that is vague and intangible. I would be glad to ask him what he means by "inspiration of the exact forms in which religious truths are expressed in Holy Writ." For example, here is a religious truth: "He that believeth and is baptized shall be saved." What is the exact form in which this religious truth is expressed, the inspiration of which has been abandoned by all thoughtful Christian teachers as utterly

untenable? Here is another: "If Christ has not been raised, then is our preaching vain, and your faith also is vain." What is the exact form in which this truth is expressed, the inspiration of which has been abandoned? I might go on to specify hundreds of other examples, but evidently the writer, in making the remarks which I have quoted, had no particular religious truths in his mind. Had he thought of the specifications necessary to the support of his proposition, it is probable that he would not have written it. It is only when making a wide sweep at the whole Bible, with no particular passage of it in view, that such a sweeping declaration could be made. Again, I would like the privilege of asking what is meant by "the eternal religious substance," as distinguished from "the external forms of expression." I would like for Mr. Morrison, or some other scholar with a dim conception of inspiration, to tell us what is meant by the exact form and what is the eternal substance of the truth, "He that believeth and is baptized shall be saved;" and then I would like to have the same distinction made with respect to the statement, "If Christ hath not been raised, our preaching is vain, and your faith is also vain." And if satisfactory answers respecting these two passages were obtained, I presume we should have these two truths expressed in better forms than those employed in the Scriptures. There would be an improvement on the phraseology of Jesus and Paul. We should have "the inspired eternal substance" of these two statements unencumbered by the "uninspired forms" in which they are expressed. What a great blessing it would be to have the whole Bible released from the bondage of its uninspired forms of expression, leaving us only its "inspired and eternal substance"! No wonder that several gentlemen have suggested the idea of a new

Bible; and I wish that some of them would hurry up and give us a few chapters as specimens in advance. I am anxious to see them.

The trouble with all these loose thinkers on the subject of inspiration is that they totally disregard the statements on the subject found in the Scriptures themselves. It might sober the minds of many of them if they would "read, study and inwardly digest" the following statements by the apostle Paul:

> "Things which eye saw not, and ear heard not, and which entered not into the heart of man; whatsoever things God hath prepared for them that love him; but unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God: for who among men knoweth the things of a man save the spirit of the man which is in him? Even so the things of God none knoweth save the Spirit of God. But we received, not the spirit of the world, but the spirit which is of God, that we might know the things which are freely given to us by God. Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Spirit teacheth" (1 Cor. 2:9-13).

If these gentlemen have sufficient respect for the apostle Paul to believe what he here says in regard to the words in which he and other inspired men expressed the truths revealed by the Spirit, they should pause upon this passage and give it due consideration. I think it would also help to clarify their thought on the subject, if they would duly consider certain statements made by the Lord Jesus himself.

For example, "The Comforter, even the Holy Spirit whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I have said to you" (John 14:26). Was this promise fulfilled? If it was, why all this questioning by mystified critics as to whether the words of Jesus were correctly

reported by these apostles? And if all things He spoke to them which their natural memory did not retain were thus recalled after many years by the Spirit within them, what kind of inspiration was this?

Again: "When they lead you to 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 Spirit." Are we to understand from this statement that the Holy Spirit in the apostles had nothing to do with the exact forms in which religious truths were expressed by them? If so, how can we account for the exact forms in which Jesus expressed these promises? If he did not mean exactly what he said, what did he mean, and what means have we of ascertaining what he meant? When a man writes or speaks about inspiration, if he does not allow such passages as these to guide and control his thought on the subject, he is lost in the fog, he is at sea without chart or compass, and what he may say is no more to be regarded than the idle wind. If there was such a thing as inspiration, it consisted in a direct action of the Spirit of God upon the spirit of inspired men. Anything else than this, or anything less than this, is not the thing. The very beginning of inspiration in the experience of the apostles was when they spoke in other tongues as the Spirit gave them utterance. This is a complete refutation of all the vague and intangible theories of inspiration which these loose thinkers have furnished us with, and one of the clearest evidences of this truth is found in the efforts made by them to explain away the facts in this case, which are represented by Luke in language that is as unmistakable as any to be found in the New Testament, or in any other book.

It would be well for all of our teachers and preachers to make a new study of the Scripture statements on the subject of inspiration. If we speak not of the inspiration that is set forth in the Scriptures, let us drop the word and have nothing more to do with it.

[Sept. 17, 1904.]

PAUL'S FOUR HUNDRED AND THIRTY YEARS.

Earl Lockhart writes me the following note:

> Paul, speaking of the law, says it came 430 years after the promise given to Abraham (Gal. 3:16, 17). Ex. 12:40 has these words: "Now the sojourning of the children of Israel which they sojourned in Egypt, was four hundred and thirty years." How do you reconcile the two statements?

Paul quoted from the Greek translation of the Old Testament (the Septuagint), which was then in use among all the Jews except some few learned men in Palestine who could read Hebrew. This translation reads in Ex. 12:40, "The sojourning of the children of Israel, which they sojourned in Egypt and in Canaan, was four hundred and thirty years." If this translation was correct, Paul's statement was exact; but whether it was or not, if he had given any different figures, every one of his readers acquainted with the passage in Exodus would have charged him with making a mistake. If the figures in the translation were incorrect, Paul might still have used them; for his argument is that, as the law came after the promise had been made, it could not invalidate the promise; and this is true, whether it came 430 years later, or 1,030.

If Bro. Lockhart were to complain to me that a graduate of our college had done some disgraceful thing and

should hold the college responsible for it, I might reply that it was done *ten years* after he left college. He might answer, Yes, it was *fifteen years* after he left; but, if so, he would not be invalidating my defense, but only making it more forcible. So, if we say that the Greek translation is wrong, that the real time between the law and the promise was 645 years, Paul's argument is not invalidated, but strengthened.

If any one still demands why Paul accepted a wrong rendering in the Greek translation, I answer that we must first determine whether it *is* a wrong rendering. It is true that our present Hebrew copies make the sojourn in Egypt alone 430 years, and as the promise to Abraham was first made 215 years before Israel went into Egypt, the time from the promise to law was 645 years; but who knows whether the Hebrew text at the time the Greek version was made did not read as that version represents it, and that the words "and in Canaan" have been since dropped out by copyists? This question in textual criticism has to be settled before we can say that Paul accepted an incorrect rendering. It is highly probable, too, that Paul had never read Hebrew in Exodus, and that he quoted it as many English scholars now quote passages in the old English version which are not correctly translated. It is sometimes better to do *this* than to stop and correct the rendering, though it should never be done when one's argument is dependent upon the incorrect rendering.

[June 11, 1904.]

WORDS WITHOUT MEANING.

We clip the following short paragraph from the *Western Recorder* of May 26:

Prof. Shailer Matthews, of the Baptist Divinity School in Chicago, said in a recent speech in that city, "Christianity gave value to Christ's teaching, and not Christ's teaching to Christianity." There may be some meaning in those words consistent with belief in our Lord as the mighty God and the atoning Saviour, but it does not appear.

The *Recorder* thinks that there *may* be some meaning in these words of Professor Matthews consistent with belief in our Lord; but if they have any meaning at all, consistent or inconsistent, it does not appear to me. It is characteristic of many men with the critical views espoused by Professor Matthews often to employ words without meaning. By the by, I am not sure President Harper will thank the *Recorder* for representing that Divinity School as a Baptist institution; and I am sure that the *Recorder* is not anxious, by the use of that title, to claim fellowship with it.

[July 23, 1904.]

WHAT DID PAUL MEAN?

Paul's well-known statement about the inspiration of the Scriptures, in 2 Tim. 3: 16, has been translated into English in three different forms. The A. V. renders it, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," etc. The R. V. gives it, "Every scripture inspired of God is also profitable for teaching," etc.; and it gives as an alternative rendering, "Every scripture is inspired of God, and is profitable," etc. If the A. V. rendering is correct, then the word "scripture" undoubtedly means the Old Testament, and the apostle asserts that it is all inspired of God. If either of the renderings in the R. V. is correct, the

term "every scripture," if it stood alone, might mean any scripture or writing whatever, whether in the Old Testament or not. But it does not stand alone. It is connected in the immediate context with the "sacred writings," or "the holy scriptures," in which Timothy had been instructed from his childhood, and these are undoubtedly the Old Testament writings. Now, whether Paul, speaking of these, says, "Every scripture is inspired of God and profitable," or "every scripture inspired of God is profitable," he in either case recognizes the inspiration of the writing referred to, in the one case assuming it, and in the other asserting it. All three of the renderings, therefore, convey the positive testimony of Paul to the divine inspiration of the Old Testament, while the one in the text of the R. V. carries with it the idea that if any other Scripture than those in the Old Testament is inspired of God, it also is profitable for the same divine purposes.

[Aug. 17, 1904.]

ONE OF THE ASSURED RESULTS.

Prof. Goldwin Smith is recognized as a man of marked ability, and his observations on any subject that engages his pen are received with great respect. The May number of the *North American Review* contains an article from him on "The Immortality of the Soul," in the course of which he very plainly indicates his judgment as to the practical effect of higher criticism and the doctrine of evolution. He says:

> It would seem that we have come practically to a point at which, evolution and the higher criticism having between them done the work of demolition, and the work of reconstruction, if it is ever to be done, being still in the future, no small part of

educated mankind has renounced, or is gradually renouncing, the hope of a future life and acting on the belief that death ends all.

It is entirely certain that this state of mind has been reached already by all that part of mankind who accept the teaching of the masters of "higher criticism," for they have all renounced the authority of the only teachers the world has ever known who could assure us of eternal life. It is equally certain that those who have accepted in part the teaching of these masters, while still struggling against the acceptance of their final conclusion, are involved in a logical inconsistency which must keep them trembling between hope and despair with reference to the future. They can not fail to hear at times the ringing cry of the inspired apostle, that if Christ hath not been raised from the dead, they that have fallen asleep in Christ have perished. To renounce the hope of the future life is to live for this life alone; and all who have thus lived have been either stoics or epicureans. Preachers are sometimes rebuked for making too much of the future life and too little of the life that now is; but he who insists the most on the value of the former is most effectually emphasizing the importance of the latter, seeing that only by right living now can the future life be secured. If Goldwin Smith has not misjudged the situation, the man who fights against evolution and the "higher criticism" is fighting for life—for that future life without which this present life is such that it were good for a man if he had never been born.

[Sept. 24, 1904.]

PROFESSOR KENT SLANDERS GIDEON.

While Prof. Charles Foster Kent was assistant professor of Biblical literature and history in Brown Uni-

versity, he published a book of moderate size entitled "A History of the Hebrew People from the Settlement in Canaan to the Division of the Kingdom." Since he has become "Woolsey Professor of Biblical Literature in Yale University," he has published a much larger work covering much of the same ground, bearing the title, "The Student's Old Testament History," or "The Beginnings of Hebrew History, from the Creation to the Establishment of the Hebrew Kingdom." In both of these he exhibits the history in the perverted form which has been imposed upon it by destructive critics. In the preface to the latter volume he acknowledges his especial indebtedness to Professors Driver and Cheyne, and it is easy to see that he has followed the latter more implicitly than the former, thus making his work the more destructive of the history, which he professedly sets forth. A volume as large as his first could be filled with a statement of the perversions of history of which he is guilty, but I propose to limit this article to the manner in which he deals with one of the noblest and most heroic of ancient Hebrews.

He robs Gideon of all his heroic achievements by rejecting the whole of his history except his pursuit of the Midianite chiefs beyond the Jordan; and he resolves that into a mere family blood feud in revenge for the killing of his five brothers. He covers the ground in the following few lines which I copy from the earlier work:

> A seeming accident called him forth. In one of their plundering forays, a band of Midianites penetrated to the vicinity of Mount Tabor to the north of Esdraelon; there they were resisted by men of the sub-tribe of Abiezer. In the skirmish some of the Hebrews were slain. Among others were the brothers of a certain Jerubbaal, better known to later generations as Gideon (the hewer). The sacred law of blood-revenge imperatively com-

manded him to avenge this deed. Gathering a small band, three hundred of his household retainers, he set out to overtake the marauders and slay the princes whose hands had been stained with his brothers' blood (p. 79).

This representation leaves out of the account Gideon's wonderful faith in God, his low estimate of himself, and his astonishing victory over the Midianite host, thus robbing him of the chief part of his glory, and it leaves him only the least creditable part of his achievements. Had this been all that was known of him, he would never have been enrolled among the heroes of history.

But the worst part of this Professor's performance has reference to Gideon's conduct after his return from the pursuit of the princes. The history reads thus: "Then the men of Israel said to Gideon, Rule thou over us, both thou and thy son, and thy son's son also; for thou hast saved us out of the hand of Midian. And Gideon said to them, I will not rule over you, neither shall my son rule over you: Jehovah shall rule over you." In this refusal to accept the throne, offered by a grateful people, our own great Washington found a model, and the greatness of his soul, as all men have seen it, was made manifest chiefly by his imitation of the Hebrew patriot. But Professor Kent and the critics of his ilk can not bear to let Gideon wear this crown of his glory. They deliberately, and as if maliciously, snatch it from his head. After quoting the proposal of the people, the Professor says:

Thus simply and naturally was the idea of the kingship introduced into Hebrew life. According to the narrative, the conquering hero refused the offer; but acts speak louder than words in the past, as well as the present. With the gold of the spoils captured from the Midianites, he proceeded at once to make an ephod. This image, overlaid with gold, he set up at his home and future capital, Ophrah, thereby making this the religious

as well as the political center of the kingdom which he forthwith established. Like Solomon and Jeroboam I. in later times, he doubtless sought by this means to rally about his throne the religious zeal as well as the patriotism of his followers, and thus insure its stability (p. 81).

Here we have a fair specimen of destructive criticism, and at the same time one of what our "modern scientific historical critics" would style constructive criticism. It destroys completely the history of Gideon, as given in the Bible, a history which places him among the noblest of noble men, and it constructs a story which degrades him to the level of a Bedawin sheik of the present day; and it makes him hypocritically pretend to decline a kingdom in the very act of establishing one. If Gideon had now any living relatives, they would have ground in this pretended history for a libel suit against Professor Kent, and in any just court they could recover heavy damages. It is bad enough to slander the living; it is much worse to slander the dead.

There is another aspect of this perverted history which shows the folly of the writer as plainly as it does his unfriendliness to Gideon. He admits that after Gideon's return from the pursuit of the Midianite princes, the people of Israel proposed that he and his descendants should rule over them. Did they do this simply because, like every other hot-headed Israelite under similar circumstances, he had wrought blood-revenge upon the slayers of his brothers? What was there in that to call forth such an offer? Evidently Professor Kent did not see what this offer implies. It implies that Gideon had wrought just such a national deliverance as the one which he recklessly excludes as unhistorical. While he was denying, he ought to have denied the whole story of Gideon. A man had just as

well be hanged for stealing a sheep as for stealing a lamb; so when a critic undertakes to deny a part of a Bible narrative, his sin is no greater if he denies the whole of it, and he is less likely to expose his folly.

We might suppose that in the course of the eight years which intervened between the publication of the first and second of his two books, Professor Kent may have relented his harsh judgment of Gideon, but, though he says less about it, he still adheres to it; for he says:

> The sequel of 23 is 29, which in turn is quite unrelated to the context. This citation from a later source may well have supplanted an older narrative, which told of the establishment of the kingdom of Gideon, which is implied in the Judean parallel and in 9 (p. 330).

This mode of treating the sacred record and the characters of holy men, would not be so serious if its author was a private citizen exerting no unusual influence over the minds of the young. But it comes from the pen and brain of a theological professor in one of our most famous universities. It is the kind of stuff with which the minds of the young men preparing for the ministry are annually crammed in the lecture-room; and these young men, unless they have been fortified against the teaching of their professor by previous drill in the knowledge of the Bible, an advantage which few of them possess, will almost necessarily imbibe the poison and dole it out afterward to those who shall be so unfortunate as to be their hearers. No wonder that so many pulpits are being occupied by half-skeptical preachers. Not only so, but the thousands of young men in the other departments of the university are quick to learn that such teaching abounds in the "Divinity School," and it works like leaven in their minds to the destruction of their faith.

The remedy for this evil is to be found in so arousing public indignation as to cripple the patronage of universities whose governing bodies are so reckless as to place such men in professors' chairs. The time has been when no man who had the heart to undermine the faith of the young men could be tolerated as a college professor. That time should come again, *and it will.*

[Nov. 12, 1904.]

WHAT WOULD BE LEFT?

Under the heading, "Canon Hensen's Warning," the *Independent* of April 28 had an editorial in which it discussed the question, "What will be left of Christianity if everything about Christ in the Apostles' Creed is given up—as, it appears to us, Canon Hensen gives it up —except that he suffered under Pontius Pilate, was crucified, dead and buried?" The answer is, "Nothing but his teaching." The virgin birth goes; the miracles of healing become nothing more than what faith-healers do to-day; Lazarus and Jairus' daughter were not raised from the dead; Jesus was crucified and did not rise on the third day, nor did he ascend into heaven in the sight of the wondering throng of his disciples. Farther on the editor again answers: "There would be left the teachings of Christ, his development of morals and religion, even though stripped of supernatural authority." He seems to think that with this much left we could get along very well; for his concluding remark is this: "For the substance of Christianity is, after all, the teachings of Christ, not the accounts that have come to us from an uncritical age of his personal life and death."

The editor admits, however, that "much of the proof, if not the assurance, of a future life, would be lost;"

"the element of fear of the consequences of sin in another life would largely be removed;" and "the danger would be the loss of public morality when its spiritual sanctions were lost."

It is very strange to hear this editor say that in the case supposed the teachings of Jesus would be left to us, and that these, and not anything about his personal life and death, are the substance of Christianity. Would his teaching about the future of saints and the future of sinners be left after taking away the miraculous evidences of his power to speak with the certainty of knowledge on these subjects? Would his predictions of his own death, and his statements of the design of it, be left to us? Would his affirmations about his relation to God and to men be left to us? Would we still have the ordinances of the church, all of which depend on his divine authority for their existence and their perpetuity? Would we have left the assurances which he gave that he would hear and answer prayer, and rule over heaven and earth for the good of his church? Would we have left anything that he taught with satisfactory evidence that he really taught it, and that he taught as one having authority? Would we, in reality, have anything left but a dead Christ? Would we not be compelled to stand forever at his tomb with Mary Magdalene crying, "They have taken away our Lord, and we know not where they have laid him"? The man who can give the answer given by the *Independent*, has in his conception of Christianity no redemption from sin through the blood of the everlasting covenant; and without this there is no "substance" at all in Christianity; it is as unsubstantial as the fabric of a dream. We shall not allow Canon Hensen, nor all the hosts of infidelity combined, to take from us a single item of the history contained in

our four Gospels. On the contrary, we are rapidly losing, and will continue to lose, respect for a church that permits infidels like him to hold its high offices and fatten on its rich salaries.

[Nov. 26, 1904.]

AN INFIDEL TRACT.

A brother has sent me a tract issued by the American Unitarian Association, Boston, entitled "Open Inspiration vs. a Closed and Infallible Bible." Its author is Rev. Charles William Pearson. Mark the "Rev." It contains a number of statements which illustrate the fact patent to all observers that modern Unitarianism is a system of disguised infidelity.

One of the first assertions which the author makes shows him to be blind to what is going on around him. He says: "Modern preaching lacks truth and power because so many churches cling to an utterly untenable tradition that the Bible is an infallible book."

If this is true, we should expect to see the preachers who deny the infallibility of the Bible exerting great power and those who affirm it exerting little or none. But where are Unitarian preachers to-day? Which of them is a power for righteousness in any large circle? On the other hand, I wonder if this blind man ever saw or heard of Spurgeon, Moody, and others who believed in an infallible Bible and preached it with all their might, stirring thereby the souls of thousands wherever they went? Who are the men that are now preaching with power throughout the land, and turning sinners to the Lord by scores and hundreds? Are they the men who deny the infallibility of the Bible, and tell the people that miracles are incredible? He can not point to one of this

class who is earning his salt as a missionary of the cross. Such men, if preachers at all, are found, as a rule, doling out their doubts and speculations to dwindling congregations gathered together in better days by preachers who believed the Bible. Every man who has eyes to see can see this.

In the same strain Rev. Mr. Pearson says of the churches who believe in an infallible Bible:

> This dogma is their besetting sin. It is the golden calf of their idolatrous worship. It is the palpable lie that gives the ring of insincerity to all their moral exhortations. If theologians wish to regain their lost intellectual leadership, or even to possess an influence on the thoughtful part of the community, co-ordinate with that of poets, philosophers and men of science, they must throw aside the dogma of an infallible Bible as completely and frankly as Protestants have thrown aside the dogma of an infallible pope.

While he was at it, why did he not tell us how Unitarian preachers are to gain "an influence co-ordinate with that of poets, philosophers and men of science"? If belief in an infallible Bible has caused those who entertain it to lose power and prestige, what has caused Unitarianism to grow smaller by degrees and beautifully less in the last generation? If he only had eyes to see, he would know that the influence of all the poets, philosophers and men of science of this age is not comparable to that exerted over the lives and consciences of men by honest and courageous preachers, who in every part of their own and other lands, even in heathen lands, are upholding the claims of Christ and the apostles and prophets as men who wrought signs and wonders while proclaiming the infallible word of God.

On another page Mr. Pearson is candid enough to state a fact which some writers and speakers whose positions require them to do the same, uncandidly refrain

from. It is this: "It is impossible to draw any dividing line between the alleged miracles of the Old Testament and similar accounts in the Gospels and Acts of the Apostles." This is bold and candid, and it appears to me nothing short of cowardice for men who summarily pronounce the miraculous accounts in the Old Testament unhistorical, to yet admit that miracles were wrought by Jesus and the apostles. I have far more respect for the intellectual honesty of the man who denies all miracles than for that of one who hedges and compromises on this vital question. I like a whole man better than half a man—a whole infidel better than one who tries to be half-and-half.

But Mr. Pearson is not half-and-half. He cites the case of the three Hebrews thrown by Nebuchadnezzar into the fiery furnace, and who came out without the smell of fire on their persons, and he says it must be a very ignorant man who believes it. This shows that he is a greater heathen than Nebuchadnezzar himself, who not only believed it, but found in it cause for proclaiming to his whole kingdom that if any man should speak anything amiss against the God of Shadrach, Meshach and Abednego, he should be cut to pieces and his house be made a dunghill. It was well for Mr. Pearson that he was not living then in Nebuchadnezzar's kingdom. Old Neb had no use for such skeptics as he.

"To the Lord be all the praise." If you mean it, don't say so much about your own part in it.

"Keep up with the procession." The circus is passing by, and the crowd of hoodlums, black and white, is keeping up with it. Keep up with the procession, or

you may fail to see the monkeys, the big snakes and the blind gyascutus. Don't let anybody get ahead of you in running after the new fads. If you do, you may be set down as a slow team.

"HE WAS MUCH IN EVIDENCE." What do you mean by it? If you mean anything in particular, why not say it, instead of constantly repeating this old saw? Or is it a new saw, which you think you must saw with before others quit sawing with it? If you must have a saw, don't borrow one that all of your neighbors have used, but get one of your own.

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