

Scriptural
Inspiration

versus

Scientific
Imagination

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Messages delivered at the
Great Christian Fundamentals
Conference
at Los Angeles, California

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INTRODUCTION

I take pleasure in commending to the reader this book with its inspiring messages from the lips of men who are giving their lives in the noble effort to meet the tide of infidelity which is carrying so many, both young and old, from the moorings of our fathers' faith.

These addresses (with one exception) were delivered at the Fourth Annual Convention of the World's Fundamental Conference, held in Los Angeles, California, June 25 to July 2, in the Bible Institute Auditorium. The Conference was invited to come to Los Angeles for this occasion by the Southern California Premillennial and Prophetic Association—which has a membership of over a hundred and fifty ministers from different evangelical denominations, besides a large number of laymen.

I trust that the reader of these messages will receive the same blessing and inspiration from their perusal as did the splendid audiences which listened to them. If you do—then pass it on—that others may have the same privilege.

J. C. Horton

The Christian Fundamentals Movement Its Battles, Its Achievements, Its Certain Victory

By W. B. RILEY, D.D.

Opening address at the Fourth Annual Convention of the
Christian Fundamentals Association, Los Angeles,
June 25—July 2, 1922

THREE years and one month ago today, in the city of Philadelphia, the World Conference on Christian Fundamentals came to its birth. The brevity of its history considered, its accomplishments are little short of inconceivable. The prophecy made then to the effect that the future would look "back to that Conference as an event of more historical moment than the nailing up at Wittenburg of Martin Luther's Ninety-five Theses," is finding perfect fulfilment. The hour had struck for the rise of a new Protestantism.

The time to be reviewed is brief, but, what hath God wrought! The very men who took the initial steps in this organization stand amazed at its unprecedented growth, its wide-spread influence, its conceded power, and its unlimited prospects. If the period of three years has sufficed to shake the continent, bring Conservatives to a consciousness of their numbers and strength, and smite the enemies of Truth with overwhelming fear, what may be expected when this Association shall come to the celebration of its Tenth anniversary?

We do well to reflect upon three facts, namely, It was born in due Season, It was backed by the Divine Spirit, and It is successfully defeating Modern skepticism.

IT WAS BORN IN DUE SEASON

Prof. W. H. Wood, of Dartmouth College writing for "The Dartmouth" says of it, "Technically speaking, the

history and origin of this epochal movement dates back only to May, 1919, though its roots reached back as far distant as the Reformation." The Professor's statement is quite correct, as is also his conception as to the forces that finally brought the Association to birth.

It was conceived in the marital relation of Bible Schools and Bible Conferences. Sensing that fact, Prof. Wood further remarks "For the few years prior to the date of May 25, 1919, several Bible conferences, local and national had been held, at which Modernism—especially evolution and the higher criticism—were discussed, and the present-day neglect of such doctrines as the verbal inspiration of the Bible and the second coming of Christ were taken seriously to heart. At one of these representative conferences it was decided to call the Philadelphia meeting." But it should be known that the dozen or so men, who, at Montrose, Pa., took the initial steps to bring this Association into being were the direct and capable representatives of a considerable number of Bible conferences and Bible Schools. They were among the natural and recognized successors, both in doctrinal views and educational endeavors, of Moody, Morehead, Brooks, Gordon, and that whole generation of believing Bible students and teachers who had given birth to the conferences at Niagara and Northfield, and to the Bible Institutions at Boston and Chicago.

While the meeting was convened at the behest of Dr. A. C. Dixon, then pastor of the Metropolitan Tabernacle, London, and the present speaker, it was held in the home of Dr. Reuben A. Torrey, the very man whose life and labors had not only touched both generations, but united in a historic way all that Moody, Morehead, Gordon, Brooks and others of yesterday held, with the living orthodox leaders of today.

The idea entertained by some that this is a mere tidal wave of excitement consequent upon the late war, and destined to subside so soon as the most frightful features of the war are forgotten, ignores alike the immediate history of the Philadelphia Assembly and the conceded circumstance

that such a movement finds its deeper roots as far back as the Protestant Reformation; yea, more, as far back as the origin of the Bible, for it bases everything upon the claim of Biblical inspiration; defends every step taken, by appeal to the same inspired Book, and proposes to conform not alone its teaching but to model its conduct after the pattern seen in the Mount of Holy Scripture. Claiming, as it does, to be a direct descendant of Bible Schools and Conferences, it expects to abide forever in the fixed laws of God and continue to "bring forth after its kind," multiplying such schools and conferences till it shall replenish the whole earth.

The Philadelphia Conference brought Conservatism to a consciousness of its strength. A somewhat severe critic of the movement says of the Philadelphia meeting, "The response was far beyond all expectation, over six thousand people from forty-two out of forty-eight states, from Canada and from seven foreign countries, answered the call! The Conference was international and interdenominational." For the phenomenal success of this initial meeting much honor belongs to its first secretary, J. A. Adams of Philadelphia.

It is not known to the outside public that the actual organization took place in 1918, at the Prophetic Conference in Philadelphia, and that there and then, plans were laid that eventuated in the great assembly of 1919. That Prophetic Conference of 1918 was not so widely representative as was the assembly on Christian Fundamentals, but it was quite as largely attended, and was doubly worthy of its name. It was a conference brought together for the study of prophecy, but in the course of its progress became itself prophetic.

The ten consecrated laymen of Philadelphia, who financed that Conference in 1918, underwriting its expense account, had no knowledge whatever of the Christian Fundamentals movement, nor intent to give practical birth to so important an association. But when the whole conception was laid before these laymen and a large number of speak-

ers, called to be the leaders in that meeting, it met unanimous approval. But no greater was the unanimity of opinion on the part of these leaders than was the approval of the great throngs at Music Hall when once the plans and program of the Fundamentals Association were laid before them. Orthodox believers by the millions, members of the greater evangelical bodies, had long waited; multitudes of them had ardently prayed for the raising up of just such leaders and the realization of just such a fellowship. Sick at the sight of menacing skepticism, convinced that our colleges and theological seminaries were being debauched by the introduction of a science, falsely so-called; realizing that their sons and daughters were being, in four short years away from home, changed over from devout believers to scoffing skeptics, many fathers and mothers hailed this association as the sure sign of a new day for both faith and fellowship. They saw in it not a blind devotion to dogmatism, nor yet a thoughtless return to wornout creeds, uninspired ceremonies and meaningless formulas; but, rather, the return to God's "tidings for the meek," healing balm "for the broken-hearted" the announcement of "liberty to the captives" of college infidelity, and "the opening of the prison to them that had been bound and shackled with skepticism, the proclamation of the acceptable year of our Lord, and the day of vengeance of our God against Modernism, a comfort to both mourning parents and believing friends.

To the blind members of the Papacy of four centuries since, Martin Luther's reformation seemed reactionary, and in one sense it was, for it returned to the Word of God, accepting its authority as against that of an apostate church and the instruction of its sacred sentences as against the uninspired opinions of putrid priests. In a kindred sense our course may be open to the same charge. Our recoil is from unbelief; our cry is "Back to the Bible!"

But our deliberate purpose in retreating to this base is to provide ourselves with the very forces essential to an inten-

sive and progressive campaign, and our watchword is "Forward with and for Christ."

The Philadelphia Conference called together certain irresistible forces. It brought into organized fellowship practically every American minister worthy to be called a Bible student and a Bible expositor. It produced instantly a sense of fraternity between the colleges that have remained faithful to the Word of God, the important and increasing company of Bible training schools, and the soundest of the theological seminaries. It showed almost instantly that the greatest denominational editors and papers were more than ready to join the new Protestantism, such for instance as "The Presbyterian," Philadelphia, "The Watchman-Examiner," New York, "The Christian Standard" of Cincinnati, "The Western Recorder" of Louisville, "The Eastern and Southern Methodist"; in fact, an overwhelming majority of the Southern papers of the evangelical denominations. It unified the objectives of such great magazines as "The Moody Monthly," Chicago, "The King's Business," Los Angeles, "Serving and Waiting," Philadelphia, "Echoes," Birmingham, "The Wonderful Word," New York, "Our Hope" New York, "Watchword and Truth" Seattle, "Fundamentals in School and Church," Minneapolis and other publications almost too numerous to mention, among them the greatest Sunday school magazine—The Times. It also has given life to half a dozen great printing and publishing houses.

The so-called "Christian Register," of Boston, a newspaper whose name is a camouflage, has grown wildly excited over the combination of these forces, and while insanely indulging in a delirium of indictments, finally confesses to some important Truths, among them this, "The advocates of this creed have circulated more tracts, pamphlets, sermons, books, on this subject all over the country than the total output of all the denominational publishing houses." Let all Fundamentalists say "AMEN! PRAISE THE LORD!" And then let us remind our critics of the circumstance that we have done this without denominational aid; and in fact (apart from a single gift to the series of volumes on "Fun-

damentals) we have done it without aid from any quarter whatever, save that which comes to our authors in consequences of the public demand for their output.

I declare it a fact that cannot be successfully controverted, that more articles have appeared in newspapers, magazines and books upon the single subject of "fundamentalism" within three years, than have been addressed to the discussion of any other subject, possibly that of "WAR" excepted. The time is at hand when we no longer need to advertise ourselves or our "Association"; it is the best known movement of the twentieth century.

What, therefore, is the explanation of this? The very question brings us to our second assertion

IT WAS BACKED FROM THE FIRST BY THE DIVINE SPIRIT.

If ever a movement came in answer to prayer, it was this movement. And if ever a large company of men, living at remote distances from one another and laboring under varied circumstances, found themselves animated by a common conviction and pushed forward by a common impulse, it was that company who brought this Association to the birth, and who, without exception, abide as its leaders to this blessed hour.

The Association has never played the part of an ecclesiastical parasite. Unlike the "Inter-Church," it presented no false promises to denominational powers in order to feed itself upon their mission funds. Unlike the "Federal Council of Churches" it indulges in no camouflage of friendship in order to be able to filch from the spoils, goodly garments, shekels of silver, wedges of gold. Unlike the so-called "Religious Education Association," it is incapable of disguising itself as a friend to the churches and to the cause of God and asking sustenance while sacking and spoiling both. Unlike the Y. M. C. A.'s and the Y. W. C. A.'s of America it has begged from church people no millions in order to found multitudinous centers and erect imposing buildings, and then turn them to social uses little short of godless, and in opposition to the Gospel of the grace of God. Up to this good

hour it has stretched out no mendicant hand to any denominational gathering, nor sycophantly sought financial assistance from any ecclesiastical order on earth.

One sometimes wonders how many more deceptions can be practiced upon the denominational bodies before they come to consciousness of robbery; and how many more ecclesiastical parasites they will welcome to feed upon their flesh and suck their blood! One often wonders how long it will be before professed Christian men will awaken to the consciousness that "the Church of God" is the only one of these bodies divinely ordained; and when properly organized and Spirit-endowed, the only needful organization to the end of the world.

When the Federal Council of the Churches of Christ was first started I sat in my study one day and Isaiah, the prophet, came and asked, "Can you give me a moment?" I said, "Certainly, Isaiah; What is it?" He answered, "Say ye not a confederacy to all them to whom this people shall say a confederacy; nor fear yet their fear, nor be afraid. Sanctify the Lord of Hosts and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary but for a stone of stumbling and a Rock of offense. . . . To the law and to the testimony, if they speak not according to this Word, it is because there is no light in them." Why should the faithful be longer fooled by the camouflage of confederacies?

The Fundamentals Association has sought no sustenance from successful men. This statement will strike the public strangely. Destructive critics, in their alarm over its growth, have imagined that matchless resources were at its command. Scarce a modernist refers to it in public speech, newspaper or magazine article, without making the bald declaration that "it is the most highly financed movement of the century," and even the majority of them actually employ the word "millions" to describe its resources. On the contrary, aside from the gift of a single layman, when publishing a series of books known as "Fundamentals" no single gift to the central organization of the movement in three years

of its history, has exceeded \$150.00. And yet the conduct of hundreds upon hundreds of Bible conferences and the investment in books, tracts, magazines and the salaries of Bible teachers mounts into multiplied thousands with every season. And without exception its bills have been met by the multiplied gifts of the people who as members of the Association, or friends of the movement, have volunteered their offerings. The recent endeavor to move an entire state at a time, proved financially difficult. This is due to the circumstance that in the conduct of such a program we are compelled to go into hostile territory and operate without that preliminary sympathy which commonly ensures financial success. But if twenty-five men in America would contribute to the central office one thousand dollars a year each, we could do for every state in the Union what we did in November and February for Kentucky and in May for Indiana. In other words, we could carry the war into Africa and defeat Modernism on its own ground and call the people back again to Faith in God and unshaken confidence in His Word. If it be His will that the work shall be carried on after this manner, the same Spirit who has sustained us until this good hour, will raise up for us these friends and provide these funds.

From the very first our financial dependence has been upon Him. When the meeting was launched in Philadelphia it was agreed that instead of attempting to finance the movement we should unite in prayer for the guidance of the Holy Ghost and leave that whole matter in hands Divine. What greater proof of the Divine approval than to find a continent moved and every nation on earth profoundly affected, and finances provided as needed? There are people who think they cannot run a church without ice cream suppers, oyster soups, concert recitals, picture shows, and some even descend to vaudeville in the interest of the church-exchequer. To the present hour the speaker has never known such a church that was even decently sustained; while the church that seeks to do the will of God and engages conscientiously in the work outlined by His Word, we have seen flourish like

a green bay tree, pay its honest bills, look the world in the face without a sense of shame, and mark progress that gave it an international name.

As a diversion from serious and taxing study, I turn sometimes to light literature, to fiction in fact. Recently I read "The Direction of Human Evolution" by Prof. Conklin of Princeton University. As a work on fiction I commend it. The Professor winds up one of his labored articles after the following manner: "As the union of many cells into one body, the union of many persons into one colony, the union of many colonies into one nation have marked great advance in evolution, so let us hope the union of many nations into "a parliament of men, the federation of the world," will mark the next great step in human progress." Doubtless it will, for that is the way of the world, and its conclusion in the anti-Christ.

But our confidence lies in another direction, in "the exceeding greatness of His power, which He wrought in Christ when He raised Him from the dead and sat Him at His own right hand in the heavenly places, far beyond all principalities and authority and power and dominion, and every name that is named, not only in this world but that which is to come, and hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fullness of Him that filleth all in all."

It is in that confidence that we dare our third assertion concerning the Christian Fundamentals Association.

IT IS SUCCESSFULLY DEFYING MODERN SKEPTICISM

This is conceded by the skeptics themselves. "The Boston Herald" in an editorial entitled "The Religious Ku Klux" quoting very largely from "The Christian Register"—the exponent of Unitarianism, worthy to be named with the so-called "Christian Century" and "The Congregationalist"—says "Throughout the land the faculties of both Baptist and Presbyterian institutions have been intimidated and put under espionage until now they live in terror." Then he adds, "The editor of the Unitarian periodical says that one

of the ablest and wisest of these teachers told the Register that conditions were unbelievable to an outsider; That the orthodox forces grow so strong and so violent, and have so much money to carry on, that a man who comes under their condemnation is done for." Let all the people say "AMEN! PRAISE THE LORD"! If that is not absolutely true it ought to become so, and is in fact the objective of fundamentalism. Our hopes of speedy and perfect success lie in somewhat certified facts.

First: *We have forced the enemies of truth into the open.* During the late war I heard an English officer say, between closed teeth, and with clenched fists, his eyes flashing fire as his tongue hissed the words, "If once we can drive that gutteral crowd from their burrows we will make short work of this war." Strange to say German philosophy on the field of education has behaved itself exactly as the German militarism behaved itself on the field of battle; namely, it has "dug in" to the point of self-concealment, and with a good degree of success had ensconced its representatives in a very network of school trenches, before Conservatives awakened either to the fact that a new theological war was on, or that new methods of warfare had been adopted by the enemy. And just as on the field of battle the enemy's location was often and only determined by the smoke arising from the discharge of his gun, so in this conflict.

Prof. Leuba, who is both a victim and a devotee of destructive criticism, and anxious to carry his warfare into the territory of orthodoxy, wrote a book entitled "Belief in God" and in a quest for material for its pages sent out a questionnaire to 5500 of the best known scientists of America, as to whether they believed in God, and upon their answers, asserts that more than one half of those teaching biology, geology and history have discarded a belief in a personal God and a personal immortality.

And now for the fruits of this infidelity one would naturally look to the effect of their teaching upon the faith of students; and he finds it. Of nine representative colleges

Leuba says only fifteen per cent of the freshmen had discarded the Christian religion, of the Juniors, thirty per cent, and of the graduates, forty-five per cent, had abandoned the cardinal principles of the Christian faith.

William Jennings Bryan is only rehearsing the experience that every observing and travelled Christian man is now having, when he recites multiplied instances of students whose faith has been wrecked at the feet of these Germanizing philosophers. For full fifteen years this work went forward silently, the student having been led to feel that his father and mother were fogies, and yet retaining the respect for them that belongs to the aged, and believing that his professors were quite up-to-date and practically scientific in everything they said, naturally maintained silence in the period when he was conscious of an eclipse of faith; and the Professor, holding to that unethical philosophy that one had a right to impart to inquiring boys and girls what it were not polite to proclaim in public assemblies, got by in silence! If any suspicion was voiced, it was speedily hushed up either by the claim on the professor's part that he had been "misunderstood" or else by the ill-guided friends of the faithless teacher, who cried "persecution!" and sought to stop the mouth of every spokesman.

Thanks to the Fundamentals Movement, that period is past forever. The whole subject of evolution in its denial of Revelation and its utter failure to find demonstration has been forced into the arena again and made to fight for its existence. The bitter fruits of this evolution philosophy have been put on exhibition; the public has seen clearly that its adoption sounds the death-knell of individual faith, makes the laws of God look nothing more than the latest social conceptions of evolving man, converts the Bible itself into a composite without superior character, charges Christianity with having made "a god" out of a mortal son of Joseph, indicts the church as a company of unintelligent and unscientific slaves to superstition; and proves even Jehovah Himself to be nothing better than a tin god, composed of a deposit from Thor's thunder and Israel's tribal deity.

The camouflage of Christianity, so long worked by modernist instructors, is now removed, and for the first time since the conflict began the army of Modernism is in the open and under direct fire. "The Christian Register" confesses itself amazed, and after calling upon President Faunce, of Brown University; Boston's layman, notable for his liberalism, George W. Coleman and Harry Emerson Fosdick, the popular apostle of the new faith, says, "Why do not you men rise and speak? It is an inconceivable attitude of fear and silence! The fundamentalists have their brethren at bay." Even so; and at bay we propose to hold them until the battle is over and the victory is won.

When President Rice of Dallas was once brought into the open, Methodists made short work of his skeptical ministry. When Prof. Dow, of Baylor, was uncovered and his true position exposed, the victory against his philosophy was won. Within a year or two a veritable nest of modernism has been discovered in Crosier Theological Seminary. But the nest is uncovered and the gun men located. Time will tell whether schools founded by the sanctity and sacrifices of believing men, and set for the defense of the faith can be captured and permanently retained for its destruction; and time also will tell whether a skeptical professor can continue as successor to such a soul as was Augustus Strong, and time has already illustrated the fact that liberal leadership cannot make an effective theological seminary, even in so great a center as Chicago, though aided by Rockefeller millions.

In every war there are periods of lull, days when there is little or nothing doing, and there are other times when every cannon is belching out its blast. Today the conflict for the faith is hotter, more intense, and more widespread than since apostles were pitted against Pharisees, and lay students against Scribes. We do not claim that the Christian Fundamentals Association is the cause of all this; our contention rather, is that it is the effect of it, its frank, and in the eyes of our enemies, its formidable expression of it.

The Fundamentalist movement is making known the methods of Modernism. Those methods, carefully studied, are found to be at once crooked and cowardly; it is Jesuitry in another form. It is an attempt to capture children and control education in the interest of the rising infidelity. Philip Mauro cites an instance that is not so exceptional, of a text book brought home by a seven year old boy, entitled "Home Geography for Primary Grades" in which the following discussion of the origin of birds appeared. "A very long time ago their grandfathers were not birds at all. They could not fly and they had neither wings nor feathers. These grandfathers of our birds had four legs, a long tail and jaws with teeth. After a time feathers grew on their bodies and their front legs became changed for flying. These were strange looking creatures. There are none living like them now."

While little children are being regaled with such nonsense, printed in the name of Science, young men and women at college, studying Prof. La Reau on Philosophy, are being shown the picture of a spineless worm an inch in length and told that that, in all probability, was the ancestor of us all.

The strange fact is that the greediest consumers of such nonsense are certain theological seminary professors, and they are the most ardent defenders of this scientific folly and religious infidelity. Not content with trying to impress their pupils with these far fetched opinions they do not hesitate to descend to intimidation. I have in my possession a letter from a second year student in a theological seminary that was once worthy, in which he tells of a grilling, lasting through three hours of time, in which he was denounced, derided and threatened on the supposition that he had confessed to me personally what his professors had taught him in the seminary classes.

The instruction that is so remote from reason that little children doubt whether what is told them is true, and young men and women openly rebel, and which can sustain itself only by imposing upon the feeble mentality of the first and bluffing the conscientious bravery of the second, will not

long survive. The theological seminaries of the Northland will repent, and that speedily, or like their infidel predecessor, Andover, perish from the earth.

Finally, *If Christ delay, the defeat of Modernism is certain.* The representatives of this new faith recognize that fact and fear it. President Ozora S. Davis, of the Chicago Theological Seminary, recently delivered himself of the following very suggestive words, "The Fundamentalist movement is new; it has risen with the world war and has spread like wildfire since that time. It is so new that it is yet little known or thought of by the busy world, especially in the eastern section of the United States; but as you travel westward the larger is the percentage of church members that are dedicating their all to it. By the time you reach Chicago fifty per cent of the orthodox Protestants are Fundamentalists and on reaching the Pacific coast the percentage will climb almost to seventy-five, and they are in earnest and stand ready to give everything they have to it." He further remarks, "The Fundamentalists have a definite program, and not merely a body of abstract teachings. They are militants and inquisitorial, and they propose to drive all preachers, teachers in public schools, editors of religious or secular papers, writers of text-books, and all officials out of their profession or vocation, who do not subscribe to the doctrines and aims of the Fundamentalist program."

In this last statement the professor puts it a little strong. But that extravagance only puts past dispute his alarm. A frightened enemy is a poor fighter. Yet Prof. Davis is not alone in this trepidation. It becomes increasingly evident when one reads Edwin A. Ralph in "The Congregationalist" of June 1st, and hears him say, "The Fundamentalist movement seems to be determined to wipe out every vestige of modern thinking along religious lines." Again let all the people say Amen! Ralph continues, "Here is no ordinary protest against modern thinking. This is a determined movement to clear the field of everything except the views held by the most orthodox Fundamentalist."

Who can imagine that such was not the determination of Peter and Paul and James and John. We could not question that such was the program of the Christ who declared "He that gathereth not with me scattereth abroad."

The determined effort has been made to discredit this movement by calling us "Reactionaries." We confess to the charge; our cry is "Back to the Bible!" "Back to Christ!" and "Back to every fundamental of our faith!" Our movement roots in the past and draws its very life from the long established certainties of sacred writ. Others, in choice of disparaging words, have spoken of us as "Literalists." Yes, we believe what the Book says, and prefer its plain statements to such spiritualizing vaporizing as produced "Science and Health." Others, in search of a discrediting word have named us "Mediaevalists" but even then we are not without consolation, since John M. S. Allison, discussing "Mediaevalist and Modernist" in the North American Review for April, so justly says, "It is true the Middle Ages meant groping in darkness, but it was not the groping of a man alone, for the mediaevalist possessed faith and enjoyed the discipline of a reasonable authority that guided, but did not limit too much his wanderings. The Middle Age man was our intellectual as well as our physical progenitor. But with the callousness of youth we deny his worth. In our pride at having invented steam engines, sawmills, movies and phonographs, we have forgotten that the mediaevalist accomplished a more fundamental work for us. He it was who defined the basic principles of construction, who transmitted principles of learning, of poetry and of free government. And he it was who gave us God, at least the God whom three quarters of the Christian world know as God today. The mediaevalist did not invent these things, as some would like to say, but he received them from an earlier civilization that was fast disappearing. Unlike us, he acknowledged the sources of his own history and of his civilization. He acknowledged his debt to the past. These gifts of a fading world he assimilated with long and tedious labor, and he gave to us the fruits of his efforts. All of them we enjoy today, but many of them we seek to destroy."

Never was a remark more patent than this last sentence from Allison's pen, as applied to our schools. The very men that are manning them and most enjoying them, like drunken sailors at sea are fast driving them upon the rocks, neither asking the direction nor the destiny of the crafts committed to them, nor the frightful effects when once these great institutions builded by the sacrifices of consecrated men, strike, break up, and go down. No amount of possible endowment, no parade of notable professors can save them. Either they will sink, as Andover sank, leaving their professors to scramble into the first ship of passing compassion, and their student body destroyed, or they will continue to float as Union Seminary floats, manned by the theologically drunken who will debauch the faith of all who come aboard.

Three years ago at Philadelphia, the reports of our Committees outlined the course selected by our Association. I doubt if one could do better than to conclude this address by a quotation from a pronounced enemy of the movement.

Writing to the Boston Herald, he reviewed those reports after the following manner: "Committees were appointed, on the correlation of Bible schools; on correlation of colleges, seminaries and academies; on correlation of religious magazines and periodicals; on correlation of Bible conferences; on correlation of interdenominational foreign missionary societies. The essential points in these reports were that the Bible schools should be developed over against the existing seminaries which are in the hands of the Modernists; all schools and colleges should be purged of all teachers who would not subscribe to the nine points; wealthy donors are to be warned against all schools and colleges that do not subscribe. Modernists and liberal religious magazines and church papers are to be purged of their infidel editors and fundamentalists put in their places; denominations are to be warned against further participation in the Council of Federated Churches of America; and only fundamentalist missionaries are to be sent abroad."

Prof. Wood's statement has a modicum of truth in it. We do favor sound schools, orthodox teachers, safe maga-

zines and Evangelical missionaries. Believing as we do, that God is back of us, and His banner over us, we confidently expect to witness increasing success.

The Origin and Growth of Modern Destructive Criticism

PASTOR FREDERIC W. FARR



HE advocates of destructive criticism do not admit the name. They do not profess to be the exponents of a definite and distinctive school of thought. They say that what we designate as a system of interpretation is simply an attitude. It is not easy to answer an attitude and it is especially difficult to argue with it.

That method of Bible study which we call destructive criticism approaches the Word of God from the view point of naturalism. They who assume this attitude reject everything that can not be explained by human standards of knowledge. The supernatural element of Scripture is disposed of as due to mistaken and erroneous ideas on the part of the writers. This method is sometimes called the historical method of interpretation because it insists that the history of the men who figure prominently in the sacred narrative and even the history of Christ himself is not essentially different from any other human history. This pre-supposition obviously involves a denial of the miraculous and utterly discredits the supernatural. On this account it undermines and destroys the divine character and authority of Revelation.

Another descriptive phrase is sometimes used, "the inductive study of the Bible." The deductive method of study assumes that the Scriptures are the Word of God and its inferences and conclusions correspond with this assumption.

The inductive method assumes that the Scriptures are the words of man and are merely the record of his religious experiences. They are studied for the purpose of discovering what part is really valuable and acceptable. Those who pursue this method do not regard the Bible as the judge of man. They consider man to be the judge of the Bible.

It is an interesting fact that the word "critic" is found but once in the Bible, "For the Word of God is quick and powerful and sharper than a two-edged sword, piercing into the dividing asunder of soul and spirit of the joints and marrow, and is a "critic" of the thoughts and intents of the heart." Heb. 4:12. The use of the word in this passage delegates the exercise of its particular function to the Word of God. This is the object of Divine scrutiny and the subject of Divine criticism. Man however has inverted this order. This is a man's day of judgment. He presumes to judge God. His own fallen mind furnishes the standard of judgment. Psalm 50:21. Revelation shows the future reversal of this arrangement "because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead." Acts 17:31.

It may be noted in passing that there is a treatment of the Bible called textual criticism that is praise-worthy and necessary. It judges man's work as to the manuscripts. It examines the text of Scripture with a view to ascertaining the authorship, date and purpose of the various books. Only the inspiration and inerrancy of the original manuscripts has ever been claimed. In their transcription and circulation many inaccuracies have arisen. In the preparation of the purified Greek text of Westcott and Hort which formed the basis of the Revised Version thirty thousand errors were discovered and eliminated.

These, however, were so trivial and of such little consequence that not a single doctrine of Scripture was affected by their correction. What an illustration of the overruling care of Divine Providence!

Having indicated the character and tendency of this method of treating the Bible, let us trace it to its source and find its beginning. Aetiology is the science of origins. When a doctor knows how and where a disease began, he is the better able to cope with it and cure it. We can not judge any movement and classify it properly until we are acquainted with its beginning.

The human source of modern destructive criticism is the idealistic philosophy of Hume and Hegel. This assumes the mind to be cognizant only of ideas. Its root is found in the teachings of Locke that all the material of our knowledge comes through sense perception. The mind only receives and rearranges the impressions that come from the senses. When this principle is carried a little farther, it is maintained that all we know of the external world is these impressions. This is a virtual denial that any such thing as substance is known at all. Apply this principle to matter and it makes things to be only thoughts. Hume applied it to mind as well as matter. The philosophy which denies substance in the outer world of matter must logically deny it also in the inner world of mind. What we call the mind or soul is nothing therefore but a series of ideas like the links of a chain that do not interlock but only touch externally. This makes life nothing but a stream of consciousness and results in the loss of the personality.

The German theologian Schleiermacher held that the proper foundation of religious truth is the natural religious consciousness of man. Albrecht Ritschl who has been called the father of the New Theology, agrees with Schleiermacher in this respect. When the school of modern criticism first made its appearance it admitted two co-ordinate sources of authority, viz. the Scriptures and the Christian consciousness. It was not long, however, before the Scriptures were given up entirely and the Christian consciousness alone remained.

This emphasis upon the Christian consciousness is responsible for the illuminative theory of inspiration which defines inspiration as merely the quickening and exalting of the religious perceptions of the Christian.

This is the same in kind though differing in degree with the illumination of all believers by the Holy Spirit. It holds that the Bible only contains the Word of God and that the writers only, and not the writings are inspired. Instead of translating 2 Tim. 3:16, "All Scripture is inspired of God and profitable" this theory would render it, "Every Scripture which is inspired of God is also profitable." It is

left to the Christian consciousness or rather the human reason to determine what Scripture is, and what Scripture is not, inspired. This is rationalism pure and simple and so far as a man acts upon this principle he is not a Christian at all. We must admit that we get good from Scripture only in proportion as we understand it, but our faith is not created or measured by the understanding. We do not keep back from men the Scripture which we do not understand because others may understand the truth we speak better than we do ourselves. It is our business to preach the entire content of the Gospel message whether we understand it or not or whether men will receive it or not. The Old Testament prophets proclaimed the Word of God faithfully and at the same time they searched diligently what or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory that should follow. I Pet. 1:11 The New Testament prophets are under an equal obligation to declare the whole counsel of God whether they understand it or not. We understand the Scripture only as the Holy Spirit reveals it unto us. We receive and proclaim it not because we understand it but because it is the Word of God.

It is true that reason has a certain part to play in connection with Revelation. It discovers the need of a revelation, it ascertains the existence of a revelation and it interprets the meaning of that revelation, having done which it should step aside and confess that its work is done. It places revelation on the throne and bows submissively at its footstool. It contents itself with demonstrating the integrity and inerrancy of the Scriptures and then submits to their authority.

Reason itself needs a safe-guard and a guide because it is finite and fallible. The "ethico-religious consciousness" of the higher critic is utterly untrustworthy and must be rectified as conscience is by the standards of revelation. When revelation speaks, the Christian consciousness may speak. When revelation is silent, the Christian consciousness must be silent. "To the law and to the testimony; if

they speak not according to this word, it is because they are not of the morning." Isaiah 8:20.

Destructive criticism had its rise as we have seen in a rationalistic if not an atheistic system of philosophy. Nothing is held in higher esteem among men than philosophy. Nevertheless it is mentioned but once in Scripture and then with a solemn warning. "Beware lest any man spoil you through philosophy." Col. 2:8. It is impossible that philosophy could ever take the place of the Scriptures as a foundation for faith. It is an attempt to explain the universe by means of the reason. Such an attempt from the nature of the case must be abortive and futile. There has really been no advance in philosophy since the time of Aristotle who is called its father. The modern systems are little more than mixtures and combinations of ancient and heathen forms. This may be taken as one of the reasons explaining its growth and progress. It lays claim to the prestige of scholarship and all who protest it and oppose it are stigmatized as obscurantists and reactionaries. It has gradually pervaded the ecclesiastical and educational systems of the day until it is hard to find a seminary of any account in any denomination today where it is not openly taught and officially sanctioned. While the schools and colleges have welcomed it and propagate it, it is doubtless true that the great mass of the laity are still loyal to the teaching of the Bible and the faith of the fathers. How long this will continue is a question. The unchecked propaganda of any kind of teaching from educational centres will in time pervade all classes of society and dominate the thought of the people. When Julian the Apostate sought to extirpate Christianity from the Roman Empire he issued a decree that no Christian teacher should be allowed to teach in any of the schools. His early death brought his plans to naught but it is easy to see what effect a continuation of this policy would have had on the cause of Christ.

A system like a tree is known by its fruit. What effect does this system of thought have upon the spiritual life of those who accept it? There is an indissoluble connection between creed, character and conduct. Does it make the

prayer life more intense and all prevailing? Does it stimulate personal work for the unsaved? Does it promote Bible study, not as a literary diversion but as a means of growth in grace? Does it generate a passion for evangelizing a lost world? To ask these questions is to answer them. To everyone the obvious and immediate answer is the negative by the candid confession of the critics themselves.

The facts of Scriptures are more potent and fruitful than the fallacies of human speculation. The forces of faith that are mighty under God in pulling down the strongholds of unbelief and darkness are based upon the unshaken and unshakable facts of God's Holy Word.

Having traced the human and natural rise and growth of modern destructive criticism it only remains to discover, if possible, its superhuman and spiritual source. This will not be difficult if we compare its tendencies and results with the teaching of Scripture.

The Word of God reveals the existence and records the history of a mighty adversary of God, Satan, who has wrested the sovereignty of the world from man and now rules it as the god of this age. His revealed and supreme motive is to become like the Most High, Isaiah 14:14. He therefore presumes and attempts to usurp the functions of Deity. In order to reach his objective he seeks to direct and control the spiritual affairs of mankind. He has a matured plan of far-reaching scope, characterized by infernal ingenuity and prosecuted with tireless persistence. An insuperable barrier to the success of this plan and the achievement of this purpose is found in the Word of God. Unless this barrier can be removed Satan's efforts are foredoomed to failure. He has therefore left no stone unturned to undermine its influence, discredit its authority and invalidate its teaching. Through the decadence of family worship and the passing of the family altar, the Bible has well-nigh disappeared from domestic life. Through the indifference or connivance of time-serving politicians, at the behest of ecclesiastical and sectarian dictation, the Bible has been banished from the public schools. Under the

treatment of modern destructive criticism the Bible has been taken from church and pulpit. It is hardly necessary to say that the emasculated Bible of the higher critic is not the Word of the living God. Discounted and discredited, divested of Divine authority, its contents classified and labeled as a collection of folklore and fables, banished from home, school and church, this barrier of the Bible is disposed of and the way seems clear for Satan to carry out his purpose and assume control of the religion of humanity.

There are several conclusive reasons why this plan and attempt must fail. The Scripture cannot be broken, the Holy Spirit is here to vitalize and energize its use and there are also upon earth a mighty host of born-again believers who are themselves the evidence of its regenerating power.

The Bible has been overturned not once nor twice but many times but every time like a solid cube it is just as high and wide and broad as it was before. It is an anvil that has worn out many a hammer. The hammers are broken, the anvil remains.

In the Gospel the Result of Evolution, or A God-Ordained Message for this Age?

By **WILLIAM P. WHITE, D. D.**, *Executive Secretary of The Bible Extension League of The Pacific Coast*



THE greatest evidence of the supernatural origin of the Bible is that it clearly describes the condition of our lost race, gives a believable explanation of how the race came to be lost, and announces a Gospel that satisfies every demand.

The evolutionist has never given a rational explanation of the origin of sin, or announced a gospel that will stop its ravages. Sin is here. Sin is abnormal. There is no place for sin in the program of the theistic evolutionist, unless God Himself is lacking in moral excellence.

Because of their consciousness of sin, through all the ages, men have tried to appease the wrath of the gods. Said Socrates, "It may be that the gods can forgive sin, but how I cannot tell." The old pagan had that which is common to the race; a consciousness of sin that demanded satisfaction, with no good news announcing how a load of guilt may be removed from the conscience of a sinner.

Sin separates man from his Maker. Men try to get away from the presence of God. Their conception of a Supreme Being may be very crude. They may not know who He is or what He is, but they fear that He is, and have no desire to meet Him.

Sin separates man from his fellows. All the world-problems involved in men's dealings with their fellows, come out of their sinful hearts. "From whence come fightings and wars among you? Come they not hence even of your lusts that war in your members?" That is old fashioned Bible, but down in every human heart there is a consciousness that it is the truth. Men know the folly of war, but the biggest war in history is the latest great event,

and the people responsible for it are the product of the highest physical and intellectual development. Men know the folly of murder, of lust, of greed, of dishonesty, and have been trying for ages to get rid of these soul-diseases but there is more manifestation of the rotten heart of unregenerate humanity than ever before. Surely something has happened to the race, that culture cannot eliminate since we bade goodbye to our monkey forefathers!

Because of this thing we call sin it is impossible to righteously govern the earth. No part of the earth has ever been ruled in righteousness. We have high ideals of government, but no power to execute them. The history of the governments of the earth is the history of failure through moral weakness.

Why should there be anything but harmony in the universe, whether the universe be created in an instant by the fiat of God, or evolved from an original germ that "just happened?"

The story of Genesis gives the only rational answer that has ever been given to the question of how sin came into the world and with it death and all our woe. Here is the answer of Genesis: Every creation of God, at the beginning, was perfect. God was never the author of imperfection. He never created anything "tohu." A perfect heaven, a perfect earth, a perfect man. Man was tempted by the greatest created being in the universe, who himself had fallen from his high place as "an angel of light." Man fell, and in the fall of Adam, so says the Book, something happened to the race:

1st. All mankind came under the judicial sentence of death.

2nd. Man's nature became depraved.

3rd. Man lost the desire and the ability to fellowship with God.

4th. Man lost the power to dwell in peace with his fellows.

5th. Man lost ability to govern the earth in righteousness.

6th. The whole creation lost its harmony.

Here is where we find ourselves, and the Genesis story is the most believable story in print today!

No message that does not propose a workable remedy for these conditions can be called a full Gospel. Does the Bible's Gospel set forth a remedy for every one of these six disasters? Thank God, it does! The most comprehensive announcement of the Bible's Gospel is found in 1st John 3, 8, "*The Son of God is manifested that He might destroy the works of the devil.*" That is the best news that ever fell upon the ears of a lost world! It is a message to lost souls, to struggling nations and to a "groaning" creation.

Our Lord Jesus Christ is represented as the head and representative of a new humanity, as Adam was the head and representative of the old humanity. 1 Cor. 15-49. He is "the last Adam."

As such,

THE LORD JESUS CHRIST DELIVERS FROM THE JUDICIAL SENTENCE OF DEATH.

"As in Adam all die, even so in Christ shall all be made alive." "Death passed upon all men, for that all have sinned." "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." "In whom we have redemption through His blood, even the forgiveness of sins." "Ye were not redeemed with corruptible things as silver and gold—but with the precious blood of Jesus Christ." The Gospel of Grace is that Jesus Christ took my place. He bore the penalty of all our sins, past, present and future—so that God in justice can justify the sinner, not on the ground of anything the sinner is, or can do, but on the ground of what He has done. He made a full and complete satisfaction for the guilt of my sin and I have nothing to do but to accept it. There is no place for evolution in the Gospel of Grace. It eliminates all human effort. It declares the inability of man to do anything for his own salvation. He has nothing to evolve that is pleasing to God. The Gospel of Grace is as unchangeable

as the demand. There is nothing that satisfies the consciences of men but the Cross of Calvary with its divine Sacrifice. "The Lord made to meet upon Him the iniquity of us all."

THE LORD JESUS CHRIST HAS PROVIDED A NEW NATURE FOR EVERY BELIEVER.

"If any man be in Christ, he is a new creation." "You must be born again." "Christ within you the hope of glory." "I am crucified with Christ, nevertheless I live yet not I, but Christ liveth within me, and the life I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me." "Reckon ye yourselves indeed dead unto sin, but alive unto God through Jesus Christ." The Bible does not teach that the natural man has "a divine spark." It teaches the opposite. "Lo, conceived was I in sin, born unholy and unclean." I had to be born again before I knew anything about a divine spark. The unregenerate man has no power for any righteousness that pleases God. You cannot by any method of reformation, culture or education get anything evolved from the natural man but what is in the natural man and God is not there. "God is not in all his thoughts." You see there is no place for evolution here. Regeneration, not evolution, is the need. But Jesus Christ comes into the believer's heart as an abiding, controlling presence. The old nature remains as long as we are in this tabernacle, but He gives daily victory and the assurance that one day we shall be delivered from the very presence of sin. Hallelujah, what a Gospel!

THE LORD JESUS CHRIST HAS PROVIDED FOR OUR RETURN TO FELLOWSHIP WITH GOD.

When Adam and Eve sinned, they hid themselves from God and endeavored to make a covering for their nakedness, as men ever since have been hiding themselves, until they would make themselves fit clothing with which to come into the presence of God. "But the Lord God made coats of skin" for Adam and Eve. The fig-leaf suit which they evolved would not work! Through the shedding of blood He made them clothing fit for His presence, and then

after when God looked upon our first parents HE SAW ONLY THE THING THAT WAS SLAIN. The believer is clothed with Jesus Christ—the Lamb of God slain from the foundation of the world. We need not fear to come into His holy presence if we are clothed with His righteousness. "Christ is the end of the law for righteousness to every one that believeth." As we came first by believing into the family of God, so by confession of sin and holding nothing back from God, we may enjoy the foretaste of that eternal fellowship in the glory.

THE LORD JESUS CHRIST HAS MADE PROVISION FOR PEACE AMONG MEN.

The Gospel contains the good news that Jesus Christ will restore lost order on earth. We hear much of the brotherhood of man, but the brotherhood outside the body of Christ is a counterfeit. There can be no brotherhood without love that manifests itself "in honor preferring one another." Where can you find this outside that blessed circle that are living in vital union with the Son of God? "We know we have passed from death unto life because we love the brethren." That blessed song:

"Blest be the tie that binds our hearts in Christian love,
The fellowship of kindred minds is like to that above,"
is foolishness to the men of the world, but it is a foretaste of the blessed peace on earth and good-will among men that will accompany the reign of the coming Prince, for

THE LORD JESUS CHRIST HAS MADE PROVISION FOR THE RIGHTEOUS GOVERNMENT OF THE EARTH.

"Jesus shall reign where'r the sun
Doth his successive journeys run;
His kingdom spread from shore to shore
Till moons shall wax and wane no more."

We look not for peace through democracy. We look for peace through Theocracy. "The last Adam" is to become the earth's King! "The government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government there shall be

no end, upon THE THRONE OF DAVID and upon his kingdom, to establish it and to uphold it with justice and with righteousness from henceforth even forever. The zeal of Jehovah of hosts (not democracy) will perform this. The Angel said to Mary: "Behold, thou shalt conceive in thy womb, and bring forth a Son, and shall call His name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end."

This is the One of whom Isaiah spoke when he said: "He will teach us His ways and we will walk in His paths, for out of Zion shall go forth the law and the word of the Lord from Jerusalem. And He shall judge between the nations * * * and they shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Not evolution or democracy shall do this but "the zeal of the Lord of hosts will perform this." That is the Gospel of the Kingdom.

THE LORD JESUS CHRIST HAS MADE PROVISION FOR THE RESTORATION OF THE EARTH'S LOST HARMONY.

"The whole creation groaneth and travaileth in pain until now; waiting. . . ."

Jesus Christ will not allow Satan to leave a single evidence on earth that he has ever been here. "Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle tree." Not a thorn or a thistle shall remain to curse the earth. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. For the earth shall be full of the knowledge of Jehovah as the waters cover the sea."

This is the Gospel of the Bible: THE SON OF GOD IS MANIFESTED THAT HE MIGHT COMPLETELY DESTROY THE WORKS OF THE DEVIL. It is the good news

for the sinner, for it announces how God can be just and the father of a transgressor—how the sinner can receive a new nature and come into vital fellowship and relationship with God and his fellows. It is the good news to the nations, that by and bye "He will rule the world in righteousness by that Man Jesus Christ." It is good news to a world out of joint, for He who never made anything "desolation and waste" will restore the lost harmony of His creation.

Now this Gospel cannot be the product of evolution, first, because the evolutionist knows nothing about it. He has rejected it. He cannot fit it into his program. The Gospel assumes the utter helplessness of man. It compels man to acknowledge his bankruptcy before God. Evolution glorifies the natural man. It is the philosophy of Cain, who, instead of offering a lamb of God's provision, offers what he himself has done. Evolution magnifies man's power and ability and minimizes the power and ability of God. The Gospel declares man helpless and God all-powerful and willing to help.

Second. Because the nature of sin remains unchanged. Until you change the nature and demands of sin, the Gospel that provides the remedy must remain unchanged. Sin, through all the centuries is the same God-dishonoring, man-defiling, humanity-cursing thing. It never changes. We dare not change the Gospel message until sin ceases to be sin.

Third. This Gospel claims for itself divine origin. Its origin is never ascribed to the creative brain of man. It is "the Gospel of Christ." It is "the power of God." Its power to redeem lies in the fact that it is the message of duty to a helpless race.

Fourth. It works. It is not "a working hypothesis" that does not work. It has been tested and tried to the satisfaction of millions.

A leading English scientist, who is an evolutionist, recently said: "Evolution has never been proven and cannot be proven, but I accept it by faith." We can now

believe that *faith is scientific*. It is the latest discovery of modern scholarship!

A few weeks ago I called on my old physician as he lay upon his death-bed. He was an evolutionist, but confessed to me that his belief afforded him no light at evening-time. I said: "Doctor, how did it all happen? Tell me about it." He said: "I was brought up in a Christian home. I was disposed to believe the Bible, but I went to Ann Arbor University. While there, I came to my room one night from a Sunday service, where I was urged to accept the Gospel message. The Bible my mother gave me lay open on my table. I looked at it and said: 'It may be true and it may be false,—probably false'. I accepted the theory of evolution and have been satisfied with it until now. But it gives me no light for the future. Can you help me?" I said: "Doctor, let us back up through the years. Let us go back to the little room in Ann Arbor. It is Sunday night and your Mother's Bible is on the table. Now say with me: 'It may be true, it may not be true, but in the light of all that it is and all that it has done, it probably is true. I shall take it by faith as a working hypothesis'."

No one ever did that and had a doubt for a dying pillow!

The Failure of Modernism to Attract to Church or Win to Christ

BY J. W. LAWRENCE, D. D.

Evangelistically, Modernism is not a great success. Some have tried to adjust evangelism to modernism but with little result. A "new evangelism" with a social emphasis, and the "ethical revival" much heard of a few years ago, does not seem to have appreciably and positively affected the church. Many mechanical methods in the form of "membership drives" and "enlistment campaigns" have been launched to keep up appearances, but it is most manifest that practically all genuine increases in membership to the churches has come from the evangelical ministries of the church.

As Professor Reeve has said, "rarely, if ever, can a thoroughgoing critic be an Evangelist or even be evangelistic; he is simply educational. How is it possible for a preacher to be a power for God whose source of authority is his own reason and convictions. The Bible can scarcely contain more than good advice for such a man."

Mr. Bryan also says, "the destructive critic is, as a rule, opposed to revivals; in fact, it is one of the tests by which he can be distinguished from other preachers. He calls a revival a 'religious spasm.' He understands how one can have a spasm of anger and become a murderer, or a spasm of passion and ruin a life, or a spasm of dishonesty and rob a bank but he cannot understand how one convicted of sin, can, in a spasm of repentance, be born again. That would be a miracle, and miracles are inconsistent with evolution. It shocks the higher critics to have the Prodigal Son come back so suddenly after going away so deliberately."

When we study church history in cycles much as men would in the business world, we come to realize that the

ebb and flow of spiritual reality is inseparably connected with this ever recurring issue of liberalism and conservatism, of human reason set over against Divine revelation. There has never been a great revival in the history of the church where the battle has not been fought at the point of "faith once for all delivered to the saints." From Nehemiah's day to ours the infallible Word of the Lord has invariably won the victory and become the chief weapon of conquest, word of counsel and authority.

We are all aware of the spiritual darkness that preceded the Reformation. The Papal throne was higher than any secular prince or sovereign, thus secularizing the church making an infallible human organization supreme in authority. Awful ignorance and bondage with its consequent immorality existed everywhere. The people knew nothing of the faith that justifies, until God pierced the dark cloud and spoke through His servant Luther. This man so mastered the Bible that he could tell upon what page any verse of scripture could be found, in the only copy, chained to the chapel pulpit, in that Augustinian monastery. It was the authority of that infallible book set over against an infallible pope and church that liberated his soul and the souls of millions since. "The just shall live by faith" was final and sufficient because it was the Word of the Lord both sure and steadfast. This was one of the greatest revivals of history, spreading all over Europe and hosts of people were relieved of their yoke of bondage.

Knox and Cranmer in Scotland, Ridley and Latimer in England led the great movement in Britain. Kirkton says of Scotland, "The whole nation was converted by lump. Lo! here a nation born in a day." Green in his history of England says, "No greater moral change ever passed over any country than passed over England at that time. England became a people of ONE BOOK and that book was the BIBLE."

Certainly Modernism and Romanism are not synonymous. Yet the issue is largely the same. It is mis-placed

emphasis in either case and a denial of the Bible as authority in both. And therein is the fatal weakness.

The great Wesleyan revival presents much the same situation. We will quote from two men who were students of the situation: Isaac Taylor says "The people of England had lapsed into heathenism or a state scarcely distinguished from it, when Wesley appeared." The celebrated Blackstone, upon visiting from church to church in London and hearing all the protestant preachers, said, "It was impossible to discover whether the preacher was a follower of Confucius, Mohamet or Christ. Their message had no more real gospel in it than Cicero." We need only recall that it was the man of ONE-BOOK who, under God, changed the course of the century and opened the flood-gates of spiritual reality to the world.

The great revival of 1800 to 1825 was preceded by the same sort of a decline from the old faith. French infidelity became rampant. All the colleges became liberalistic and culture was leavened with infidelity. High officials in government were bold in opposing real Christianity. So dark became this period that the Presbyterian General Assembly delivered the following: "We perceive with pain and fearful apprehension a general dereliction of religious principles and practice among our fellow citizens, a visible and prevailing impiety and contempt for the laws and institutions of religion and an **ABOUNDING INFIDELITY** which, in many instances, tends to atheism itself. The profligacy and corruption of public morals have advanced with a progress proportionate to our declension in religion. Profaneness, pride, luxury, injustice, intemperance, lewdness and every species of debauchery and loose indulgence abound."

Here again we have the same combination of rationalism and lawlessness. One is as sure to follow the other as night the day. And the only remedy has ever been a revival of the old faith. It was such a revival that saved the day at this time. Rev. Gardner Spring says of this revival, "During the whole of these twenty-five years, there

was scarcely a time in which we could not point to some village, city, college or seminary and say 'Behold what hath God wrought.'

One needs but to speak of Finney, Moody, Chapman, Torrey, Sunday, and all the rest, to prove the assertion that modernism is not a success in evangelism. There has never been an evangelist of any consequence in the history of the church who was not a positive, passionate herald of the old faith once for all delivered.

We have a modern example of the influence of rationalism on an evangelistic ministry in the person of Rev. Paul Kanamori, known as the "Japanese Billy Sunday." Converted as a student, after preaching awhile he became a teacher in a seminary. Here he came to read much of German rationalistic theology, undermining completely his faith and he quit the ministry. For twenty years he continued in darkness and impotence, but after the death of his wife, passing through great trial and sorrow, found his way back to the old faith. Since then it is said he has led nearly fifty thousand Japanese to Christ.

All the evidence of history is against modernism. When we seek the cause of moral and spiritual bankruptcy in the world we can always trace it to modernism. On the other hand every great age of blessing in either state or church had to be preceded by a return to the old foundations. The present ebb in spiritual reality and in moral and civil well-being, was caused by the drift from the faith of the last score of years. It is another of the oft recurring crises. We shall meet it and win the victory in the same old way. The Fundamentalist Movement is of God, and we believe it presages a great revival throughout the land and world. The crest of the separation crisis is at hand; two cannot walk together unless they be agreed. The doctrine of Christ is the test supreme. Every other consideration,—denominationalism, institutionalism, sentimentalism—must stand back while this measuring rod measures the temple of faith.

Modernism is more of a bane than Romanism. Roman-

ism has the virtue of solidarity, unity and order, but Modernism leaves nothing in its wake but lawlessness and license, every man leaning to his own understanding. Romanism might be designated babilon, but rationalism really is heading toward the anti-christ, the "lawless one." Modernism must perish, or we perish. Every motive of good citizenship and genuine Christianity leads us to destroy this despoiling, destroying menace.

May we suggest three fundamental weaknesses of Modernism in its failure to attract to church and win to Christ,—viz: An inadequate evangelistic spirit, method and message.

1. Modernism has little reputation as a pioneer. They possess the wells that others have dug. They seem to be strong at the point of getting control of strategic places and positions in the already existent organizations of the church. Others have toiled and they have entered into their labors. Liberals are great "Squatters" and "squatters rights" seems largely to constitute their title to the places of power and leadership which they hold. They are menders of nets but they catch few fish.

Again, Modernism makes its appeal to a small minority of men, the professed intellectuals. No movement in either state or church long endures by that method. At any rate, the evangel of Christ never did and never will make its appeal to the "Greek" who seeks after wisdom. It must ever be foolishness unto him and God with purpose aforethought has ordained it so. "The common people heard him gladly" and "The poor have the gospel preached unto them" has ever been the genius of our holy Christianity. Wesley was without a peer as an educated preacher of his day, but he had to go outside the church and preach on a tombstone, because of the message he brought. And yet, where the church failed in its appeal to carnal and worldly wisdom, he gathered the multitudes to his ministry.

It has been a matter of much boasting among the Moderns that "they had come to the kingdom for such a time as this to save the faith of incredulous men. They came

to clear away the "impossible dogmas based on evident myths" and make a new, attractive, reasonable christianity which a "thinking" world would readily and gladly accept. In this connection it is interesting to note the following statement from the pen of one of their own crowd. Professor Foakes Jackson, of Union Seminary, New York, read a paper before a conference of Modernists in Cambridge, England, last September, in which he said: "The Liberals have my sincere sympathy. They are fighting a hard fight. On the one hand, they see they are losing the support of the public because there is little demand for a reasonable presentation of Christianity. People are not saying, as they did formerly, 'Give up your impossible dogmas and the evident myths on which they are based, and let us have a plain statement of the essentials of Christianity.' There is a growing conviction, not the less dangerous because it now rarely finds a voice, that CHRISTIANITY CAN BE IGNORED. . . ."

"The question, however, is whether this type of Liberal Christianity is likely to endure; and I venture to express my doubts on this point. Its weakness appears to me to be that it is unhistorical. . . . Now practically to ignore this, or to at least explain it in a sense in which nobody has understood it for eighteen centuries, is to break completely the chain which links the church of the past with that of today. However eloquent these teachers may be, however elevated their morality, they are preaching something entirely alien from what was once meant by Christianity. They have lost the historical Christ, and have not regained Him by converting Him into a social reformer, a moral legislator, a revealer of a new conception of God. They are really preaching an entirely new religion, and concealing the fact even from themselves by disguising it in the phraseology of the old, which as employed by them is sometimes without meaning."

Modernism has thus failed to get the support of the "public." They seem to have expected otherwise. They had captured the "friendly citizen" in "no man's land" and

they would corral the "inarticulate and potential Christians who make no doctrinal profession." But this crowd has hardly materialized as yet.

A Liberal preacher of Columbus, Ohio, who was reporting the "stir" in that city made by the Fundamentalist challenge of the "Theological Seventeen" gave as one of his conclusions of the affair, that the "masses are dominated by shallowness of thinking" and "What is the use of thinking, when the faith was 'once for all' delivered to the saints of yesterday." The kind of a "thinking man" the modernist would reach must be one who puts human reason in the stead of divine revelation. And, it is a striking fact of history, that the masses, so-called, have never been credulous enough, in any great extent or at least for long, to follow after that sort of delusion. As Professor Jackson has said is the case, they will IGNORE such teaching until God raises up a great, challenging, authoritative ministry of the old faith.

Again, Modernism is without a Sunday evening service of any consequence. A morning service of the "oners of religious respectability" is common, but that is hardly a test of reality as far as evangelism is concerned. On the other hand, there are scores of instances where a church and preacher of the old faith is attracting to the evening service numbers of the unsaved. Indeed it might truthfully be said the only man or church who is really succeeding in any large way in this country today, is the one that heralds out passionately and positively the message of the old faith. About the only sphere the moderns really shine in is the educational world. We know of many a modernist who will send for a preacher of the old faith to help him in his evangelistic meetings. He seems conscious of his failure at this point, and if only it may increase his membership, he is willing to have a strange charity for an "antiquated faith" for a few days. The modernist usually must hunt up the "soft job" and live on transfer from other churches.

Many have turned to entertaining the people at the evening service. This will succeed for a short season in getting a crowd, but soon the very compromise seems to chill every motive for church going and leave the people a hundred-fold more difficult to reach. The world can offer a better show any time than the church can put up, and men will not long follow after a thing just because they "ought" when the only adequate motive has been removed.

We do not need to say that these tests are fundamental. A ministry that fails to reach out after the unsaved multitude is doomed to perish, and this, Modernism has failed to do. On the other hand, evangelicalism has always been a pioneer. We go to the ends of the earth, no matter how remote or difficult, and there we win our greatest victories. There is no "can't" in the old faith. It is simple, universal, sufficient and certain.

2. Modernism is not only not evangelistic in spirit, it is not evangelistic in METHOD.

Modernism believes in education rather than in evangelism; in evolution rather than creation; training rather than trusting. Miracles are abnormal. Sin is but a growing-pain in the larger development of manhood. The Bible school must be displaced by a school of religious education. Children will be developed into the church and spiritual reproduction will be natural and normal.

We do not know what is to become of the multitude of older sinners, unless perchance they will be cared for by the law of the survival of the fittest. We suppose natural law will soon crush them as unworthy elements in humanity and they then can go to hell, out of the way of moral and religious progress in the world.

A modernist is bound unalterably to the inexorable law of a hypothetical delusion called evolution. Progress and development, however unappreciable, is axiomatic with him. His cycle of seed-time and harvest is not trammelled by such a slight thing as a solar season. He thinks in terms of millenniums. His patience is presumption and his

confidence is credulity.

Jesus said,—“Say ye NOT six months then cometh the harvest. . . . for it is white already to harvest. . . . I have sent YE to REAP whereon ye have bestowed NO labor. . . . ONE (Jesus) soweth and another (disciple) reapeth.” He was the corn of wheat which was sown and now bringeth forth an hundred-fold. The field is white and ready for harvest. The work is done; the message is full and final. Now for the harvest. “Pray ye the Lord of the harvest that He send forth labors into the HARVEST.”

We do not need to say that this emphasis on education of the last few years has done more to hinder the evangelism of the world than all other hindrances combined. Uncounted millions of the Lord's money which should have been spent on evangelizing have been diverted to education, and educational methods. Education has its place, but the Modernist has well nigh made a god of the matter. Evangelism is absolutely primary and fundamental.

We look with alarm upon the present efforts of the modernists to get complete control of the Sunday School, one of the most fruitful fields of evangelism in the church. The Religious Education Association is run by the Modernist crowd. The very name gives it away. The time has now come for the Bible loving people to go even a step further than they ever have, and begin in their churches a distinctive BIBLE SCHOOL and study the actual text of scripture in a consecutive book by book study.

The Seminary has also suffered much from this emphasis. A candidate for the ministry is almost sure to be well educated in everything but in the use of the one weapon the Holy Spirit may use in evangelism, the Bible. A coldly cultured and keenly critical “high-brow” preacher may be a man of great “calibre” but he is sure to become a great “bore” either to an already indifferent world or a hungry saint longing for the bread of life.

It is a great indictment against modernism that their Seminaries are nearly emptied, while the Bible Schools of

the country are filled to the bursting point. God foresaw the trend of the day and has raised up these Bible Schools to train the real evangelistic ministries of the church.

3. Modernism has no adequate evangelistic MESSAGE.

Modernism is essentially a preaching of negation; a dilution rather than a declaration; an attenuation rather than an affirmation. Preaching to be evangelistically successful must be positive and authoritative. It must descend out of heaven upon men rather than rise out of the opinions and philosophies of men. "The orator comes with an inspiration, the prophet comes with a revelation." Herein is modernism's failure. They can advise men but they cannot command them. Nothing is settled or fixed; interrogation points instead of exclamation points everywhere. But you cannot get the world to repent and believe a hypothesis.

As Forsythe has said,—“In the great critical ages of the church, she saved herself and her word, by taking the attitude of detachment—not to say intolerance—rather than accommodation. She faced the world with a boon but also a demand. She made the truth and the church victorious by making them unpopular.”

But Modernism comes with “extenuation rather than realism, with palliation rather than penetration, with moral tenderness rather than moral probing, with nursing where surgery is required.” It would fain tell poor prodigals and black scoundrels that they are better than they think, that they have more of Christ in them than they know. It is little wonder that the world will not hear and heed such a message. We are reminded of a man who, saying farewell to a Unitarian pastor who was leaving the city, said,—“Well, Parson, if what you have been preaching to us is not true, we don't want you here, but really if what you have been preaching to us is true we do not need you here.” Modernism would really make it possible for the world to find a legitimate excuse for IGNORING the church and its message.

Modernism comes with a religion; Christianity is a sal-

vation; one is something to do and the other is something that has been done; religion is man's effort to seek after God and save himself, salvation is God's effort to seek after man and become his saviour.

Modernism's message is worldly and temporal. It has no ETERNITY in it. They have no preachable, practical eschatology in their ministry. They know nothing of the urgency and compulsion of the Blessed Hope. Imminence is lost in immAnence.

There never has been a time when the truths of eschatology were more interesting and profitable than now. The reaction against a mere social and humanitarian message has set in, and the church or preacher who will come to the people with the “sure word of prophecy” will instantly see blessed fruitage in the comforting of the saints and the awakening of the unsaved. People do want to hear the “I know” of revelation in the stead of the “I think” of human opinion.

And now one word of inspiration and exhortation. We should feel greatly encouraged and recommissioned as we go ahead in the battle. Which ever way we look, we can find hope and inspiration. To look back is to see that we are in the great succession of faith. We have the same weapon they had and it won the day. To look up is possible, if we had no where else to look. He is COMING! Hallelujah what a prospect! But if He does tarry, and we look ahead, we can believe a revival is possible and necessary. Apostacy is here, but it can be hindered and held back. Great victories can and must be won for Him. Amen!

The Teaching of the Scriptures Concerning the "Last Days"

By L. S. CHAFER, *Philadelphia, Pa.*

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THE origin, course, and end of evil in the earth is that line of Bible teaching which is usually least comprehended. It is too often assumed that evil is present in the world only because of the indifference of people and that they by united action, were they sufficiently aroused, might dispose of evil whenever they would. Over against this is the revelation from God which declares that evil must run its course to its predicted end, and that end, with all that characterizes it and precedes it, will be reached only in the mighty transforming scenes of the Second Coming of Christ.

There have been well defined periods in the progress of evil in the world in which particular manifestations of sin have been permitted. These periods have run hand in hand with the great age purposes of God.

In the present age which extends from the cross of Christ to His coming again, the character and working of evil is of necessity greatly altered by the judgments gained by Christ against sin through His death. Speaking at the beginning of this age and of its evil, the Apostle Paul said: "The mystery of iniquity doth already work: only he who now letteth (restraineth) will let (restrain), until he be taken out of the way. And then shall that Wicked (one) be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thes. 2:7, 8). The peculiar form of evil following the cross is thus termed "the mystery of iniquity" (lawlessness) and it is also revealed, as in all Scripture bearing on this aspect of truth, that the present working of iniquity which has characterized the age from the Apostle's time will be terminated only by the coming of Christ.

Satan, though intensely active, is already judged by the cross: "The prince of this world is judged"; "And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it" (the cross, John 16:11; Col. 2:15). Though a perfect judgment is gained against him, Satan now exercises his authority and power as a *usurper*. Even since the cross it is said of him that he is "The prince of the power of the air", "The God of this World", and that he "as a roaring lion, walketh about, seeking whom he may devour". His cause is lost, however, and "he knoweth that he hath but a short time".

The sin of man has also been perfectly judged in the cross: "Behold the Lamb of God, which taketh away the sin of the world". In the New Testament there is no mere atonement, which is a covering of sin, as in the Old Testament; but sin is absolutely "*taken away*". So, also, we read: "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them". By the finished work of Christ, the unsaved now stand related to God as those for whom Christ has *already* died. Therefore, in order to be saved, they do not have to persuade God to do anything: He it is who is now persuading them to *believe* the message of His saving grace.

As an important sub-division of the doctrine of evil in this age of grace it is necessary to consider the revelation concerning the "last days". A distinction must be observed between the term "last days" when applied to the nation Israel, and the term "last days" when applied to the Church. For Israel, the "last days" will be the time when all her covenants of glory in the earth under the reign of her Messiah King are fulfilled. It will be the "last days" for Israel as coming at the end of her whole earth history. The term "last days" when referring to the Church indicates the closing days of this one age in which the Church alone has been in view—the closing days of the earth pilgrimage of the Church, just before she is taken away to be with the Lord.

Distinction should be made, also, between the "last days" and the "last day"; the "last day" referring to the resurrections and last judgment. This discussion is concerned only with the "last days" as related to the Church.

The precise character of the "last days" for the Church is a matter of the clearest prediction. Not only are they said to be days of new and multiplied evils in the earth, but the peculiar character of those evils is described with such exactness that there is little room for misunderstanding. The "last days" are characterized by two particular forms of evil—false teachers, and false teaching.

The amount of Scripture employed to set forth the truth concerning the "last days" is seemingly out of all proportion to the whole body of New Testament Scripture which unfolds the present purposes of grace, and of which the teaching concerning the "last days" is but a part. Whole books of the New Testament are written primarily to present this particular theme. Generally speaking, this body of truth includes all of the Second Epistles, excepting Second Corinthians, and to this may be added the Epistle of Jude and extended portions of other books of the New Testament. In point of time, the "last days" can occupy only the smallest fraction of the whole period of this age of grace.

It is now generally believed by devout Bible students that we are in the "last days"; but no teacher need to dogmatize with regard to this. It is a matter of conviction based on personal study and observation. Though there are the plainest marks of fulfillment of all predictions, let no one be so misguided as to believe this or any other truth because it is taught by men. The function of the teacher is to unfold the Word of God and personal convictions which result should be based on the teachings of the Scriptures of Truth, rather than on the teachings of men. Every sectarianism and modern heresy is made possible because of the fact that people are willing to be told what to believe. Doubtless certain aspects of evil which will be seen in the "last days" have been observed by spiritually minded saints

from the beginning of the age, and they have had sufficient reason to anticipate the closing of the age by the return of Christ; but at no time has there been such far-reaching and exact fulfillment of prophecy as at the present time.

Turning to the Scriptures we discover seven major passages on the "last days" as related to the Church. These passages, though not incorporating the whole testimony of the Bible on this subject, do, nevertheless, sum up the divine testimony on this great theme. These passages are:

2 Thes. 2:1-12. "That day (the day of the Lord) shall not come, except there come a (the) falling away first". This is one of the most important prophetic Scriptures in the New Testament. Its message is primarily of "The Great Tribulation" which immediately follows the taking away of the Church from the earth and immediately precedes the coming of Christ in power and great glory. That unprecedented period will usher in what, according to the literal reading, is termed "The falling away", and "The man of sin". While, in the Scriptures, the Man of Sin is no where related to the experience of the Church here on the earth, the coming of an apostacy is, in the Scriptures, related to the days immediately preceding the removal of the Church from the earth. It is significant, therefore, that the first mention of those conditions which shall characterize the "last days" is by use of the term, which embraces in itself *all* the elements which enter into those days, *falling away*, or *apostacy*.

1 Tim. 4:1-6. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron". This passage adds the details regarding "The falling away". These are two—false teachers, and their false teaching.

The false teachers are said to have turned from "the faith". This should in no way be confused with a possible turning from their personal faith. It is not even im-

plied that they ever had a faith. They rather turn from "the faith which was once delivered unto the saints". It is the clearest prophecy of the rejection on the part of men of the fundamentals of the Word of God. Their false teaching is defined by the Holy Spirit as being none other than "doctrines of demons". They speak "lies in hypocrisy; having their conscience seared with a hot iron". Here is a *pretense* concerning the right presentation of truth, and that strange conscienceless mind which can without hesitation or fear misdirect the souls of men as to their eternal destiny. This every religious leader and teacher is doing today who perverts the true doctrines of Scriptures and who rejects the one and only way of salvation through the shed-blood of the Son of God.

2 Tim. 3:1-5. In this passage and following the words, "In the last days perilous times shall come", is the description of the religious conditions which are to obtain in those days. Great care should be given to the study of each phrase in this inspired record. The closing statement is as follows: "Having a form of godliness, but denying the power thereof: from such turn away". According to this final prediction of the whole passage, in the last days there shall be mere outward forms purporting to be the truth of God, but from them the *power* of the true faith will have been omitted. The Scriptures declare that the power of our faith is the efficacy of the cross of Christ (Rom. 1:16; 1 Cor. 1:23, 24). It is thus prophesied that the apostacy will center about the meaning and value of the death of Christ. This, it is obvious, is the center of the conflict today, and the many issues which are being taken up on every hand are but convenient avenues which lead on to a final attack upon the exact meaning and value of the death of Christ.

2 Pet. 2:1 to 3:18. This is the most extensive passage on the "last days", and it follows directly upon the startling revelation presented in the passage just mentioned. It is of the false teachers and their teaching; but it adds very much of detail as to the effect of the teaching on the world,

the precise identification of the teachers, and their terrible judgment at hand of God. That this passage is concerning the "last days" is disclosed in its later portions. The fact that false teachers are to appear among the people of God is first stated: "But there were false prophets also among the people, even as there shall be false teachers among you". Following this, it is said that they "privily shall bring in damnable heresies". This is indeed a strong term as used by the Holy Spirit of God, and the passage immediately defines what is here termed a "damnable heresy". It is "denying the Lord that bought them". These false teachers do not deny the *teachings* of Jesus. They make much of His ethic and example; but they deny the *redemption purchase* which He made with His own blood. It is also stated in this prophecy that these "false teachers" are to *conceal* their "damnable heresies". It will be made to appear as though their message was the very truth of God, and by reason of this, "many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of", and "swift destruction" shall fall on these teachers. How faithfully this great prophecy describes the exact conditions in the religious world today!

Jude 1-23. Every close student of the Bible has observed the similarity between Second Peter, chapter two, and the Epistle of Jude. In both passages false teachers are presented, with their teachings, and their judgments; but Jude adds very much of most important detail.

James 5:1-8. In this Scripture the conflict between capital and labour, as related primarily to believers, is predicted. Treasures are to be "hoarded up" for the "last days". It need only be suggested that men who are nominally Christians are holding today such wealth as the world has never dreamed of in any generation before. It is in the midst of these conditions in the earth that the believers are particularly instructed to "be patient. . . unto the coming of the Lord".

Rev. 3:14-22. Based upon the evident fact that the seven letters to the seven churches of Asia are prophetic, present-

ing seven aspects of the existence or history, of the Church on the earth, it is to be noted that the last letter is regarding a "lukewarm" church, "rich and increased with goods" and having "need of nothing"; yet in the sight of God she is "miserable, and poor, and blind, and naked." The parallel between this description of the last days of the professing church in the earth and the church of today need not be drawn here.

Certain specific injunctions to the believer form an added feature of the "last days" revelation. Those things which are counseled in these injunctions have to some extent been imposed on all Christians throughout the age; but differing from the whole body of teaching concerning the believer's life under grace, these instructions are evidently selected by the Spirit with special emphasis for the "last days". They could not have had the same force or meaning in any other portion of this age. These injunctions fall naturally into certain classifications.

First, *Warnings as to deceptions.*

The important passage in 2 Thes. 2:3 opens with the words, "Let no man deceive you by any means", and this same feature is again presented in 2 Pet. 3:17: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness". Misinterpretation of Scripture and counterfeit doctrine is predicted to abound, and there is great need for warning against deceptions. Scholarship representing the highest wisdom of this world will be opposed to the truth of God and every device of Satan by signs, lying wonders and counterfeit doctrines will be employed to turn the saints from the precise truth of God.

Second, *Sobriety of mind and conduct.*

This quality of life is enjoined by very positive commands: "Let us watch and be sober"; "But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation" (1 Thes. 5:6, 8); "Seeing then that all these things shall be dissolved,

what manner of persons ought ye to be in all holy conversation and godliness"; "Wherefore, beloved, seeing ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (2 Pet. 3:11, 14). "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 21). Since all spiritual power, by which alone the multiplied forces of evil can be met, is wholly conditioned upon the purity of the life of the believer in the "last days", there is evidently an added need for this emphasis on a holy life.

Third, *Service*.

Soul-winning work is especially important in the "last days". We read: "And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted with the flesh" (Jude 22, 23). Since the consummation of the age is the salvation of an elect company who are to comprise the body and bride of Christ, soul-winning service must continue undiminished to the end.

Fourth, *Unity*.

A strong appeal for Christian unity in the "last days" is found in Heb. 10:25: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching". It is evident that this passage contemplates more than the mere importance of public meetings. It rather suggests the added necessity of a careful keeping of "the unity of the Spirit in the bond of peace", which is indicated by the undivided communion of saints. It has always been Satan's device to divide the people of God and that power will be exercised to its fullest extent at the very close of the age. Christians need to be reminded that there is but one final test of fellowship between believers—the doctrine of the Saviourhood of the Lord Jesus Christ. We cannot expect untaught sectarians to do otherwise than to glory in their differences; but those who know the Lord and the truth concerning the one body—His Church—should not suffer such division. It is sad indeed to behold

one Christian excluding another Christian over issues which are admittedly not the test of Christian fellowship. The "little flock" will be sadly torn unless there is careful heed given to this divine appeal.

Fifth, *Separation*.

In concluding the long description of the conditions which are to obtain in the "last days" as recorded in 2 Tim. 3:1-5, the Apostle, having stated that there would be those who would hold to outward forms of the faith, but deny the power thereof which is the redemption blood of Christ, adds this appeal: "From such turn away". This injunction could have had no application at any time other than when these precise conditions are in the earth. It is most serious for a Christian to support the doctrines of Satan either by organic fellowship or by substance. It is utterly wrong to separate over minor matters such as prophetic interpretation, church governments, or ordinances; but it is *imperative* that believers shall separate from those who do not hold the true doctrine of Christ—His Person and work (2 John 9-11).

Sixth, *The Heart Centered on Christ*.

It is to the individual believer of the Laodicean church to whom the Lord said, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20). Reference is undoubtedly to the door of the individual's heart as well as to the door of the Laodicean church, and for the Christian the "last days" are to be days of peculiar dependence upon the Lord alone for fellowship. This precious promise to the child of God in the "last days" guarantees that special nearness and unbroken fellowship with Christ which might so easily be lost in the stress and trial in which he must stand.

Seventh, *Patience*.

At the close of the description of those conditions which are to obtain in the world of commerce during the "last days", James gives particular instruction to the child of God who may be living at that time: "Be patient there-

fore, brethren, unto the coming of the Lord. . . . Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh" (James 5:7, 8). The believer is called upon in the "last days" to remember that all the apostacy and wickedness of the earth is according to the permission of God and the fulfillment of prophecy. Only thus can he maintain an attitude of peace in his own soul, or patience toward the wrongs and failures he must behold on every side.

Every predicted feature of the "last days" is obviously, at the present time receiving an unprecedented fulfillment. False doctrine abounds, and apostacy is dominant within the professing church. Men have turned from the faith once and for all delivered to the saints and are substituting other doctrines which, by their very nature, could in reality be of advantage to none other than Satan; for they deny the only way of salvation through the blood of Christ and substitute those elements of human character and works in spite of which the soul must be doomed forever.

The World's Unrest, Its Cause and Cure

By SIDNEY T. SMITH, *Winnipeg, Canada*



THE world wide unrest of peoples and nations and the increasing discontent everywhere are certainly matters for grave consideration at the present time.

Many Christian people especially have been much perturbed about present day conditions because they have been taught that God's program is to make the world better and better through the preaching of the Gospel until at last it will become good enough for Christ to return and establish His righteous kingdom over the earth. Teaching along this line has been very prevalent in our churches during the past few years, but it is now clearly to be seen that these teachings are entirely out of harmony with facts as they are, and also entirely out of harmony with what the Word of God really outlines as God's program for this age in which we are living.

The great men of this world have been and are seeking to deal with the problems which confront the world today, and we honor them for their efforts, which, however, seem to have little success. But speaking from the platform of the Christian Fundamentals Conference, I desire to deal with this subject in the light of the Word of God.

The plan of God for this world is clearly outlined in the Bible, and we believe that the Word of God has a message of guidance and direction for the difficult days in which we are living. God has not left us in this world darkness without a light to guide us, nor does He expect us to be working in the dark without a knowledge of His plan and purpose.

Now the subject tonight is the World's Unrest, Its Cause and Cure, and first I will speak briefly of the present world wide unrest.

I will not take time to prove that there is world wide unrest and discontent. This fact is quite evident and needs no proving on my part.

The present unrest is not confined to any certain nation, nor to any particular class of people in any section of the world, but it is a *world wide unrest* and affects all nations and all classes of men from North to South and from East to West. There is a general insecurity of government, and a general lawlessness and contempt of authority. Politically the world is shaking and heaving from one end to the other. Look at Russia and Europe; look in the Balkans, in the near East, in India, in China, South Africa and South America, and even in Great Britain and Ireland, to say nothing of the United States and Canada, the two most favored spots on the earth today, and what do we see? We see in every quarter of the globe unsettlement, unrest and discontent, ranging from strikes and unemployment to wars and revolutions and famines; a general uncertainty and insecurity, and commercial and industrial depression, practically world wide because of these conditions and the lack of faith which men seem to have concerning the future.

People in every walk of life are asking the question—What is the cause of this present condition of affairs? and what is the remedy?

Now it is generally said that these conditions are just the aftermath of the great world war and that all this unsettlement is due to the terrific dislocation of normal conditions which was brought about by the outbreak of the war. This is partially true. But instead of saying that the war brought about these conditions, it will perhaps be more correct to say that the war brought to the surface and intensified conditions which had hitherto been noticed only by the careful student and observer of world politics.

The present world unrest was not brought about by the war only. This unrest has been developing during the past centuries. The war was caused by the development of this unrest and, we might truly say, was the culminating crash of a condition brought about by the teachings and theories and doctrines of Higher Criticism, Evolution, and Socialism.

When the war ended we looked for a gradual return to normal living, but the world instead of returning to peace and quietness is in greater disorder than ever. The unrest is increasing instead of decreasing notwithstanding the fact that the greatest efforts are being made to find remedies for our difficulties and to make settlement between conflicting forces. The seriousness of this state of things is apparent to every thoughtful student of affairs, and we must be blind indeed if we do not see that something is transpiring which is of the utmost importance.

I am not going to attempt to enter into a discussion of Higher Criticism, Evolution, or Socialism. I shall leave that to my brethren in the ministry here. But I would like to say that these three are all connected; they all spring from the same source, that is, from the pit, and they all have the same object in view, namely, to destroy faith in God and in His Word.

Numberless volumes have been written during the nineteenth and twentieth centuries, and a propaganda has been carried on predicting and outlining a change in the social order and the coming in of a new and better age—the golden age of liberty, equality and fraternity, as it has been called. We cannot take time to quote from any of these books tonight, and anyway I suppose that most of you are familiar with them to some extent.

You will all know what I mean when I speak of the *theories* of Higher Criticism, Evolution and Socialism; *theories*, mark you, not facts, for these theories and doctrines and teachings have little or no foundation in fact, nor any possibility of practical working out.

Many of the philosophers, higher critics, evolutionists, and socialists of the nineteenth and twentieth centuries believed that the change from the present order of things to a new and better age would be evolutionary rather than revolutionary. They hoped by their efforts and propaganda to help the world to glide easily and smoothly out of present evils and injustices into a golden age of justice and righteousness and equality. Their plan has been and is to improve humanity and make the world better by education,

by providing a better environment for the people, giving them more pleasure and less work, by efforts along the line of social service and seeking to better the conditions under which men live, and by putting into force many laws for the direction and guidance of mankind.

Now I think we ought to admit the fact that many of these men have worked sincerely with a view to the improvement of the conditions under which we live, and they are to be commended for their self-sacrificing efforts; but they have made the mistake of beginning at the wrong end, for they plan everything apart from Christ and from the clear teaching of the Word of God.

Our Lord Himself when He was upon the earth never sought to reach men by improving their outward circumstances. His plan was to reach the heart of the individual, and His words to Nicodemus were "Except a man be born again he cannot enter the Kingdom of God." This is God's way of life and peace. If the heart is right the life will be right. All efforts at world improvement, and all social service, however commendable, cannot succeed permanently excepting a change be brought about in the heart of the individual. The world can be no better than the nations of which it is composed. The nation can be no better than the individuals which compose that nation. Therefore, these higher critics, evolutionists, and socialists are in reality enemies of the Word of God. Many of them are avowed enemies, although many others are innocent of any intention to do harm, calling themselves friendly critics of the Word of God, Theistic Evolutionists, and Christian Socialists. But Evolution, Higher Criticism, and Socialism must reckon without Christ and the Bible because their teachings are contrary to the Word of God, and being contrary to the Word of God are opposed to God and energized by the devil. This may seem to be a hard saying, but it is true, for everything that is not in line with God's Word, however good and necessary it might seem to be, can only come under the leadership and direction of Satan, who is a being possessed of the highest intelligence, and who is called in God's Word an "angel of light."

The devil has, of course, always been opposed to God's plan for this world, and he has tried in various ways to upset that plan. In recent years apparently, his greatest efforts have been directed through a well organized scheme to destroy faith in the Bible as the Word of God through the teachings of Higher Criticism, Evolution and Socialism. There can be no doubt of this because the working out of what commenced years ago can now be clearly seen. In order to destroy the faith of the masses in the Word of God, the plan has been to discredit its teachings and authority by raising doubts, and by casting questions concerning various parts of the Bible. It is the old trick of the devil which was tried on our first parents in the Garden of Eden when he said to Eve "Hath God spoken? Has God really said that you shall not eat of the tree of knowledge of good and evil?"

It is astonishing how great has been the success and effect of these evil teachings. It is a deplorable fact in the history of mankind that man is ever more ready to believe and accept the devil's lie rather than God's unerring and eternal truth, so the success of the plan to discredit God's word has been much more far reaching than the most enthusiastic of its movers expected. Of course the master minds had this end in view and saw that by destroying the faith of the people in the Bible as being the inspired Word of God, they would at the same time destroy the confidence of man in man, and thereby destroy what we call Christian civilization, which is built up on mutual faith and co-operation. All that is beneficial in our Christian civilization has come from the knowledge and light of the Bible. The Bible has had a beneficent influence upon the hearts and lives of men everywhere, even upon those who are not Christians. Just on the same principle that God sends His rain and causes His sun to shine on the unjust as well as the just, so He has ordered that the light of His Word shall bring blessing and happiness wherever it goes.

Therefore, if we set the Bible aside, we set aside the bulwark of our liberty and we knock out the keystone of the structure upon which our Christian civilization rests.

In casting contempt and doubt upon the Word of God, the soil is prepared for the development and propagation of unrest, discontent, revolution, and anarchy.

This is the scheme and plan of the devil, and the men who are working along this line are inspired by the devil and are responsible for present day conditions.

The receiving of God's word brings peace both to the individual and to the nation. The rejection of God's word brings disaster both to the individual and to the nation.

We have seen in Russia the working out of the theories of Socialism in actual practice. The Bolsheviks are led by ardent disciples of Karl Marx, although many socialists hate to admit this; and while of course there are socialists and socialists, yet no one can deny the fact that Lenine and Trotski are simply putting into operation socialistic theories in their most drastic form. The actual working out of these things looks very different than when only written down on paper. What a dreadful condition prevails in Russia today after the country has had four or five years of the beneficent (?) control of Bolshevism! The new day that dawned there with the revolution has not been a day of blessing, but the curse of disorder and disorganization, of destruction and weakness, rests heavily upon the once great and powerful Russian Empire.

Now are these men content to turn away from a scheme which has been found so unworkable? No. On the contrary they have their agents everywhere in the world working and fomenting unrest, stirring up strife, urging on the class war of labor against capital. Their idea is to create more and more dissatisfaction, disorder and unrest until such suspicion and hatred is engendered that conditions will become such as to make possible the overthrow of all authority and government, causing a state out of which unscrupulous men will seize the power for themselves and set up what they call the Socialistic and Communistic state, a world wide international government. These men are wreckers; there is nothing in the line of construction in their makeup. Destruction is their motto. They boldly

take advantage of the liberty which we enjoy to bring about the destruction of the very powers that stand for liberty and freedom of speech.

Now remember, I am not predicting anything concerning these plans, as to whether they will succeed or not; I am giving you what I consider to be the facts, and while we may trace as we have done the outward and visible cause, we will have to go much deeper than this in order to find the real cause of world unrest. Back of what we see working around us—this unrest and distress of nations, and strife and discontent among men—there stands the dark form of Satan, the Prince of the Power of the Air, and the God of this Age. What a strange and sinister being he is! What great and mighty power he has! And with what wonderful ability and energy does he prosecute his plans! You will remember the words of the Apostle Paul in Ephesians 6:10-13: "Finally my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

The devil is a personality possessed of the highest intelligence, and God's Word reveals the fact that he is at the head of all opposition and rebellion against God; that he is the author of sin, and therefore of all the consequent suffering and sorrow which sin has brought into this world.

In reading through the Bible from the beginning in Genesis to the end of the Book of Revelation, God's plan and purpose concerning mankind is distinctly traceable, and running alongside of God's plan we see the plan of Satan's opposition to it.

What is God's plan and purpose as revealed in His Word? To place a man as head and ruler over this world, and the man of God's choosing is His only begotten Son, the Lord Jesus Christ. God's purpose is to give to Him the

headship and authority over every living creature, that at the mention of His name every knee shall bow. Ephesians 1; 9 says that God has "made known unto us the mystery of His will according to His good pleasure which He purposed in Himself, that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven and which are in earth, even in Him."

Now what is Satan's plan? Satan is an imitator. He seeks to imitate God in every possible way. Therefore his plan is to produce from fallen humanity a super-man who will take the government of the whole earth; a man who will be a world conqueror, and this man is called in scripture the Antichrist. I shall refer to him later.

This conflict, therefore, of Satan against God is the real cause of the world's unrest. There has ever been unrest and disorder in the world since the day that Satan brought sin into the Garden of Eden. The reason that it has now become world wide and more general is because the day of the final struggle draws near.

It is most interesting to trace through scripture these two lines which I have mentioned—the line of God's purpose and the line of Satan's opposition, and to see how God's plan was taken up and carried along through Abel, Seth, Enoch, Noah, Shem, Abraham, Isaac, Jacob, Moses, Joshua, David, and many others who stepped out upon the scene of Bible history and served God in their day and generation. The life history of these men is not given in full, but just such portions as affected the carrying out of God's plan. These were the men of faith to whom God revealed His will as they were able to receive it, and to whom He showed from the very beginning that acceptance with God could only be on the ground of shed blood. These men of God accepted God's message to them and admitted that the sentence of death had been justly passed upon them, and they brought the sacrifice which God provided, which typified and pointed forward to Christ in His sacrificial death upon the cross. Thus upon this ground of faith, in a coming Saviour they came into the line of those who

were co-operating in the plan of God. Christ was the hope of these men of the past dispensation who looked forward to His coming, just as He is our hope who look back to His cross, and together with the saints of the Old Testament we look forward to the glory, to that day when Christ will be manifested the head of the new creation of the redeemed of all the ages.

We have thus briefly scanned the scarlet line which runs through the Bible, and if we are to understand the Bible we must read it having in view that plan which runs along this scarlet line. In the light of this knowledge the Bible will open to us in a new and wonderful way.

Now let us briefly trace the line of Satan's opposition, that line which runs alongside the line of God's plan. You will notice that each one of these men of the Old Testament who came into God's plan at once became the subject of Satan's hatred and attack. Trace it entirely through the Old Testament and you will see how the hatred of the devil was manifested in his attempts to corrupt these men and destroy them, and when the purpose of God was revealed as having centered in the nation Israel, he put forth his efforts to corrupt and destroy that nation. His hatred against these men was not any more personal than against mankind generally, but he was opposed to what they stood for, because they had lined up on God's side to co-operate with God in His great purpose of making Christ the Lord and head over all.

Have you ever considered the wonderful dignity in the calling of these men of God, and in the high calling today of those who are His servants? Satan cannot reach Christ, but he can reach His servants who are upon earth, so he singles them out for his attack and they are especially the targets for his fiery darts. Notice the satanic fury against Christ when He was upon the earth, which culminated in His rejection by the world and their nailing Him upon the cross of shame.

The devil is not only opposed to the purposes of God being fulfilled in Christ, but the Word of God reveals the fact that Satan plans to produce a man to occupy the

place which God has destined for his Son. We find many references in the Old Testament to this Man of Sin, and in the New Testament he is more fully revealed and spoken of as the Antichrist. The Antichrist is a person, not a spirit only, but that spirit of opposition developing until at last it heads up in a man. The early church believed positively in a personal Antichrist and the Church Fathers drew up an agreement of their views upon this subject.

Now we have seen that these two lines—the line of God's purpose and the line of Satan's purpose—run exactly contrary to each other. If Satan's plan to exalt mankind and produce one that would take the leadership under his dominion could succeed, then of course God's plan to exalt Christ and put Him at the head of the universe would be defeated.

We must never confuse the issue. In the end it must be one or the other. There can be no question as to who will succeed.

The presence of sin in the world and the working of Satan is the real cause of all unrest and discontent, and the reason of the intensity and universal character of the present world unrest is doubtless because the day of the final conflict draws near, and the forces of evil are gathering strength to meet it. The Word of God tells us that there can be no real and lasting peace upon this earth until our Lord Jesus Christ comes back in power and glory and establishes His kingdom in the millennium.

Meanwhile, as we have already seen, the plan of Satan is developing rapidly. It has for its object the organization and development of a world system, at the head of which at last the Antichrist will be revealed. This will be Satan's master stroke, and the Antichrist will be his masterpiece. He will rule the world and claim divine honors for himself and no one will be able to resist him. He will seem to have succeeded, but at the moment of his supreme pride and power the Lord Jesus Christ will come forth out of heaven once more. He will stand upon this earth, upon the Mount of Olives. Thus Christ, the God Man, will face Antichrist, Satan's man upon this earth, and at that time

the end of the conflict of the ages will take place. Satan's opposition will come to an end and his whole system and organization will be destroyed in one crushing blow. This will be the Battle of Armageddon spoken of in many places in scripture, but named as the Battle of Armageddon in Revelation 16:16.

It has always been a great mystery that God allows Satan thus to have liberty to disturb the world and continue to cause increasing unrest and misery. It may be that God wills to have clearly demonstrated the fact that sin and rebellion against Him can only work out in ruin and disaster for mankind, and this will be clearly seen in that day.

Meantime, while the storm clouds seem to be gathering over this world, what is the hope of every true Christian? Certainly the Christian's hope cannot be placed in the endeavors of man to improve the world and make it better, because this is not God's program. There can never be world peace, nor disarmament, nor the end of war upon this planet until Christ Himself comes again. The hope of the Christian is the coming of the Lord. It is called the "Blessed Hope" and truly it is a blessed hope. And it is also the assurance of God's Word that before the final conflict, of which I have been speaking takes place, Christ will come again for His redeemed and translate them in a moment out of this world to be forever with Himself. Then after a short period of time, when the mystery of iniquity shall have worked out its appointed end, Christ will come back to this earth in person with His church and Satan will be cast into the pit and bound so that he can deceive the nations no more, and the righteous kingdom of Christ shall be established upon this earth. There can never be rest and peace in the world while Satan, the enemy of peace and righteousness, is at large.

How reassuring for us to remember that known unto God are all His works from the foundation of the world; that God can afford to wait, and at the appointed time He will fulfill His purpose. Meantime let us remember that whatever may be the condition of the world around us,

there can be true and lasting peace in the heart of the man in whom Christ by His spirit dwells and reigns. If you are a believer in the Lord Jesus Christ you are a possessor of that peace which He made at the cross of Calvary, and you are safe and secure from all the storms which are yet to sweep over this sin cursed earth.

The God of the Bible A Personal God

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HIS is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." (Jno. 17:3).

"And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. My little children, guard yourselves from idols." (1 Jno. 5:20, 21).

"Thomas answered and *said unto Him*, My Lord and my God." (Jno. 20:28).

Our subject this morning is, The God of The Bible: A Personal God. It is of immeasurable importance that men know God, that they know "the true God." To know "the true God," is, as the first of our texts declares, "eternal life." Not to know "the true God" is eternal death and darkness. No other knowledge is of such importance as the knowledge of God.

We are having our children taught today in our schools, and colleges, and universities, a little of pretty much every form of knowledge except the one all important knowledge, the knowledge of God. It is not permitted in our public schools in California that we teach the Bible, which is the only book in which God has fully revealed Himself, or that we teach them the Divine origin and infallibility, and matchless value of the Bible. But the teachers in our public schools are permitted to teach our children, and do teach them, a crass and ill digested Evolutionism, that as a matter of demonstrated fact undermines their faith in the Bible, and they are also permitted to teach them in Biblical Criticism what are called "the assured results of modern Scholarship" but what in actual fact are nothing

of the kind, but are rather the wild and exploded theories of Wellhausen and Graf and Kuenen, the very views of the Bible that robbed the civil rulers and army officers of Germany of their faith in the God of the Bible and resulted in the late war with all its "frightfulness" and the awful havoc that it wrought throughout the whole world. And already the exclusion of the Bible from our schools, and these views of the Bible taught in our schools and the views of God to which the ill digested evolutionism taught in our schools has led the child, are undermining the morals of our boys and girls in our schools and working such a carnival of youthful lust, and impurity, and recklessness, and falsehood, and dishonesty and Bolshevism among the rising generation as is appalling, and the more appalling the more one knows the facts regarding some of our schools.

Very little of a definite and thorough character is taught about God even in many of our churches. Indeed in certain silly circles there is a great outcry against all doctrinal preaching. By many our churches are simply regarded as convenient places in which to exploit the various issues of the day and to raise funds for schools, hospitals, the destitute, and all manner of other objects good, bad, and indifferent. This very day the ministers of God in the various churches of Los Angeles are requested by one circle to preach on "Owning your own home" and by one prominent newspaper to speak on the "bonus" for soldiers and from still another quarter to speak on something else. Pretty much every Sunday we are requested to speak on some subject peculiarly dear to some society or organization or coterie. If we ministers should listen to all of these urgent and insistent requests we would have somehow to get more Sundays added to the year, and even then there would be no time left to teach the truth about God and His Son Jesus Christ, our Lord and Saviour. Usually when these many requests come to me they go into the waste basket.

No! *This is the important thing for us all to know and for our preachers to preach*, THE FULL TRUTH ABOUT GOD, AS HE HAS REVEALED HIMSELF IN THE BIBLE AND IN HIS SON JESUS CHRIST. The God of the Bible is not the God of much of our so-called "Modern Thinking," which is not modern at all but a revamping of the old and discarded pantheism of centuries gone by. The "God of the Bible" is not the God of "Christian Science" or of "New Thought" or of "Theosophy" or of "Spiritualism" or of "Unitarianism" or of "The New Theology" or of "Modern Philosophy" or of "Modernism" in general, or of any of the many and ever multiplying unBiblical cults of the day in which we live.

We shall see as we proceed that the God of Christian Science and some of these other cults and the God that is taught in some of our supposedly orthodox theological seminaries, is not a personal God.

1. WHAT DOES THE WORD PERSONAL MEAN WHEN APPLIED TO GOD?

In the first place then let us find what the word "Personal" means when applied to God, or when accurately used in other connections. What is a Person? The marks of Personality are, knowledge, feeling, and will. Any being who knows and feels and wills is a Person, whether he is visible or invisible, whether he has a body or has not a body. Many people think when you say "God is a Person" that you mean God has hands and feet and eyes and ears and so on. But having hands and feet and eyes and ears and so on, or in general having a body, is not the mark of Personality but of Corporeity, which is an entirely different matter. Whether or not God has a body or a visible form we will consider at some later day, but that has nothing to do with God's being or not being a Person.

If the Lord tarries and you and I pass through the experience of what men call death before He comes we will pass out of this present dwelling place, i. e., this present body, and depart to be with Christ, and we shall not get our resurrection bodies until He comes again, but we shall

not cease to be persons, we shall "depart to be with Christ", and we shall think and feel, and we shall know great joy for, "it is very far better" (Phil. 1:23) to leave the body and be with Him. We shall as Paul puts it in another place be "*absent from the body*, and at home with the Lord." (2 Cor. 5:8). It is clear then that Personality is one thing and that having a body is an entirely different thing.

It is one of the most common errors of our day to confuse Personality with Corporeity. I am inclined to think that when Mrs. Mary Baker Eddy denied so emphatically as she did the Personality of God, she was thinking of Corporeity. In fact in the immediately preceding paragraph of "Science & Health" she says, "Christian Science strongly designates the thought that God is not *corporeal* but *incorporeal*,—that is bodiless. Mortals are *corporeal* but God is *incorporeal*." (Italics, Mrs. Eddy's). It would not be a thing to be wondered at or surprised at if Mrs. Eddy had been thus confused in her thought, for in her writings, especially her earlier writings, before some person or persons who had a more accurate knowledge of the meaning of English words than she corrected them, she displayed an amazing ignorance not only of the facts of science and religion but also of the meaning of words, except as she had caught some glimpses of things from her study of Dr. Quimby's writings, which she so unblushingly borrowed and failed to return and of which she ultimately refused to acknowledge the ownership. It is true that she writes in this connection, "As the words *Person* and *Personal* are commonly and ignorantly employed, they often lead, when applied to Deity, to confused and erroneous conceptions of divinity, and its distinction from humanity", but she goes on with words that seem to indicate confusion in her own mind as to the distinction between corporeity and personality. But however that may be, she certainly did obscure the great truth of "the Personality of God" all through her writings. She constantly taught that God was a mere abstraction. She taught not only that God is Love

(which is true, if we properly understand the meaning of the words, which she did not), but she also taught that "Love is God", which is not true. Her teachings carried out to their logical conclusion lead to the radically false, and utterly damnable and hopelessly damning thought that "God is us" (all of us) and "we are God" (not gods but God). Mrs Eddy says in this very connection, speaking of the Personality of God, "If the term *personality*, as applied to God, means *infinite personality*, then God is personal Being—in this sense but not in the lower sense." (Science & Health 69th Edition p. 10). You will notice that she says, "God is *personal Being*", that is of course, only an abstract Being in general. She does not say, "God is a Personal Being," that is, a definite Person, separate and distinct from other Persons, all of whom He has created. In the next sentence she says, "An Infinite mind and a finite form do not, cannot, coalesce". Here is another illustration of her dense ignorance of the meaning of words. No one, even though he believes most strongly that God has a form, thinks that He and His form "*coalesce*", he thinks they *co-exist*. It is unfortunate that Mrs. Eddy did not have a good dictionary and study it more assiduously. The correct definition of "coalesce", given in one of the most recently published dictionaries, and one of the most reliable, The Desk Standard Dictionary, is, "to grow or come together into one; fuse, blend." Now no one who believes that God has an outward form in which He manifests Himself, thinks that He Himself, an intelligent, thinking, willing, determining Personality, "grows together into one" with the form He inhabits, or "fuses" with it, or "blends" with it.

But Mrs. Eddy is not the only prominent teacher who denies the Personality of God. Professors of theology in our universities and seminaries do it also. The late Professor Walter Rauschenbush of the Baptist Theological Seminary at Rochester, N. Y., the chief apostle of what is now so much exploited as "The Social Gospel" says in his book, "A Theology for the Social Gospel, Page 178",

"The old conception that God . . . is distinct from our human life" must give way to "the religious belief that He is immanent in humanity." Professor Gerald Birney Smith, Professor of Christian Theology at Chicago University writes, "The worship of God in a democracy will consist in reverence for those human values which democracy makes supreme." ("Man and the New Democracy, page 94"). The natural, indeed the inevitable inference is, if Professor G. Birney Smith has any accurate knowledge of the meaning of words, that God is "those human values which democracy makes supreme." In another place he speaks of God as "the *spiritual forces* of the world in which we live" ("A Guide to the Study of the Christian Religion" page 537). In the light of this definition he might better have called his book a guide to the study of Buddhism or Theosophy. Again in the same book on page 511 he speaks of God as "the Unseen forces of the universe". R. G. Campbell who was at one time the most outstanding exponent of "The New Theology" in England but afterwards in a measure at least recanted, said, "God is my deeper self and yours too; he is the self of the universe". President G. Stanley Hall of Clark University sets forth the opinion that "God is the truth, virtue, beauty of man". President Hall goes on to say that the only real atheist is he "who denies these attributes to man". (Jesus the Christ, in the Light of Psychology Vol. I., p. 285). Professor Hall also says that prayer is "communion with the deeper racial self within us". The late Professor Royce of Harvard University spoke of God as the immanent "spirit of the community". (The American Journal of Theology 1913, p. 638). It would be easy to multiply quotations from Professors of Theology in Theological Seminaries and Universities that present similar pantheistic definitions of an impersonal God, but let us turn from all this skillfully phrased foolishness to the lofty revelation of God as He really is set forth in God's own Word, the Bible.

II. THE PERSONALITY OF GOD AS SET FORTH IN THE BIBLE.

From the first chapter of Genesis to the last chapter of Revelation we see God as a Person, an infinite and perfect Person, not a mere force, or abstract intelligence, or "the absolute"; but an infinitely wise, infinitely holy, and infinitely loving person, "Our Father in Heaven", as our Lord Jesus spoke of Him and to Him. (Matt. 6:9).

I will not stop here to show that knowledge, feeling and will are all ascribed to God in the Bible over and over again. All of us who know our Bible at all well know that the knowledge and love and supreme will of God appear on nearly every page.

1. In the first place, *The Bible reveals God as a living God*. Read Jer. 10:10-16 (R. V.) "But Jehovah is the true God; He is the living God, and an everlasting King: at His wrath the earth trembleth, and the nations are not able to abide His indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, these shall perish from the earth, and from under the heavens. He hath made the earth by His power, He hath established the world by His wisdom, and by His understanding hath he stretched out the heavens. When He uttereth His voice, there is a tumult of waters in the heavens, and He causeth the vapors to ascend from the ends of the earth; he maketh lightnings for the rain, and bringeth forth the wind out of His treasures. Every man is become brutish and is without knowledge; every goldsmith is put to shame by his graven image; for his molten image is falsehood, and there is no breath in them. They are vanity, a work of delusion: in the time of visitation they shall perish. The portion of Jacob is not like these; for he is the former of all things; and Israel is the tribe of his inheritance: Jehovah of hosts is His name."

In this sublimely eloquent passage, so strikingly in contrast to the vapid word spinning of the supposedly scholarly and brilliant seminary and university professors whom we have been quoting, God is distinguished from the idols, the gods men make for themselves which are *things*, not persons,

things which "speak not," "cannot go," "cannot do evil," "neither is it in them to do good," (See Jer. 10:5, 8, 9). In contrast with them Jehovah is wiser than "all the wise men," He is "the living God," "and everlasting King," a Being who has "wrath and indignation," and who is *separate and apart from all the persons and things which He Himself has created*. "At His wrath the earth trembleth, and the nations are not able to abide His indignation." The idols men form today and call "God" are not made with their hands as in Jeremiah's day, from "the stock" of "the palm tree" and "decked with silver and gold." They are made with their bewildered and addled brains out of the tenuous filaments of their own auto-intoxicated musings (as we have seen in the fatuous quotations given above), but they are idols just the same, and they are not "the only true God," the God of the Bible.

In this quotation from the prophet Jeremiah who lived and wrote six hundred years before Christ, we are in the realm of the sublime. In these quotations from these great and brilliant "Modern Scholars," who lived nineteen hundred years after Christ, we are in the realm of the ridiculous. How came this man who lived twenty-five hundred years ago to utter such marvelous wisdom in such striking contrast to the inane nonsense of these bright and learned and "scholarly" thinkers of today? There can be but one rational answer to that question; and that answer is, the infinitely wise God spoke through him, while these modern theologians discounting the Word of God and chasing the butterflies of "modern scholarship" and "modern (pantheistic) philosophy" and self confident metaphysics, "professing themselves to be wise, become fools" (Rom. 1:22). We all do well when we imitate the early converts in Thessalonica and "turn to God from (all these disgusting) idols" to serve *the "living and true God,"* and also "to wait for His Son from Heaven" (1 Thess. 1:9).

2. In the second place, *God is revealed in the Bible as having a present interest in and an active hand in the affairs of men.* We read in Josh. 3:10, "And Joshua said, Hereby

ye shall know that THE LIVING GOD IS AMONG YOU, and that He will without fail drive out from before you the Canaanite, and the Hittite, and Hivite, and the Perizzite, and the Girgashite, and the Amorite, and the Jebusite." We read in Dan. 6:20-22, 26, 27, "And when he came near unto the den to Daniel, he cried with a lamentable voice; the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the King, O King, live forever. My God hath sent His angel, and hath shut the lions' mouths, and they have not hurt me; for as much as before Him innocency was found in me; and also before thee, O King, have I done no hurt. . . . I make a decree, that in all the dominion of my kingdom men tremble and fear before the God of Daniel; for He is the living God, and stedfast forever, and His kingdom that which shall not be destroyed; and His dominion shall be even unto the end. *He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.*" And we read in Heb. 10:28-31, "For we know Him that said, Vengeance belongeth unto me, *I will recompense.* And again, The Lord shall judge His people. It is a fearful thing to fall into the hands of THE LIVING GOD." And we read in Rom. 8:28-31 R. V. "And we know that to them that love God all things work together for good, even to them that are called according to his purpose. For whom he foreknew, he also foreordained to be conformed to the image of His Son, that he might be the first born among many brethren, and whom he foreordained, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What then shall we say to these things? If God is for us, who is against us?" And in Phil. 4:19 we read, "And my God shall supply every need of yours according to his riches in glory in Christ Jesus."

We see then, that "the God of the Bible is not only to be distinguished from the god of Pantheism who has no existence whatever, separate from his creation, but also from

the God of the Deist who has created a world and put into it all the necessary powers of self-action and development, and having set it going leaves it to go of itself. The God of the Bible is a God who has a personal, active, and present interest in the affairs of the universe today.

One of the most distinctive and outstanding features of the so-called "New Theology" and of "The Higher Criticism" is that it scoffs at the miraculous, the supernatural, at the idea of God taking at the present time or in Bible times, any active and immediate hand in the affairs of man. Many of us know by glad and glorious experience that the Bible conception is the true conception and that the conception of "Modern Scholarship" runs up against the stone wall of the established facts of history, and the facts of our own personal experience.

3. In the third place, *God is revealed in the Bible as the Creator of all existing things, animate and inanimate, earthly and celestial.* The very first words we read in the Bible, opening the sublime epic of creation found in the first chapter of Genesis are, "In the beginning God created the heavens and the earth," and in the N. T. counterpart to this passage we read in Jno. 1:1-3, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made." In Col. 1:16 we read, "For in him (that is in Jesus Christ) were all things created, *in the heavens and upon the earth, things visible and things invisible*, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him." This all is in marked contrast to the god who is left to us by the crass and scientifically and historically disproven evolutionism that so strangely dominates our universities, theological seminaries, high schools, and private schools. When you ask them for some substantial proof of their theory they reply, "all scholars are agreed upon it," but when you ask them what about this scholar or that they reply, "Oh he doesn't believe in Evolution, therefore he is

not a scholar." It reminds me of a talk I had some years ago with a student in Edinburg University. He had remarked to me that all the great Semitic scholars belonged to the destructive school of Biblical Criticism. I asked him what about Professor Margoliouth, (at that time perhaps the greatest Semitic scholar in England.) "Is he a scholar?" this young man asked me. I replied, "He was so considered until he left the radical side and came over to the conservative side." The student smiled and admitted it was so.

4. In the fourth place, *The Bible reveals God as sustaining, governing, and caring for the world He has created, and as shaping the whole present history of the world.* We read in Ps. 104:27-30, "These wait all for thee, That thou mayest give them their food in due season. Thou givest unto them, they gather; Thou openest thy hand, they are satisfied with good. Thou hidest thy face, they are troubled; Thou takest away their breath, they die, And return to their dust. Thou sendest forth thy Spirit, they are created; And thou renewest the face of the ground." We read in Isa. 45:5-7, "I am Jehovah, and there is none else; beside me there is no God. I will gird thee, though thou hast not known me; that they may know from the rising of the sun, and from the west, that there is none besides me; I am Jehovah, and there is none else. I form the light, and create darkness; I make peace, and create evil; I am Jehovah, that doeth all these things."

Where in all the literature of the "modernist," or any other literature except the Bible can we find anything that approaches the sublimity of both of these passages? (Let me say in passing in regard to the passage in Isaiah where Jehovah says, "I create evil," the word here translated "evil" does not mean moral evil but natural evil, and by the context we see in this particular case it means "unrest and trouble" as contrasted with "peace.") We read again in Psm. 76:6, 7, "At thy rebuke, O God of Jacob, both chariot and horse are cast into a dead sleep. Thou, even thou, art to be feared; And who may stand in thy sight when once thou art angry?"

5. In the fifth place, *God is revealed in the Bible as One Whose care and government extend to all His creatures, even the smallest and the most insignificant.* We read in Matt. 6:26, 28-30, "Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? . . . And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" And we read in Matt. 10:29, 30, "Are not *two sparrows sold for a penny?* and *not one of them* shall fall to the ground without your Father: but the very hairs of your head are all numbered."

6. In the sixth place, *God is revealed in the Bible as One Whose care and ministry and government extend to the individual.* Way back in Genesis, the book in which are the seeds from which the whole vast tree of Bible truth would grow, we read, "But Jehovah was *with Joseph*, and showed kindness unto him, and gave him favor in the sight of the keeper of the prison." (Gen. 39:21 RV.) And in Dan. 1:9 we read, "Now *God made Daniel to find kindness and compassion* in the sight of the prince of the eunuchs." And in 1 Kings 19:5-7 we read of God's own tender and personal ministries to His discouraged prophet, "And he lay down and slept under a juniper-tree; and behold, an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was at his head a cake baked on the coals, and a cruse of water. And he did eat and drink, and laid him down again. And the angel of Jehovah came again the second time, and touched him, and said, Arise and eat, because the journey is too great for thee."

7. In the seventh place, *God is revealed in the Bible as One Whose control and government extend to the wicked designs and devices and doings of evil men and even of Satan*

himself and as One who makes the seeming evil work out to His own glory and His people's good. Listen to these words written more than twenty-five hundred years ago. Ps. 76:10: "Surely *the wrath of man shall praise thee:* the remainder of wrath shalt thou restrain." And read these words written in the first book in the Bible, which our "modern scholars" affect so much to despise, but to whose lofty heights they have not yet climbed even the foothills, Gen. 50:20: "And as for you, *ye meant evil* against me; *but God meant it for good*, to bring to pass, as it is this day, to save much people alive." Read also these words in the second book in the Bible, Ex. 9:16: "But in very deed for this cause have I made thee (the wicked Pharoah) to stand, to show thee my power, and that my name may be declared throughout all the earth." Turn now to the N. T. and read Peter's marvelously significant words on the day of Pentecost, Acts 2:22, 23: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know; him, *being delivered up by the determinate counsel and foreknowledge of God*, ye by the hand of lawless men did crucify and slay." Now turn back to what many scholars regard as the earliest written book in the Bible, Job chapter 1:12 and 2:6: "And Jehovah said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thy hand. So Satan went forth from the presence of Jehovah." "And Jehovah said unto Satan, Behold, he is in thy hand; only spare his life." Here the Bible represents even Satan himself with all his malevolence carrying out the merciful purposes of God: In Luke 22:3 we see the same thing, "And Satan entered into Judas who was called Iscariot, being of the number of the twelve," and the result was that God's eternal purpose of redeeming love was accomplished by the atoning death of Jesus Christ, which was brought to pass by the great enemy of God and man, the Devil.

Such is the God of the Bible, as far as the question of His Personality and His being a living God is concerned, a God

who lives and loves and acts and works today. Oh I am glad I have such a real, concrete, personal, living God, One in Whom I can trust and have no fears, whatever may arise, and not the impersonal, abstract, vague, vapory, elusive, unreal God of the rhetorical twaddle of Walter Rauschenbush, and Professor G. Birney Smith, and President G. Stanley Hall, and Professor Royce, and Mrs. Mary Baker Eddy, and a host of other drowsy dreamers. With such a God I can face whatever calamity seems to threaten to overtake me and say, "I know that all things work together for good to them that love GOD, to them who are the called according to his purpose" (Rom. 8:28), and again, "If God be for us, who can be against us?" (Rom. 8:31.)

If any of you wish the god of "Christian Science" or the god of "New Thought" or the god of "Modern Scholarship" (falsely so-called), you can have *it*. I would not give two cents for *it*. But give me the God of the Bible, the Real God, "the living and true God," "the only true God," whom to know is not only "life eternal," but boundless peace and overflowing joy every day.

External Testimony to the Old Testament

PROF. ROBERT D. WILSON, A. M., Ph. D.



I AM one of the old moss-back Presbyterians. Some people make this charge against us down at Princeton as if it were a term of reproach, but age is not always something to be considered a matter for which to apologize. God is old; the universe is old, and after all, nearly all the great things of human life are old. The Word of God is old. We trust it largely because it has stood the test of the ages past. Humanity in all the ages has been very much alike, and the book that has met the longings, the aspirations and necessities of the human race in the ages past is meeting our longings and our necessities today.

It has been charged against my method of defense of the Old Testament that it is harmonistic. I take the term as a word of honor; a word of commendation for our rationality. When a man goes to treat a book like the Bible, he should have a purpose in his mind. He must come to it with some theory of God and the universe and man, and no man ever as a matter of fact, does write about the Bible but that he has come to it with some theory in his mind about it. It is not a matter of harmony, it is a matter of a theory that causes the harmony.

Now the Christian goes to the Bible with a theory of the Universe. He believes that God is the cause of all things; that there is a purpose and end in the universe; and that this end is the glory of God. And with this theory in mind, a man who thus believes comes to the Bible and necessarily in his treatment of it tries to make all that it contains to harmonize with God and the Universe and man, with the cause and purpose of all things.

I claim also that these very men who make that charge, as if it were a reproach, come to the Bible also with a theory of the Universe. Take Mr. Buckle in his *History of the Intellectual Development of Europe*. Mr. Buckle has a theory and he tries to harmonize the history of the human race with that theory. His theory is that evolutionary theory of history, and he has three great forces—physical, moral and intellectual, and he claims that the intellectual is the greatest of the three; that it controls the physical advancement of man; and that it shapes and molds his moral status.

Mr. H. G. Wells, in his history which has been so much talked about lately, also has a theory of evolution, and he attempts to harmonize with that theory the whole history of man.

I know the German method. I lived in the midst of it. Their principle of cult is the development by each man of his own soul, his intellect, and his morals. But those men never seem to have any motive. Not one of these evolutionary thinkers has any cause back of the universe nor back of man. What made these things evolve; what started the whole creation and life on this line of evolution? What kept it going? What is the force, the energy? There is something back of it all that made it go and Mr. Wells and the rest of them, have no place to go to. They have no heaven; they have no hell; they have no future for you or me or the human race. It is a movement from nowhere to nowhither.

Now that may satisfy the minds of some, but I think the Christian system of history is more rational than any evolutionary system that has ever been thus far propounded. Because whatever else you may say of this system revealed in the Bible, you must admit that it has power sufficient to have produced all the effects that are visible or have been visible in the history of the human race. Here is a God in whom all things consist. Ah, that satisfies my mind, and if you embrace it it will satisfy yours! Just make the God big enough—a God that fills all space and time and

made the stars and sun and angels and principalities and powers and man, with all his genius and all his capacity; a God that has a purpose in the creation of all these things. Get that thought through your mind. Carry it with you all through your life, that the glory of God is the purpose of all things visible, the manifestation of His wisdom and power and grace and mercy in the salvation of men. That satisfies.

Around this central thought it is the duty of every Christian to harmonize and centralize all his own life and the life of the whole world now and in the past; and therein we can rest content.

I want you to understand that the method is largely the trouble with all our modern thinking people in the discussion of the Bible. If you go to the Bible with a theory that there is no God or that He has never revealed Himself, or that He takes no interest in human affairs, of course you will throw the Bible away, for it is full of God. But if you go there with the belief that there is a God, that He has revealed Himself, then the Bible is an easy book. Its miracles and its predictive prophets are just the thoughts of God expressing themselves a little ahead of time in his prediction, manifesting themselves by the manipulation of forces unknown to us in its miracles, all conspiring together to manifest the one true God to His ignorant sons of men.

Now, these critics of the Bible who go to the Bible in order to find fault have a most singular way of claiming to themselves all knowledge and all virtue and all love of truth. One of their favorite phrases which you will find in every book they have written in the past twenty-five years in this country is, "All scholars believe or agree." But sometimes one professor knows more than all scholars, on whatever they may agree. They will admit that when it is a matter of Hebrew. I claim that one man may know more Hebrew than fifty or perhaps a thousand. Do you catch the trend of that remark? When a man writes a book and gains a point by saying, "All scholars agree," I

wish to know who the scholars are and why they agree. What's back of that? Where do they get their evidence from which to start?

My point is that you ought to be able to trace back this agreement of scholars to the original scholar that propounded the statement, and then find out whether what that scholar said is true.

Next we come to the second charge that is made against the defense of the Bible. First they say we use the harmonistic method and secondly we don't use the historical method. I deny point blank that I do not use the historical method. What is the historical method? The first principle of the historical method is that as far as possible every document must be judged first of all by contemporary evidence. A second principle is that the contemporary evidence must, if possible, be from the locality in which the events transpired. A third principle would be that the man that gave this corroboratory evidence should have had knowledge of the languages spoken at that place, so as to enable him to get first-hand information. And lastly, he must have had honesty enough, been unbiased enough, when he gave us this information to have given us the true information.

Those that have studied the law of evidence will see that I am giving the law of evidence. A first-class witness must have lived at the time that the thing occurred and have been there, and must have had eyes to see if he says he saw, and ears to hear, if he says he heard. And he must have had intelligence enough to judge of what he saw and heard and to repeat it—a good memory, if possible—and then honesty, not to perjure himself.

Now this method you see, is merely an application to historic documents of what would apply to an ordinary witness in a court of law. Now then, that's a method that I pursue in all my works.

If a man is called as an expert, the first thing that has to be done is to establish the fact that he is an expert. One expert may be worth more than a million other witnesses that are not experts.

Suppose I study and can read Babylonian to some extent. I might know more Babylonian than this whole audience; at any rate, if I could read any and you could read none, I would be more expert than you. Now listen to this, before a man has a right to speak about the Old Testament history and language and paleography, I think it is about time for the Christian Church to demand that such a man shall establish his right to speak as an expert upon this question.

I say here that it is my opinion that no man under fifty has any right to discuss the great questions concerning the origin and transmission of the Old Testament books, and if you will look into the history of the Church in the last hundred and fifty years, you will find that most of these assaults on the Bible have been made by young men of thirty and forty years of age. This is true today. Eloquent preachers, rhetoricians, fine appeals, exaltation of alleged scholarship! You mark my word, there is no man or woman living that can know enough by forty to write much worth reading about the Old Testament. There are many things that are not to be determined by native brilliancy. Facts in evidence don't depend on brilliancy. A brilliant man that wasn't there can't serve as a witness; whereas a clodhopper who saw the deed would make a first-class witness.

All historic questions are decided upon the ground of preponderance of evidence. Strictly speaking, you never can know how the world was made. You can believe what the Word of God says about it. No scientist today has a right to speak scientifically as to the creation of the world. No scientist more than you can speak scientifically of the creation of the world, for he wasn't there and he can't test creation. He can believe. You may believe; he may believe that the world was made in a certain way, but he can't prove it, and he can't test it and he can't say "I know."

Now the law of evidence in general is the same in courts of law as with reference to historic documents. You will find that in a case at law when there is something beyond

the range of ordinary comprehension and knowledge that the court will summon experts. Sir James Stephens' great work on the Digest of the Law of Evidence, the highest authority about it in England, says:

"The testimony of experts as to what the evidence really is, is especially necessary to all subjects requiring special study or experience, such as all matters of science and art. It is a general rule of evidence that witnesses must give evidence of *facts*, not opinions."

When you read a book like Dr. Driver's on the introduction to the Literature of the Old Testament you will find that these critics are always citing their own opinions or the opinions of those they call authority. The only authorities I recognize are the original texts, which I cite in testimony.

I went to Berlin and pursued a different method from what most of our young men do when they go abroad. Most of our students from Princeton, Union, Harvard, used to go to Berlin and they went into the lecture room and they heard the professors give lectures which were the results of their own labors. They got everything second-hand. They took everything because the professor said it. That wasn't what I went to Germany for. I could get plenty of that in America. You can get all kinds of opinions in our universities and theological seminaries. I went there to study so that there would be no professor on earth that could lay down the law for me or say anything without my being able to investigate the evidence on the ground of which he said it.

I considered then, and I consider now that what was necessary in order to investigate the evidence was, first of all, to know the languages in which the evidence is given. And so I went to Berlin and studied under Dillman, Schrader, Lachau, Burgsch, Strack, and others as teachers, and devoted myself almost entirely to the study of the languages which threw light upon the Hebrew, all the cognate languages, and also all the languages like Persian, which threw light upon history, and all languages in which the Bible

had been translated down to 600 A. D. so that I could investigate the text of the Old Testament for myself. I determined that no man on earth should ever make a charge against the Old Testament based upon any items of evidence that I should not be able to investigate for myself. Don't imagine for a moment that you are going to be an Old Testament critic by reading other people's books on it or that you have a right to speak upon it because you have read a lot of books in English, and perhaps even in German or maybe gone through Berlin.

If you ask me a question, "Professor, has this change taken place? Does this change take place?" etc. I don't answer from memory. My plan, as you see, has been to reduce the Old Testament criticism to an absolutely objective basis, on the ground of evidence and not opinion. I scarcely ever express an opinion based on my own subjective belief. I try to drive everything from subjectivity to objectivity, from my own personal view or opinion to the real facts and evidence in the documents. And so if you would ask me, "Does this letter ever change?" I take my little concordance and say, "This letter changes here and there and elsewhere." Purely objective.

In order to carry out textual criticism, anybody that goes into it will have to be a master of the science of paleology and of philology; he will have to be the master of a dozen languages, so that every word may be thoroughly investigated.

The text of the Old Testament is the basis of your history, theology, and faith in the document. In any document brought before any court of law, the fundamental thing of all is to first get your text, just as you catch your hare before you cook it. The text is fundamental to everything about history and about the Bible. If you can't get the text and a good enough text to believe that it gives substantially what the original writers wrote, why you can't be sure of what the original writer says.

So this is the fundamental thing I am talking about today. The result of these thirty years which I have been

putting on the text has been this. There is not a page of the Old Testament (there were about 1,390 in the old Hebrew Bible), there is not a single page of that but what you can read and be sure that you can depend upon the contents of the page. You can be absolutely certain that we have the text substantially of the Old Testament that Christ and the Apostles had, and that it was in existence from the beginning.

I remember when it was considered very unprofitable to read over those long genealogies in the first chapters of First Chronicles, nine chapters of proper names, and we wondered why they were in the Bible. Let me tell you this. Today in scientific criticism of the Old Testament the proper names are the most necessary factor to consider. The way in which they are written and all that is connected with the proper names—they have come to be the very foundation of scientific criticism of the Old Testament.

Now there are twenty-nine kings whose names are mentioned not merely in the Old Testament, but on documents written in their own time and many of them under the supervision of the kings themselves; written in Egyptian, Assyrian, Persian, and on monuments and other documents which come from the time of the kings themselves. There are one hundred and ninety-five consonants in these twenty-nine proper names. We find that in the documents of the Bible, the Hebrew Bible, of these one hundred and ninety-five consonants, there are only two or three about which there would be any question of their being written in the same way that they were written on their own monuments, by the men themselves, or under their direction, some four thousand years ago—some about two thousand four hundred years ago. Think of names being handed down for twenty-five hundred to four thousand years, so that every letter is clear and correct—that is a wonder!

Let me give you some comparisons. One man blamed me for not referring to the classical writings more in discussing certain questions in my first book on Daniel. Now,

here is a list made by a great scholar, the greatest scholar of his age; he was the librarian at Alexandria in two hundred B. C., and he made a list of the kings of Egypt, thirty-eight of them. Only three or four of them are recognizable at all. Here is a great librarian who wrote in Greek; he made a list of forty-one kings of Assyria; only one of them can you tell what is meant, and that one is not spelled right. Here is Ptolemy. Well, Ptolemy has a list of the kings of Babylon and Persia. He has eighteen kings of Babylon. Not one of them spelled right. You could not make them out if you did not know from other sources what he means.

I want you to know that there is no book in the world that has been handed down as has the Bible. And we today study every consonant of the Bible.

If anyone talks against the Bible, ask him about the names of those kings. Here is another thing. There are twenty-nine kings of Egypt, Israel, Judah, Moab, Damascus, Tyre, Babylon, Assyria, Persia; ten different countries mentioned among these twenty-nine, both in the Bible and on the monuments, so we can trace them. Every one of these is mentioned in the Bible as king of the right country. Every one of the twenty-nine is mentioned in the correct chronological and synchronous order. Remember, some of these kings reigned, like Rameses II for sixty-two years; some for two months. Why, if you were going to write the history of this century and had to get those little things in the Balkans and Germany and Austria and Italy down right in their synchronism and in their relativity you would find it a big problem. But the Bible has its kings right. That is a lesson in paleography, all right, in historical chirography.

I tell you the day is at hand when the church, instead of cowering and seeming as many do, to rejoice in the supposed victory over Bible truth, will demand that anyone who attacks the Bible produce his evidence. Believe no man who makes a statement against the Bible without bringing evidence, and if he brings evidence and you can-

not investigate it, call in an expert that can—and try out your expert, too! You get an expert on the question that demands a knowledge of Babylonish to test the case, and find out whether he knows Babylonish or not.

The charges of critics against Bible documents are false; upon what ground or law of evidence are we to be convinced that these documents are false? The charges are absolutely unsupported by evidence.

The Old Testament religion is essentially inward of the mind and heart; love, joy, faith, hope and salvation through the grace of God alone. How account for this religion? The prophets say it came from God. No other theory of its origin can account for its results, its superiority and influence. We add to the prophets' statements evidence which all the quibbling of the critics cannot impugn. The prophets say that they had their ideas from God. If not, whence? If so, the greatest of all miracles has happened, involving all the rest, for if God spoke through the prophets, the revelation of His will could not be bound by the shackles of time and circumstance.

The prophets who spoke for Him spoke not as men of their own time, but as men of all time; as men who spoke of Him who knows the end from the beginning and has all power in heaven and on earth. The modern critical school is antagonistic to the fundamental conception of the prophets' mission as it was spoken by the prophets themselves. The prophets say that God spoke to them and they spoke for God. The critics say that they gave utterance to the ideas of the times; that they were limited by the time and the place of their prophecy. But if this were all the source of their information, how then does it come that not from the oracles of Thebes, nor from the temples of Babylon, nor from Delphi, but from the sheepfolds and dungeons, from the lowly cots of captives on the banks of the river came forth these great words of hope and salvation and glory for a sin-cursed world.

This is the key: "Holy men of God spake as they were moved by the Holy Spirit."

The Whole Christ and the Whole Bible for the Whole World

By A. C. DIXON, D.D.

"In him dwelleth all the fulness of the Godhead bodily." Col. 2:9.
"All Scripture is God-breathed and profitable." 2 Tim. 2:16.
"Go ye into all the world and preach the Gospel to every creature." Mark 16:15.



OUT of these Scriptures come three triplets of truth:
(1) *A Triplet of Definitions*; (2) *A Triplet of Implications* and (3) *A Triplet of Obligations*.

I.

We have a definition of Christ as one in whom "dwells all the fulness of the Godhead bodily." God has all wisdom, and in Christ dwells the fulness of omniscience. God has all power, and in Christ dwells the fulness of omnipotence. God is all-holy, and in Christ dwells the fulness of holiness. I do not understand how omnipresence can be present, nor how the infinite and eternal can submit to the limitations of the finite and temporal. But I see it in Christ as "God manifest in the flesh." I stood the other day out in the open and looked up at the broad expanse of sky and cloud and out upon the wide stretches of space in all directions to the horizon. Then I went into a little building called a "Camera Obscura," and the broad expanse and the wide stretches I saw in moving picture upon a table three feet square. I may not understand how so much can be compressed into so little, but I can see and enjoy it. In Christ is all of God and all of man, except sin; the fulness of deity and the fulness of humanity. I do not comprehend it, but I see it and rejoice.

(NOTE. While Dr. Dixon was not present during the Fourth Annual Convention of the Christian Fundamentalists, he spent the previous month of May in Los Angeles, when the above address was delivered in the Bible Institute Auditorium. Dr. Dixon is one of the leaders in the Christian Fundamentals Movement and only a previous engagement to spend the summer in Bible Conference work in China, prevented his attendance at the Convention in Los Angeles.)

In the second text is a definition of the Scriptures. "All Scripture is God-breathed and profitable." Beyond question this is the right translation. In "all Scripture" is the breath, which is the life, of God. It does not say that all writers of Scripture are God-breathed, though "the Holy Spirit did speak by the mouth of David" and "holy men of old spake as they were moved by the Holy Spirit." Scripture is not *writer*, but writing. In the writing is the life of God. This writing refers to the Old Testament and, by fair inference, to the New. Every Scripture in these Scriptures has in it the life of God.

Our third text defines the field of Christian activity. "All the world." This, of course, means all the earth to its remotest parts, but immensely more. "Unto all the cosmos," the present order of things at home and abroad. What this present order needs is the Gospel. "The field is the world," near as well as distant. Whether the present order be civilization, as in America and England; or savagery, as in Central Africa, the universal need is just the same. "Preach the Gospel to every creature," civilized, semi-civilized and savage.

II.

The first implication is that Christ stands alone as the Saviour of the world. In Him alone "dwells all the fulness of the Godhead bodily." He is the solitary mountain peak rising far above the hills of humanity. He is the solitary sun in the heavens which eclipses all other lights. He has no peer and no rival. "There is none other name given under heaven among men whereby we must be saved." "The only-begotten." Millions of others have been begotten by natural generation and of God unto eternal life, but He stands alone as begotten of a virgin through the Holy Spirit. Among all the personalities in the universe He is unique in His virgin birth. In this He is "the only begotten" in earth and heaven.

The second implication is that the Bible stands alone as the God-breathed Word, which "liveth and abideth forever." Other books have in them the life of men. This

is the one book which has in it the life of God. Other books have in them divine life only as they have drawn it from this solitary source.

The third implication is that the Church, by which we mean all who have been born from above, stands alone as the agency through which this unique Christ and unique Book are to be taken to all the world. "Go ye," was spoken, not to angels, but to His disciples. We are his sole dependence for world evangelization. If we fail Him, the work will not be done.

III.

Our first obligation is to give to such a Christ the place He deserves. The one in whom "dwells the fulness of the Godhead bodily" deserves our worship and service. It is fitting that we should fall before Him and say with Thomas, "My Lord, and My God." It is fitting that such worship should be linked with constant and whole-hearted service. To serve Him without worship is to rob Him of the glory which is His due, and to worship Him without service is a pietism which may result in mere spiritual luxury. Social service which takes the crown of deity from Christ is treason to our King, and no amount of doing good can atone for such a wrong.

Our second obligation is to give to the God-breathed Book the place it merits. It is our text-book on theology, the most important science under the sun. Only he who has no God can truly say that he has no theology, for theology is what we know about God. If we have a little insignificant God, we have a little insignificant theology. The greatness of the God we worship is the measure of our theology.

The Bible is for the most part the revelation of God in Christ, and the book that reveals in Him "all the fulness of the Godhead bodily," has such a theology as no other book approaches. Indeed, all other books which do not echo the teachings of the Bible have nothing better than mythology. In the world of books the Bible not only merits pre-

eminence but is so unique as to suggest that, like the Christ it reveals, it belongs to a class apart.

The Bible merits first place as a text-book on history. "All history," said Dr. A. T. Pierson, "is His story;" and the Bible is, as no other book, the story of God's dealings with the race. No other book goes back so far into the past, and it is the only book that, with prophetic vision, reveals the distant future.

Mr. Wellhausen, founder with others of the Destructive School of "Higher Criticism," in his commentary on Genesis informs us that the five kings in the fourteenth chapter had no historic existence, but now, in the light of knowledge revealed by the pick and spade the reign of Arioch is acknowledged to be the certain starting point of ancient history, showing that the Bible was for thousands of years the only correct text-book on this part of ancient history; and Mr. Wellhausen's mistake led many a student to discredit the truth.

A few years ago the historians who did not accept the Bible as the inspired Word of God denied that Sargon, King of Assyria, mentioned in Isaiah 20:1, ever existed. His name did not occur in the list of Assyrian kings that were known to modern scholarship, and the Bible must be mistaken. But now in the light of what the pick and spade of the archaeologist have revealed, we know the date and deeds of Sargon's reign and have even unearthed the foundations of his palace. So that the Bible was for at least twenty-five hundred years the only correct text-book of Assyrian history.

And the Bible was until the time of Copernicus the only correct text-book on astronomy. While the world was believing silly things as to the shape, size and support of the earth, Job wrote, "He stretcheth out the North over empty space and hangeth the earth upon nothing." Job 26:7.

While scientists through hundreds of years were teaching that air had no weight, Job was trying to tell them of "the weight for the winds." Job. 28:25.

When modern apologists for what they regard as mistakes in the Bible tell us that the Bible was not intended to teach science, we can remind them that in history, astronomy and aerology, the Old Book was for centuries ahead of its time and that in science, as well as history, it is always up-to-date. When there is conflict between the Bible and scholarship, we may take it for granted that scholarship is mistaken. The Bible has stood the test of centuries and scholarship must sooner or later recognize its truthfulness. During the past year I have devoted some time to the study of the history of geology with the kind assistance of the Peabody Librarian in Baltimore; and though the task is not yet finished, I must confess to some startling surprises. When I studied geology in college, I thought that its classifications and principles were as solid as "the eternal hills" but this recent study has, so far, left only one certainty, which is, that, as a science, geology is in a chaotic state. The practical geology which the mining engineer studies gives him facts upon which he can rely, but in the realm of theoretical geology the fogs of uncertainty prevail. The most famous geologist of his day, and its founder as a science, was A. G. Werner, of Saxony, who died in 1817. Werner studied the strata of his native land and imagined that similar strata encircled the globe. The lowest rocks, he very reasonably supposed, were the oldest and the uppermost rocks, he just as reasonably supposed were the newest. He had a genius, if not a mania, for classification. One historian says that he bought books, not that he might read them, but that he might classify them in his library, and he gave banquets, not that he might enjoy the fellowship of his friends but that he might have the pleasure of properly arranging them at table. His "Onion Coat" theory of the earth's strata was orderly and beautiful. But investigations in other countries, notably in America, have proved that some rocks which are lowest in Saxony are uppermost in America and *vice versa*. The fair inference is that Werner was as much mistaken in his stratifications as everybody now knows that he was

mistaken in his theory that basalt was of aqueous formation. But geologists were so enamored of his beautiful stratification theories that they tried to explain the American situation by imagining stupendous freaks of nature which they called "Thrust Faults," etc.

The man who did most to found that department of geology, known as fossilology, was William Smith, an Englishman, who died in 1839. He was a surveyor who supported himself by his trade and, as he went about his business, made as careful observations as possible of the earth's formation, specially of the fossils which he found in many places. He had talent, if not genius for drawing maps of what he saw, and in time attracted wide attention to his discoveries. He did for fossils very much what Werner did for rocks. He was certain that the age of the rocks could be determined by the fossils that were in them. But subsequent investigations have proved that the fossils which Mr. Smith classified as belonging to the upper strata are elsewhere found in the lower strata and vice versa. Indeed, the rocks and the fossils have become so inextricably mixed that George McReady Price, who has devoted his life to geological studies, asserts that no up-to-date scientist can afford to risk his reputation for sound learning by declaring that he can now tell the age of a rock or a fossil. I find, however, that all scientists, from Aristotle to Mr. Smith, agree in one thing, namely: that the present dry land surface of the earth was at one time under the sea, for sea fossils are found even on the highest mountains. The fair inference is that great upheavals have taken place and the sea bottoms have been so lifted as to make, for the most part, the present dry land.

Now I turn to the Bible and find that between the first and second verses of the first chapter in Genesis, there is time enough for long ages of deposit in the perfect order of "the heaven and the earth" which God created, And since "was" may be translated "became," so as to make it read, "the earth became waste and void," there is an intimation that a great upheaval took place at that remote time.

This intimation leads a distinguished Bible student to say: "It is by no means necessary to suppose that the life-germ of seeds perished in a catastrophic judgment which overthrew the primitive order. With the restoration of dry land and light, the earth would bring forth, as described. It was animal life which perished, the traces of which remains as fossils. Relegate fossils to the primitive creation, and no conflict of science with the Genesis cosmogony remains."

Geologists are willing to admit that more than one upheaval may have taken place.

We turn again to the Bible and find the historic record of such an upheaval in the sixth and seventh chapters of Genesis, when "the fountains of the great deep were broken up," the waters covered the highest mountains and all animal life was destroyed except that which was preserved in an ark specially built for the purpose. We are tremendously interested by the fact that all geologists of note who wrote before A. D. 1830 believed that present geological conditions can be explained by this biblical record of the Noathean Deluge. Not until rationalistic modernism, born of the pagan theory of evolution, began to discredit the trustworthiness of the Bible, did scientists turn from this very reasonable explanation, and plunge into the abysmal past for imaginary theories. As I have read the geological literature of the past fifty years, I have turned to the Bible with the confirmed conviction that it is the most reliable, up-to-date text-book on geology that is now before the public. All geological phenomena can be here more reasonably explained in the light of the Bible than of any other book in existence.

Biologists admit three things: (1) That Science cannot explain the origin of matter and life. (2) That Life comes only from antecedent life. (3) That one species has never been known to evolve into another species. Such a claim can be based only upon what is imagined to have taken place before the historic period.

When we look into the Bible, we find that God is revealed as the author of both matter and life. We find also that every species is reproduced "*after its kind.*" The biology of the Bible thus harmonizes with the known facts of Science and contradicts only the vagaries of speculative scientists. We have, therefore, the right to claim that the Bible is an up-to-date text-book on biology. In the Bible is revealed, not only the origin of matter and life; but of the Sabbath, of marriage, of the State, of civilization, of sin and of crime.

Since philosophy is "the science which investigates the causes of all phenomena," and the Bible reveals most clearly and authoritatively these causes, the Bible is the most reliable text-book on philosophy.

As a text-book on theology, on ancient history, on astronomy, on aerology, on geology, on biology and on philosophy, the Bible is worthy of a place in our schools. When all other books were teaching error about Arioch and Sargon, the Bible was right; when all the world was wrong in its thoughts about the earth and the air, the Bible was right; and today the proof that the Bible is the inerrant word of God is immensely stronger than the proof in favor of any theory of geology, biology or philosophy that contradicts the Bible, while the geology, biology and philosophy of the Bible are in harmony with all the facts of nature about us, history behind us and sound reasoning within us. Those who really know the Bible and the facts of history, astronomy, aerology, geology, biology and philosophy must be convinced that to exclude the Bible from our schools is to keep from the young people of this generation knowledge which they have a right to possess. Only ignorance of both the Bible and Science will make us content to keep from the young what the Bible teaches about science and everything else.

Our third obligation is to give to world evangelization the place it deserves. We have a universal Christ in that He is just the Saviour that every creature needs, and a universal Bible in that it has a message to every creature. It is fitting that we should carry such a Christ and such a Bible to the uttermost part of the earth. Our Master is expecting us to do it. Let us not disappoint Him.

The Responsibility of Christian Laymen for a Strictly Evangelical Pulpit

By SIDNEY T. SMITH, *Winnipeg, Canada*



WHEN I was requested to speak on this subject "The Responsibility of Christian Laymen for a Strictly Evangelical Pulpit" my attention was immediately directed to three words which seemed to stand out more clearly than all the other words in this sentence. These words are "responsibility", "laymen", and "evangelical".

It is to be regretted that there should be any need to speak of a Christian pulpit as evangelical in order to distinguish it from Christian pulpits in general.

It is also to be regretted that there should be in the church any such division into classes or orders of Christian ministry or service as is indicated in the words "clergy" and "laity".

And it is further to be regretted that there should be any need to impress upon Christian laymen their responsibility in connection with the support of the evangelical pulpit and the work of the Lord in general, of which we are all part, and in which we should all have a deep interest.

When our Lord first made the announcement to His disciples concerning the church, He told them that He would "build" His church. The exact words in Matthew 16; 18 are; "Upon this rock I will build my church and the gates of hell shall not prevail against it." He laid the foundation of the church upon the eternal truth of His deity and sonship, and Paul tells us in 1st Corinthians 3; 11 that no man can lay another foundation than that which is laid, which is Jesus Christ.

I would like to impress upon your hearts that the plan of God in this age is in connection with the building and completion of the church, and that He calls into service

and co-operation with Himself all those who belong to Him and who are willing to work according to His plan. God has committed to men the responsibility of carrying on His work in this world and has given directions in His Word as to how He wants it done. Those who are willing to co-operate with him can do so only as they work along the lines indicated and set forth in the Word of God.

We must not lose sight of the fact that much of the so called Christian work and social service that is being done today, is being done in the energy of the flesh and entirely under the direction of human wisdom. It has little or no foundation in the Word of God, and in the end it will be seen that in God's sight it has amounted to nothing. You will remember the words of the Apostle Paul in the 1st Epistle to the Corinthians, 3rd Chapter, verses 11 to 15; "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built there upon he shall receive a reward. If any man's work shall be burned he shall suffer loss; but he himself shall be saved; yet so as by fire."

We see by these verses that it is possible to spend much time and effort, to be very busy about service, and yet in the end barely to escape destruction in the fire which will burn up all our works. On the other hand, it is also possible through the grace of God to labor effectively and in a way that is well pleasing to God; to work according to His plan and to have His approval, and to build that which will stand the test and turn out to be gold, silver and precious stones, to abide throughout eternity, a testimony to the mercy and grace of God.

Having referred briefly to the purpose of God concerning the church, and to the fact that God committed to men the responsibility to carry on His work in this world, let

us notice what the progress of the building of the church has been from the commencement until the present time.

The program set before the church in the beginning as recorded in the words of our Lord in Acts 1; 8 was a very simple program. The Lord said; "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

The early church understood the program and acted according to it. They began at Jerusalem, and from Jerusalem they went everywhere preaching the Gospel. The missionary zeal and self-sacrificing devotion of the Christians of those Apostolic days was the amazement of the heathen world. They wondered what could be the power of that Person for whom men gave up everything in order that they might preach His name and bear His testimony; at whose word they left all to follow Him, even though their pathway might lead through privation and suffering, and even to death.

In those days the church accomplished great things for God because the program of the early church was the program outlined in the Word of God. Taking up the cross and fellowship of the sufferings of Christ, the men of God in those days refused to settle down in a world which had rejected Him. In the power of the Holy Ghost they spread the Gospel to the uttermost parts of the earth.

Thus during the first century the Gospel was preached throughout almost the entire then known world, and the influence of the teachings of the Word of God upon the hearts and lives of men everywhere became a mighty force for good, having a beneficent influence even upon those who refused to accept and believe it.

In the process of time, however, and beginning even in those early days, a new program was introduced into the church, and this new program gradually gained ground. False teachers brought in the teaching that the business of the church was to make the world better, to take a hand in

the affairs of the world, and to attempt to gain supremacy with a view to doing the world good. These evil doctrines took root and grew and brought forth fruit. A union was effected between the church and the world, Paganism was overthrown politically under Constantine and Christianity became the state religion of the Roman Empire.

During the centuries which followed, the spiritual darkness in the world, and even in the church, was such as to almost blot out the light of the glorious Gospel, and would have blotted it out entirely if that light had not been kept burning in the hearts of the remnant of the Lord's people by the power of the Holy Spirit. God has always maintained the faithful remnant who keep the lamp of testimony burning amid the surrounding darkness of the days in which they are living.

In due time came the period of the Reformation and with it the great revival of spiritual knowledge and living. We can thank God for this, and for succeeding revivals which have re-energized the Church with life and spiritual fervor. But the church has never fully recovered the clear and united testimony of the Apostolic days. The evil leaven of the doctrines of men and of demons has corrupted the white meal of the pure doctrines and teachings of our Lord and the Apostles.

Today we find that the church has taken into it so much of the world that at times it is impossible to tell where the truth begins and where the error ends. It is this condition that sometimes makes Christian life and testimony so difficult for those who desire to be true to God and yet support the church in which they have been brought up or into which they have been received. If the church was standing clear and decided in her testimony to the truth of God today it would then be a simple matter for those who belong to Christ to line up with it. The great worldly professing church, however, is a perplexity to many simple minded souls. It stands today a sad testimony to the failure of men to keep the sacred trust which God committed to them. If the apostacy and spiritual darkness which has

settled upon the professing church was confined to any particular denomination or denominations, the course of those who desire to stand true in their testimony to Christ would be quite clear. Or if it were possible simply to repudiate existing organizations and forsake the assembling together with them, as the manner of some is, the course would also be clear. But the great problem of remaining linked up with organized Christianity and at the same time remaining true to God, is a real and difficult problem for many of God's children today.

During the last twenty-five years there has been an alarming and rapid progress of the downgrade movement in the churches. It is a significant fact that during the last twenty-five years every distinctive truth of Christianity has been denied or called in question right in the pulpits of the churches of the land. The Deity of Christ, His virgin birth, the atonement, and the inspiration of the Scriptures have all been, and are being denied in a great many of the pulpits of all denominations. Thus from the pulpits of the church, and within the church itself, the Word of God is torn to pieces, and the truth of God is trampled under foot by the very leaders and ministers who have been ordained to support and teach it. However, let us thank God that amid these conditions there are many thousands of God's true servants who are standing loyal to Him and who have not bowed the knee to Baal.

There is a solemn responsibility resting upon the man who casts doubt upon God's Word and who teaches others to do so. Let me state, however, that it is not fair to place upon the ministers alone the full responsibility for these conditions in the church. Those ministers that have been such renegades to duty and to God as to bring the teachings of Evolution and destructive Higher Criticism into their pulpits, and to put the doubts of their own darkened hearts before the people to whom they have ministered, will have to give an account to God for the evil harvest that has been produced from the seed which they have sown. But the layman also has had his part in this matter.

When the church was under the complete domination of the clergy, the layman's responsibilities were small because he had no opportunity to take any great interest in the direction of its policy or teaching. In recent years, however, the layman has come to the front more prominently in church matters; but his advent into greater responsibilities has not always been for the building up of true spirituality and faith. What some of the clergy have failed to accomplish through evil teachings, has been accomplished by some of the laymen's movements which have arisen in these latter days, such as the "Men and Religion Movement" and others like it.

The church today stands divided against itself. There are two elements met which are directly opposed to each other; the great worldly minded, earth bound element, whose gaze is ever downward, fixed upon the temporal concerns and improvements which they hope to accomplish upon this earth, and the other spiritually minded, heaven-bound element, whose eye is directed by faith to our Lord in Heaven, the great Captain of our salvation, under whose standard we fight against the powers of the spiritual darkness of this world. There can never be union and fellowship between these two because their outlook is entirely different. They cannot be mixed and kept mixed with any greater success than the mixing of oil and water. Neither the Christian minister or layman can get anywhere in definite Christian service until he sees this fact clearly. There is a clear-cut issue today, and there is a lining up of forces within the church today under these two heads. We are called upon to take our place upon one side or the other. From the beginning in connection with religion and with God there has always been a division among men. We have Cain contrasted with Abel, Esau contrasted with Jacob, Saul contrasted with David. Cain, Esau and Saul, worldly minded, proud and self-assertive men, who would not bend their stubborn wills to God, but sought to approach Him upon the ground of their own works, contrasted with Abel, Jacob and David, men of faith and pray-

er, who accepted the will of God and bowed to it, and brought to God the blood of the sacrifice which He had provided.

There can be no real service for God, and no real sense of responsibility toward God apart from a commencement which can only be made at the cross of Christ. The cross is the great dividing point in life. We are either upon one side of it or upon the other just as the two thieves were separated by the cross of Christ; one was a man of faith; the other was an unbeliever. There was only this one difference between them apparently, but how great was the difference really! It decided their destiny for all eternity. The first step therefore in a life of service for God is the acceptance of Jesus Christ as Saviour and Lord. Having taken this step, God has a claim upon our lives, and upon all that we have and are; and this is where the question of responsibility comes in.

The question immediately arises as to how far this new life is to be developed and lived. This great question will come to us again and again until we answer it once and for all. Each of us must answer it individually between ourselves and God. It is quite certain that the development and progress of Christian life and service is left largely to ourselves. It depends very much upon what our own will is and what our attitude is towards the claims of God. God does not force anyone into His service, nor does He intrude Himself upon any of His children, although He has the right to do so. He does not desire from His children any service whatever unless it be the willing service of love. We have only to look through the Word of God to see that this is the principle which governs all of God's dealings with His own children of every dispensation.

When our Lord Jesus Christ was upon the earth there were some of His disciples who were very near to Him, such loving souls as Peter, John, Mary and Martha, and others, who seemed to desire to be near Him, and to understand His ways. Then there were those in the ordinary

circle of the twelve. Then there was a wider circle outside of these. And then there was the great multitude that followed Him and listened to His words but seemed almost unmoved and unaffected by all that He said and did. Thus it is in the church and in the world today—ever widening circles of Christian living and service. There are those choice souls who dwell in intimate and precious nearness to God and to the Lord Jesus Christ; those who know Him and find increasing delight and comfort in communion with Him, of whom it may truly be said that they are the beloved of the Lord, who dwell in safety by Him. Then there is the larger number of those who are the Lord's children and know something of His grace and love and yet their lives are influenced more by temporal things and by circumstances than by God Himself. Then there is the wider circle of those who are nominally Christians, who belong to the church and yet are so mixed up with the world that it is almost impossible to tell whether they belong to Christ or to the world.

I draw your attention to these conditions in order that I may set before you the fact of the Christian laymen's responsibility.

The Christian layman is responsible to stand loyal and true to God and to His Word, and work amid circumstances which are, to say the least, at times very difficult. In other words we might say, that he is responsible to support the preaching of the cross both at home and abroad; in his own city and country first, and then as far as his influence and energy can reach, unto the uttermost parts of the earth. It is not a matter of choice; it is a bounden duty. It is a responsibility which rests upon every Christian and ought to rest as a heavy burden until it is discharged as we are able. Paul felt this burden; it was resting upon his soul, and you remember how he said—"Woe is me if I preach not the Gospel."

Now it may be that I am speaking to many here today who feel this responsibility resting upon them and who would like to be more clear and definite in their Christian

testimony and in the support of real evangelical work in the church. Something stands in the way of a definite commitment of their lives to the service of God. Perhaps it is the fear that having taken a definite and positive stand for Christ they may fail to maintain this high profession before their fellowmen. I think that this is one of the great difficulties that honest men have to contend with.—How to be true to God and stand true to His Word before men in the daily business of life. It is a difficult matter in these days. But it is not so difficult as it might seem to be upon first consideration. There is a certain definite strength received in the act of taking a stand for the truth of God, and there is an added strength in the assurance that He is able to supply grace sufficient to meet our every need.

I have said that the responsibility resting upon every child of God is a responsibility to support the preaching of the cross. This takes in the whole scope of the life and activities, not only of the Christian layman, but also of the Christian minister. Their responsibilities are one and the same, although these responsibilities manifest themselves in different spheres of activity and service in the church. It is quite evident that the minister's life and service is more prominently a position of leadership because he stands before the people as pastor, teacher or evangelist, as the case may be. The layman's place in the church, in the very nature of the thing must in a sense be secondary. The ideal relationship is where ministers and laymen work together in fellowship and co-operation with the one great purpose in view—the exaltation of Christ. This is quite possible where the minister is true to the Word of God and where the layman himself also is true to the Word of God.

Where the minister in his general teaching is true to God, exalting Christ, preaching the cross, and teaching the Word of God, it is the duty of every Christian layman to stand by that man; to support him in fellowship and prayer; to support him financially; to work with him and for him in holding up his hands and strengthening his position in every possible way. I do not consider that,

in standing thus by a man of God, the layman is standing simply by that man. He stands in support of the truth which that Christian minister is preaching. We have come to the time when we must lose sight of little details of difference and unite upon the broad principles of fundamental truths and orthodoxy. And when I speak of fundamental truths and orthodoxy, I am referring to the truth as it is held and taught, according to the platform laid down as the foundation of this World Conference on Christian Fundamentals.

I have often been asked the question—What should a Christian layman do in a case where there is no minister of his own denomination who stands by the truth and preaches it, but there is a minister of another denomination who does so. Should the layman leave his denomination and go and work under the godly minister of some other denomination who is preaching the truth. In an instance of this kind, as far as I am concerned personally, I would not let denominational ties prevent me from standing in fellowship with the true servant of God.

Then again the question is sometimes asked—What should be done in cases where a Christian layman finds himself in a church where the minister is a destructive critic and does not preach the true Word of God. It seems to me that the only thing that can be done in such a case as this is for the Christian layman to protest vigorously, to withdraw his financial support, and to look to the Lord in prayer to open for him a door by which he may be enabled to come in touch with a man who does preach the truth, and one whom he can therefore support and stand by.

I think, however, that laymen should always remember the fact that the true servants of Christ in the ministry have many things to endure because of the stand they have taken for God. There is the opposition of worldly minded church members, and there is always the opposition of ministers who are in the "modernist" camp. I am told that it is a fact that in many large cities the pulpit committees

of the principal denominations are composed almost entirely of modernists. This makes it very difficult for the orthodox man to get into any of the principal pulpits in these cities no matter what his gifts and attainments may be. There are of course in every denomination a few men of outstanding personality and position who cannot be reached or affected in this unfair way. The layman is responsible to fight hard for the establishment of an orthodox man in the pulpit of the church to which he belongs.

The day will come, and perhaps may come sooner than any of us expect, when there will be a definite gathering together out of all denominations of those who truly love God and His Word. There is no doubt but that already there has taken place such a gathering together in spirit regardless of denominational lines.

Meantime, while the issue is involved in every denomination, it seems clear to me that there can only be one course for the Christian layman who understands and believes the truth, and that is to support loyally and to the best of his ability, both in spiritual fellowship and financially, all those ministers who are standing true to the fundamentals, and on the other hand to refuse to support financially and to withdraw from the fellowship of ministers who despise the Gospel as the power of God unto salvation and who trample under foot the blood of Christ and do despite to the spirit of grace. It is not sufficient that a man accept the easy position of refusing to take sides in the matter. There is nothing to be gained by remaining on the fence, and every Christian layman has the positive responsibility resting upon him before God to line up with those who are on the Lord's side. The Christian life is a warfare and we need to endure hardness as good soldiers of Jesus Christ. We must contend earnestly for the faith once delivered to the saints. The Lord does not expect us to go into this warfare at our own charges. He has provided the armour; the Shield of Faith, wherewith we shall be able to quench all the fiery darts of the wicked one, the Helmet of Salvation, and the Sword of the Spirit,

which is the Word of God. The eye of our Captain is upon us. He expects us to be faithful and fearless in the fight. Let us remember that we wrestle not against the flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Therefore we need to take the whole armour of God that we may be able to withstand in the evil day, and having done all, to stand.

This is our day of opportunity, and let us remember that if we endure the conflict here, we shall receive the reward hereafter. Paul in his 2nd Epistle to Timothy, the 4th Chapter, 7th verse says: "I have fought a good fight, I have finished my course, I have kept the faith; Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

The Bible and Science

DR. L. W. MUNHALL

Theology is man's knowledge of God's word systematized and classified. Science is man's knowledge of God's works, systematized and classified. Man's knowledge is necessarily limited and imperfect. Therefore, theology and science are oftentimes in conflict, and must ever be; but, between God's word and works, there is perfect harmony.

It is quite natural for human minds to discredit the supernatural. Most of the "Higher Critics" do this in their views of inspiration. The miraculous is not necessarily unscientific, it is not the setting aside or overriding of laws. A miracle is simply God doing something according to certain laws of which we know nothing. To illustrate: If I had said, twenty years ago, I talked with a man the other day one hundred miles away, just as though he were ten feet distant from me, it would have been called a miracle, and why? Simply because there was then no law of acoustics known, by which the human voice could be transmitted one hundred miles; but, within these twenty years, such a law has been discovered, and our voices may be heard by our friends one hundred, or one thousand miles away, and it is not called a miracle. I doubt not there are ten thousand laws operating in the universe of which man knows nothing, to every one concerning which he may truthfully say: I know the method by which it operates.

The axioms of science are but few. It not infrequently happens that that which has been classified among the scientific certainties, has been displaced, as a result of subsequent research and discovery. Man is predisposed in favor of his own conjectures. We have a striking illustration of this in the "Progressive Evolution" theory of Charles Darwin, which so many accepted without hesitation, but which he, with humiliation, was afterwards obliged to greatly modify.

When one, standing amidst scientific discoveries and deductions, says, "Here, at least, we have an unmovable footing: we stand among the certainties"; the sound of his words may be pleasant to his ears, and the thought may minister to his vanity; but to thoughtful and reverent minds there is very much of nonsense in his utterances.

A skeptical young man once flippantly inquired of a devout old farmer, "Don't you know that science has disproved the Bible?" "What science? I haven't read the morning papers today," was the quick reply.

The Bible is not a text-book for the schools, upon the physical sciences; but, it has not a little to say about the works of God, and what it does say, is said accurately and well, and can always be relied upon.

Lieutenant Maury, than whom none stood higher in his department of science, once said: "In my investigation of natural science, I have always found, that whenever I can meet with anything in the Bible on any subject, it always affords me a fine platform on which to stand, and a round in the ladder by which I could safely ascend."

Prof. Dana once said: "The grand old Book of God still stands, and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the Sacred Word."

Friedrich H. A. Von Humboldt said: "As descriptions of nature, the writings of the Old Testament are a faithful reflection of the character of the country in which they were composed, of the alternations of barrenness and fruitfulness, and of the Alpine forests by which Palestine was characterized. They describe, in their regular succession, the relations of the climate, the manners of this people of herdsmen, and their hereditary aversion to agricultural pursuits."

In 1831, "The British Association for the Advancement of Science" was established by Sir David Brewster and others, and, while all its members are not necessarily scientists, yet an overwhelming majority of them are the highest scientists in the world. This association in 1865, drew up a paper which was signed by six hundred and seventeen mem-

bers, twenty only of whom were not recognized men of science, setting forth their views on the relations between science and religion, and how these relations should be treated. This important and remarkable document is accessible to anyone in the Bodleian Library in Oxford, England, and is as follows:

"We, the undersigned students of the natural sciences, desire to express our sincere regret that researches into scientific truth are perverted by some, in our times, into occasions for casting doubt upon the truth and authenticity of the Holy Scriptures.

"We conceive that it is impossible for the Word of God, as written in the book of Nature, and God's Word written in the Holy Scripture, to contradict one another, however much they may appear to differ.

"We are not forgetful that physical science is not complete, but is only in a condition of progress, and that at present our finite reason enables us only to see as through a glass darkly; and we confidently believe that a time will come when the two records will be seen to agree in every particular.

"We cannot but deplore that natural science should be looked upon with suspicion by many who do not make a study of it, merely on account of the unadvised manner in which some are placing it in opposition to Holy Writ.

"We believe it is the duty of every scientific student to investigate Nature simply for the purpose of elucidating truth, and that, if he finds that some of his results appear to be in contradiction to the written Word, or rather to his own interpretation of it, which may be erroneous, he should not presumptuously affirm that his own conclusions must be right, and the statements of Scripture wrong. Rather leave the two side by side till it shall please God to allow us to see the manner in which they may be reconciled; and instead of insisting upon the seeming differences between Science and the Scriptures, it would be as well to rest in faith upon the points in which they agree."

Let us notice a few cases, by way of illustrating the truth of what these distinguished scientists have said.

Once, in a "Drawing Room," in the late Earl of Shaftesbury's home, the subject under consideration was the first chapter of Genesis. A distinguished Bible scholar was conducting the study. He called attention to the fact that in this account of creation, the order of genera is scientifically correct. Heaven, earth, water, light, firmament, grass, herb, tree, heavenly bodies, fish, moving things (amphibia), fowls, creeping things, cattle and man. The possible permutations of fifteen numerals approximates an almost incomprehensible number, *i. e.* 1,307,674,368,000. In order to show how impossible it would be for the writer of this chapter to get these events correct in their order, if he wrote only as a man, he took a slip of paper, and on it he wrote fifteen numbers, from one to fifteen inclusive. Under each one of these numbers he wrote a letter of the English alphabet, choosing the first fifteen, but not writing them in their regular order, but as confusedly as he could. Then he took fifteen slips of paper, and on each one wrote a number, the fifteen agreeing with the fifteen on his slip. Then he passed these slips to fifteen different persons, one to each, and then asked them as he called the numbers, one by one, for the persons having the slips to write the letters he had written on the slip before him. One can see, at a glance, that these fifteen persons could get the fifteen letters in the same order in which they were written on the slip held by the teacher, by the merest possible chance, if they were to live many years and did nothing else but try.

In the twenty-sixth chapter of Job and seventh verse we are told: "He stretcheth out the north over empty space." Astronomers who were skeptically inclined, turned their telescopes to the northward, and ransacking the heavens in that direction, could find no "empty space"; and then, they would twit the Theologues, by saying, "Job knew nothing about the geography of the heavens. He had better left astronomical matters alone, and attended to the things nearer home with which he was better acquainted, his boils, for instance." Then the Theologues, instead of insisting that Job did know what he was talking about, undertook to parry the thrust by saying: "Job evidently referred to

the north pole," feeling quite safe in making such a suggestion with seven or eight hundred miles of impenetrable ice-barrier intervening. Some years ago, the late Prof. Loomis, of Yale University, in speaking about this matter, told me that, "Recently, by the use of the largest telescope in the northern hemisphere, in the Naval Observatory, at Washington, a great vacuum, corresponding to the "empty space" of which Job wrote, has been discovered in the depths of the northern heaven." How did Job know of this?

"Joshua's Long Day" has been hooted at and decried by skeptics; and, too often Christian Ministers and teachers disbelieve the record of it, pass it by, or explain it away. On the basis of the publications of "The British Chronological Society," Prof. Totten, of Yale University, has "Corroborated by Eclipses," "Verified by Equinoxes," and "Proved by the Almanac" that the Scriptural account of the Long Day in Joshua, the tenth chapter, and the moving backward of the Shadow ten degrees on the "Dial of Ahaz" (Isa. 38 chap.) are scientifically correct, and this to a demonstration. (See "Joshua's Long Day," by C. A. L. Totten, M.A.)

Herodotus tells us of certain records, wholly independent of the Hebrew account, shown him by priests while in Egypt, containing an account of a "Long Day," which agreed with the Scriptural narrative.

The Chinese, also, have an entirely independent account of a "Long Day" agreeing with the record in the tenth chapter of Joshua, which occurred in the reign of Yeo, who was contemporary with Joshua.

Jonah and the Whale is stock in trade for the skeptic. He proves by two incontrovertible arguments that Jonah could not have been swallowed by a whale. First, there were no whales in the Mediterranean Sea; and second, a whale's gullet is not large enough to swallow a man whole. Both of these arguments are untrue. Whales of the species called by Cuvier the *Rorqual Mediterraneanensis*, have been found in this sea, and even as distinguished authority as Thomas Beale observes in speaking of the spermaceti whale,

the "the throat is capacious enough to give passage to the body of a man." We mention these two facts simply to show how reckless and unscientific some of our skeptical friends are in discussing biblical questions. Let me emphasize the fact, for we are all apt to be careless readers of the Bible, that the word whale is not once used in the Book of Jonah. This is true, as well of the English as of the Hebrew. The latter uses *dag gathol*, and the former *great fish*. Unfortunately our translators have rendered Ketos, of the New Testament, whale, but certainly without good reasons, for according to the best Greek scholars, Ketos means any sea monster or huge fish, such as a seal, shark, tunny, or whale; thus the term being indefinite, sea monster would be more correct than whale. It is now generally agreed that the fish in question must have been a shark. The shark is found in all seas; these fish often swallow very large animals, such as cattle and even horses. Not only that, but they often throw up whole and alive the prey they have swallowed. Any reader interested in this subject will find numerous and interesting instances of sharks swallowing very large objects, such as men, cattle, horses, etc., in the commentaries of Pusey and Keil, and also in the article "Whale," in Smith's *Bible Dictionary* or *McClintock and Strong's Cyclopaedia*.

I once saw a marine monster off the Island of Cyprus, quite large enough to swallow an ordinary sized man.

I also once saw a whale eighty-four feet long and twenty-six feet in diameter at the largest part of his body. Surely the God who made such a monster, could easily enough enlarge his throat, if necessary, sufficiently to make it easy for him to swallow a man.

But recently the remains of a whale were discovered upon the coast of Norway, with a throat so large that he could have swallowed a man on horseback, horse and all.

Notwithstanding all these facts, skeptics will still make "Jonah and the whale" do duty, until the end of time.

Messrs. Charles Scribner's Sons, of New York, have published a deeply interesting volume. It is the last work of the late Rev. Austin Phelps, D.D., LL.D., who was for

many years the President of Andover Theological Seminary, and the author of many learned treatises. This work, which is entitled *My Note Book*, was prepared just before the great scholar's death. "If I can only live," he wrote to a friend, "till this book is done, I shall be content to go." He did live to finish it, and the last letter he received was one from the publishers acknowledging the receipt of the manuscript. His famous daughter, Mrs. Elizabeth Stuart P. Ward, has read the proofs, and added an introduction after his death, but found no necessity for making any changes in the book. As its name implies, the volume is fragmentary, containing the jottings and stray thoughts of years, but the fragments are gems of rare value, all the more precious because they are the last we shall ever have from the pen which has written so much and so well. Among "the fragments" are the following observations, which, coming, as they do from so learned a man, are entitled to the attention of students of prophecy.

A service of very peculiar nature and not generally known, connects the books of our faith with the researches of astronomical science. It is well understood by experts in astronomy that a certain complicated cycle which should harmonize certain intricate revolutions of the solar system, has been sought for, for centuries. At last, it was until recently, given up as being beyond the reach of human discovery. But within a few years, an eminent Swiss astronomer professes to have found the long-sought marvel of astronomical science. His researches have been submitted to three distinguished astronomers of the "Royal Academy of Sciences" in Paris. By them it has been pronounced accurate and of practical value.

The interesting fact about this astronomical discovery is that the discoverer was first led to suspect the existence of the cycle, by a study of the symbolical prophecies of Daniel. It is well known that the majority of the interpreters have found in those prophecies a period of 2300 solar years, as the measurement in the prophetic visions, of the time which should elapse between the age of Daniel and the end of the so-called *Times of the Gentiles*. The Swiss astronomer—

M. de Cheseaux by name—is a devout believer in the Scriptures. In reading the symbolical predictions of Daniel, it occurred to him as a hypothesis that this period of twenty-three centuries might be the cycle so long despaired of by experts in astronomical science. On further investigation, by astronomical methods, he found that it was even so. The discovery led to that of other cycles, all involved in the prophetic computations, and by means of which he was able to solve between thirty and forty astronomical and geographical problems.

He suggests, plausibly, to say the least, the inquiry, "How happened it that a Hebrew prophet, twenty-three centuries in advance of scientific discovery, used that occult cycle in his timing of coming events in the far distant future?" If he had conversed with the most eminent astronomers of his age, he could not have learned it from them. They knew nothing of its existence. If he had been, himself, the most accomplished scientist of the century, he could not have discovered it. There were no astronomical instruments in existence by which the requisite observations could have been made. The famed astrology of Chaldæa of which he may have known something, knew nothing of it. For twenty-three centuries that ignorance of the learned world has continued, notwithstanding the immense advances in astronomical knowledge, and in the improvement of the instruments of the observatory. Yet all the while the mysterious and unknown cycle lay embedded in the symbolic prophecies of the Hebrew seer. How happened that? Not one only, but a system of coordinate cycles was made the groundwork of prophetic computations.

How came that about? The theory of the discoverer is, that a foreordained synchronism exists between the movements of the solar system and the developments of human history. The chronologies of the two are one. The mind which contrived the one foreordained the other. The clock-work of the material heavens and the clock-work of the history of man have been created and wound up by the same Being. So reasons the devout astronomer. Of course none

but proficient in astronomical researches and proficient in the interpretation of symbolic prophecy can pronounce independently upon the value of the discoveries. But the conditions attending their announcement entitle them to the consideration of Biblical scholars. They place the hallowed books of our religion in very interesting relation to human science.—*The Christian Herald*.

In the lists of animals there occur nine in Deuteronomy which do not appear in Leviticus. Of these, five or six at least, probably more, are creatures which do not, and never could have lived in the rich valley of the Nile, or in wooded and hilly Palestine. They are all the inhabitants of desert open plains, or of bare, rocky heights. They are not named in Leviticus, because immediately after the Exodus these antelopes and desert denizens were strange to the Israelites. But after thirty-nine years had been passed in their haunts, they must have been familiar with them all. Is it conceivable that any writer of the later monarchy should have inserted in his catalogue animals which he could never have seen or known but by report?

Harvey discovered the law of the circulation of blood, and, although he demonstrated it by uncovering the heart of a live cat so that its action could be seen, yet not one scientific man in one hundred in his day would believe it. And yet this law is plainly stated in Eccl. 12:6.

Jesus said, that when He would return a second time to earth, it would be "Even" at one point, "Midnight" at another, "Cock-crowing" at another, and "Morning" at another (see Mark 13:35). In fact He said the world was round. And yet, it was thirteen hundred years before a man saw it, and when he did, he was persecuted most un pityingly by the scientific men of his day for believing what he saw.

In these and other cases that might be cited, we see the truth of what Sir John Herschel once said, viz.: "All human discoveries seem to be made only for the purpose of confirming more and more strongly, the truths contained in the Sacred Scriptures."—*From Dr. Munhall's volume on The Highest Critics vs. The Higher Critics*.

The Bible—Is It an Evolution or an Inspiration?

W. B. RILEY, D. D.

“All scripture is given by inspiration of God” (II Tim. 3:16).



HE supreme question for the 20th Century student of Christianity, is this: “The Bible, is it an evolution or an inspiration?” Since this question is fundamental in my profession, and its answer affects the very life of Christianity itself, I claim at once an inalienable right and a comparative fitness for its discussion.

“New” theologians are now writing books on “The Religion of a Mature mind,” “The Mature Man’s Difficulties with His Bible,” etc., and it may be conceded by them that forty consecutive years of Bible study on the part of even a conservative ought to result in some mature opinions, and certainly since the very question is basal to conservatism, the orthodox have a right to discuss it.

The inspiration of the Bible, is of course, “the traditional view.” That too-common teacher-custom of speaking contemptuously of “the traditional view” is as unwarranted as superficial. As Dr. John Urquhart said, “The Copernican theory of the motions of the heavenly bodies has become the traditional view.” Is it any the less true on that account? “That it is the traditional view may be regarded on, the contrary, as something in its favor. It could hardly have endured so long, under the close and continued inspection of modern science, unless it had much to support it.” This traditional view of the Scriptures has been the subject of the closest scrutiny, of the most careful investigation, of the most continuous and even vicious assault; and yet it stands as a veritable Gibraltar against which “modernism” marshals its increasing forces to little avail.

In order to answer this question, however, we must consider both the inspirational and evolutionary claims.

THE THEORY OF EVOLUTION.

When Charles Darwin first exploited the modern theory of evolution, men little dreamed the lengths to which his hypothesis would be pushed. It is very doubtful if it was supposed even by him to have reference to anything more than the existence and development of animal life.

Science is specific and limited; philosophy on the contrary is as indefinite and unlimited as its author cares to make it.

No less an authority than Mark Hopkins, the great educator, said, "Men who are most reliable in observing facts are often least so in drawing inferences."

As an investigator, Darwin may be called a scientist; as a philosopher, he was most unscientific.

The theory of evolution itself is an assumption, not a science. It is impossible for one to read the Standard Dictionary definition of science—"knowledge gained and verified by exact observation and correct thinking, especially as made clear, formulated and arranged in a rational system," and Darwin's writings, without realizing the remote remove of the one from the other. For instance, 800 times Darwin says "We may well suppose." How strange to call an unlimited series of suppositions a science. Certainly Louis Pasteur had occasion for his statement, "Theories come into our laboratory by the bushel. When they have served their purpose they are thrown out of the window." Had he kept in mind Darwin's speculations, he might have changed his speech in the matter of measure, saying "Theories come into our laboratory by the ton."

This has always been true of the scientific laboratory and the dump-heap of theoretical refuse holds some strange suppositions. It is not so long ago since Van Helmont, a celebrated alchemist, taught that "the smells which arise from the bottom of morasses produce frogs, slugs, leeches and other things." When Sir Thomas Browne expressed doubt as to whether mice were bred of putrefaction, a famous

scientist, Sir Alexander Ross, hotly replied, "So may he doubt whether in cheese and timber, worms are generated; or if beetles and wasps in cows' dung; or if butterflies, locusts, grasshoppers, shell-fish, snails, eels, and such like, be procreated of putrid matter, which is apt to receive the form of that creature to which it is by formative power disposed. To question this is to question reason, sense and experience. If he doubts this, let him go to Egypt and there will find the fields swarming with mice, begot of the mud of Nylus." I haven't a doubt that the college students who sat at the feet of Prof. Ross believed that he had utterly demolished not only Sir Thomas Browne, but the first chapter of Genesis, by that statement, and in fact he had as good a foundation for his statement as Darwin has ever yet presented for his Origin of Species.

In the realm of Scripture, this theory is a pure speculation. If concerning the origin of species Mr Darwin was led to remark, as many as 800 times "We may well suppose," the application of this theory to the origin and growth of the Bible is "supposition" raised to the nth degree. Denying alike the age and authorship of the Old and New Testament books, the evolutionists "assume" another age; "assume" other authors; "assume" compositions; "assume" accretions; "assume" additions, translations, transpositions, improvements, evolutions. The recurrent phrase, "Thus saith the Lord" of the Scriptures, is equalled and over-matched by the repeated "We may well suppose" of the new school.

There is a principle in education upon which I observed while a student, that explains the growth and popularity of modern skepticism. It is this; that student whose memory is most retentive is always regarded by his professor as the brilliant pupil, and often on that very account advised to "specialize in some science," but one would need only to consult the consensus of class opinion to discover that his fellow-students seldom hold the judgment and reasoning powers of such a pupil in any considerable esteem. His teacher and text book provide him all his opinions. He is like a

sponge that absorbs easily and leaks under the lightest pressure, but no change whatever takes place in the opinion he takes in on the one side and passes out on the other. He is an intellectual parrot! With apologies to the exception who is capable of personal thinking, he is prime material for a school professor, but is non-dependable as a philosopher and equally non-reliable as a scientist.

Let me give a single illustration in proof of this. Dr. John A. Rice has recently been forced from the presidency of the Southern Methodist University at Dallas, on account of his skeptical teachings. In his book on "The Old Testament in the Life of Today," he states what he has picked up from somebody's pen, namely, "That the book of Deuteronomy was not written until the 8th century before Christ" and he attempts to explain the reason for writing it, in this language. "During this period when the old Canaanitish cults were flourishing, reinforced by Assyrian ideas and customs, the book of Deuteronomy was written to offset the current evils of the day. It was the joint product of the prophet and the priest, with the prophet in the ascendancy; it was written and laid aside in the Temple where it was discovered in 621 B. C."

How illuminating! Can anybody imagine such a fool as was the author of that book? To produce such a volume, at a time of such need, at such an enormous expense of time and pains, to meet an exigency; and then lay it up in the Temple and leave it, and go your way to your grave and perhaps sleep the sleep of the dead for 200 years before your book was even discovered! The brilliance of such a supposition ought to impress any man with Rice's scholarship, and for that matter with the scholarship of the Wellhausen school from which he absorbed his suggestion!

There is only one possible explanation of the attempt to apply the evolution theory to the origin and growth of the Bible—that is found in an indisputable fact, namely,

This theory is the conception and expression of skepticism, not science. It is well known that it originated with unbelievers. Darwin was an unbeliever; Spencer was a

skeptic; Huxley was an agnostic and Haeckel was an atheist, who called himself a monist. Not a single one of these men was ever famed as a Bible student. Not a single one of them save Darwin ever made a profession of the Christian faith and his philosophy led him to repudiate it. When they touch upon the subject of religion at all they prove their contempt for it. Haeckel reveals his utter antagonism to Christianity again and again. To him the Christian faith was a "superstition" and adoption of it was "stupidity." He says, "Never will our government improve until it casts off the fetters of the church." And again, "The climax of the opposition to modern education and its foundation, advanced natural philosophy, is reached, of course, in the church."

The same parrot-like repetition accounts for the popular notion that monotheism is an evolution of thought—that originally man deified the forces of nature and so peopled the Universe with many gods, and among them came tribal deities of whom Jehovah was one; while later the ambitious Jew sought to make his god the only god. If one wants to read the demolition of this whole false assumption he will find it in chapter five of Keyser—"Contending for the Faith."

From the opening chapter of Genesis—Jehovah is the only and the adequate God of the universe, and beside him there was never another—save in the idolater's imagination. The attempt to prove that language is an evolution from jungle cries, is a literary jugglery that would do credit to the vaudeville expert!

Only the desperation of a consciously defeated devotee would ever lead to dependance upon such flimsy arguments as Darwinites present in defense of their doctrine.

It is not unnatural therefore that young men and women taught by such teachers, taking into the very lungs of their intellects the atmosphere of such text books as they produced, should turn out liberalists, free-thinkers, monists, infidels, atheists! Like begets like. If the colleges and universities of this land had in a solemn convocation deliberately decided to extinguish the Bible, annihilate Christianity and introduce

a reign of intellectual and moral terror, they need not have changed their educational methods one whit. The election of these infidels as the leaders of thought, and the adoption of text books based upon their unbelieving philosophy, and the stressing of their so-called science as against the Scriptures, is the exact course to be taken in effecting such an end, and I am saying solemnly to this audience what the next quarter of a century will make manifest to the whole world, that if the present teaching and text books are continued, Christianity will almost as completely perish from our land as it has from the soil that sprouted it! And the paganism of the Arab of Judea, and the savagery of the Turk of Palestine will be equalled if not exceeded by that of the coming American citizen! The fact that we keep the Occidental dress as the Germans do, and a veneer of manners, will in no wise save our morals nor lend any conceivable escape from that savagery which produced the late World War, the war for which a single man—Nietsche, the ablest exponent of evolution yet produced—was most responsible. “When the foundations are removed what shall the righteous do?”

But I am here tonight to appeal to your reason rather than to your fears, and so I ask your attention next to

THE CLAIM OF INSPIRATION

on the contention of the text, “All Scripture is inspired of God.”

That contention has back of it the clear claims of the Bible itself. Every prophet professes to record what he received from God. The New Testament writers were equally explicit in their contention of divine authority for what they said. The Old Testament claimed that word and thought alike were given of God. God was with Moses’ mouth (Ex. 4:10-12) and taught him what he should say. God was in David’s tongue (2 Sam. 23:1-2) imparting speech. God put His testimony into Jeremiah’s mouth (Jer. 1:6-9). Peter said, “No prophecy ever came by the will of man.” Paul contended that both the thoughts and words in which he expressed himself were alike inspired (I Cor. 2:12-13). Jesus said of His speech, “The Father gave me a command-

ment, what I should say and what I should speak.” The modernist’s opposition to the verbal inspiration of the Bible is another proof of their defective mental processes. Dr. Kuyper has wisely said, “You can as easily have music without notes or mathematics without figures, as thought without words!” People sometimes say, “A penny for your thoughts.” If they have not taken the form of words, they are not worth it. The only thoughts that have ever been regarded as of sufficient importance to record had first to take the form of words, and that theory of the inspiration of the Bible which accords divinity to the thoughts and denies it to the language in which they are clothed, is as illogical as unscriptural, as unscientific as superficial. He who disregards the claim of inspiration made by the Bible, in that very denial abolishes the Book itself. Often as Mr. Darwin said of his speculations, “We may well suppose,” oftener yet do the scriptures affirm, “This is the word of the Lord.”

If one say that the contention for the authority of the Bible on the basis of its self assertion is reasoning in a circle, it is sufficient to answer, “We take the testimony of a man for himself, provided his testimony on all other matters is true” and to this test we are perfectly willing to have the Bible subjected. If what it has to say on other subjects is certified by the centuries of human experience and observation, why deny or even doubt its assertions concerning its own character. *Again, It has beneath it the buttressing walls of Bible history.* This book is not a novelty. Its latest utterances wear the ermined majesty of millenniums. Its every page has been exposed to any and every investigator, friend or foe, for thousands of years, and in all cases where unbelieving prejudice did not exceed that of Pilate, candid men have been compelled to say, “we find no fault in it.” The testimony popularly borne against the Pentateuch is a mass of perjured lies. The denial of the historicity of the Old Testament events, in the name of science, is nothing short of traduction of science itself. For full fifty years every turn of the archaeological spade has proven the moral dishonesty and scientific inaccuracy of Bible oppo-

nents. They once denied that Moses could write the Pentateuch, saying that writing did not exist in Moses' day. Then archaeology brought up the Laws of Hammurabi, antedating Moses by 500 to 1,000 years. Defeated at that point, they shortly turned about and denied Moses himself, questioning whether such a man ever lived. Once more the turn of the spade put them to confusion, and brought out of the ancient archives of the earth itself the very name of the man whose existence they had disputed. And now the latest dodge of this indigenious infidelity is to insist that while Moses wrote some portions of the Pentateuch, there were many other writers who contributed, and the Pentateuch is only a composite, all of which they claim on the basis of "style" traced through the intricacies of the text, assigning to one man every portion where the word "Yahveh" appears, and giving the author of that part as "J"; and wherever Elohim is found, they affirm a second author and call him "E"; and wherever anything priestly appears they put down "P" for a third author, etc.

When 4,000 years from now, the living critics exhume the First Baptist Church, Minneapolis, and find my library they will take my books and prove that they are composites. Wherever I speak of God, they will find one author and name him "G"; wherever I speak of the Heavenly Father, they will find another author and call him "H. F."; wherever I call him Lord, they will find a third author and name him "L" and wherever I speak of Christ, they will name a fourth author "C"; and they will have the exact same basis to prove that my books were produced by four men that they have applied to the development of the composite theory of the Pentateuch.

The persistence of these men in the face of rebuffs received from facts, unearthed by archaeology, almost proves a predetermined infidelity. They once denied the historical existence of any such four kings as were reported to have captured Lot, but archaeology uncovered the entire quartette. They once denied that bricks could be made without straw, but Prof. Coburn went to Egypt and dug and carried away

with his own hands, bricks proving absolutely the use of straw at first, stubble later, and finally roots and sticks.

The attempt is even yet made to deny the Exodus of Israel from Egypt and the migration of that nation in Canaan, but a tablet of the time of Meneptah II, the Pharaoh of the Exodus, bearing the name of "Israel" is a secular testimony to Sacred Writ. They have exhumed portraits of the kind of Canaanitish soldiers that disputed with Joshua the occupation of the Promised Land. They once denied that there was any such a king as Belshazzar reigning in Daniel's day, but later the testimony of the rocks told the story of Nabonidus, the real king, and of Belshazzar the coregent son.

In fact, one can multiply these instances to an extent that only the unwilling will remain unbelieving.

Prof. Ira Price of the University of Chicago, a student of Semitic languages and an archaeologist of world fame, after rehearsing instance upon instance, concludes, "These records, chiseled in adamantine volumes, stamped in imperishable clay, painted in the darkness of the tombs, or cut on mountain side, bring impartial, unimpeachable and conclusive proof of the veracity of the Old Testament."

Before I pass from this subject, however, I must make mention of another, namely, the notion that our text is unclear, corrupt, by compilations, transcriptions, translations, etc.

The indictment involves an exploded falsehood. Not only were these books given direct to man from God, written down immediately upon their receipt by the man who received the revelation, but the law of the Scribes forbade any change whatever in the progress of copying, and from time immemorial, demanded the painstaking in handling the text that proves as positively the Divine preservation as the text itself positively asserts the Divine inspiration. The slightest defects in a synagog roll vitiated the same. Even the blurring of letters brought about by the reverent kissing of the opening and closing words of the portion to be read, condemned a document. They not only took the utmost pains in transcribing what was said, they had to make

the letters exactly the same in size and character; the lines the same in length. In fact, one manuscript had to be a facsimile reproduction of the original. So careful were these copyists that they counted the words and letters, the points and accents, chapter by chapter, through the entire volume, and like a modern accountant, effected a "trial balance" for every page and line of the book. This rendered false translations, interpolations, accretions, subtraction, practically impossible. It remained the special privilege of the skeptical—Jehoiakim among the ancients, and Prof. Kent among the moderns—to take away from the Bible and thereby effect the sacrilege of attempted substitution.

Concerning the New Testament, the case of Divinity in origin and preservation is stronger still. Harnack, the destructive critic, has to consent that the four Gospels belong to the First Century, and that the book of the Acts is a companion piece. Paul looms too large in history for any intelligent man to dispute either his existence or his authorship and as for John and the Revelation, we have the writings of his disciples extant, witnessing alike to his personality and his production.

Its enemies themselves being witnesses, there is not a New Testament book nor yet a New Testament author named, whose inspiration has been successfully disputed.

The claim of inspiration has around about it the body of Christ—The Church. That institution must be accounted for, and the Bible alone provides an explanation. Its 20 centuries of challenging, conquering history demand interpretation.

As Arthur Pierson said, "The little army of Jesus with no badges or banner, no weapon but truth and no force but persuasion, in the face of the fearful persecutions grew mightier year by year. The blood of the martyrs was the seed of the new churches and fell, like fertilizing dew, on a barren soil. . . . The gospel overcame evil with good. Gathering strength like volcanic fires beneath the surface, it heaved social life like an earthquake, bringing to the dust its palaces of iniquity and its thrones of regal wrong.

Walter Rausenbusch, a destructive critic, says of it, "It has lifted woman to equality and companionship with man; secured the sanctity and stability of marriage; changed parental despotism to parental service; eliminated unnatural vice; the abandonment of children, blood revenge, and the robbery of the shipwrecked from the customs of Christian nations. It has abolished slavery, mitigated war, covered all lands with a network of charities to uplift the poor and the fallen, fostered the institutions of education, aided the progress of civil liberty and social justice, and diffused a softening tenderness throughout human life. It has done all that and vastly more," and if you ask "How?" the answer is to be found in a single sentence and the only sentence that has any meaning whatever, namely: "It has given the world a Bible," and out of that Book has blossomed every blessing, personal, social or national, known to man.

Who can believe that such streams will flow from an un-inspired fountain?

But I turn from this question to

THE WEIGHT OF EVIDENCE

confidently affirming that it is with the claims of inspiration and against the theory of evolution.

The conceptions of the Bible favor inspiration vs. evolution. In evolution, we commence with the monad and propose to end with the superman. I beg pardon, let me be up-to-date—we begin with an electron and propose to end with a Weismann. In the intellectual realm, we commence with the primitive thought of an ape, and progress to the scientific attainments of a Chicago University professor. Personally, I am willing to concede with them there may be progress between these two points worthy to be named "evolution."

But I must turn about to call attention to the fact that the Bible no more commences with an ape idea than it ends with a Chicago University professor's conclusions.

On the other hand, the Bible begins and ends on a plane so lofty that only inspiration can explain the height to which it rises or the flight in which it is sustained.

Take, for instance, the opening sentence of the Bible—"In the beginning God created the heaven and the earth." Nothing more true, nothing more majestic, nothing more lofty has ever found expression in human speech. Joseph Parker says, "As a mere sentence, it cannot be exceeded in grandeur. As a conjecture, no addition can be made to its sublimity. As a true voice from eternity, it cannot be charged with apology or incertitude." The candid consideration of this opening sentence of the Bible, its antiquity considered, would convince any unprejudiced student that it was "the Word of God" and not of man; the acme of inspiration and not the electron of evolution!

The anticipations of the Bible positively prove inspiration vs. evolution. A. J. Gordon said, "Prophecy is the mould of history." If so, we have in prophetic fulfilments a scientific demonstration of inspiration. Here we come upon a wealth of argument the weight of which is as irresistible as would be an avalanche sweeping the sides of Mt. Everest.

The comparatively minor sentences of prophecy that majored in history, who can measure? Noah received from God a prophecy, "Cursed be Canaan; a servant of servants shall he be unto his brethren. Blessed be the Lord God of Shem, and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem and Canaan shall be his servant." That prophecy was not only literally fulfilled, but to this day holds at every point. In the book of Deuteronomy we read of Israel, "Ye shall be plucked from the land. The Lord shall scatter ye among all people. Among these nations thou shalt find no ease." Every man who knows aught of the Jew knows that that prophecy finds in history a literal fulfillment.

Zephaniah wrote, "I will make Nineveh a disolation." The words find literal fulfillment. Of the city of Babylon, in the day of its surpassing glory, it was written, "Babylon shall become heaps. Wild beasts of the island shall dwell there and owls. It shall be no more inhabited forever," and it has taken place even as promised. Jesus looked on Jerusalem and declared its coming destruction. Descending

to very minutae of speech, He said, "Not one stone of the temple shall be left upon another." Forty years later it was so! Daniel in the second chapter of his book prophesied an outline of history, from which 27 centuries have departed in no particular!

But to show how the prophets could express even the very particulars of an incident, remind yourself of Zachariah's statement concerning the Christ who was to come, "He shall ride into Jerusalem upon a colt, the foal of an ass"—a sentence that waited 700 years for its fulfillment and at the end of that time saw the last word of the assertion realized. Time and space forbid that I attempt the exhaustion of this source of witnesses, but to show how potent is the argument, only remember that prophecies concerning the Christ begin in the 3rd chapter of Genesis and conclude with the 22nd of Revelation, and only those have failed to find the forms of history that remain for certain fulfillment. "The seed of a woman" was to bruise the serpent's head; a "Virgin was to conceive and bear a son"; "His name was to be called Immanuel"; He was to be a child born; "a son given"; "a Counsellor"; "A Mighty God"; "A Prince of Peace"; "an Everlasting Father"; "the lily of the valley"; "the rose of Sharon"; "the Branch"; "The Lord our righteousness"; "the man of God's right hand"; "the man of sorrows and acquainted with grief"; "the son of Abraham"; "son of David"; "Son of Man"; "Son of God"; "King of the Jews"; "King of Israel"; "Lord of Lords"; "Second man"; "the last Adam"; "the first and the last"; "the beginning and the ending"; "the way, the truth and the life"; "the Light of the World"—and such He is, and such He was, and such He will ever remain. It was prophesied that He would lay down His life for the people, but it was also prophesied that on the third day He should rise again. It was prophesied that He should ascend into the heavens. All those prophecies were long since converted into history.

What other religion can point to such proofs of its divinity? What other Book can bring such a certificate of its inspiration?

The total character of the Book demands inspiration vs. evolution. I have spoken of THE BOOK, and such it is. Some one says, "No, it is a library! It is 66 books"? Yes! "written by 40 authors"? Yes! "Produced in a period equalling if not exceeding 1500 years"? Yes! "By men, many of whom never met each other or heard one of another." Yes. And yet we find it *one* book. The unity of the Scripture is an evidence of its divinity. Its authors lived in different countries; were affected by different circumstances; spoke different languages; employed diversities of literary style; represented all grades of culture, and yet from Moses to Malachi, the Old Testament moves without a break, and from Mathew to Revelation, the New proceeds without an hiatus. Not one of the 66 is in conflict with another. Yea, more, not one of the 66 but produces an essential part of the glorious whole and so fits what he has to say into the consummation, as to complete and perfect it.

Some one has said, "The Old Testament is patent in the New, and the New is latent in the Old" and yet there is every evidence that "while there is no collision between the writers, neither is there any evidence of collusion."

I cannot help contrasting all this with my recent readings in the realm of "assured knowledge," "certified science," for I have just been reading Darwin, Weismann, LaMarck, Mendel, Haeckel, and others. No two of them are in agreement. While they hold in a general way to a basal theory, at every single point where they attempt its explanation, they part company. The reason is not far to seek! These uninspired men are dealing in a series of "suppositions," while the Biblical writers are themselves the subjects of inspiration. Their speech is the model of the centuries; their themes are the most lofty; their discussions the most intelligent; their conclusions the most unanswerable.

The proposal of Mr. H. G. Wells to provide a new Bible will produce in the thinking world only derision and scorn. Men know that our Bible cannot be improved upon. Yea, better, they know full well it will never again be equalled. The great Joseph Parker sanely asked, "Can any man add

one true line to the moral or spiritual code of the Scripture? Can any man publish an appendix of omitted morals? Can any man add to the tender balms and solaces provided in the Bible for broken hearts and wounded spirits?" Is there a point at which you can provide a solitary jot or tittle to its teaching that would prove to the world of profit? If not, why make a mock of the master-piece of the ages? If not, why neglect the Book of books? If not, why shut the ears against sentences that are so clearly from God? If not, why sit at the feet of men and permit them, in your presence, to scorn its evident divinity? If not, why not accept it as the basis for life building, as the Pole Star for life's direction, and as the source of information concerning the life that is to come?