

# Crisis of the Churches: Bible or Evolution?

BY  
**THOMAS PAYNE, D.D.**

Author of "The True Knowledge of Jesus Christ," "Apostolic Christianity," etc., etc.

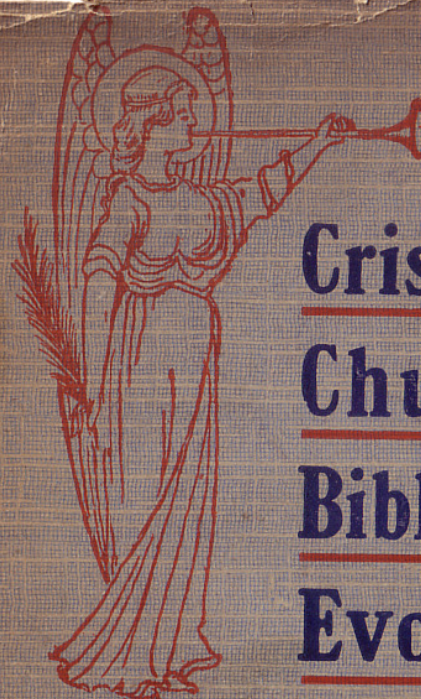
Dr. HENRY WATSON, says:

"I would sincerely urge everyone who desires to contend for the faith of the Gospel of Jesus Christ to read this new work by Dr. Payne, which I consider most timely and of the highest importance at the present day. I greatly admire the spirit in which it is written. There is much in the work that is truly interesting and instructive, and what is greatly needed in these perilous times, to safeguard our young people from false doctrines."

Rev. W. MURDOCH GILLESPIE, says:

"In a most able manner this book shows from a scriptural standpoint, that true Christianity can challenge any class of teachers to establish the theory of prehistoric Adam, or produce a solitary case where a man has ever evolved from a brute. But apart from its application to the Churches, Dr. Payne deals with the fundamental proofs of Christianity in such a sound, yet fascinating way, that teachers, preachers, and especially our young folks can ill-afford to do without."

Crisis of the Churches: Bible or Evolution?



# Crisis of the Churches: Bible or . . . Evolution?

BY THOMAS PAYNE.

Professor H. LANGHORNE ORCHARD,  
M.A., B.Sc., in his Introduction, says:

"The book is interesting, and holds a reader's attention. In these days, when rebellion against Divine authority is often accompanied with slavish subjection to unproved human assertion, and many people hardly know what they believe or whether they believe anything, a book of this character—the work of an able, clear-headed man—comes as a searchlight upon those fogs which always settle in an atmosphere of doubt. It is refreshing to turn from negation and disappointment and welcome the satisfying affirmations of truth. . . . It is a book for the times."



# CRISIS OF THE CHURCHES: BIBLE OR EVOLUTION?

BY  
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AUTHOR OF  
“APOSTOLIC CHRISTIANITY, AND HOW IT TURNED THE WORLD  
UPSIDE DOWN,” “TRUE KNOWLEDGE OF JESUS CHRIST AND HOW  
OBTAINED,” “REVIVALS: HOW PROMOTED,” “PENTECOSTAL  
BAPTISM: IS IT REGENERATION?” “THE COVENANT PROMISE OF THE  
FATHER,” “MINISTRY OF DIVINE HELPFULNESS,” ETC., ETC.

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## INTRODUCTION

*by Gabriel L. Mancino, June 2009— in a year that commemorates Charles Darwin*

(Please pardon errors in scanning this work, etc)

This old book is up-to-date and extremely practical. Though the author wrote in the early 1900s, he makes relevant points used by Creationists from the 1950s to the present day. In dealing with the theory of evolution, Mr. Payne also addresses central aspects of spiritual and social life. Obviously, Mr. Payne cannot respond to questions which have arisen since his death. Yet, his wide reading, clear thinking and gracious spirit assure me that he would have adequately addressed such matters. There is plenty to bless and challenge every reader who read with an open and a *thinking* mind. Sir Francis Bacon uttered the following words of guidance: “Read not to contradict... but to weigh and consider.” Don’t be put off by Payne’s forthright title, nor by any of his comments in which you may feel he has been even remotely satirical. I never desire to “win an argument” by ridiculing the “opponent,” and I am sure Mr. Payne had genuine love for those who differed with him; including those who embrace and/or teach the theory of Evolution.

**Thomas Payne’s** books are a blessing, as it appears his life also was. He guides our hearts, minds and souls in a far better direction than **Thomas Paine** of American history. Therefore I recommend reading *this* and his other books (see adverts at end) much as I would advertise the great writings of **Daniel Steele** over the books of the popular **Danielle Steele** of more recent years.

I consider **two emerging demonic tools of the 19th century** as dealing a one-two punch to the Church. **The first** was Darwinism. Darwin was born 200 years ago (1809) and wrote *Origin of the Species* 150 years ago (1859). It has been suggested that The great Ulster Revival (1859) was God’s reply to Darwin’s book. As Darwin and his book are being commemorated this year (2009), I would also recommend to *ALL* (not just to Christians) a book that aided spiritually-hungry hearts in the days prior to the Ulster Revival: Revival Lectures by Charles G. Finney. **The second** “demon,” coming a bit later in the century was what is called German Higher Criticism, which effectively tried to make mince-meat of our Biblical text. Of course, this was neither the first nor last such assault, and it continues to this very day. Payne addresses these (what I call) “demonic tools.”

Although there were sections of the Church in that period that remained godly, and reached out with compassion, yet much spiritual erosion had already occurred *within* to greatly weaken it, and begin such deterioration that would, “in process of time,” *evolve* a church that “has a name that it lives, but is dead” (Rev. 3:1), and have “a form of godliness without the power” of the same (2 Tim. 3:5).

Furthermore, during that same first half of the 19th century while Darwin was growing to manhood, another tremendous evil was setting its roots deeply down and spreading its tentacles to every corner on earth possible. This is the same evil

*(Continued on next page)*

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(now mature!) that is largely in control of the present world-wide orchestrated financial distress for which there is no room to share the mountain of evidence from historical “greats” and people high in governments, military, industry and finances over many generations. You may read their well-grounded statements by going to “Articles” on our website, then select the one: “THESE TIMES” etc.

Actually, the condition of the British church in 1911 as pictured in this book comes just after the secret bankers’ meeting in 1910 on Jekyll Island off the coast of Georgia where the plan was laid for the founding of the Federal Reserve and the takeover of the American economy and its citizens by International bankers, which took place in 1913. The same devil that devised the one-two spiritual blow to the church (mentioned above), also gained control of the economy of the world’s greatest nation...while the citizens *and the church* slept. (See The Creature From Jekyll Island by G. Edward Griffin. Google also “The Money Masters,” a 3 1/2 hour documentary that every economics class in America should be required to see. The recent documentary, The Soviet Story, tells the gruesome account of the ruthlessness of atheism so linked to evolution mentality.) It appears that all of this groundwork of many generations has made possible the present world situation which will culminate in the coming of the final world empire (see Daniel 2). I am sure Mr. Payne would extend to us all the great assurance that God is still in control, whatever men may do!

1) Because of the subject of this book and 2) because of the deep spiritual benefit of Payne’s other books on holiness and 3) because of the fact that the world’s greatest problem is the result of a *spiritual* warfare (the trail of which leads back to Satan himself regardless of human instruments and to the traitor within man’s own ranks: i.e. his own heart)...**I say, because of these things**, I hope you read this book and take appropriate action in your own heart and life. Payne’s chapter dealing with Marriage and Evolution is certainly relevant to our times of the upheaval of God-ordained, God-approved marriage and sexuality.

Finally, let me clearly state that what I have written in this Introduction is not to detract from this book, nor away from the main issue. Britain and America need a genuine heaven-sent revival, uncovering sin at every level and every corner. America and Britain, that have been the chief nation-targets for destabilizing and de-industrializing in preparation for the present time, need thorough repentance from all sin and a matching *forsaking* of all sin...not that they may “return to the former days” of earthly, worldly splendor, but *at the least* to get ready for what lies ahead, especially facing God and the Judgment. Returning whole-heartedly to God is the only criteria that makes it even remotely possible for sin-darkened people to understand the true nature of the dilemma, and make the necessary radical adjustments. It has happened before—in Bible times and in England’s history. It can happen again. Are we willing?

# CRISIS OF THE CHURCHES: BIBLE OR EVOLUTION?

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(Original)  
INTRODUCTION

BY

PROF. LANGHORNE ORCHARD, M.A., B.Sc.

*Member of the Council of the Philosophical Society of Gt. Britain. Gunning Prizeman*

I gladly comply with a request to write a "foreword" to Dr. Thomas Payne's book- "Crisis of the Churches: Bible or Evolution?"

The book is interesting, and holds a reader's attention. In these days, when rebellion against Divine authority is often accompanied with slavish subjection to unproved human assertion, and many people hardly know what they believe or whether they believe anything, a book of this character-the work of an able, clear-headed and scholarly man-comes as a searchlight upon those fogs which always settle in an atmosphere of doubt. It is refreshing to turn from negation and disappointment and welcome the satisfying affirmations of truth.

The theory of Evolution, continuously discredited by facts and reason, is still clung to by many (if a diminishing number) scientists, and sometimes paraded with an arrogance altogether foreign to the scientific spirit. Year after year passes without bringing proof to the familiar assumptions, or discovery of those very numerous and eagerly sought intermediate genetic "links," the existence of which (as Huxley pointed out) is necessary to the truth of Evolution; and yet there remain many adherents to what I may call the stupid theory.

The stupid theory is not merely stupid, it is seriously mischievous. It is logically inconsistent with a reasoned faith in GOD as the author of the Bible. The so-called "Higher Criticism" is based upon Evolution, and, as has been remarked by the Rev. Horace Clayton, tends to destroy confidence "in the truth and authority of Holy Scripture," Mr. Clayton points out that "the treatment of Isaiah by the 'Higher Criticism' is an offence both to the literary instinct and to theological truth. It seems to

## INTRODUCTION.

ignore the Holy Spirit's work in communicating to the Prophets the Counsel of God; it tries to exclude the Messianic hope from the accepted faith of Israel; and when looked at from a literary point of view, it is often inconsistent with itself." And he adds that "the treatment of Isaiah may suffice to indicate the general character of the modern criticism." This criticism is born of disbelief, and flourishes in an atmosphere of doubt. Inimical to personal Christianity, it is destructive of zeal and devotion in Missions and all Christian Service.

Dr. Payne is justified in putting the alternative "Bible or Evolution?" The Bible says that living organisms were created after their kinds or species. Evolution asserts the contrary. Some of the Doctor's best chapters, in my judgment, are where he shows the fundamental variance subsisting between the Bible and Evolution in regard to the Origin of the Bible, the Origin of Man, the Marriage Institution, the Incarnation, the Resurrection, to say nothing of other matters. A careful perusal of the Doctor's arguments should be found helpful and well worth while by Christian Ministers and young men who think and are lovers of Truth.

Whilst not endorsing the Author's views on some questions, I am in hearty concurrence with his main contention, and hope that the public—Christian and other—will accord to this book a generous appreciation and a wide circulation. It is a book for the times.

H. LANGHORNE ORCHARD.

BARNET,  
January 3rd, 1911.



## PREFACE.

As a result of the false doctrines which are now flooding some of our churches and colleges, a number, especially of our young people, have given up their study of the Bible and other books of a religious nature. Yet, on the other hand, there are not a few who feel a growing dissatisfaction with the false theories of the present day, and their one cry is, "Who will show us any good?" To help such and to restore their faith and confidence in God and His living Word, has been our chief object in writing the present work.

From first to last the writer has taken his stand upon the Bible, in the hope that by the blessing of God it will be profitable in helping to establish, especially our young men, in the fundamental truths of the Gospel, not that he has ignored the established results of science, as will be seen in the following chapters. But in reference to this he has followed the advice of the late Rev. C. H. Spurgeon, viz., that "it is needful to know what has been said by others." Therefore the writer has sought diligently to get the opinion of some of the best and soundest teachers on the subjects under consideration, with the desire that it will be the means of strengthening the faith and the courage of our young converts.

The work has not been undertaken without much prayer and feelings of heartbrokenness on behalf of those who through accepting false theories have made shipwreck of faith and of a good conscience. It has also been written with a deep sense of responsibility with regard to avoiding everything contrary to the spirit of charity toward such as have become the victims and teachers of false doctrines, yet with a sense of duty with regard to being faithful to those who continue to influence our young men and others by their pernicious theories.

Considering also the glaring statements now uttered from our different pulpits and platforms are allowed to pass unrebuked by

## PREFACE.

many of our Churches, we take it as a sure sign that we have already approached a very serious crisis in our Christian theology. And, as already observed, "the time is near at hand when judgment must begin at the Church of God (unless she quickly repents) because of her unfaithfulness to Christian doctrine."

But inasmuch as the false doctrines are so widespread both in this and other countries, in our churches and institutions the writer thinks it would be unfair to name any particular place or party. Moreover there are some who in other respects he highly esteems for their work's sake. Therefore he earnestly desires the prayers of all true Christians that such may soon recover themselves from the errors into which they have fallen. Trusting that by the perusal of these pages many will be led to experience a rekindling of love and appreciation for the study of the Sacred Scriptures.

Yours in the Faith and Fellowship of the Gospel,

THOMAS PAYNE.

## ***CRISIS OF THE CHURCHES: BIBLE OR EVOLUTION?***

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### **CHAPTER I.**

#### **CRISIS OF THE CHURCHES AND FALSE RELIGIONS.**

"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." —1Tim. iv. 1.

"Repent; or else I will come unto thee quickly, and will fight against them with the sword of My mouth." —Rev. ii. 16.

As rightly observed, every error carries with it its own penalty—a penalty with the verdict of God Himself stamped upon it. Both Old and New Testament Scripture fully reveal God's disapproval and hatred of false doctrine and its teachers. This is made plain in connection with the charge made against the Church at Pergamos. As it is written, "Thou hast there them that hold the doctrine of Balaam... so hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent! or else I will come unto thee quickly, and will fight against them with the sword of My mouth" *Rev ii. 14-16*.

In this case they were brought to a crisis and threatened with speedy judgment by the Lord, not so much because they or the leaders themselves in the Church in Pergamos preached these false doctrines, but because they stood on neutral ground and tolerated those that did, by admitting them into the Church and by allowing them to remain. And herein lies the danger, especially where false teachers are allowed to occupy the pulpit, they soon corrupt the whole congregation. This is why false religions and



false theories are so much hated by the Lord, the reason why He has threatened to punish those who tolerate them.

Bearing upon this point in reference to the above passage in Rev. ii. 14, etc., Dr. Campbell Morgan says, "There are men in the borders of our churches to whom we are doing incalculable harm by allowing them to remain, and they imagine they are in a place of safety when they are in a place of death. We are sometimes inclined to treat this warning as though it were not alarming, but I want to say that it is one of the most solemn in the Epistles. It is a warning that the Lord Jesus will come, and by the exercise of righteous judgment remove what the Church itself refuses to remove."

It is quite evident, by what is written, that any church or churches that tolerate false teaching so as not to abide in the doctrines of Jesus Christ, may expect that their candlestick will be removed. It is possible, however, for the candlestick, by way of congregations and formal religions, to remain, as in the case of Roman Catholics and others, even long after the light and glory of the gospel ministry have departed. "The religious profession of some people," says Dr. Hamilton, "is like the ashes on a dusty altar, which shows that there once were warmth and light and flame, but which also shows that it is long since they worshipped there."

Judging from the Word of God, nothing tends to put out the spiritual fire like admitting false doctrines, especially those which strike at fundamental truths. While it is true that the "entrance of God's Word giveth light," it is likewise true that the entrance of such false doctrines bringeth spiritual darkness. And Satan, of whom it is written "abode not in the truth," is fully aware of this, hence his great opposition to it, and the reason why he has succeeded in turning aside many from the faith of the old gospel.

False teachers generally creep in unawares among the disciples of Christ and sow their errors in such a subtle form that they can scarcely be detected until a whole church or congregation gets corrupted. The following incident will help to illustrate this. A

Christian lady came to the writer a short while ago in great distress concerning two of her sons who had become infidels. She explained how that she had been induced to take into her home a young man lodger who soon proved to be an avowed infidel; but she allowed him to remain in hopes that he would be influenced for good. But it had the opposite effect. The family altar was soon abandoned, the home corrupted, and her sons made infidels. Very much in the same way Jesuits and others have been admitted into our churches and religious institutions, and gradually they have succeeded in getting into our pulpits, and in this way they have been able to introduce their Romish doctrines into many of our Protestant churches. And, when discovered, instead of the Church removing them as she should have done, they have been allowed to remain until, in many cases, the congregations have become fully established in their Romish errors.

The same thing, only in another form, has been taking place in many of our Nonconformist Churches. To wit, that false teachers have been admitted into our colleges and universities, and, in the process of time, they have become ministers and pastors of our different churches, which has afforded them a good opportunity to introduce their false theories; but it is often done so gradually, and so carefully, that they have not been discovered until the seed of their errors has taken deep root and corrupted the whole flock. Paul, the Apostle, under the Spirit's influence, foresaw this, when he said to the elders at Ephesus, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of yourselves shall men arise, speaking perverse things" Acts xx. 29-30.

This is remarkably true in many cases at the present day. It is not so much Jesuits, or Germans either, that are doing the harm in so many of our churches and religious organisations, but, as described, "of yourselves men shall arise," often such as unconverted elders, stewards, sidesmen, medical men, professors of science--falsely so-called,—and "false brethren unawares brought in," and others, such as are within the borders of the Church, whether ministers or church officials. But the class of teachers which most readily accept the false

theories under consideration are such as are greatly lacking in spiritual insight. For this reason they will often accept any new theory as gospel truth, when, perhaps, they have not the least Scriptural foundation to rest it upon. It has been acknowledged on different occasions that this class of religious professors has done more to corrupt our churches than a multitude of outsiders.

Then can we wonder that many of our Nonconformist Churches are often powerless in their attempt to stem the tide of Roman Catholicism and other false religions when they themselves, in many instances, have become the victims of “seducing spirits and doctrines of devils,” which are as bad, or possibly worse, than those of Rome itself.

But the most regrettable part associated with these corrupt doctrines is the manner in which they are taking root in the minds and hearts of our young people. As a result of this we may expect that an awful harvest of judgment ere long will come upon their false teachers.

It will be seen in the following chapters that the false theories taught in many of our churches and religious institutions have driven thousands of our young men into doubt and infidelity. This is all the more sad because in many cases our young men, when starting out in life, have a strong desire to experience a saving knowledge of spiritual truths, especially where brought up under their influence. But it often occurs that before any attempt is made to put their desires into practice they are brought into contact with some false philosophy, and not being aware of Satan’s devices, they are tempted to accept some lofty ideas in relation to certain departments in the scientific world. It may be Prehistoric Adam, Theosophy, or the so called “New Theology,” or some other false theory. It does not matter so much to Satan which, so long as by some means he can divert their attention and draw off their minds from God and His truth, and thereby prevent them engaging in the fellowship and service of Jesus Christ.

Science, when studied from a right standpoint and with a pure motive, may be just as much the duty or calling of a Christian as any other. “The Christian religion,” says a well-known writer, “is

distinguished from all other religions in this, that it appeals to reason, and it calls into play all its powers, and welcomes all the established results of science.”

We can see nothing in the Bible, when rightly understood, that contradicts Geology, Astronomy, Natural Theology, or any department of scientific research that, as such, is well established. Nor have we sympathy with that class of teaching which gives Satan the credit for all the inventions of civilisation, and for what may be considered the discoveries of science. To do so is to ignore the wisdom of God as associated with the building of the Tabernacle and the Jerusalem Temple and as displayed upon many other occasions, both under the Old and the New Covenant. Moreover, to do this would be to give Satan credit for finding employment for untold millions who otherwise would have to join the ranks of starving humanity, and thereby create the impression that Satan is far wiser and more considerate in providing for the benefits of the human race than our gracious Heavenly Father. Whereas in direct contradiction to this theory the Church of Jesus Christ can point to some of the greatest philosophers and scientists the world ever knew, such as Kepler, Boyle, Pascal and others, but perhaps none greater in many respects than Sir Isaac Newton.

But we may do well to remember that it is God who “giveth wisdom unto the wise, and knowledge to them that know understanding. He revealeth the deep and secret things. He knoweth what is in the darkness, and the light dwelleth with Him” *Dan. ii. 21, 22*. It is God who unlocks the secrets of nature and revealeth to man its hidden treasures. Therefore it may be said that all true scientific discoveries are revelations of God. When we consider the many remarkable discoveries that have taken place during the last fifty or one hundred years, the nature of which would require volumes to explain, we feel led to exclaim “What hath God wrought!” But the mistake so often made is that man’s pride of heart and intellect takes the credit or glory of it to himself instead of giving it to God.

It is said that after a special victory in the great American war under the command of General Grant, some one had it written in large letters "Praise General Grant from whom all blessings flow." But as soon as it became known, the men rose in a body and demanded a change. The former writing was removed, and in its place was written "Praise God from whom all blessings flow." But perhaps during the history of the world there was never a time when there was a greater tendency in the direction of man worship, especially of a certain class, than at the present day.

It must be admitted, however, that men may have a large genius for science, for invention, for music, for art, etc., yet have no apprehension of things unseen and eternal. It is said that Darwin lived and died blind as a bat to all the glories of the spiritual universe. But, unlike many another blind man, Darwin in a measure realised his condition. He recognised the fact that his spiritual nature had died out. He called it Atrophy. In his boyhood he had consciously a religious nature, which in later years was starved to death. He tells us he had a poetical nature, that too had been famished. "His soul died at the top."

The same thing, we fear, is taking place today more or less among thousands who allow their souls to become impoverished through unbelief, or the total neglect of their spiritual nature. The mistake with many is that they try to understand Christianity in the same way as they try to understand science, that is by human methods of investigation or carnal reasoning; or they treat it as a mere theory and conclude in a sort of cold abstract manner that Christianity is a science of God. Therefore, instead of consulting their Bibles, they study the Christian religion as they study the stars, that is at an immense distance, and as a result of their speculations they are kept at just as great a distance from a personal knowledge of its glorious reality. For this reason many learned philosophers, theologians, and higher critics never experience a saving knowledge of true religion, and no man is in a position to judge the power of practical Christianity who has not proved by experience the power and blessing of it. "Christianity,"

says the Rev. John Telfer, "is the religion of the Holy Ghost. Ethics and moralisms are all very well, but where is the power to live them? It is only found in the gospel. Other so-called 'religions' know nothing of a Holy Ghost. Not only so, but without His presence even Christianity is helpless and inefficient. What are formal worship, ritual, preaching, if without the presence and power of the Spirit?"

Christianity, when steeped in the unction of the Holy Spirit, and strengthened by the presence of an indwelling Christ, will soon demonstrate itself by lifting its possessors far above their natural environments. It is acknowledged that the loftiest thoughts, the noblest liberty, and the broadest benevolence are the fruit of a vital Christianity, and the grandest problems of nature, and science, and philosophy, are solved under her influence.

But all this goes to prove that the highest wisdom is not in the intellect, but rather in the enlightened spirit. Paul, the Apostle, makes it quite plain in his first Epistle to the Corinthians that there may be a great gulf between the intellectual and the spiritual, to wit, that "the natural man receiveth not the things of the Spirit of God" 1 Cor. ii. 14. Thus we see how possible it is for a man to possess a faculty for scientific investigation and be considered clever in every other respect, and yet have no apprehension whatever of spiritual things.

Doubtless one chief reason why many seekers after knowledge in the scientific department often get sadly astray, is the fact that they have been tempted to almost deify the men of science, as though they, above all other men, were infallible, therefore everything they say must be accepted without a single question.

A very able author, in a recent work entitled "The Interpretation of Nature," with reference to science says, "In the course of her long history science has had to revise and correct her judgments, not once or twice, but constantly. Many of the discoveries that she believed she had made, have been found the figments of a too fertile imagination. She has often taken up a position that she deemed impregnable, till one day a new fact or fresh discovery

arrives, and the fortress has to be evacuated... It is the same in all sciences. They teach today what they may have to deny tomorrow. Now it is very necessary to keep this fact in mind when we are tempted to accept the present conclusion of science on nature as final." The learned Rev. Joseph Cook remarked in one of his Monday lectures, "I have adopted as an inflexible rule not to trust any man's authority as to facts in science without advice to do so from the highest authority."

But many have come to learn that the men of science are just as liable to make mistakes as theologians. When a professor of theology lacks a well-balanced mind, that is, not able to put this over against that so as to adjust things properly, or weigh matters correctly, he is considered a lop-sided theologian. For the same reason we have many lop-sided critics and scientists, men whose investigations are not to be relied upon seeing that they are nothing more than scientific guesses. This certainly is the case with those professed scientists who, instead of accepting the inspired record in Genesis in relation to the creation of man and his original excellence, tell us that we must trace man's origin back to the tadpole and the monkey. And, what is much to be regretted is the fact that this infidel theory, which is rejected by many of our leading scientists at the present day, is now being accepted by a great many professors of religion, and such as are recognised teachers in our Churches and Sabbath Schools.

Much has been said of late by a certain class of professors about a new religion of the future. We have no doubt as to the possibility of new religions and new gospels springing up in the future as there have been in the past, but we are certain that they will prove just as worthless, that is as far as any saving merit is concerned, as those on former occasions.

It is an understood thing that the so-called New Theology is nothing more than an old heresy dressed up in a new cloak, and we may settle it in our own minds, once and for ever, that there can never be another religion to take the place of Christianity. The Christian religion can never be superseded. As rightly observed,

"The one who looks for a new religion to be developed in the future, is not a Christian." The great verities of the Christian faith are an answer to the conscience of humanity. The Incarnation, Atonement, Resurrection, the Person and Work of the Holy Spirit in sealing unto the day of redemption, are indeed laws that are immutable, and eternal, and such as cannot be changed.

There can be no other sacrifice that can atone for sin, and no other resurrection that can justify the believer. As it is written, "For other foundation can no man lay than that is laid, which is Jesus Christ" 1 Cor. iii. 11. Only recently a strong believer in prehistoric evolution said to a friend of the writer, "your religion is only two thousand years old." To which my friend replied, "Our religion is as old as eternity. Jesus Christ is the Founder of our religion—the Lamb slain from the foundation of the world." Christianity is written in the whole of the Bible and incorporated with all its doctrines. Yet it has its origin in the very bosom of God, with a life springing up eternally through His only begotten Son, Jesus Christ our Lord. "Attempts," says Professor W. N. Clarke, speaking of Christianity, "to explain away its Founder as a mythical personage have failed, and He (Christ) stands a living character in history."

"No man," says an eminent writer, "is a scholar who does not study Christ as the essence of all true knowledge, and the embodiment of all truth. All history is the revelation of Christ . . . and whoever puts a sensuous and worldly interpretation on prophecy, or ventures with uninspired lips to predict a state of society and the introduction of a new era in which Christ shall not be all and in all, will find his predictions falsified, and his interpretations scattered to the winds. There is no other light than that. The light of nature, the light of science, the light of reason, the dim light of antiquity, and the glare of modern times are illusory and vain. The Bible must be everything or nothing. It is the chart of redemption, and everything in Creation or Providence is subservient to redemption. It is the inspired record of Jesus Christ."

As already stated, God has from all eternity ordained His only begotten Son to be the one foundation. All gospel doctrines are centred in Him, and without Him there is no saving gospel.



Therefore any church or individual that is content to build upon any other foundation, or preach any gospel that will put Jesus Christ in the background, will soon prepare the way for their own destruction. The day of testing is sure to come when the building or teaching that consists of wood, hay, or stubble will, with the rest, have to pass through the fire. Neither does it imply that the testing under consideration must in every case be postponed till the end of the age.

Canon Liddon, in calling attention to this, says, "A church may be to all appearance highly favoured. It may have leaders conspicuous for holiness or learning. It may reckon its multitudes of devout communicants, its flourishing missions at home or abroad, and its many works of benevolence and mercy! And yet it may have admitted to its bosom some false principles, whether of faith or morals, which will find it out in the day of trial. In the early centuries no church was more highly favoured than that of Northern Africa. It had, it is said, almost innumerable churches which produced saints and martyrs. Its intellectual and practical activity was tested by the long series of councils of Carthage. It was the first church, so far as we know, certainly it was earlier than any in Italy, to translate the New Testament Scriptures into the language of the West. It held its own in debate with the greatest churches in Europe, and with Rome itself. But the day of trial came on it with the invasion of the Vandals as Augustine lay dying at Hippo. It came again, and more decisively, with the Moslem conquest. There are churches in the East which have suffered as much or more than the church of Northern Africa. Churches which have never ceased suffering, yet which in their weakness are still instinct with life and hope, while the church of Cyprian and Augustine has perished outright. We may guess at the cause--we cannot determine. It may have been a general lax morally amongst its people. It may have been a wide spread spirit of paradox among its teachers. It may have been some far-reaching weakness or corruption which the day of account will reveal. But there is the fact. No church in primitive Christendom stood higher than the church of Africa, yet none has so utterly disappeared.

Let us of the church of today be not high-minded, but fear. For if prominence and success do not discover what is weak in faith and character, there is one agent who comes to all sooner or later, and who will surely do so--there is the fire, the searching, testing power of deep affliction. Many a creed that will do for the sunny days of life will not serve us in its deep shadows, much less in the valley of the shadow of death."

The same truth was confirmed by the Rev. J. Goforth at the Keswick Convention 1910. In giving a note of warning to the churches of Great Britain, he said, "Remember that as good churches as ever England knew have gone down in awful night. All along in North Africa, every ten and twenty miles, you will come upon the ruin of a church, if you dig deep enough in the sand. Once they had the Holy Spirit, Whom they honoured and glorified. In North Arabia and around Damascus many churches have been blotted out. Even Capernaum, which was exalted to the skies, now has not one stone left upon another. We need not think that the churches of Great Britain, will be free from the wrath of God, if they obey Him not. There is nothing to protect us but God Himself."

We feel persuaded that it will be wisdom on our part to take warning from the above statements, lest the spirit of the age and the false doctrines now admitted into many of our churches and religious institutions will soon lead to their utter destruction. The general feeling is that things cannot go on much longer as they are. The lack of power and faithfulness in the ministry and the worldliness in the churches, the decrease of membership, and the spirit of Antichrist that is now spreading in our universities, all point in the direction of a serious crisis of some kind. It is a well-known fact to all who are in the habit of taking part in the great open-air centres in our large towns and cities, that since the introduction of the so-called "New Theology" there has been a remarkable spread of infidelity. Mr. W. R. Bradlaugh, of the Anti-Infidel Tract Enterprise, writes to say: "Should anyone doubt the existence of atheism, a visit to the parks or other open spaces will soon undeceive them. At the present time

Freethinkers are subscribing to a fund for the gratuitous distribution of atheistic literature.”

The writer of these pages is no pessimist, but a hopeful believer in the Church of Jesus Christ, which is "the pillar and ground of the truth." But when such important issues are at stake he feels that it is not the time to say "peace! peace!" especially in such cases where there is no peace. It is rather a time when all who wish to be loyal to the truth as it is in Jesus, to "cry aloud, spare not, lift up their voice like a trumpet, and shew My people their transgression, and the house of Jacob their sin" Isa, lviii. 1.

" 'Guard the deposit,' the deposit of sacred truth : 'the faith once for all delivered to the saints,' *Jude*, 3, so the Revised Version puts it, (1 Tim. vi. 20, R.V.). The Intelligence Department of the Christian church, it seems to me, sorely needs overhauling. What are we about that we are not more awake to the perils that beset us ?" The above extract is culled from a very valuable pamphlet written by the Rev. E. W. Moore, of Wimbledon, on "Christian Science."

We feel strongly persuaded that what the Church greatly needs today is men like Martin Luther, John Knox, and the late C. H. Spurgeon, who will grapple with the corrupt errors of the time without fearing the face of any man. We are aware, however, that some will say "God is able to take care of His truth without the aid of man." But such need to be reminded that the Bible, with all its prophecies and precepts, its revelations and promises, was written by "*holy men* of God, who spake as they were moved by the Holy *Ghost*," and we are not warranted to expect that He will work any greater miracle to preserve it. Therefore the responsibility of the Church, that has been entrusted with the gospel of Jesus Christ, is to "hold fast the form of sound words," and "earnestly contend for the faith which was delivered to the saints" 2 Tim. i. 13, 14.; *Jude* 3. For the accomplishment of this the Holy Spirit, who abides in the Church, "will guide (those who obey Him) *into all truth*" *John* xvi. 13.

## CHAPTER II.

**"This know also, that in the last days perilous times shall come."**

**—2 Tim. iii. 1.**

ONE among the strongest as well as the most distressing signs that we are in perilous times is the corruption which has set in with many of our so-called Bible Classes in connection with some of our leading organisations, even those who at one time were considered to be sound in the faith of the gospel. This we may judge from the following article which appeared in one of our Christian papers, written by a member of a church who felt it to be his duty to make it known to the Editor.

### A STRANGE BIBLE CLASS.

"Sir,—During the Easter holidays I attended a Sunday afternoon Bible class at chapel, and was surprised to find that the subject chosen for consideration was 'Did Christ rise?' A paper was given which attempted to show that no bodily resurrection took place.

"After the paper a time was allowed for discussion; a member of the class rose and, after complimenting the leader on his paper, said that he agreed with the chief points of the remarks, and then proceeded to air his own views on the subject. These were more pronounced than those of the leader, and he declared emphatically that Christ's body did not rise, and also stated that, although he believed in a future life, there is no definite proof of one, and that in his opinion most of the things in the Gospel of St. John which are recorded as sayings of Christ were not said by Him at all, but were due to the imagination of the Apostle. He concluded his remarks by

saying that he believed those parts of the Bible which rang true to him, and these were very dear, but the rest he rejected as fables.

"I should like to ask, Mr. Editor, whether these things ought to be allowed in a chapel. Though several people present, myself included, protested against these ideas, the majority of the class were in favour of them.

"I felt that I ought to make this known. Thanking you in anticipation--Yours, etc."

Up to the present, as far as we can gather, no notice whatever has been taken, not even a surprise or mark of disapproval of any kind. Then can we wonder at our young men and others who attend such Bible Classes becoming agnostics and infidels. And we are sorry to confess that the above is but one among many other so-called Bible Classes where the fundamental truths of Christianity are denied, and the inspiration of the Scriptures rejected. It is distressing to hear from the lips of some of our young men the confession that they fear that unless they give up attending their Bible Class, that they will have to give up their belief in the Bible.

The same kind of pernicious doctrines are spreading rapidly in many of our Sabbath Schools. A Christian "Weekly Chronicle," the official organ of one of our largest organisations, now lies before the writer, having in it an article which may be considered a sad revelation of the state of things which now exists in some of our Sunday Schools.

"A Circuit Sunday School Union visitor one Sunday visited a large school in one of our northern towns and found a large class of young men without a regular teacher. The result was that the young men had gone outside and invited strangers to come and give papers on various subjects. On this particular Sunday the invited teacher was giving one of a series of papers, the objects of which were to prove that Christ was not Divine, that the Resurrection was a myth, and other doctrines absolutely opposed to the teaching of our Church. When the visitor mentioned the matter to the superintendent, his reply was, 'What can I do? There is no teacher for the class; the young men have appointed a secretary, who gets speakers from where he can, and has printed a programme giving the names of the

speakers and their subjects. If I interfere and say these men shall not come, the whole class will leave the school.' "

We ask would it not be infinitely wiser and better that such schools were closed rather than our young people should be left in charge of such godless teachers to have their young minds corrupted by their infidel theories? What hope can we have of the future piety of our children if they get their minds poisoned by false theories in our sabbath schools?

But what we consider to be even more sad is to learn that the same false theories are now being taught among the lesser children that attend our Sabbath schools. Christian parents, all up and down the land, are being pained to their hearts because their sons and daughters, at a very tender age, when returning home from school have said, "Mother, teacher told us that we are not to accept the account of the creation of Adam and Eve, the serpent, and the fall, given in Genesis as really true, but only as a story or a fable."

A very devoted missionary, a friend of the writer, during his last visit to England, said, "I asked a very bright young girl the other day, the daughter of a missionary, if she had given her heart to the Saviour. 'No,' she replied, then said, 'but it is true, is it not, that we all came from monkeys?' " My friend said, "No, my child, we came from the hands of our Creator." The child looked quite surprised. "Think of that," said our friend the missionary, "the heathen among whom I have laboured for long years would not accept such a theory." The glorious reality of the Divinity, associated with the narrative of the creation and fall, etc., recorded in Genesis, is demonstrated in the fact that its simplicity is hid from the wise and prudent and revealed unto the babes.

It is an understood thing that the minds of our tender offspring are far more receptive to the truth than when they get on in years. But, if when their young minds begin to expand, their teachers, instead of seeking to win them for the Saviour, cast in the seeds of doubt, the probability is they will soon take root, corrupt their minds, and lead them astray from the simplicity of the gospel. Can we wonder at the complaint that is becoming so general, that

thousands of our young people, when leaving our Sabbath schools, instead of joining the church drift into the world and become utterly godless, seeing that they are taught infidel theories even while the dew of youth is upon them?

The following article, which appeared in a copy of "The Life of Faith," under the title, "Watchman, what of the Night?" reveals the same sad fact with regard to the signs of the times. "It is a strange irony of the situation," says the writer of the article, "that worldly eyes can read the signs more acutely than the general Church. Says a novelist, whose works sell by the hundred thousand in many languages: 'All things that Christ prophesied are coming to pass so quickly that I wonder more people do not realise it ; and I especially wonder at the laxity and apathy of the Churches, except for the fact that this also was prophesied. Some of us will live to see a time of terror, and that before very long. The blasphemous things which are being done in the world today cannot go on much longer without punishment. We know by history that deliberate scorn of God and Divine things has always been met by retribution of a sudden and terrible nature--and it will be so again.' "

President A. M. Hills, D.D., U.S.A., in calling attention to the present condition of things that exists in many of the colleges and religious institutions, says, "Waves of mighty criticism and infidelity have swept over us, carrying away the old landmarks of faith in the great doctrines of the Gospel. The fall of man, the miracles of the Old and New Testament, the supernatural birth and resurrection of Jesus, His divinity, the Trinity, the Personality of the Spirit, and the Atonement are all questioned in the high places of learning.

"Along with this influx of infidelity there has been a corresponding decline in morals. College games have become brutalising and more degrading. Only this year there have been thirty players killed and two hundred and sixteen seriously injured, many of them maimed for life in the college football matches. The game as now carried on is less decent than Spanish bull-fights, or the pugilistic encounters of the prize-ring. Smoking, drinking, gambling, impurity and scepticism are joined together in a Satanic confederacy

to down the youth of our land. Even the young men who are graduating into the ministry are weak in moral fibre and obtuse in moral convictions. They are so blunted in their spiritual perceptions that they can see no harm in anything. Cards, dancing, theatres, brutal games, tobacco-using, and other fashionable evils are applauded or excused or whitewashed by a recreant ministry.

"People have sent to these colleges and universities their beautiful sons and daughters. They went away from their Christian parents and their family altars and their home churches with a religious experience. They came back, in too many cases, backslidden, worldly, flippant, conceited sceptics, lost to the church and the cause of Jesus Christ.

"Out of this deplorable state of things there has arisen a cry, 'Where shall we educate our children where they can receive intellectual training and still keep faith in God and the Bible?' "

We fear that there are thousands of professing Christians in this and other countries who are totally blind to the leavening influence of false doctrines, and the spirit of Antichrist spreading abroad at the present day; which, like most false theories, generally take their rise in the denial of the Edenic record. However, it would be a wise thing for all parents, in these perilous times, to make special enquiry, and to get a little sound advice as to the best place to send their sons and daughters so that they may be taught "sound doctrine," otherwise they may be corrupted by false theories, and thereby make shipwreck of faith and a good conscience.

The writer was asked on one occasion to take a mission at a church the pastor of which held the theory of "the restitution of all things," but he was not aware of this until, during the mission, the pastor publicly announced to the unconverted that they would have another chance of salvation in the next life, and because the writer continued to preach the opposite doctrine, he was asked to discontinue the mission, which he did. Such pastors or leaders may succeed in getting followers or joiners, but they may never expect to bring sinners under conviction so as to lead them into a saving knowledge of the truth.



At the close of an address by one of the above class of preachers, an unconverted man present was asked if he would decide to be a Christian, he replied, "No! I will remain as I am; if what the preacher has said is true I will risk my present condition in the hope of getting another chance hereafter."

How can we wonder at the indifferent state of thousands of the unconverted up and down the land, and at the decrease of membership in many of our churches and organisations, when the preachers themselves continue to make such false impressions? We are strongly convinced that any theory that will cause us to lose sight of the fact that the chief business of our lives should be to glorify God in preaching Christ and in seeking to win souls to Him, is a fatal delusion, and originated in the pit from the father of liars.

The attitude taken by any church or professed religion toward the unconverted is a very important test, we think, as to their genuineness. Take, for instance, the Spiritualist, the Millennial Dawnist, the Romanist, the New Theologist and others of the same stamp, and we shall discover that, whilst they compass sea and land to make one proselyte to their own sect or creed, it will be a very rare thing to find them taking a single step toward bringing about the conversion of a sinner. Through their unbelief and blindness of heart they are quite willing to remain ignorant of this great transaction.

Many in these days are asking why is it that the majority of the young men on leaving our colleges manifest so little real concern for the salvation of sinners? The reason for this in many cases, we are sorry to say, is not very difficult to explain judging from what many of our young students and others who have had experience have confessed. The cause for this lies chiefly in the fact that, instead of their being trained to pray, or study the Scriptures, and win souls to Christ, they are trained to read infidel literature and criticise the Bible. To hear a lecture on heart purity or the need of the filling of the Holy Spirit is quite out of the question.

During the last Welsh revival one of the ministers confessed how thankful he was that God had raised up witnesses to the

Spirit-filled life and the baptism of the Holy Spirit. "For," said he, "during the several years that I was a student in college I never heard that there was any Holy Ghost to be received as a gift of power for service, and now God is putting us ministers to shame by the testimonies given from the lips and lives of the young converts who are being used in the conversion of sinners."

Many of God's saints all over the land are pressed beyond measure at the manner in which the Holy Ghost is being resisted in many of our churches and universities, and they are praying night and day exceedingly that a great spiritual awakening may take place, so that this resistance might come to an end, lest possibly the Holy Spirit be grieved away.

It was the thought of the unspeakable need of the baptism of the Holy Ghost in our our theological seminaries and halls of science that burned like a flame in the soul of President Finney, when he said, "To me it seems very manifest that the great difference in ministers, in regard to their spiritual influence and usefulness, does not lie so much in their literary and scientific attainments as in the measure of the Holy Ghost which they enjoy. A thousand times as much stress ought to be laid upon this part of a thorough preparation for the ministry, as has been, until it is felt, acknowledged, and proclaimed upon the housetop, rung through our halls of science, and sounded forth in our theological seminaries, that this is altogether an indispensable part of the preparation for the work of the ministry. I must confess that I am alarmed, grieved, and distressed beyond expression, when so much stress is laid upon the necessity of mere human learning and so little upon the necessity of the baptism of the Holy Ghost. Of what use would ten thousand ministers be without being baptised with the Holy Ghost? Ten thousand times ten thousand of them would be instrumental neither in sanctifying the Church nor in converting the world."

Therefore let as many of us as realise the deep need that exists in this direction, pray earnestly that a gracious flood of the Holy Spirit's influence may be allowed to sweep through our colleges

and universities, so that our young men may not only be soundly converted, but sent forth to preach the gospel with the Holy Ghost sent down from heaven. This is what tens of thousands of godly parents and others are praying for. And this is what we should expect seeing that Pentecost did not exhaust the gift.

But before this can take place the channels must be clean, the false doctrine must be given up, and prayer and the Word of God must be accepted as the only weapons of our warfare. And, unless the Holy Spirit is obeyed in this, our colleges and universities will soon become the dumping ground, or nurseries, for the development of every false theory. Indeed, this is what is taking place already. Only recently a young minister, while in conversation with some friends well known to the Christian church, confessed that in the college he was then studying for the ministry, he hardly knew of one but what either disbelieved or, in some way, ignored the doctrine of the Atonement. This goes a long way to explain the reason why one of the above class of ministers, when called to take charge of a church, remarked in his address, "Christ may have died for our sins, but He did not know that He did." This uncertain sound with regard to the fundamental truths of Christianity is the curse of many of our modern pulpits and churches, and, such as in the above case, when coming from the lips of a minister, is enough to damn a whole congregation. As in the words of the late Dr. A. McLaren, "Our faith is dashed by our hesitations."

Many felt truly grateful to God for the faithful utterances given by the Rev. Prebendary Webb-Peploe, M.A. at the Keswick Convention in 1910. In calling attention to the three names given to our blessed Saviour— "Jesus," "Christ," "Lord" —he said, "I have chosen my subject on purpose to meet *the subtle heresies so -rife amongst us*. I am come here with my soul fixed on this thought, that that magnificent Jesus, and Christ, and Lord is the Son of God. I must combat heresy, whether it comes from the master of a Cambridge college, or from a young student who professed to me 'Jesus was only the son of Joseph, and a very nice young man.' No! We shall see that He is a beautiful man, and that He is also the Lord God, and,

like that poor doubting Thomas, when we contemplate Him, I hope the cry will be forced from our hearts, 'my Lord and my God!' before we have done."

A further testimony to the belief in the Deity of Jesus Christ has just appeared in the "Life of Faith," from the pen of Dr. Moule, Bishop of Durham. He observed, "With all possible fulness of conviction and faith I confess my Redeemer, the Lord Jesus Christ, on Whom my whole hope of eternal life and present rest and strength depends, to be, in the proper and ultimate sense, God-eternal, all holy, almighty, one from and to eternity with the Father and the Spirit."

Serious thinking people do not want our doubts and speculations about Jesus Christ. They have suffered from these too long already. What they need is our convictions, and these not in word only, but in "power, and in the Holy Ghost, and in much assurance" 1 *Thess.* i. 5. And such a blessed assurance is the privilege of all who believe in the gospel of our Lord Jesus Christ, and we feel confident in saying that the assurance of which the Apostle speaks that is, when wrought in the heart by the power of the Holy Spirit, will soon remove all doubts and unbelief about Jesus Christ and His Gospel, and will bring the soul into an atmosphere "of power and of love, and of a sound mind" 2 *Tim.* i. 7, where such things as false religions and unwholesome doctrines would not be able to exist, but where every plant of truth and righteousness shall bloom as the Garden of the Lord, "And the desert shall rejoice and blossom as the rose." A very devoted leader in one of our large organisations testified as follows: "At about nine o'clock in the morning God sanctified my soul. I was in my room at the time, but in a few minutes I went out and met a man and told him what God had done for me. The following day I preached on the subject as clearly and forcibly as I could and ended with my testimony. That confession cut the bridges down behind me. Three worlds were now looking at me as one who professed that God had given him a clean heart. *It was a haven of love* that came into my heart. I walked out over Boston Common

before breakfast, weeping for joy and praising God. Oh, how I loved! In that hour I knew Jesus, and I loved Him till it seemed my heart would break with love. I loved the sparrows, I loved the dogs, I loved the horses, I loved the little urchins on the streets, I loved the strangers who hurried past me, I loved the heathen, I loved the whole world.”—*The Way of Holiness*, Star Hall, Manchester. But there is no such power, or love and soundness, not to say assurance, in the gospel of evolution and other false theories that are spreading abroad at the present day.

In conclusion, we would ask all who enjoy fellowship in the Gospel of our Lord Jesus Christ to pray earnestly for all those who are propagators of the forementioned theories that they may be convinced of the grave responsibility that will rest upon them if, by their influence, they continue to lead others astray from the paths of truth and righteousness, and thereby wreck the spiritual life, especially of our young people.

Be *much in prayer*, in this dark hour,  
For great are Satan’s wiles;  
Far worse than persecuting power  
Are his seductive smiles.

### CHAPTER III.

#### SAD EFFECT OF FALSE THEORIES UPON OUR YOUNG MEN.

“The wise men are ashamed, they are dismayed and taken : lo, they have rejected the word of the Lord ; and what wisdom is in them?” — Jer. viii. 9.

THE following is a sample of what is now being taught in many of our principal churches and religious institutions in this and other countries.

“Man is not fallen from perfection, but risen from the brute. The truth of evolution is now generally accepted, but the acceptance of the theory has resulted in the glorification of the brute force. Man has climbed painfully upward from the brute to the human.” We used to think that such remarks sounded bad enough when they came from the lips of godless infidels, but when such bold statements are being made up and down our land from the pulpits and platforms of such as were considered to be our most orthodox churches, then we cannot much wonder that there is a large number of our young men all over the country who have gone sadly astray, and many of whom have already given up prayer and the study of the Bible. It is acknowledged that the great majority of those who hold the above theory deny either part or the whole of the writings of Moses, that is, as an inspired record. On different occasions young men have said to us that they felt compelled to give up their belief in the creation and the fall of man as recorded in Genesis as soon as they accepted the teaching of evolution.

The writer, like many other Christians, had been acquainted with certain facts relating to the theory of evolution for many years, but had never once dreamed of the sad havoc it was making among thousands of our young people--many whose lives at one time were very promising--but, alas, when they took up the theory of evolution there soon came a marked change in their attitude towards spiritual things. We quite believe that there are some of the more sincere class of ministers and teachers, who, in their earlier days, were more or less established in spiritual things before they accepted this false theory, and as a result they are more guarded in their statements. It is evident, however, that their eyes have become sadly blinded to its evil effects.

We are strongly convinced that if these brethren would only take time to consider the matter rightly in the light of Holy Scripture instead of occupying their time with a false philosophy, or "science, falsely so called," they would come to a different conclusion, and possibly discover that their theory of evolution was nothing better than a rope of sand, and such as can only endanger the souls of those who accept it. It is one of the most subtle of all the atheistic views of this or any other age. It does not demand an immediate surrender of our faith in the supernatural, but it first deceives and then blinds the soul's vision to God's special Creation, and then often leads to the denial of the whole economy of redemption.

As one writer observed, "The theory of evolution in many cases is like the little thief that gets in through the window and opens the door to all the other thieves."

The teachers of this theory, in contradiction to the inspired record, inform us that in some immeasurable distance among a certain class of brutes in the likeness of monkeys and gorillas they have discovered the origin of man. It has been rightly remarked that the theory of the development of the species by natural selection is greatly used as an argument for Materialism, the most dangerous foe that Christianity has to contend with in Europe because it becomes pure atheism. For this reason many who have accepted the theory of evolution will criticise or make light of almost everything bearing upon the supernatural, and often treat the inspired record given in Genesis with levity, if not contempt.

But the danger which leads to the downfall of so many of our young men is the fact that, often long before they are properly established in the truths of the Gospel, the theory of evolution is forced upon their attention either by their pastors or teachers. The consequence is they soon begin to doubt the inspired account of the creation and origin of man. And when their confidence is once shaken in these matters, they no longer look upon the Scriptures with the same sacredness as they had done formerly, and now that they have entertained a doubt with regard to their authority, they naturally inquire how they may best solve the problem with regard to man's origin. In reply to which, after being given a few lessons or outlines on what they term natural selection or the origin of species, they are encouraged to read the works of Darwin, Haeckel, Spencer, Huxley and others of the same stamp, and by the time they have waded through these if they are not agnostic or infidels they have not their ministers or teachers to thank for it. We speak of what we do know in this matter.

Mr. H. Musgrave Reade, the well known author of "From Atheism to Christ," speaking of a course of studies in which he was engaged in the realm of science before his conversion, says, "In it I was introduced to the works of Buchner, Haeckel, Darwin, Tindall, Huxley, etc., and thus imbibed the doctrines of evolution, which completed the work and left me a materialistic atheist."

The following case, though a little different, is yet, in some respects, much more sad. At the close of a religious meeting an acquaintance of the writer felt led to give a word of advice to the young men present. Said he, "I was recently called to take part in a very important conference in South Wales in connection with one of our foremost organisations, and was greatly interested in a speech given by one of the young men present, but had some doubts as to his having a saving knowledge of Jesus Christ. However, on our return journey this young man got into the same compartment and took his seat by my side. We soon got into conversation, and I was able, in as careful a manner as possible, to ask him if he was a Christian. 'It is strange,' said the young



man; 'that you should ask me that question. Only last night I saw a book lying on the table. Not thinking it was a Bible I opened it, and my eyes fell on these words: "Believe not every spirit, but try the spirits whether they are of God." These words have made a deep impression on my mind. I did use to read my Bible,' said he, 'but have given it up now for some time, and have accepted other views and become an agnostic.' " "Then," said my friend, "you are just the young man God would have me speak to." After finding out his reason for not being a Christian, he was able to explain to him the way of salvation, and seeing he was truly penitent and the other passengers in sympathy, they knelt together in prayer, during which time the young man fully accepted the Saviour, and soon manifested a willingness to confess Him to others. But one thing which surprised my friend and others that journeyed with him, was to hear from this young man that he was already a worker in one of our leading Christian organisations. Does not this reveal the condition of things that exists in our churches, when this young man, though a professed agnostic, is not only allowed to be a worker, but moreover is sent as a delegate to a Christian Convention?

Possibly many of the teachers of evolution never dreamed that their theory would have the effect of destroying faith in the supernatural, but it is by the fruits of this doctrine that we are best able to judge. Only recently a clergyman told us of a young man who, at one time, was a bright Christian, but having accepted this false philosophy, wrote saying that he no longer held the faith he had formerly believed. He soon fell into sin and got sadly astray.

But as we have noticed already the churches are not the only places where the faith of our young men gets corrupted by false teaching. We are acquainted with some sad cases where young men have been sent to college at a great sacrifice on the part of their parents, and, while there, have accepted the theory of evolution, then shortly have given up their belief in the fundamental truths of religion and, to the unspeakable grief and disappointment of their godly parents, have returned home either agnostics or infidels.

A Christian gentleman, belonging to the Society of Friends and

who is a strong believer in the faith of Jesus Christ, recently gave a very serious account of a young man's downfall. "It is with deep regret," said he, "that I here mention the sad misfortune of a bright young man with whom I was personally acquainted. He was sent to college to be trained for the ministry. While there, his mind became unsettled with regard to his former views of Christianity. As a result he soon gave up his faith in God and the Bible. Shortly afterward he fell deeply into sin, and, at the early age of twenty-four, he died a hopeless wreck." This is only what, in some cases, we might expect considering that, in so many instances, the traditions of men are substituted in place of the clear teaching of God's infallible Word.

The following statement will show the manner in which the Divine record is being treated in some of the above institutions at the present day, in this case by one who has been highly esteemed as a preacher and lecturer in some of our principal churches and universities. "Evolution," said he, "is now accepted by all educated men, and in the light of it the doctrines of religion must be tested." We ask, is not this a fulfilling of the Saviour's words when He said, "making the Word of God of none effect through your tradition?" *Mark vii. 13.*

If the doctrines of religion must be tested by the theory of evolution before being accepted as genuine, then the Scriptures which contain these doctrines can no longer be looked upon as having any Divine authority, or such as can be relied upon except in as far as they can be proved to be in harmony with the theory of evolution. Not only so, but it puts the above theory before the teaching of Jesus Christ. No infidel would make a statement more blasphemous with respect to the authority of the Bible. Nor can we be surprised at the remark made by the editor of the infidel paper, "Freethinker," viz. : "Tom Paine's work is now carried on by the descendants of his persecutors. All that he said about the Bible is now being said in substance by orthodox divines from chairs of theology." The fact of many of our religious institutions and universities being corrupted by this system of false philosophy and

infidel theories, is an unspeakable grief to thousands of God's children and those who desire to stand by the faith of the old gospel, and must be a pain to the heart of the Son of God.

A very godly pastor in South Wales, while in conversation with the writer a short while ago, said he was deeply grieved because of a minister who had hailed from one of our universities, and was then giving lectures on the above theories. He said, "I am fully persuaded that this minister has already done far more harm to the young men of the town than all the infidels put together." But the sad part of it is that the same thing has come to pass in many other places where these corrupt teachers can get a foothold, inasmuch as they often succeed in turning them away from the truth of the gospel. As rightly observed by a well-known author, "To tear down the old house, under the pretence of building a new one with selected material, may be to leave the soul without shelter. He who rashly undermines faith in any part of revelation may be destroying faith in all revelation. The same hand rarely has sufficient skill to be destructive and constructive at the same time. The popular judgment may sometimes err, but it is generally correct when it discriminates between the friends and the enemies of the Bible."

If some of the above class of preachers could only listen to the conversation of many of our young men after hearing their discourses on evolution, they would often hear such expressions as these, viz. "If it be true that we have evolved from the slimy ooze, or the tadpole, to our present condition, what need have we of tire Atonement, or any religion of blood; if evolution has accomplished so much for us in the past, then surely it can develop a good life in the future." Should the parents of such have cause to remind them of the record given in Genesis of the creation and fall of man, they are at once told that they are far behind the times, that in these days of advanced thought the old idea of Ruin and Redemption is altogether out of date. Others who have been influenced by this false theory have said, "It is quite useless to send missionaries into some parts of the foreign field, because, in many cases, the heathen have not yet developed a soul." Hence as a result of their accept-

ing the theory of evolution, they do not look upon the heathen as the offspring of God but rather as a kind of undeveloped brute, not having yet reached the stage of consciousness. Therefore, say they, "Seeing they do not possess this faculty they do not require the message of the Gospel." Thus the above class of preachers are reaping even now what they sow, and if the present harvest is such a bad one, then what may they expect in the near future?

#### A PRAYER FOR SPIRITUAL RESTORATION.

Blessed and heavenly Father, with longing hearts we would draw nigh to Thee, through the merits of Thy Son. We come to Thee not only that we may receive help and blessing for ourselves, but more especially on behalf of Thy dear children, many of whom are receiving stones for bread and chaff for wheat. Others have had their spiritual life drained by false theories which, like an army of locusts, have eaten away their piety. But we know that Thou art a God who is both able and willing to restore the weakest and most helpless of Thy flock. Therefore we pray that Thy Holy Spirit may come from the four winds of heaven and breathe upon these slain that they may live and receive the more abundant life. Moreover we pray that by the might of Thy indwelling Spirit they may have power to resist error and false religions which otherwise would corrupt and destroy them. We would also plead with Thee more earnestly on behalf of the sons and daughters of Thy children, but especially for those who have been sent out from Christian homes to our colleges and religious institutions to be trained for the Gospel ministry, some who, through false teachers, have returned to their homes, unbelievers, having given up prayer and the study of Thy word, and have now become agnostics and infidels. O, God, we remember it is written that "as a father pitieth his children, even so the Lord pitieth them that fear Him," and it is because we are Thine and know that Thou art full of compassion, that we make bold to come to Thee, and, in the name of Thy well-beloved Son, we present our sons and daughters afresh to Thy Fatherly care and protection. They are Thine, they are in Thy covenant; therefore, spare Thou them, good Lord, and for the sake of Jesus Christ, who bath redeemed them by His precious blood, we beseech Thee to hear us, and speedily restore them to the joy of Thy salvation. And now, Lord, our

hearts are too full and our desires too strong to express all the deep concern Thou hast laid upon our souls with regard to Thy cause, yet we feel we cannot conclude without asking Thee graciously to pour out Thy Spirit upon the churches and institutions of our land, and thereby, through Thy mercy, let there spring forth such a glorious revival as shall sweep away the infidel literature from our homes and colleges, and make Thy ministers flames of fire, sanctified and meet for the Master's use. Lord, we are convinced there must be a crisis of some kind before long, but, if it please Thee, let it be a spiritual crisis, one that shall be brought about by a mighty influx of the Holy Ghost, overflowing the banks of our souls, leaving nothing behind that will hinder the progress of Thy blessed Gospel, and to Thy name shall be ascribed all the praise and the glory now and for ever Amen.

## CHAPTER IV.

### APOSTASY AND ITS DOOM DECREED.

"For the time will come when they will not endure sound doctrine."  
-2 Tim. iv. 3.

ONE of the most visible signs that we are in the last times, of which the Apostle speaks in the above epistle, is the fact that in many instances where the ministers have accepted a false philosophy or some strange doctrine, they receive a warm welcome, even though they deny nearly all the fundamental truths of the Gospel. Whereas, if a minister or an evangelist should claim to accept the fulness of the blessing of the Gospel of Jesus Christ, and bear witness of its truth, he may expect to be looked upon with suspicion and, in some cases, even suffer persecution.

Dr. Adam Clarke, in his remarks on the above text, says, "There is a time coming to the Church when men will not hear practical truths of the Gospel, when they will prefer speculative opinions, which either do no good to the soul, or corrupt and destroy it to wholesome doctrine. *'Shall heap to themselves teachers.'* They will add one teacher to another, run and gad about, after all, to find out those who insist not on the necessity of bearing the cross, of being crucified to the world, and widen and strew with flowers the way down to eternal ruin. *'Having itching ears.'* Get their ears tickled with the language and accent of the person, abandoning the good and faithful preacher for the fine speaker. *'And shall be turned unto fables.'* Shall believe any kind of stuff and nonsense, etc."

The spirit of the age that exists with reference to this lack of regard for sound teaching or wholesome doctrine, may be judged from an account, which appeared in print, written by a devoted minister, of six young men who were expelled from one of our religious institutions for reading, praying, and expounding the Scriptures. Whereas, had they accepted the theory of evolution or denied some fundamental truth, very possibly they would have been promoted.

One of our foremost preachers and evangelists, well known in this and other countries, when holding a mission in one of our large cities, sent a request for prayer to the writer, who was holding a mission in another city, stating that six of the leading ministers in that city, who denied nearly all the fundamental truths of the Gospel, had joined the seventh minister in opposing his teaching, and, as may be expected, did untold harm to the revival effort in that district. This is only what we may naturally expect, inasmuch as the so-called "new theology" and the evolution theory never promote revivals, but rather they create doubts and unbelief in almost every thing that applies to the supernatural in religion.

The late Dr. DeWitt Talmage, speaking of the great lack of faith existing amongst many professing Christians concerning the supernatural in the Bible, says, "Development is the word—development or culture. The story of the Garden of Eden is a fairy story, they say, no more to be believed than the 'Arabian Nights,' or 'Robinson Crusoe,' or 'Gulliver's Travels.' We are all blood relations to the monkey on the top of the hand organ. What is the remarkable thing, the alarming thing, in this day, is that Christian people cannot unblanched say they believe in a whole Bible." He proceeds to explain that "when one of these half-hearted, weak-kneed Christians meets a sceptic who denies that the Red Sea was divided, he tries to soften down the statement and explain it away. 'Why,' he says, 'that isn't so very wonderful. The fact was, there was a hurricane, and it blew from one direction a great while, and the waters piled up ; and then at that season of the year the water was very low, anyhow. It isn't very wonderful that they should have crossed the Red Sea'—instead of coming out frankly

and boldly, and saying, 'I suppose God came down to the brink of the sea, and with His right arm He rolled back the waters on one side, and with His left arm He rolled back the waters on the other side, until they piled up hundreds of feet high, and through the glassy walls the sea-monsters looked upon the passing Israelites as they marched triumphantly through.' "

But we may do well to remember that if it was possible to prove that there was nothing miraculous in the crossing of the Red Sea by the children of Israel, God must have wrought a special miracle to have caused the waters to have come so suddenly together to establish the overthrow of Pharaoh and his host. Therefore the only right and safe thing to do is to accept the first act as being as much a miracle as the second. See *Exodus xiv. 26-31*.

Considering that the building up of our "most holy *faith*" depends much upon our belief in the supernatural, it is bound to suffer loss if the foundation with reference to what is sound in the supernatural be destroyed. Many true servants of God in America are lamenting over the same system of error which is now being taught in their religious institutions. Dr. H. C. Morrison, who is considered a stalwart for the faith, and has had a long experience in the Gospel ministry, speaks of the average working man as having lost faith in the old Gospel, "for the reason," said he, "that he has seen Christ put out of many of the great universities, and the Bible torn to fragments by a host of theological professors and preachers."

There are many other appalling signs that we are in the last days. Among them are the spread of "Christian Science," "Millennial Dawnism," "Spiritualism," etc., each of which aims at the destruction of the fundamental truths of Christianity. Especially are the leaders of Spiritualism most pronounced in their attacks on Christianity, as may be judged from the following which appeared in a monthly magazine of social science. Dr. S. L. Nichols, a distinguished Spiritualist, says, "Spiritualism meets, neutralizes, and destroys Christianity--a Spiritualist is no longer a Christian in

any popular sense of the term. Advanced spirits do not teach the Atonement of Christ, nothing of the kind.”

But it is not so much our object at the present to dwell upon the false religions which are considered to be *outside* of the churches, corrupting and soul-destroying as they are. We are fully convinced that the greatest danger in relation to the churches is the corruption, by way of false doctrines and infidel theories, that is now being taught and accepted *inside* the churches. It is a well-known fact that there are thousands who, while they steer clear of Spiritualism, Mormonism, Theosophy, Christian Science, etc., yet, for want of Divine illumination and spiritual insight into revealed truth, accept some theory that is just as godless and as false as any of the above. We are strongly convinced that, in many respects, there is far more agreement between the religion of Cain and Abel than there is between the doctrine of evolution and the inspired record given in Genesis.

It will be seen as we proceed that the theory of Prehistoric Evolution has in it the seed of every principal error. It is believed that this theory has given birth to nearly all the false religions of the day. This conviction takes its rise from the fact that it rejects the inspired record of the very book, viz. Genesis, which contains the germ of nearly all the fundamental truths of the Bible. It therefore stands to reason that if our faith breaks down in that, everything else breaks down with it. It is because the theory of evolution leads to this, that a great many of those who accept it have become agnostics or infidels, or else the originators of some false religion. Hence some of the above make bold to tell us that the Bible is quite out of date. They reject the record of the Creation and the Fall, etc., “therefore,” they say, “there is no need for the Atonement, and no such thing as future punishment or a hell, except that which we suffer now as the result of our present environment or undeveloped manhood.”

It is admitted that what is termed the “New Theology,” is one of the fruits of this theory. This is a most natural result and what we might most reasonably expect, to wit that, when the record of

the creation is ignored and looked upon as a fable, nothing remains but a godless theology, or else, none at all. This may be seen in the following testimony given by Thomas Carlyle, who was considered one of the ablest men of his time, when speaking of Charles Darwin at his own fireside in London, he said, “I have known three generations of the Darwins—grandfather, father and son—*atheists all*. I do not call Charles Darwin an atheist... well meaning, but with very little intellect...and this is what we have got to: all things from frog spawn; the gospel of dirt the order of the day. The older I grow, and I now stand upon the brink of eternity, the more comes back to me the sentence in the Catechism which I learned when I was a child, and the fuller and deeper its meaning becomes: ‘What is the great end of man? To glorify God and to enjoy Him for ever.’ No gospel of dirt, teaching that man has descended from frogs through monkeys, can ever set that aside.” We cannot but wish as did the late Rev. Joseph Cook in his Monday Lectures, that “every tender, thoughtful soul, everywhere, would listen to Thomas Carlyle as he stands upon the brink of eternity.”

“The mistake,” says a well-known writer, “that the philosophers of materialism have made is just this, having found out a law or method of development of progress in all *human* affairs and institutions, and being unilluminated by the word of truth because they reject it, they have hastily and eagerly accepted the conclusion that evolution is a *universal* method. Unbelieving theologians, whom our seminaries turn out by hundreds, fearful of being thought ‘unscientific’ and not abreast of modern thought, have accepted evolution as God’s method in creation, and thus the world has wandered after the beast.”

It is remarkable, however, that while some of our professed theologians have lost faith in the fundamental truths of the Bible and the supernatural in religion, many of our leading scientists are becoming strong believers in them.

In the following article, which appeared in one of the daily papers, Professor Langhorne, when delivering the Gunning Prize

Essay for 1909 in the Victoria Institute, London, says that miracles are true, and are compatible with science.

“As to the question whether miracles had actually occurred science answered in the affirmative,” he said, “far events had undoubtedly taken place which came within the definition of miracles. Among these things were the creation of this world of matter, the creation of living organisms, and the character of Jesus Christ. That these things were miracles would be admitted by all scientists, even by evolutionists, except those who asserted that matter was eternal, and even they must perforce admit the last two examples.

“Bible miracles were a priori probable from the nature of the phenomenon, and also from the conditions under which they were said to have taken place.

“They explained what was otherwise inexplicable. The exodus of the Israelites became unintelligible if the miracles said to have attended it did not really take place, and no explanation was (in such case) possible of the memorial feast of the Passover.”

We sincerely hope that the following extract, taken from a sermon preached by the Rev. Archibald G. Brown, now pastor of the Metropolitan Tabernacle, London, on Job xxxviii. 11, will be greatly blessed in causing some to consider their responsibility as teachers in the light of the coming crisis. “The sight that presents itself to the eyes of spiritually taught men today is something appalling. Look abroad which way you will there is a surging sea of infidelity; the wind has been blowing very strongly from Germany for some years. Oh what mighty blasts of scepticism have come across, and what a sea is now rolling! How the waters thunder! As I looked I seemed to see billow after billow of ‘higher criticism’ sweeping in. Oh how they broke upon this sea-wall, the Bible! And I noted how the men who ought to have been preachers of the truth were themselves its critics, and the men who ought to be leading their congregations into faith in God were busy making infidels. And I heard the shout, ‘Genesis is rocking, it will soon be down. Exodus is reeling. Leviticus is giving way. Deuteronomy is all but swept away. David and Goliath are but a parable. The story of Jonah is ridiculous and condemned by reason.’ I

listened, and I heard the scoffers say, ‘We will clear all the Old Testament off before long.’ I noticed that the billows, though they were flung back, returned in strength; and I thought, ‘O God, if that Old Testament goes I am done for. If Thy Book is swept away I have no foothold of hope for time or eternity.’ But a voice said, ‘Thou canst go to rest. There is no real danger whatever. It is just about high tide now. The waters *cannot* come any further, for the Son of God is going to be revealed soon in flaming fire, taking vengeance upon them that believe not the Gospel of God.’ Oh, when He shall come, then will the Lord rebuke the apostasy of the day. Then shall men see in the returning Christ that every jot and every tittle of this Book is God’s. It has stood the storm, and will, for God’s decree is sure. Faith hears the voice of God saying to all the infidel criticism of the day, ‘Thus far. Your higher criticism has gone as far as I can allow it to go. Here shall its waves be stayed.’ ”... “These,” says Mr. Brown, “are the thoughts that flitted through my mind as, in the moonlight, I looked out upon a raging sea that could not pass God’s decree.”



## CHAPTER V.

## THE BIBLE, AND HOW TO PROVE THAT IT IS INSPIRED.

**“To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” —Isa. viii. 20.**

THE word “inspiration” only occurs twice in the Bible, first in Job xxxii. 8., “But there is a spirit in man, and the inspiration of the Almighty giveth him understanding.” The second occurrence of the word is in 2 Tim. iii. 16, “All Scripture is given by inspiration of God, and is profitable for doctrine,” etc. The statement made here by the Apostle is a plain, definite testimony to the fact that the Scripture is the inspired Word of God, which implies that it is “God breathed,” as when Jesus breathed on His disciples and said, “Receive ye the Holy Ghost.”

The word inspiration in its relation to the writers of the Bible implies that the Holy Spirit imparted an extraordinary degree of Divine light and influence, which gave to His servants the ability not only to write a true record of past and present events, but also enabled them to foretell future events, hundreds or even thousands of years beforehand, so that it came to pass as it is written, “Behold the former things are come to pass, and new things do I declare; before they spring forth I tell you of them” Isa. xlii. 9.

The Rev. C. H. Spurgeon, in his remarks on the above passage, said: “I think it most admirable, and it seems another instance of the foresight of the Holy Ghost, that the words of the prophet should stand where they do ; for it may not be unknown to some of you that the modern critics, who always try, if they can, to tear the bowels out

of every text, and are never satisfied until, like swine, they trample beneath their feet every cluster of Eshcol, have dared to ascribe one part of the Book of Isaiah to a second Isaiah, as they call him, who wrote after the time of Christ, because you see, the prophecy so plainly describes our Lord Jesus Christ, that men who will not believe in God or in the inspiration of His Holy Book, are driven to invent the notion that the prophecy was written after the event. Truly, it might as well have been written afterwards as before, for it is so accurate; but here, as if the Lord foresaw that there would come in the last days scoffers, he bids his servant, in these express words, claim that he speaks things before they come to pass, ‘Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them.’ It remains, therefore, for these sham Christian critics either to accept the fact that Isaiah’s book contains actual prophecies, or else to reject it altogether.”

There are sufficient references in the Bible to the prophecies of Isaiah to encourage any doubting Christian to believe in their authenticity, and that he was the writer of them. But next to the authority given by Christ in this direction, there is nothing stronger as a proof of their inspiration than the words of the Apostle Paul, in the Book of Acts, namely: “Well spake the Holy Ghost by Esaias the Prophet unto our fathers,” etc. Acts xxviii, 25. Those of our brethren who accept the Book of Acts as being inspired, but reject the authorship of Isaiah may do well to consider the statement given by the Apostle before coming to any final conclusion. Because if, according to their own verdict, the Acts of the Apostles is a Divinely inspired book, then they must accept Paul’s statement of the inspiration of the Prophecy of Isaiah, otherwise the Book of Acts cannot be, as they say, reliable (see also John xii. 38-41).

It is acknowledged that the word inspiration when applied to believers generally, has then a broader meaning, as expressed in the words so often used in prayer, “Cleanse Thou the thoughts of our hearts by the inspiration of Thy Holy Spirit.” And as, for instance, when Jesus talked with His disciples on the way to Emmaus, and again when He appeared to the eleven, “Then opened He their

understanding that they might understand the Scriptures” *Luke xxiv*, 45. But here observe not as in the other case to write the Scripture.

Likewise the passage in Job already referred to applies especially to the edification and spiritual enlightenment which is placed at the disposal of all true believers, and is not to be confounded with that which is special, and peculiar to the writers of the Bible. But let it be remembered that the word inspiration when taken in this its broader meaning, is nevertheless a matter of very great importance, inasmuch as it reminds us that man's ability to understand the Scriptures depends upon Divine illumination, and if this is not sought we shall soon lose our love and appreciation for the Bible. As Dr. Horace Bushnell remarked, “My own experience is that the Bible is a dull book when I am dull, when I am really alive and set in upon the text with a tidal pressure of living affinities, it opens, it multiplies, discovers, and reveals depths even faster than I can note them. The worldly spirit shuts the Bible; the spirit of God makes it a fire, flaming out all meaning and glorious truths.”

D. L. Moody, when asked on one occasion how he knew the Bible was inspired, replied, “because it inspires me.”

“What is a short proof of inspiration,” said Frederick the Great to his chaplain, “The Jews, your Majesty,” was the answer. And, as rightly observed, if there be in the Bible a single passage that is plainly prophetic, there is in that passage a very peculiar proof of its own Divine origin.

With respect to the inspiration of the Bible, Canon Farrar says: “We believe with unfeigned heart fervently, that the Holy Scripture was given by inspiration of God ; that in it is contained all that is necessary for salvation; that it is the most priceless boon God has afforded to us, because it is the fullest and clearest revelation of His will and purpose towards us, and towards our race--of the duties of our life here, and our hopes of the life hereafter.”

But we should further consider that the authority of the Bible is not only based upon the fact that it has been written by “holy men of old who spake as they were moved by the Holy Ghost,” but also because it has the stamp of our Saviour's authority put upon it. The truth with respect to this has been put in a very able and convincing manner by the Rev. Canon Liddon, D.D.: “To Christians it will be enough to know that our Lord Jesus Christ has set the seal of His infallible sanction on the whole of the Old Testament. He found the Hebrew Canon just as, we have it in our own hands today, and He treated it as an authority which was above discussion, nay more, He went out of His way (we may reverently speak thus) to sanction not a few portions of it, which our modern scepticism too eagerly rejects: When He would warn His hearers against the danger of spiritual relapse, He bade them remember Lot's wife. When He would point out how worldly engagements may blind the soul to a coming judgment, He reminds them how men eat and drank and were given in marriage until the day when Noah entered into the ark, and the flood came and destroyed them all...When He would warrant belief in His own coming Resurrection, He points to Jonah three days and three nights in the whale's belly. When standing on the Mount of Olives with the Holy City at His feet, He would quote a prophecy, the fulfilment of which would mark for His followers that its impending doom had at last arrived, He desires them to flee to the mountains when they shall see the abomination of desolation spoken of by Daniel the prophet standing in the Holy Place...Yes, the trustworthiness of the Old Testament is, in fact, inseparable from the trustworthiness of the Lord Jesus Christ, and if we believe that He is the true Light of the World, we shall resolutely close our eyes against any suggestions of the falsehood of those Hebrew Scriptures which have received the stamp of His Divine Authority.”

Dr. Pope remarked: “The Saviour's witness to the Old Testament is simply perfect. He began and ended His earthly life by declaring its Divinity, and its truth, and the necessity of its most minute fulfilment. He gave His testimony, not in accommodation to a current notion of the times, but as a revelation of the truth...As the Son of God Incarnate

He re-uttered the entire Old Testament as His own ancient Oracles made new: they died in Him to their transitory meaning and rose with Him to be the power of an endless life...The Lord's witness to the interpretation of both the Old and the New Testament is to those who believe in Him the sum of all evidence. . . He calls the ancient oracles the Word of God, and adds the Scripture cannot be broken...He never fails to refer to the Old Testament Scriptures as one testimony given by the inspiration of the Holy Ghost. The Old Testament gives all the material—for the full doctrine as unfolded in the New."

The Scriptures contain a multitude of promises and prophecies concerning our Lord Jesus Christ: His birth, the nature of it, the place of it, the purpose of it, His wonderful life, His ministry, the offices He would fulfil as a Prophet, a Priest, a King, His death, His Resurrection, and His Glorious Ascension, are all foretold in such a wonderful manner that to ignore the fact of the inspiration of the Old Testament is to close our eyes to the only possible explanation of the remarkable way in which the Christ foretold in the Old Testament answers in every detail to the Christ Who is revealed in the New, to wit, that not one jot or tittle of that which was written concerning Him is left unfulfilled. Indeed, so perfectly are the predictions given in the volume of the Book of the Old Testament with reference to the Redemptive Act of Jesus Christ, which was carried out by Him as revealed in the New, that a careful study of it has done more to establish the faith of thousands both in the inspiration of the Bible and in the Deity of Christ than any other thing.

<i>Prediction.</i>			<i>Fulfilment.</i>
Isa. vii. 14.	...	...	Luke ii. 7.
Mic. v. 2	...	...	John vii. 42.
Isa. liii. 2	...	...	Mark vi. 3.
Isa. xxxv. 5-6	...	...	John xi. 47.
Ps. ix. 9-10	....	...	Acts ii. 26-27.
Zech. xi. 12	...	...	Matt. xxvi. 14-15.
Isa. liii. 12	...	...	Mark XV. 28.
Ps. xvi. 16-17	...	...	Luke xxiii. 35-36.

Many other predictions and fulfilment of Scripture relating to the life and sacrifice of Jesus Christ could be given. Also the same truth holds good with reference to the Gift and bestowment of the Holy Spirit, predicted in numerous places in the Old Testament but fulfilled to the very letter in the New.

"The men chosen of the Holy Spirit to be the organs of inspiration," says a noted writer, "were by Him sanctified through the truth for their office; their faculties were prepared by His influence for the special province of inspiration assigned to them individually, and lie superintended and controlled the exercise of these faculties for the accomplishment of His own end.

"The inspiration of the Holy Spirit makes Holy Scripture the absolute and final authority, and all-sufficient as a supreme Standard of Faith, Directory of Morals, and Charter of Privilege to the Christian Church. The evidence of the inspiration of Scripture is found in its own testimony confirmed by its effects."

That there are different degrees of inspiration we do not deny; it is quite possible that the writers of the inspired record did not all possess the same ability to foretell future events, nevertheless, under all conditions and circumstances and places, it was the self-same Spirit that breathed into them the living word. Yet, as it has been observed, "The self-control or intelligent consciousness of the writer was not destroyed, each writer retained his own style" (see 1 Cor. ii. 13 and xii. 6.)

The mistake often made with many is that they do not distinguish between the things done and the record given of them, e.g., in the cases of Cain, and Saul, and Absalom, and Ananias, and others. They were not inspired by the Spirit to tell lies, or to do wrong things, but the RECORD of their lives and actions was inspired.

One of the special proofs of inspiration of the Bible which is often overlooked is the double and *deeper* meaning which in many cases may, under the influence of the Holy Spirit be discovered in the reading of the Scriptures such as is not found in any other book. When reading the stories of Sarah, Hagar, Ishmael, Isaac, Jacob, Joseph, and others, we may regard them as important records of family life and

character. This they are, but when we read their history carefully and compare Scripture with Scripture, we find in the one case we have a type of the Law, and in another the type of the Gospel, while in others we discover a type of Christ. Take, *e.g.*, the life and writings of Moses, and if we get a clear vision of the truth underlying his history, we shall be ready to acknowledge that he is a true type of Jesus Christ. The same might be said with reference to Joshua, David, Jonah, and many others among the Old Testament saints.

We may also discover the same facts underlying the teaching in the different books of the Old Testament. Take the books of Exodus and Leviticus, these books are full of types and similes with a meaning underlying them which is full of significance, and these are of such a nature that nothing outside of a living vital Christianity can be found to correspond with them.

Put here under the light which is thrown upon them by the more excellent glory of the Gospel Ministry, we can discern the *purpose* they served, as well as their *highest* significance. Every victim which fell at the altar in the name of Jehovah from the time of Abel downwards prefigured the Great Sacrifice and the death of Jesus Christ. All the promises and prophecies are centred in Him. The types associated with the Ark, the building of the Tabernacle, and also the Jerusalem Temple have a special meaning underlying them, all of which applies to Christ and to His followers who are said to be "temples of the Holy Spirit" 1 Cor. iii. 16-17.

The Scriptures were written and inspired to reveal Christ. From Genesis to Revelation they are full of important teaching concerning Him; "the Testimony of Jesus is the spirit of prophecy" *Rev. xix. 10*.

Some of the prophecies and promises relating to our Saviour's kingdom and glory were not intended to be fulfilled during His life mission. These, however, shall be realised under the power and influence of the Holy Spirit who inspired their record and controlled the men who wrote them. We think the above Scriptures should carry with them sufficient evidence to prove to any unprejudiced mind that the Bible is it Divinely-inspired Book.

It has been observed that while the early Christians lived under a

vivid conviction that the Scriptures were inspired of God, their preaching and their testimonies were perfectly irresistible, so much so that their opposers "were not able to resist the wisdom and the spirit by which they spake." Again the suitability of the Bible to the minds and capacities of all classes and ranks of society, of all countries and peoples, and of all ages and stages of life, together with the fact of its general adaptation to human nature, is a strong proof of its inspiration.

Also the translatability of the Bible is one of the strongest incidental proofs of its Divine authenticity. No other book in the world possesses the same capacity for translation as does the Bible. Already it has been translated into about five hundred different languages, whereas often the best books written by the best of men have become quite unsuitable when translated into another language.

The printed sermons of one of our most successful preachers, read by tens of thousands in this country and America, lost their force and simplicity when translated into the German language. In like manner, some of the most popular books in other countries have lost their true meaning and interest when translated into English. But the Bible has retained its adaptability in all languages and all ages, and its suitability for the people of every clime and country without its having lost any of its lofty conceptions or its sublime simplicity. Multitudes in every land have read it and lived upon it and died upon it. And all those who through the Holy Ghost have had its truths translated into their own personal experience have been able to rely upon it for their hope of the life hereafter. Thank God, there are some books which pulsate with the very life of the Gospel, yet even these will not suffice as a substitute for the Bible.

Again, although it is considered to be the oldest book in the world, it is by far the freshest and most fragrant. Tens of thousands could gladly testify of this book that although they have read it through many times, yet it always comes with a freshness, like the breath of a spring morning, and often with a new light and meaning.

The late Mr. George Muller, of Bristol, testified that he had read the Bible through one hundred times, yet it always brought something fresh and new, which he had not discovered before. And

as this cannot be said of any other book, it is an excellent proof of its inspiration. Some of our leading ministers who hold very strongly to the theory of evolution, not only deny the infallibility of the Scriptures, but tell us that "the Bible was no longer taken to be the result of supernatural revelation, but as a book produced like other books," and much more on the same strain, which is not worth while to mention.

We sincerely believe, however, that inasmuch as the meaning of the word Revelation implies the communication of the Divine mind and will to man, that the Bible is therefore a complete record of supernatural revelations. From Genesis to the Amen of the Apocalypse it is one constant revelation of God in Christ Jesus. And because this is so, the Gospel, through the operation of the Holy Ghost, is to them that believe "the power of God unto salvation" Rom. i. 16.

We admit that God often gives immediate revelation to man as He did to Adam, Enoch, Noah, Abraham, Moses, and others who were called to do service for Him. But, as rightly observed by a distinguished writer, "It is by the Scriptures that we test our revelations, and that which shakes the Authority of the Scriptures shakes the certainty of the revelation which Scripture enshrines."

We must also remember it is expressly declared by the Apostle Peter that "the Prophecy came not in old time by the will of man, but Holy men of God spake as they were moved by the Holy Ghost," which could not be the case if the Bible is not to be taken "as the result of a supernatural revelation but as a book produced like other books."

If it could be proved that the Bible is only a human production, then we may close it as a book no longer safely to be relied upon to give to us a knowledge of eternal life. But, God be praised, it has already proved itself to be trustworthy in this direction to untold millions.

Our accepting the Bible as Divinely inspired does not imply, as some suppose, that we thereby put the Bible before Jesus Christ, seeing that He existed long before there was a Bible. But inasmuch as the knowledge of our salvation is based upon the fact of our

receiving Christ according to the truth as revealed in the Scriptures, then it follows that in order to prove that the Bible is inspired we require to have the truth translated into our own experience.

"The Bible," says Dr. Gouldburn, "is God's outward revelation, but we require the inward revelation by the Holy Spirit, in order that we may understand the outward revelation of His Holy Word." We would call special attention to this, because for want of this inward revelation by the Spirit of God, the Scribes and Pharisees, in spite of their head knowledge of the letter, failed to discover that Jesus Christ was their Messiah, and for the same reason we believe there are thousands at the present day who fail to discover that "All Scripture is given by inspiration of God."

There are a few phrases introduced which have little or no connection with the sacred message of salvation, such as when Paul requested Timothy to bring with him the cloak and the parchment he had left at Troas, or as on another occasion when, in reply to certain questions, he gave his own private views as a Christian, says: "But I speak this by permission, and not of commandment." Again, "But to the rest speak I, not the Lord" 1 Cor. vii. 6 and 12.

But these and similar statements do not in any way lessen its Divine Authority.

Admitting that there are a few apparent discrepancies here and there, owing to the various translations through which the Book has come, it does not do away with its trustworthiness or the fact of its inspiration.

Suppose I have a friend in needy circumstances and tidings come to me that he has been left an immense fortune consisting of several hundred thousand pounds. It happens that on the day following I meet my friend, and straightway I enquire of him if it is true that he has been left a large sum of money? He admits it is quite true that a large fortune has been left him, but upon looking into the will he had discovered some little discrepancies in relation to the manner in which it was worded, on account of which he had cut it up and had put it into the waste paper basket. If I did not think my friend

had gone mad, I should most likely have said, "What did it matter about the discrepancies so long as it was valid and would be honoured at the bank?" Yet this is just how the higher critics and others of the same class are treating the Bible at the present day. First one then another cut out the portion which does not fall in with their views, and by the time they have all had their turn we must be content if we are left with the bare covers of the Bible.

We know of nothing more solemn than the declaration given by the Lord Himself to His servant John in the closing part of the last Book of the New Testament, which implies that the Lord foresaw the fearful apostasy which would take place in these last days on the part of those who would corrupt the Word of God and deny its inspiration.

It is written of those who either take away portions of this Book, or add thereto, i.e., shall give any other meaning to these prophecies. or any other application of them than God intends, "God shall take away his part out of the Book of Life" *Rev. xxii. 18-19*. Therefore to guard against the punishment here threatened we must accept the Scriptures in all their native purity.

"I must confess," says Dr. Adam Clarke, "that this warning has its own powerful influence upon my mind, and has prevented me from indulging my own conjectures concerning its meaning, or adopting the conjectures of others.

"These visions and threatenings are too delicate and awful a subject to trifle with, or even to treat in the most solemn manner, where the meaning is obscure, I must leave things to time and event, the surest interpreters. No jot or tittle of Christ's words shall fall to the ground: all shall have its fulfilment in due time."

But the most solemn thing about this is, the fact that it is the professing Christian who is concerned in the threatening for this apostasy in corrupting the Word of God, because it is applied to such as are supposed to have their names written in the Book of Life. Therefore it is clear that judgment for this corruption of the truth must begin at the house of God. Hence it is written of such as are guilty in this direction, "God shall take away his part out of the

book of life, and out of the Holy City, and from the things which are written in this book."

It is most appalling when we come to consider that it is an acknowledged fact that most of the corruption of the Sacred Scripture has been attempted by those who have made profession of the Christian religion. Infidels, it is said, have but little interest in attempting such changes; the attitude they generally take toward the Bible is the rejection of it altogether. Under these considerations how can those professed Christians and preachers be guiltless of whom we are told will not concern themselves about the question of the inspiration of the Bible, further than to brush aside, as they term it, the now abandoned notion of verbal inspiration. With respect to the expression *verbal* inspiration, all who are in any way enlightened in the Scriptures will admit that this must apply more especially to the original translation, otherwise we should be justified in rejecting the Revised Version altogether. Yet, however, in so far as it is in harmony with the original translation, the Authorised cannot be tampered with without serious disaster. For instance, take the word *whosoever* out from John iii. 16, likewise 1 John i. 7 take out the words "*us*" or "*all*" and so great and serious will be the alteration with regard to its meaning that it would be a matter of transcendent importance to all who are believers.

Our personal knowledge with regard to the inspiration of the Scriptures depends greatly upon the spirit or the motive we have in view when we approach its pages for study and meditation.

"Wonderfully few," says Bishop Phillips Brooks, "are the men who are able to read the Bible rightly when they fasten their eyes on it for speculation. The soul which goes to the Bible to get the things for which it was given, gets the thing it goes for. The soul laying hold on the heart of the New Testament finds what is in the heart of God. It is expressed by Paul in the phrase "the will of God; even your sanctification." He further shows that the man who uses the Bible for that for which it was not given "is sure to go wrong, and gather from it some strange doctrine or a fantasy which never was in the teaching of the Holy Spirit."



We, would strongly recommend our young men to embrace every possible opportunity to read and study their Bible; many have suffered irreparable loss because of getting into a careless habit with regard to their duty in this direction. Judging from experience, very few after once getting their faith in the fundamental truths of the Gospel thoroughly shaken ever regain their former confidence, unless, in the first place, they have been well established in the Christian doctrine.

Dr. Johnson said to a young gentleman who visited him on his death-bed, "Young man, attend to the voice of one who has possessed a certain degree of fame in the world, and who is now about to stand before his Maker, '*Read the Bible every day of your life.*'"

Dr. K. Bushnell, writing to a friend just lately, says: "I do feel that Christians are sadly asleep these days, and need something to awaken them to the realisation that Anti-Christ is in almost full development in our very midst, in this Anti-Scriptural movement. Every attack upon the Inspired Word is an attack upon the Living, Incarnate Word—Jesus Christ Himself. He and the Written Word are as closely welded into one as Christ and His Church are; those who would divorce themselves from the written Scriptures are, in fact, seeking a divorcement from Jesus Christ, whether they realise what they are doing or not." This, no doubt, was the view of the Apostle Paul, to wit, that in some cases the Word is equivalent to Jesus Christ, as when he said, "To you is the Word of this salvation sent" Acts xiii. 26.

## CHAPTER VI.

### THE BIBLE AND CHRISTIANITY.

**"They received the word with all readiness of mind."—Acts xvii. 11**

The Berean Christians not only made an earnest enquiry after religious truth, but they did what thousands in the present day fail to do—they went the right way and to the right place to get it, to the Word of God. And as a result of their diligent search their faith was confirmed in the truths it contains. Consequently they were prepared to "receive the word with all readiness of mind," and were highly commended by the Apostle for their noble example.

The promises and prophecies, the types and shadows, the doctrines and precepts contained in the Bible with reference to Christianity, have been a special matter of study among all classes, in all ages. We repeat the Bible is a record of Divine revelation, and the only book under heaven that reveals an absolute religion, untold millions have had cause to express their gratitude to God for the unspeakable light already received in the study of its pages. Yet we have reason to believe that to all earnest and devoted seekers after the truth, God has infinitely more light to reveal. And when the professing Church generally is prepared to receive the Word as did the Berean Christians, "*with all readiness of mind,*" the period of its universal triumph will soon joyfully appear.

We believe it is possible that there are "germs of truth" in the Bible hitherto concealed from the wise and the prudent which, under the special anointing of the Holy Spirit, might be revealed

unto the babes in such a manner as to surprise the Church and astonish the world.

It is acknowledged by the best and ablest of writers that the Bible is by far the most remarkable book now in existence. In point of age no production whatever has any pretensions to rival it. In dignity of composition nothing can excel it. With regard to the important nature of the subjects treated in its pages, there is nothing on earth to be compared to it. It furnishes us with all the elements of the doctrines in relation to God and humanity. In the light of the Bible we are able to discern as in no other book the difference between the false and the true, whether it be in the life and teaching of its professors or their religion.

There has been much said of late about the good things that exist in some of the popular religions of the world, but inasmuch as they cannot renew man's nature and restore him to the image of his Creator, they are no more to be compared to the religion of the Bible than a farthing rushlight is to the sun.

The Christianity revealed in the Bible has its origin in Jesus Christ, and because it has its root in Him it throbs with the life of the eternal. And the blessed Holy Spirit, co-eternal with the Father and the Son, Who is the author and inspirer of the living Word, has never failed to superintend it. Because of this, the Bible, notwithstanding all the opposition and persecution that the malice of men and devils have brought against it, yet stands firmer than the everlasting hills.

The Bible is the most valuable book because it not only begins with the Creation out of Chaos and explains the state of things we see around us, but it is here alone that we can get a correct view of the origin of man, and understand what he was, what he is, and what by the grace of God it is possible he may become.

The Bible presents to man a true portrait of himself, and shows to him in a way no other book can the corrupt state of his own heart, and the exceeding sinfulness of sin. It also discovers to man the highest point of Divine revelation and the Greatest Manifestation of God's love, namely, in the Gift of His only begotten Son, Who "is the propitiation for our sins; and not for

ours only, but also for the sins of the whole world...In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him" 1 John ii, 2 and iv. 9.

Moreover the Bible clearly reveals to us the fact that true Christianity is a Divine indwelling, "Christ in you the hope of Glory," and, to wit, that Christ must be received into our hearts by faith before we can have any claim to Divine relationship, John i. 12. Thus the Bible, under the influence of the Holy Spirit, not only discovers to us our fallen condition by nature, but it also reveals to us a full and complete remedy for that condition.

The late Lord Kelvin, who was considered to be one of the greatest mathematicians and scientists of these last days, when asked, "What was the greatest discovery he had ever made?" replied : "The greatest discovery I ever made was when I discovered Jesus Christ to be an Almighty Saviour."

It is important that we should recognise that there is an inseparable and indissoluble union between Christianity and the Bible. In fact, the Bible is so impregnated and possessed with the Christian religion, that if it were possible to separate the one from the other, there would be no Bible left, especially considering that Jesus Christ is the sum and substance of Christianity as revealed in the Bible. Because this is so, no man, however naturally gifted he otherwise might be, is in a position to understand the Bible apart from a saving knowledge of its truths; and any rash attempt on the part of carnal professors to enter this treasure house, or to try to understand its mysteries by the light of reason or human intelligence, will prove that to him the Bible is a sealed book.

There are some who are always preaching about a new era or a new religion, and who generally like to be considered profound thinkers, they tell us that man's intelligence is greater than the Bible ; therefore capable if necessary, of writing another such book. But it will be seen that man's highest intelligence is incapable of understanding a single page of it rightly apart from Divine illumination, much less to write it.

We are fully persuaded that if some of the above class of critics would consider a little what such an undertaking would involve, they would possibly conclude that it would be a much greater task than they had ever anticipated. They might as well attempt to make a new sun in the heavens as to make a new Bible that is, unless under the control of the Almighty Spirit they were called to pass through the same experience as the inspired writers ; and then they could only be the instruments or channels under the power and guidance of the Holy Spirit.

But all these rash expressions, like spiritual delusions, and false religions, and infidelity generally, take their rise from want of a true knowledge or right value of the Bible. Many leading infidels have confessed that they have never read the New Testament. Thomas Paine, the infidel, confessed that he wrote the first part of "The Age of Reason" without having a Bible at hand, and without being able to get a copy where he then was, in Paris. "I had," said he, "neither Bible nor Testament to refer to, though I was writing against them both."

A nobleman once gave a celebrated actress a Bible, telling her at the same time that there was a treasure in it. She, thinking it was religion, laid the Bible aside. She died, and all she had was sold. The person who bought the Bible, on turning over its leaves, found a £500 note in it. Poor creature! had she read the Book she might not only have found the note but the Pearl of Great Price!

It is quite natural for us to say under such circumstances, what a mistake! Yet is it not possible that in a more real sense a far greater mistake is being made by thousands around us today? The wonderful Bible about which we have been speaking has been given to us as a Church and a nation. It has come to us under the light and influence of the Holy Spirit, with a freedom known but to few of the other nations of the earth, and with an inexhaustible fulness of spiritual blessing, which has already enriched millions with a saving and sanctifying knowledge of its truths.

The supply of the Scriptures has become exceeding abundant, and so cheap that a copy can be placed in every home and into the hands of every man, woman, and child. But if by our unbelief and neglect

we prove ourselves unworthy of this priceless boon, then it may come to pass with us as predicted by the prophet Amos : "Behold, the days come, saith the Lord God, that I will send a famine in the land—not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the Word of the Lord, and shall not find it" Amos viii., 11-12.

Famines are always serious, but the most serious famine that can take place this side eternity is a famine for the Word of God. If we could but fully realize what it meant not to be able to secure a single copy of the Scriptures, nor even a spiritual instructor to point us to the way of salvation, or to hold out the slightest hope of forgiveness even on the ground of repentance, what an indescribable agony would be created, akin we think to that of those who suffer from hopeless despair.

A distinguished writer says: "Can there be a greater Judgment than to have the Word of God removed, to want a prophet to instruct and warn? The shutting up of the Book of Mercy is the opening of the Book of Judgment. The Gospel is the choicest mercy, and therefore the removal of it is the sharpest misery... Without it we should sink into an heathen or devilish superstition." It is made worse than those judgments that are accounted the severest. Plagues, wars, famine, are lighter marks of Divine anger than this. We may live in our souls by the influence of the Word when we have no bread to convey strength to our bodies; but how must the soul languish when it is deprived of spiritual food" Isa. xxx., 20.

How doleful would it be to have the ground parched by the sun, the sky emptied of clouds, or the bottles of heaven stopped without venting a drop of refreshing rain. When the Gospel departs, the glory and honour and strength of a nation departs with it. And inasmuch as the Bible embraces the only true Gospel if its privileges be removed from us so that we could no longer enjoy the liberty of an open Bible, then all the spiritual prosperity of the Church would go with it.

It is evident to all who have eyes to see that it was the admittance of the spirit of the world and of false doctrines that led the way for the fall

of the Seven Churches of Asia. And what other can we expect if we treat lightly the Gospel liberty we now enjoy—a liberty bought for us by the shed blood of our forefathers. Such is the spirit of Rome and other false religions of the day, that they would be glad for history to repeat itself in this direction, so as to rob us of our liberty and right to study the Bible.

Even now in many of the countries that are under the dominion of Rome, they are beginning to realize what it means to suffer through the scarcity of God's Word. The reports brought to us by some of our missionaries concerning those who have been awakened to a sense of their need of the Sacred Scriptures, who, after taking long journeys in search of a copy, have had to return, in some cases, disappointed, are among the saddest things that our missionaries have to tell us, and we are firmly convinced that if, because of the rejection and mutilation of God's word which is going on among the higher critics and professors, and masters of some of our colleges, Rome should again be allowed to rule this country, the Church would be brought face to face with an awful crisis, in which would be fulfilled the judgments predicted by the Prophet Amos with reference to the end thereof, which is described as a "*bitter day*."

"The printing of the Bible," says a well known writer, "awoke Europe, and produced the Reformation. The free reading of the Bible made England a free people. That struggle for freedom was led by men who drew their impulse and inspiration from the sacred fountain of the spirit of nationality, the Old Testament. If a nation breathes the air of the Bible, sooner or later its citizens stand forth as God's free men. No book is so feared by priestcraft and tyranny. It is the most democratic book in the world: the treasure of the humble, the Magna Charta of the poor and the oppressed."

But it has come to pass that man's word is put in place of God's Word, and man's wisdom sought after in preference to God's wisdom, and forms and ceremonies put in the place of the Power and Godliness therein revealed.

As rightly observed, "The Scriptures come to us with credentials from heaven. Their wonderful harmony, their sublime nature, their prophetic import, their preservation, their mighty effects, the testimony of thousands at the stake, and on dying beds, and the

testimony of millions of living witnesses who hold them dearer than life, are all proofs that the Bible is from God."

O that God would send among His people a blessed revival of pure love and loyalty for the Scriptures! "Read and study the Word of God," says a Spirit-taught writer, "not to get a mass of knowledge in the head, but a flame of love in the heart, knowledge puffeth up, lore buildeth up. Read the Bible to find fuel for the affections, food for reflection, direction for judgment, and guidance for conscience."

Thy Church--once reformed from Rome's errors—  
Is learning those errors again;  
Though Rome, mid unspeakable horrors,  
The Church's best servants has slain!  
Thy Preachers preach not the "old" message,  
The services "pleasant" are made,  
And Sunday amusements, all presage  
Thy glory beginning to fade.—S. C.

## CHAPTER VII.

### THE BIBLE AND HOW TO ARRIVE AT A SAFE CONCLUSION IN RELATION TO ITS DIVINE ORIGIN, ALSO A RELIABLE RECORD OF THE HISTORY OF CREATION.

WE have already discovered that there is a red line, so to speak, of types and shadows and prophecies concerning Jesus Christ, running all through the Old Testament Scriptures from Genesis iii. 15, where it is written "the seed of the woman shall bruise the serpent's head," right on, until, "in the fulness of time, God sent forth His own Son, made of a woman, made under the law, to redeem them that were under the law" Gal. iv. 4 and 5. But it is none the less true that there is a similar line that may be traced all through the Old Testament relating to the Divine origin of the Bible, commencing especially with God's servant, Moses.

Many sincere seekers after the truth have asked, "How was it possible to preserve a satisfactory record of the history of creation from Adam to Moses, especially if writing had not come into use during a period consisting of more than 2,000 years?" To this enquiry it is generally acknowledged that a very satisfactory answer may be given, namely, tradition and Divine revelation.

As already expressed by one of our ablest, and most sound, Biblical scholars, "It was easy for Moses to be satisfied of the truth of all he relates in the book of Genesis, as the accounts came to him through the medium of very few persons. From Adam to Noah there was only one man necessary to the correct transmission of the history of this period of 1,656 years, and, without doubt, this history was perfectly known to Methuselah, who lived to see both.

In like manner Shem connected Noah and Abraham, having lived to converse with them both, as Isaac did with Abraham and Joseph, from whom these things might be easily conveyed to Moses by Amram, who was contemporary with Joseph.

"Supposing then, all the curious facts recorded in the book of Genesis had no other authority than the tradition already referred to, they would stand upon a foundation of credibility superior to any that the most reputable of the ancient Greek and Latin historians can boast. Yet, to preclude all possibility of mistake, the unerring Spirit of God directed Moses in the selection of his facts and the ascertaining of his dates. Indeed the narrative is so simple, so much like truth, so consistent everywhere with itself, so correct in its dates, so impartial in its biography, so accurate in its philosophical details, so pure in its morality, and so benevolent in its design as amply to demonstrate that it never could have had an earthly origin. In this case also Moses constructed everything according to the pattern which God showed him in the mount."

But we must not overlook the fact that recent discoveries have proved, beyond a doubt, that throughout the East, from the banks of the Nile to the Euphrates, learning was widely diffused, and the age of Moses and of Abraham was an age of intense literary activity.

The Tel-el-Amarna tablets, found buried in the sands of Egypt and of a date prior to the birth of Moses, inscribed with the cuneiform of the princes of Syria and of other nations which were then subject territories of Egypt, establish the fact that there was, all through that region, a written language which was the medium of official communication, and that there were schools, and libraries, and archives for the preservation of records which long antedated the period of Exodus. The land of the exile of the Children of Israel was distinguished for its scribes and its inscriptions. Inscriptions have been found upon the walls of the temples, the houses, and the tombs, and even upon the articles of domestic use.

It is absolutely impossible that Moses, who was "learned in all the wisdom of the Egyptians," could have been ignorant of an art which was so common. Prof. A. H. Sayce says, "The proof

presented by archaeology declares not only that Moses could have written the Pentateuch, but that it would have been something like a miracle if he had not done so." He also adds, with reference to the educational status of the people, that "Oriental archaeology maintains that the Israelites must have known how to read and write before their settlement in Canaan."

"Indeed," says Henry Neville King, "it is abundantly evident that Canaan shared in the literary culture which surrounded it in Chaldea and in Babylonia, as in Egypt, and was also a land of schools and libraries. One of the cities was named Kirjath Sepher, which means 'a city of books,' and there is every reason," says the above writer, "to believe that it was only one among many 'book towns' in the country." It has been said that "No discovery of the past quarter of a century has fired enthusiasm in oriental research more than bringing to light, in 1887 in Tel-el-Amarna in Egypt, of those three hundred letters on tablets, which proved to be international letters of dispatch dating principally from about 1500 B.C., that is, while Israel was still sojourning in Egypt."

Renan, having declared with great positiveness that "writing was unknown in Israel until three or four hundred years after the time of Moses and Joshua," when he heard of this remarkable recovery which established the fact which he had so strenuously denied, simply refused to believe in the discovery. Thus it is said, "The old argument against the early origin and mere Mosaic authorship of the Pentateuch has long since been abandoned, and disappearing as the darkness of ignorance out of which it grew before the rising of the sun of archaeology."

Moses is considered to have had three remarkable periods. Forty years he had lived in Egypt in Pharaoh's court, and "was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds" Acts vii. 22. Forty years he sojourned in the land of Midian in a state of preparation for his great and important mission (Acts vii. 29, 30), which gave Moses the ability to govern the people of Israel for a period of another forty years. Many have written lives of this great man, but the character given him by the Holy Spirit is by far the most satisfactory. As it is written, "And there arose not a prophet since in Israel like unto

Moses, whom Jehovah knew face to face, in all signs and wonders which the Lord sent him to do in the land of Egypt; and through the mighty hand of God, and His stretched out arm, Moses was used to lead a nation out of bondage." Moreover it is said of him that, as a servant, "Moses was faithful in all his house" *Heb. iii. 5*.

In every respect Moses was a remarkable man, intellectually and morally, but none the less spiritually. And because of his faithfulness he was not only trusted with the care and government of a nation, but, under the guidance of the Holy Spirit, was also trusted to write the Law. Hence it is written, "And Moses wrote the Law and delivered it unto the priests, the sons of Levi" Deu. xxxi. 9, which here implies one of the copies of the books written by Moses, inasmuch as it is recorded in verse 26 that he (Moses) commanded the Levites which bore the Ark of the Lord to "Take this book of the Law and put it in the side of the Ark of the Covenant of the Lord your God," but in this case it is considered to mean "the standard copy to which all transcript must ultimately refer," but which had its origin or commencement when Moses stood before the Lord his God in Horeb. See *Exodus xx. 1 to 22, Exodus xxiv. 4, Deu. iv. 2 and verse 10, also Mal. iv. 4*.

From this time we may trace the Book of the Law of Moses, (which may also be said to be the Law of God) through the days of Joshua. See Josh. i. 8. Remembering also when David was dying he gave instruction to his son Solomon to do all "that was written in the Law of Moses" 1 *Kings ii. 3*. We wonder where David got the writings of the Law from. If according to the statement of some of the higher critics, the Law was not written until the return from the Captivity, which was about five hundred years later than the death of David, and nearly one thousand years later than when Moses stood before the Lord to receive the words of the Law from Him on Mount Horeb.

Remember again that it is recorded of Solomon that he deposited the "Annals" of Israel and the earlier sacred books in the house of the Lord. We may also discover that the prophet Jeremiah possessed the writings of the law of Moses, and likewise Daniel had with him, in his exile, a copy of "the books."



Consider also the careful collecting of the sacred books after the rebuilding of the Temple, and the walls of Jerusalem, and making a library of them to which the men of the "Great Synagogue" added the writings of Ezra and those of the later seers in "the goodly fellowship of the prophets." Indeed, references to the writings of the law of Moses are far too numerous for us to mention here. The very last verses of the Old Testament ring with a special note of attention to "remember ye the Law of Moses" Mal. iv. 4. Under the control of the Holy Spirit the Law of Moses, in spite of all opposition, continued its march forward until "through the tender mercies of our God the Day-spring from on high visited us," at the time when "the Word was made flesh and dwelt among us."

But there is nothing more important than to notice the fact that from first to last of our Saviour's public ministry He put His indelible stamp of authority upon the writings of Moses. He did this in His reference to Moses both in the Gospels of Matthew and Mark. Likewise during His conversation with the two disciples on their way to Emmaus, by putting Moses first on the list, viz., "*beginning at Moses* and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" *Luke xxiv. 27*.

But He did infinitely more in His reference to him in John's Gospel. When dealing with the unbelieving Jews He gave them to understand that their refusing to believe Moses' writings was the cause why they had refused to believe in Him as their Messiah. To wit, "For had ye believed Moses, ye would have believed Me; *for he wrote of Me*" *John v. 46,47*. See also *John iii. 14*.

It is also evident that Paul was a strong believer in the writings of Moses, as when in Rome he "persuaded them concerning Jesus, both out of the Law of Moses, and out of the prophets, from morning till evening" *Acts xxviii. 23*. See *Rom. x. 5*, etc.

The Law, or writings of Moses, strikes a note of triumph all through the Bible from Genesis to Revelation, and here in this last Book of the New Testament he ranks far above all other writers in that he has the honour of having his song of victory associated with that of his Lord and Master, as it is written, "And they sing the song of Moses the

servant of God, and the song of the Lamb" *Rev. xv. 3*, which song is considered to be in commemoration of the deliverance of the Israelites by the hand of Moses as well as the deliverance wrought out for us by our Glorious Redeemer.

Nothing to our mind can be more solemn than for ministers of the Gospel, in the light of Holy Scripture, to try and separate Moses from the first Books of the Bible. It has been observed, that "Those who reject Moses and his writings today will reject Jesus Christ and His Deity tomorrow." This is becoming sadly true in many instances at the present day.

Dr. Adam Clarke, who is still believed by thousands to be the prince of commentators, and one whose authority on the Scriptures is yet considered to stand among the highest as well as the most learned of Biblical scholars, says with reference to the Pentateuch : "Every believer in divine revelation finds himself amply justified in taking for granted that the Pentateuch is the work of Moses. For more than 3,000 years this has been the invariable opinion of those who were best qualified to form a correct judgment on this subject. The Jewish Church, from its most remote antiquity, has ascribed the work to no other hand; and the Christian Church, from its foundation, has attributed it to the Jewish lawgiver alone. The most respectable heathens have concurred in this testimony, and Jesus Christ and His apostles have completed the evidence, and have put the question beyond the possibility of being doubted by those who profess to believe the Divine authenticity of the New Testament. As to those who, in opposition to all these proofs, obstinately persist in their unbelief, they are worthy of little regard, as argument is lost on their unprincipled prejudices, and demonstration on their minds, because ever wilfully closed against the light. When they have *proved* that Moses is *not* the author of this work, the advocates of Divine revelation will reconsider the grounds of their faith.

"That there are a few things in the Pentateuch which *seem* to have been added by a later hand there can be little doubt; among these some have reckoned, perhaps without reason, the following passages, *Gen. xii. 6*, *Numb. xxi. 14*. To these may be added the

*five first verses* of Deuteronomy. chap. 1.; the *twelfth* of chap. ii.; and the *eight* concluding verses of the last chapter, in which we have an account of the death of Moses. These last words could not have been added by Moses himself, but are very probably the work of Ezra, by whom, according to uninterrupted tradition among the Jews, the various books which constitute the canon of the Old Testament were collected and arranged, and such expository notes added as were essential to connect the different parts; but as he acted under Divine inspiration, the additions may be considered of equal authority with the text."

And by a little careful study of the Word of God the reader will discover some remarkable evidence to establish his faith with regard to the authorship of some of the other Books of the Bible such as that of Jonah, Daniel, and Isaiah and others, books which many in our high places of learning are throwing doubt upon. But the most surprising part of it is that some of the above class spake as though it was a cause for gratitude that they have discovered, as they think, some grounds for lessening the authority of the Scripture. It is this kind of spirit that has such a chilling effect upon many of our young people, and which is doing more than anything else to destroy their confidence in the Word of God.

It is acknowledged that the Old Testament covers a period of many centuries, centuries as full of inward change and outward movement as the centuries of human history have always been; and through all this literature of so many forms and so many ages, there runs a golden thread of spiritual unity. Everywhere there are the same great spiritual conceptions; everywhere there shines, more dimly or more brightly, the light which, in Christ, has broadened into perfect day.

It is acknowledged that in the church of the first century there were at least five writers who, because they were contemporary with the Apostles, are usually denominated "Apostolic Fathers," viz. Barnabas, Clement, Hermas, Polycarp and Ignatius, some of whom are mentioned by name in the books of the New Testament and must have enjoyed intimate fellowship with the writers. One of them is positively known to have been an immediate disciple of the

Apostle John, viz. Polycarp. In these early writings we find the catalogue of the New Testament books exactly as we have them now. All of them made constant reference to them and quoted from them so copiously that it has been truthfully said that, should the New Testament be destroyed, it would be possible, from these accurate and abundant quotations, to restore it again in all essential points as we have it in our hands to day.

Shortly after the first century, the New Testament was compiled, while a little later the Old and New Testaments received their final shape, and have stood together before the world for hundreds of years, during which time the Bible has been under fire of persecution, tested and tried in every conceivable way, sometimes by godless infidels from the outside world. But, as mentioned elsewhere, "War upon the Old Book as we have it... is most aggressively carried on in our institutions many of them operating under a Christian name and supported by Christian money."

The Bible has been attacked, more or less, by all ranks of society, in all ages, yet it has lived and triumphed over all its foes. The march of science and philosophy and the wisdom of the world has failed to overtake it. Endless attempts have been made to try and prove it to be defective or untrustworthy, but they all alike have failed. The ruins of Nineveh and Babylon and many other places have been ransacked and explored, yet nothing, it is said, has been found "to overturn one jot or tittle of the Bible's historical statements, but much, in many ways, to confirm and establish the truth of them." Since the foundation of the Bible Society in 1804, over two hundred and twenty-two million copies of the Scriptures have been issued, and it has expended altogether £15,615,000. Considering its wonderful circulation, its remarkable progress, and the unspeakable blessing of light and salvation it has brought to dying millions, who then, we ask, but a deceiver or an Antichrist, would dare to put the Bible on a par with other books?

## CHAPTER VIII.

### THE BIBLE, AND THE QUESTION OF OUR SAFETY IN RELATION TO IT.

IF according to what is written, our final triumph or defeat in the great battle against sin and error depends upon our unfeigned faith in the living Word of God, then it behoves us to see to it that our view of its authority is not based upon certain floating ideas about it.

We may go so far as to admire the Bible for its wonderful literary beauty and for its remarkable outline of events, and the brilliancy of its structure. But after all, the question of our safety in relation to it does not rest in these things, important and useful as they are, neither does it depend upon the question as to whether the Bible gives sufficient light for scientific research or human speculations, although it is infinitely in advance of all these. The important question which presents itself to us is: Does the Bible meet the deepest need of the human heart? And does it furnish us with truth solid enough for us to ground our hope of salvation upon for time and eternity? Furthermore, will the foundation of its truths stand firm midst the angry waves of persecution, and darkness, and error, and hold forth light sufficient to guide the storm-tossed voyager safely into the harbour?

In reply to which we have the declaration of God's Word, viz., "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" Rom. xv. 4. But if it can be proved that the promises of God given to us in His Word have failed us and we are left to grope our way in the dark, then and not till then, will it be

possible to find some reasonable excuse for refusing to accept the Bible as Divinely inspired. But to reject its authority because of something that does not harmonise with certain current theories and put it down to be a collection of fairy tales before searching and proving its truths experimentally for ourselves, is a fatal mistake.

The miner who goes down into the bowels of the earth and through dark and dangerous cells, will not venture forward without a safety lamp, and if he thinks it is not reliable he will take care to examine it. The sea captain will not trust himself to the angry billows without a reliable compass. Neither will the soldier go forth to battle without reliable weapons, so likewise in these perilous times it would be folly for us to engage our attention with the current errors and false theories before seeking to "be established in the present truth," and if by the aid of the Holy Spirit we make a careful study of God's Word, we shall find that we are "not following any cunningly devised fables" 2 Peter i. 16.

But the greatest question of all concerning our safety in relation to the Bible consists in our believing the record which God hath given of His Son. As we shall perceive, the question of our acceptance of this becomes a matter of life or death. As saith the Apostle, "These things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His Name" *John* xx. 31. Therefore our knowledge of the Scripture, profound, if it does not produce in our hearts faith in Jesus Christ as the Son of God, it can have no saving effect. That Christ is the Son of God is the centre and circumference of all Scripture, nevertheless the Scripture is not given merely that we may know about Jesus Christ as the Son of God, but as it is recorded "that believing ye might have life through His Name." The knowledge of which lies at the very foundation of all spiritual experience, and until we have obtained this the Bible is practically a sealed book. To wit, that Bible truths can only be spiritually discovered. We may have a head knowledge of its history, its poetry, its philosophy, and its prophecies, etc. Yet without the aid of the Holy Spirit we should never be able to discover that Jesus Christ is Lord (1 Cor. xii. 3), and if we fail to grasp this truth our knowledge of the latter, however great, will be of little purpose. Most of the Jews,

especially their leaders, in our Saviour's time read their Bibles daily, but because of their unbelief and prejudice they resisted the Holy Spirit, who testified of Christ in the Scriptures, and so "crucified the Lord of Glory" 1 Cor. ii. 8.

"Many an erudite scholar," said Dr. A. Maclaren, who has studied the Bible all his life, "has missed the purpose for which it was given, and many a poor old woman in her garret has found it." As rightly expressed, "None but an Almighty Mind could have conceived a plan of redemption such as is made known in this Book. None but God could have accomplished it." No human imagination could have evolved the grand and glorious scheme of salvation which is obtained by faith as revealed in the Scriptures.

Here in the Bible is offered to man a knowledge worthy of the highest intellect, and yet such as can be attained by the humblest follower of Jesus Christ. The knowledge revealed under the Spirit's influence in the Bible is far superior to any that was ever taught by the philosophers of Greece, or Rome, or any other country outside of a Divine revelation, and that revelation which excels all others is a knowledge of salvation through faith in Jesus Christ.

"I know a great scientific man," says the Rev. Canon Gore, "whose greatest cause of regret is that on one occasion there were brought under his observation a certain phenomena of human disease which might have enabled him to anticipate a great discovery which was made in Germany in late years. He had the very facts under his eye, and he did not notice them. What would be our feeling if we should find that in a region more important than any in which science is concerned, we had under our eye the intelligible revelation of Jesus Christ, a disclosure of the character of God, and from lack of moral observation had refused to take notice of it." But is it not a solemn fact that there are tens of thousands who rank in the highest circles of religious profession and are highly educated, who yet because of their unbelief or some prejudice fail to discover in the Bible the revelation of Jesus Christ as the Son of Gad and their all-sufficient Saviour.

The Rev. F. W. Robertson remarks, "The orator holds a thousand men for half an hour breathless, but this Word of God has held a

thousand nations for thrice a thousand years spellbound; held them by an abiding power, even the universality of its truth. It is said that the Bible is read today in over five hundred languages of the globe, and kept pure in spite of all the tempests of time that have swept through its sky, that above the highest heavens open to us by genius, beyond all our latest and loftiest ideals, the biblical azure spreads out as noon risen on mid noon. The astonishing thing is that the Bible is the only book in the world that will bear full and permanent translation into life."

The Bible is fraught with salvation and fruitfulness for the benefit of mankind, as rightly expressed, like seeds wafted by the wind into the crevices of hard rocks that grow and flourish and split the rock, the simple truths of the Bible, without a human tongue to expound and enforce them, have often taken root and brought forth amazingly fruit to "God's sole glory." It was a copy of the New Testament found floating in the waters of the Bay of Yeddo which introduced the Gospel into Japan where as yet no Christian teacher was permitted on pain of death to enter.

It is acknowledged that a careful study of the Bible has led more thousands to give up their delusions and false religions than the study of all other books put together. For these and other important reasons the Bible will be read and studied by all the best and greatest men as long as the world shall last.

Sir John Herschel says, "All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the Holy Scriptures." Alexander I, the Czar of Russia, in company of Grellet and Allen, of the Society of Friends, taking up a copy of the Bible, said: "Sirs, I have devoured it, finding in it words suitable to and so descriptive of the state of my own mind that the Lord by His Divine Spirit has been pleased to give me understanding of what I read therein."

Chancellor Dawson, in the closing sentences of his work, "Nature and the Bible," says: "And finally, I may state as the conclusion of the whole matter, that the Bible contains within itself all that under God is required to account for and to dispose

of all forms of infidelity and to turn to the best and highest uses all that man can learn of Nature.”

Dr. Adam Clarke says, “The wisest and most learned men in the world, who seriously have read the Bible, have acknowledged that there is a depth and height of wisdom and knowledge in the Book of God which are sought in vain elsewhere...The men who can despise and ridicule this sacred Book are those who are too blind to discover the objects presented to them by this brilliant light and are too sensual to feel and relish spiritual things.”

Sir W. Jones, a Judge of the Supreme Court in Bengal, and considered to be one of the greatest and best of men, has said of the Bible: “I have carefully and regularly studied the Bible, and am of the opinion that this volume, independent of its Divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence than can be collected from all other books in whatever language they may have been written.”

Newton, Seldon, Judge Hale, Boyle, Bacon, Lock, Milton, and Gladstone were all great admirers of the Bible.

The following remarks by Dr. A. C. Dixon, of the Moody Church, Chicago, are of great importance, especially in these days when the minds of so many of our young men have become unsettled through false teaching: “The Bible is still authoritative, while the criticism referred to is losing all authority with people who dare to use their own brains and refuse to accept as authoritative the unsupported dictum of scholars, though they be labelled philosophers or scientists. A little more insistence on freedom of thought will even liberate the students of our colleges and universities, immature as they are, from the fetters which respect for their professors has fastened upon them. When they learn a few more facts, they will perceive that their professors are not so much the interpreters of the Bible as the Bible is of their professors. The sun in the heavens is not on trial, but rather the tapers that have been lighted by the sun and are now claiming to supersede the sun. THE BIBLE IS NOT ON TRIAL, *but rather the institutions that were established by the influence of the Bible*, and are now conspiring against the life of their benefactor.”

Dr. Parker, of the City Temple, said in his life work, *The People's Bible*,— “Any pulpit that founds itself on personal invention, cleverness, ingenuity, audacity, or affected originality, will most surely cover itself with humiliation, and pass into merited oblivion. Revelation enriches us with truths which reason never could have discovered, but which, being given, reason can accept without loss of dignity or remission of responsibility. To me the Bible is a Divine revelation—a revelation of God, Providence, Sin, Atonement, Faith, Immortality...We separate it from all other books; we make sceptical criticism a profane offence, and devout obedience an essential element of spiritual character. The mind has simply to receive, the will has simply to obey, the heart has simply to trust. The Book is to us verily as God Himself.”

## CHAPTER IX.

### BIBLE RECORD OF CREATION, VERSUS EVOLUTION.

THE following extract is taken from a work containing a series of lectures, and is a sample of the pernicious theory of evolution as taught in some of our religious institutions, and in this case by one who is designated an able preacher and lecturer at one of our principal universities. These printed lectures are now having a baneful effect upon many of our young men. When contrasting the new idea of creation with the old, that is to say, the theory of evolution as opposed to the Bible record given in Genesis, he says: "You know what the old idea of creation was, I suppose. If you are more than twenty years of age it was probably taught you in your infancy. If, however, you are less than twenty years of age you may not know much about it, for of late it has been rapidly passing into oblivion. So perhaps I had better explain it to the more youthful. It was this. On Sunday, October 23, B.C. 4004, God began to make the universe. The method which He adopted was the method of a man--of a working man. He made it—artisan fashion—just as a carpenter might make a box, or an optician a pair of spectacles. Everything, and every part of everything, was the result of a special act of Divine contrivance.

"Man was made by a distinct and isolated act of creation, and finally—as an afterthought—woman. All this occupied the Deity a week—Sunday, Monday, Tuesday, Wednesday, Thursday, Friday—yes, the inside of a week, just six days. The universe was intended to last about six thousand years... By that time the Deity would have grown tired of His handiwork, and would therefore pro-

ceed to destroy it. Very curious—is it not?—this childlike guess at the history of Creation."

Is it possible, we ask, to conceive of anything more contemptible or outrageous from the lips and pen of a professor of Christian theology, and this, too, in the presence of young people? What parents, who have any regard for the honour of God and the future welfare of their children, but would far rather that they should hear such remarks coming from the lips of scoffing infidels, because, under those conditions, they would know what to expect, and therefore would be on their guard, but when they hear God's Word spoken of in such a manner from the lips of men who occupy our pulpits and chairs of theology under a cloak of religion, it cannot but have a ruinous effect upon them, and its evil is all the more to be lamented when we consider that the book which contains these and other outrageous statements has a very large circulation, principally among our young men.

At this point we will allow the reader to come to his own conclusion as to which is the most reliable, the Word of God or man's theory:—

"In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light : and there was light."

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." *Heb. xi. 3.*

"Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding." *Job xxxviii. 4.*

The above passages, with many others, show clearly that there was not a living person, as far as humanity is concerned, to witness either the creation or formation of matter only the Triune God and the invisible host, as it is written, "When the morning stars sang together, and all the sons of God shouted for joy." *Job xxxviii. 7.*

Said the Rev. W. Arthur, "When I was a young man I used to be always saying to myself and preaching to others, 'I believe in the Holy Ghost,' and I do this still. But now that I am old, and in these last days, I have to go back further in the creed, to the very



beginning, and I am compelled constantly to repeat and to insist, 'I believe in God the Father Almighty, Maker of heaven and earth.' ” “Yes, it is there,” says Professor Findlay, “that the unbelief of the day strikes us: it touches not this doctrine or that, but the very nature and being of religion. The popular scepticism is fundamental to a degree never known before since Christianity began. It concerns those primary truths about God Himself, His actuality, His living relationship to men—on which all the faith and piety of the ages rest.”

The condition of things at the present day in many of our churches and universities (as the result of preachers and professors of theology teaching false theories which tend to undermine the Book of Genesis) is most appalling. As expressed by one of our leaders, “The conception of God as an explanation of the universe is becoming entirely untenable in this age of scientific enquiry.”

The Lord has caused the facts relating to His handiwork in creation to be written in such a natural and simple manner that even a child might understand without being put to the trouble to guess, yet as admitted, “Truly it is the most scientific, as, it gives an adequate cause for the effect.”

A very able writer, speaking with reference to the inspired record given in the first verses in Genesis, says: “Here we find an answer for all our questions. There is no attempt at learned analysis or elaborate expositions, a child may understand the answer. It is direct, positive, complete, could it have been more simple? Try any other form of words, and see if purer simplicity be possible. Observe the value of simplicity when regarded as bearing upon the greatest events. The question is not who made a house, but who made a world, and not who made one world, but who made all worlds, and to this question the answer is, God made them. There is a risk in returning a simple answer to a profound enquiry, because when simplicity is not the result of knowledge it is imbecility.”

It is evident, however, that the universe can only be explained or accounted for by a power and wisdom which transcends itself. The

supernatural is the only key to the natural. Creation, as rightly remarked, “Must be attributed to an Intelligent First Cause.” In the Epistle to the Hebrews we have an inspired witness borne to us, namely, “Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear” *Heb. xi. 3*, and the fact that the Author and Finisher of creation has caused the account to be written down by men who spake as they were moved by the Holy Ghost should be sufficient to answer all our doubts.

It was at one time uniformly declared that things which are seen were made of things which do appear, for the reason that human wisdom unaided by the Divine had taken for granted the eternity of matter.

We admit, as does every true Christian scientific man, that the creation of matter preceded the formation of matter, nor does the narrative given in Genesis deny this. But from first to last we must acknowledge that it was nothing less than the infinite power of God and His eternal word that brought the world into existence and formed it. As rightly observed, “Is it not much safer to take the testimony of the Bible itself ‘that all Scripture is given by inspiration of God,’ etc.? How do these Higher Critics account for this fact? The first chapter of Genesis gives us an account of the most stupendous events that have ever occurred in the history of our planet, where there was no human eye to witness or record them. Where did this myth come from? And is it not passing strange that some of the best and most reliable scientists inform us there is not a single statement in that sublime epic which conflicts with established science of today? Professor Dana has made the following statement regarding this chapter: ‘I agree in all essential points with Mr. Gladstone, and believe that the first chapter of Genesis and science are in accord.’ ”—*Christian Armoury*.

This inspired account of the world’s framing or formation as expressed by Dr. A. R. Bonar is meant for the instruction of those of every age and country and class. It is *not* meant to teach a few superior minds, but to afford spiritual food for the whole human race. It is meant to be the book of duty not systems of natural philosophy...

Creation exhibits to us God as supreme in power. When we reflect how much labour and difficulty generally accompany the forthputting of human power, the idea of creative power becomes peculiarly impressive. Surely reverence and adoration should be prompted, together with humility and trust. The work in creation also exhibits to us God as supreme in wisdom; everywhere we trace the working of One Who is perfect in knowledge.

In even the smaller parts of the Creator's workmanship we trace the operation of wisdom alike in larger and smaller objects; in the stars and in the insect; in the elephant and in the fly; in the mightiest forest trees and in the smallest turf or even blade of grass, there is nothing lost sight of, nothing has been imperfectly done: each answers a definite end.

The following remarks by a well-known writer in relation to the Edenic record are very much to the point here:— "Creation is the natural starting point of Scripture: without it, a revelation of God to man would be incomplete. Creatorship lies at the base of the moral government of God, and the accountability of man—the conditions that make direct revelation necessary. It is natural to expect that any such revelation given to sinful man would contain some such records as are found in the first three chapters of Genesis."

"Creation," says Bishop Ellicott, "in its strict sense of producing something out of nothing, contains an idea so elevated that naturally human language could only rise to." He also states "that the knowledge of the stages of creation could only have been given by revelation, and that agreement of the Mosaic record with geology is so striking that there is no difficulty in believing it to be inspired. The difficulty arises almost entirely from popular fallacies or mistaken views of commentators... so essential is the Book of Genesis to the Bible that without it the Holy Scriptures would be scarcely intelligible: with this introduction all is orderly and follows in due course."

He moreover affirms that the foundation germ of nearly every Gospel truth is contained in the early part of Genesis, that in it lies the germ of the doctrine of a plurality of persons in the Divine unity.

The Book of Genesis is a record of the highest interest, not only as being the oldest writing, but because, as remarked by an old divine, "It is the foundation upon which the Bible is built. The Christian as well as the Jewish religion have their roots in this Book, and there is no doctrine of Christianity, however advanced, which is not to be found therein, at least in outline."

The late Mr. W. E. Gladstone says, "That one single step in the work of creating out of nothing is equal to a thousand. It is an operation unfathomable in idea, but so infinite in result that it stands ever before us in its virgin integrity. It must be accepted or refused; it cannot be tampered with... Thus then, the first chapters in Genesis are the foundation chapters of the Bible, and the first verse is its foundation verse... I have said that the mind of man did not by its unaided powers ascend to the idea of Creation out of nothing... This conception, maintained all along by the Jewish and the Christian tradition, has come to us as part of the very alphabet of religious thought, and takes its place among those elementary and familiar ideas which like certain functions of the body remain without our knowledge but pass beyond our habitual consciousness. Yet this idea, now the property of babes and sucklings, was utterly beyond the competency of the most instructed heathen to embrace not only before but after the publication of the Hebrew Scriptures to the world through the vehicle of the Greek language, the mind of cultivated man failed to grasp the idea of creation and was unable to advance beyond the manipulation of pre-existing matter."

When calling attention to the greatness of the man, Moses, the same writer says, "We have in the historic Moses, a great and powerful genius, an organizing and constructing mind. Degenerate ages cannot equip and furnish illustrious founders, only at the most the counterfeits, the shadows of them. Moses belongs to the great class of nation-makers; to a class of men who have a place by themselves in the history of politics, and who are among the rarest and highest of the phenomena of our race, and stands in historic harmony with his work. But we are now apparently asked to sever the work from the worker, and to refer it to some doubtful and nameless

person; whereas it is surely obvious, or probable, that the author of a work so wonderful and so far beyond example, so elaborate in its essential structure and so designed for public use, could hardly fail to associate his name with it, as if written upon a rock and with a pen of iron. For be it recollected that name was the seal and stamp of the work itself. According to its own testimony he was Apostolos, the messenger who brought it from God and gave it to the people. If the use of his name was a fiction, it was one of those fictions which cannot escape the brand of falsehood, for it altered essentially the character of the writing to which it was attached.”

“All thoughtful men,” says Dr. Fraser, “have recognised the value and dignity of the book of Genesis as the stately portal to the magnificent edifice of Scripture... It is the oldest trustworthy book in the world, and carries all reliable information. It is characteristically a book of origins and beginnings, and contains the deeply fastened and widely spread roots of futurity.”

The Rev. Thomas Waugh says, “When the late Mr. Darwin unfolded to the world his theory of evolution, and Mr. Haeckel called it ‘Anti-Genesis,’ the fallacy worked its way into nearly every section of the people. The new theory got the blessing of scores of pulpits, and thousands of Christians talked as if the Christian church was doomed because a notable scientist had declared the new gospel to be ‘Anti-Genesis.’ It was assumed that the story of the creation given in Genesis was wrong, and must be adjusted to the new theory. However, an ever growing number of Christians believe today, as we do, that the better we know Genesis the more we shall laugh at ‘Anti Genesis’ and pity its many victims. We believe to the very core of our hearts that in Genesis we have the true story of, the creation and the fall of man. We believe that nothing on earth, except the third chapter of Genesis, can explain the world and its state this day. We believe that the ‘allegory and picture’ theories of Genesis are so much clever nonsense. We believe that there never can be any clash between God’s words and God’s works, and that therefore the conflict is only apparent, and comes of the lack of the light that God waits to give, or from trying to make Genesis or science say what God never intended them to say.”

“There are two entirely opposite views of the origin and progress of this world, and all upon it,” says a well-known writer. “There is first the theory of evolution. There is secondly the doctrine of the Scriptures. They cannot both be right for they do not agree. One is wrong and one is right. One is false and one is true.”

## CHAPTER X.

### BIBLE RECORD OF THE ORIGIN OF MAN VERSUS EVOLUTION.

THOSE who hold the theory of Prehistoric Adam reject the Edenic record of man's creation and his original excellence. They tell us that there was no first man, but a gradual rise from the brute or the tadpole upward. Some of them include man with lemurs, monkeys, and gorillas. The theory holds that in their struggle for existence the varieties best adapted to their surroundings succeed in maintaining and reproducing themselves, while others die out. Another class who accept the above theory tell us that evolution is an unrolling, and that man is arrived at in the following manner:—

“You unroll a tiny piece of jelly for a few million years, and then you arrive at a jelly-fish. You unroll the jelly-fish and you get a tadpole. You unroll the tadpole and then you get a frog. You unroll the frog and you get a monkey. You unroll the monkey and you get a man.”

Darwin says that the human hand is only a fish's fin developed. He says that the human lungs are only a swim bladder, showing that we once floated or were amphibious. He says the human ear could once have been moved by force of will just as a horse lifts its ear at a frightful object. He says the human race were originally web-footed. From primal germ to tadpole, from tadpole to fish, from fish to reptile, from reptile to wolf, from wolf to chimpanzee, and from chimpanzee to man.

Yet others belonging to the same class of teachers tell us it is very plain that the cosmos, including man, has evolved from

formless fog, which possessed a small piece of mud from which organic matter has evolved. The snail, the reptile, the fish, the bird, all spring from the formless fog or the original atom. The human similitude at last appears in the form of a monkey.

Judging from the various views associated with the theory of evolution, we are to understand that under its control the brute evolves itself out of itself into a number of other selves so entirely different from its original self that it is not itself at all. This being the case, we ask from where and from what does a man get his individuality or his identity? Is it from the slime or the swine; the fish or the fowl; the fog or the tadpole; the sheep or the goat; the wolf or the monkey? And if the man has no identity he has no personality. Not only so, but according to the above theory all men are cannibals, inasmuch as, in one way or another, all must be guilty of eating their ancestors.

Only recently a preacher, who receives a warm welcome in some of our leading churches, when speaking of the different forms of life of which man among other animals had become a partaker, says, “These had their beginning in tiny cells, which probably had their origin in water.”

There are numerous other opinions on the line of evolution relating to the origin of man, but it would be a waste of precious time to dwell longer upon such godless theories, therefore we will now turn to the living Word of God. Here we can be sure of breathing a pure atmosphere, and can behold the wonderful contrast as recorded in the book of Genesis relating to man's origin.

“And God said, ‘Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.’

“So God created man in his own image, in the image of God created he him: male and female created he them” *Gen. i. 26-27.*

“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul” *Gen. ii. 7.*

Now, if anybody says that the Bible account of the starting of the human race and the evolutionist account of man's origin are the same accounts, he makes an appalling misrepresentation. *Ibid.*

Man far excels all the other acts of the almighty creatorship. Man possesses faculties, the development of which is infinitely beyond the possibilities of any of the lower creation.

As mentioned elsewhere man is something more than an exquisite arrangement of elemental atoms—something more than an intellect and sensibility. Man possesses that which links him on to Deity, and every right thinking Christian man gets a kind of spiritual intuition, under the Divine illumination, that he possesses possibilities and powers that will require other worlds to develop. “Man must have been made in the image of God or, as observed, ‘the grandeur of his moral ruin is inexplicable.’ ”

“It is scarcely possible,” says Alfred Edersheim, “to imagine a greater contrast than between the heathen accounts of the origin of all things and the Scriptural narrative. The former are so full of the grossly absurd that no one could regard them as other than fables; while the latter is so simple and yet so full of majesty, as almost to force us to ‘worship and bow down’ and to ‘kneel before the Lord our Maker.’ And as this was indeed the object in view, and not scientific instruction, far less for the gratification of our curiosity, we must expect to find in the first chapter of Genesis simply the grand outlines of what took place, and not any details connected with creation.”

Speaking of the word “create” in its relation to man's origin, Bishop Ellicott says, “This significant verb is thrice repeated with reference to man. It indicates first that man has that in him which was not a development or evolution, but something new. He is, in fact, the most perfect work of creative energy, and differs from the animal creation not only in degree, but in kind, though possessing, in common with them, an organised body. And next, it indicates the rejoicing of the Deity at the completion of His purpose.”

“The case of the first man and the origin of his life,” says Dr. Pope, “was the breathing into him of a living soul. This is said of

no other creature, though the real distinction between man and the lower creation is not the words of this verse, but in the first note of man's origin, ‘Let us make man in our image, and after our likeness.’ This gives the breath of life a higher meaning.”

It is plain to be seen that the creation of man was no after-thought with God. Doubtless the plan and purpose of man's construction had existed in the Divine Mind co-eternal with the Incarnate Son, “The Lamb slain from the foundation of the world.”

Says an eminent writer: “The creation of man was preceded by a Divine Consultation, held by the Three Persons of the ever blessed Trinity, who were one in the creative work. This consultation was solemn—man, unlike the rest of creation, is a being endowed with mind and volition, capable even of rebellion against his Creator. There must be a pause before such a being is made. The project must be considered. The probable issue must be calculated. His relation to heaven and earth must be contemplated.

“This consultation was happy. The Divine Being had not yet given out, in the creative work, the highest thought of His mind; He had not yet found an outlet for the larger sympathies of His heart in the universe He had just made and welcomed into being. The light could not utter all His beneficence. The waters could not articulate all His power. The stars did but whisper His Name.

“The being of man is vocal with God as no other created object. He is a revelation of his Maker in a very high degree. In him the Divine thought and sympathy found a welcome outlet.

“The creation of man was also happy in its bearing toward the external universe. The world is finished. It is almost silent. There is only the voice of the animal creation to break its stillness. But man steps forth into the desolate home. He can sing a hymn—he can offer a prayer—he can commune with God—he can occupy the tenantless house.”—*Ibid.*

We must also consider that in the creation of man by God there existed the foreknowledge of the fact that His own Son would not take upon Him the nature of angels but the seed of Abraham. Hence the Apostle Paul says, Adam was “*a figure* of Him that was to come” Rom. v, 14.

Both the body of Adam and the body of Jesus were formed and fashioned by the same Almighty Hand, also the same Spirit that infused life and breathed into Adam's nostrils overshadowed the Virgin.

The first Adam possessed the Divine image and effaced it; the Second Adam put on the human image that He might restore in us the Divine.

"By the first Adam Paradise was lost, by the Second Adam Paradise is regained." And in order to accomplish this our Lord "made Himself of no reputation and took on Him the form of a servant, and was made in the likeness of men, and was found in fashion as a man." But let it be clearly understood that the fashion of the man in which He was found was not that which had evolved from a brute or an ape, but in the fashion of a man ; the offspring of God. Man, therefore, was fearfully and wonderfully made, not for his own sake alone, but because the very image in which man was created was the type and fashion in which the Lord Jesus should appear.

But the great purpose of His appearing in fashion as a man was that He might in a body like ours purge away our sins in His own blood, and obtain for us eternal redemption : a redemption that not only restores the hidden man of the heart to the Divine, but will likewise restore the outward man, "to wit the redemption of our body" *Rom. viii* 23. It is plain, therefore, that by our Saviour having taken upon Him a *body* in fashion as a man, He made it possible to restore the human body from the effects of the Fall, and to fashion it like unto His own Glorious Body.

Thus the fallen in Adam may be restored to the likeness of *no other* than the likeness of *Him* in whose image he was *first created*, and from which likeness man through transgression fell.

The whole purpose of Christianity consists chiefly in this one thing, conformity to the image of His Son. As it is written, "For whom He did foreknow He also did predestinate to be conformed to the image of His Son" *Rom. viii*, 28.

Then considering that so much was involved in the creation and restoration of man, it is only right and natural to conclude that this great transaction was planned in the Divine Intelligence during the past eternity.

Our chief reason in calling attention to this is, that there are some professing Christians who hold the theory of evolution and reject the

inspired record of man's special creation, because they say it implies a minute miracle. But the Bible does not say it was a minute miracle, and if it did surely God was equal to the occasion, and certainly He did not require the theory of evolution to help him out of the difficulty.

It is very strange that it is principally those who hold very strongly to the idea that each day of the six days during the period of creation was equal to ten thousand or, possibly a million of years, who raise this objection. Yet when it applies to some event, however great, if it does not fit in with their theory, they immediately reduce the whole transaction and call it a minute miracle.

It is admitted that the mystery of the Incarnation is far greater than that of the creation of man, although the plan and purpose of it had long existed in the mind of God, yet the actual fulfilment of it took but a little while. So with reference to that august event when for us our Saviour offered Himself upon the Cross of Calvary, though He was the Lamb slain from the foundation of the world, the actual accomplishment only required a few hours, whereas its results have changed the future destiny of multitudes of souls.

Likewise with reference to the Resurrection, which is one of the greatest events, the occasion of which has long been foretold. Yet when the actual moment arrives, untold millions will be raised "in a moment, in the twinkling of an eye, at the last trump" *I Cor. xv*. 52. Then why should it be thought a thing incredible with God to create Adam and Eve in the space of a day?

A very excellent writer says: "From eternity there was the idea and image of man in the mind of God, *that man* was perfect. Adam was created in innocence a type or shadow of that man who was to come. When Adam lost that likeness, the great design of God was to restore it. To this end Christ, who was always the real original of that man, as He lay in the purpose of God, determined to take our nature. From time to time, in earnest of His future purpose, He appeared as a man to the Old Testament saints. At last when the appointed period arrived, Christ 'came after the flesh, born of a woman.'... and now still a man wearing our framework and carrying our afflictions, He is very eternal man as well as God, con-

ceived in the bosom of the Father, and of whom Adam in Paradise and Christ in Bethlehem were made to be the self-same copy and the likeness. Therefore, in the creation of Adam, God had before Him the ideal man, 'the man Christ Jesus,' " which goes to prove that the first Adam was no more the product of evolution than the Second Adam.

"The creation of man," says Professor Jones, M.D., D.D., LL.D., "as a physical being and the endowment of his body with animal life and the communication of a living soul were two distinct acts of Divine Power... It was not until the human form had received its finishing touch, and was complete in the eyes of God that the Creator breathed into the pliant nostril the breath of life and communicated a living soul. By this second manifestation of the Divine Power, man received from his Creator an immortal essence, a spiritual substance capable of thought and speech and fitted for fellowship with God the Father. The formation of the body preceded the influx of life, and the combination of soul and body in one organism preceded thought and speech. Man was not evolved, he was created. In the process of development life of necessity precedes everything, life must precede, must exist as the essential condition of growth. But the infinite God can create first and infuse the life and endowment afterward."

The following article is supposed to have been taken from early religious literature, and said to have been discovered and deciphered among the rubbish of Egypt and Chaldea, but it is considered that there is no idea in modern literature to excel it:—

"Man Deiform, the image of the Infinite Being on earth, the direct creation of the Eternal Mind and Will. He is formed of the dust of the ground. But he does not spring from the earth or from previous forms; he is especially fashioned by the Almighty Hand. God is represented as moulding him, working out in living art the eternal idea, and then breathing into him by direct afflatus of Divinity, the breath of life, the seal of the living God, of the Infinite Life is on his forehead, and though capable of dying he was not made to die."

The article further shows that equal splendour and originality characterises the relation of the woman, as if foreseeing the debasing gorilla philosophy of the last days. Here, in the very dawn of history, the strongest contradiction is given, while humanity was in its beginning to the notion of human derivation from the animal or modified gorilla."

"In a most distinct manner," says Dr. Adam Clarke, "God shows that man is a compound being, having a body and soul distinctly and separately created, the body out of the dust (aphar) of the earth. The soul immediately breathed from God Himself." The same writer, when speaking of the name or names given to Satan in the Arabic and Hebrew on the occasion of Eve's temptation, says "*akhnas, khanasa, and khanoos*; which all signify an *ape*, or satyrus, or any creature of the *simia* or ape genus. Is it not strange," he observes, "that the *devil* and the ape should have the same name, derived from the same root, and that root so very similar to the word in the text."

Judging from this, to speak of man, who, we believe, is the offspring of God, as "a man-like ape," would according to the original, imply the same thing as "a man-like devil." Those who are in the habit of using the above expression may do well to remember this, especially in case it should turn out to be that the ape is really the offspring of Satan, seeing that in the original both go under the same name.

One other word may be necessary, and that is, considering that the earth formerly was a raging chaos, and desolation and emptiness, without form and void, which the words "tohu, bohu" imply, then it would have been a thing impossible either for man or animal to have lived under such circumstances. Even now if our sun were removed but for a short season the temperature would go down so rapidly that it would be hardly possible for man or beast to exist even for a few days, not to say ages.

Again, if it were true that man had been in existence for untold millions of years before the Edenic period, then, according to this theory, Adam must have been millions of years older than his wife

Eve, because it is quite evident, judging from the inspired record, that Eve had no existence before the above occasion. But our Saviour with one stroke sweeps this false theory out of existence, inasmuch as he affirms that “from the beginning of the creation God made them male and female” *Mark x. 6.*

Thus, as far as the origin of Adam and Eve is concerned, our Saviour takes us right back to the very beginning of their creation, and it is utterly impossible to get further back than that in relation to them, remembering also that our Saviour was present on that august occasion, and participated in the great undertaking. Hence it is written:—

“For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers, all things were created by him, and for him:

“And he is before all things, and by him all things consist” *Col. i. 16-17, Eph. iii. 9.*

Therefore we must accept our Saviour’s words with reference to the creation of Adam and Eve, or be guilty of rejecting the seal of His authority together with the inspired record. Scripture shows plainly that man did not exist or possess life of any kind until the sixth creation day, at which time as stated by Jesus Christ, “God made them male and female.”

What, we ask, can be more regrettable or ridiculous than to think that so many of our so-called religious teachers and preachers should appear to take a delight in trying to find out their ancestors among the *debris* and ooze in the age of gravels, so that they may be able to trace their origin to some antiquarian ape or gorilla ?

We have reason, however, to thank God that there are a great host who believe in and avail themselves of the blessings of the New Covenant, and are seeking to be fully restored to the image of Him that created them, and in that image to shine as the stars in the firmament for ever and ever.

## CHAPTER XI.

### THE BIBLE AND THE MARRIAGE INSTITUTION VERSUS EVOLUTION.

“And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and he brought her unto the man. And Adam said, This is now bone of my bones and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.”—*Gen. ii. 21-24.*

“FROM the beginning of the creation God made them male and female” *Mark x. 6.* One of the greatest evils associated with the theory of evolution is that it destroys the Scriptural basis of the marriage union. It does this, in the first place, by calling it a fable, or “a wonderfully conceived allegory;” secondly, by denying that such persons as Adam and Eve ever existed.

Dr. —, minister and author, belonging to one of our principal organisations, who holds the theory of evolution, in one of his recently published works, which embraces sufficient false theories to corrupt the whole system of their theology, makes bold to say: “No man of sincerity and intelligence can possibly read the three chapters of Genesis as history, Adam and Eve to be taken only ideally not historically the first pair... Of the actual beginnings of man,” he says, “we know nothing.” Judging from this the theory of evolution not only contradicts Scripture,



which makes it clear that Adam and Eve were both created and married by their Almighty Creator in the Garden of Eden, but likewise denies the plain statement of Jesus Christ, who affirmed that, "From the beginning of the creation God made them male and female."

We must remember that our Lord in so doing established both their history and their personality, seeing that in every case He deals with the whole narrative given in Genesis as a fact, and not a fable or an allegory. Whereas if, according to the theory of evolution, such persons as Adam and Eve never existed, then it was impossible for God to have joined such persons together in the bonds of Holy Matrimony. Thus the theory of evolution strikes a deathblow at the marriage institution.

But in order to get a correct view of the damage done by this false theory, we must consider that the joining together of Adam and Eve not only laid the foundation of the marriage union, but it also associated with it the mystical union which exists between Himself and all true believers. Furthermore, to wit, that our Saviour established the sanctity of the marriage institution for all mankind from the beginning of the creation of man, in forbidding divorce except for adultery (see Matt. xix. 4 to 9 and Mark x. 6 to 12).

This proves beyond a doubt to all unprejudiced minds that our Saviour fully accepted the account given in Genesis in relation to the marriage institution as an historical truth. But this is not all, His acceptance of it as such puts upon it not only the seal of His own authority, but the pledge of our responsibility with regard to our attitude towards it.

Bearing directly upon this point, Matthew Henry says: "God Himself instituted the relationship between husband and wife in the state of innocence. Marriage and the Sabbath are the most ancient of Divine ordinances. Though marriage be not peculiar to the Church but common to the world, yet being stamped with a Divine institution and here ratified by our Lord Jesus, it ought to be managed after a godly sort and sanctified by the Word of God and prayer... He made them male and female; one female for one male, so that Adam could not divorce his wife and take another, for there was no other to take."

Again Paul the Apostle in his Epistle to the Ephesians quotes the same words of Genesis ii. 24, and says: "For this cause shall a man

leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh" *Eph. v. 31*. Also the same Apostle calls marriage a mystery, because it is a type of the spiritual union between Christ and His Church. Then if our Lord and His Apostles accepted this part of the narrative as historical truth, it is certain that they did not look upon the remainder as allegory.

But if the story of Adam and Eve is only to be taken as a fable or allegory, which implies that such persons never really existed, then the alternative is that Christ founded His law of marriage, one of the most important laws in any religion, on a fable, which He mistook for a truth, and with that primary mistake His authority as a Divine legislator falls altogether, yes and His Deity as well. How can such, we ask, believe in His Godhead, as some of them profess to believe, when their theory implies that He was guilty of making such a mistake. For most certainly Jesus Christ not only believed that, "in the beginning of the creation, God made them male and female," but He also believed that they were joined together in holy matrimony by Him.

Many of our ministers and heads of colleges, and such as hold the above theory, appear to be greatly alarmed at the increasing number of divorce cases, and at the present disregard of this Divine institution. Yet, however, it is an acknowledged fact by all who have taken the trouble to enquire into the real cause, that the theory of prehistoric Adam, which refuses to accept the account of the marriage covenant given in Genesis as historical truth, has had more to do with loosening the marriage tie and corrupting this institution than any other false theory in existence.

We are strongly convinced that any theory or doctrine that tends to loosen or in any way interfere with the marriage covenant should be looked upon as one of the greatest enemies to God and man. Considering also that this institution carries with it the type of the mystical union between Christ and His Church, to ignore it or in any way to interfere with it is to incur a guilt which may provoke the highest indignation of Almighty God:

A very noted writer says: "The principal and primeval type of this union with God and man, this elevation of an inferior to an

equality and identity or at least a participation with a superior nature, was and is the ordinance of marriage. Hence its Divine sacredness. And hence probably the Devil's malignant enmity against it as though the desecration of and violation of it in every possible way were the chief of his wicked design and effort against God and man. Hence also the awful penalty attached to every species of the violation of it: degradation, misery, and ruin in time, and unless repented of, in eternity.

"It might almost be said that this part of our responsibility is the battlefield of heaven and hell, that there Satan's seat is, where he first seized his prey and affixed his indelible mark of shame."

Most great writers who are deeply spiritual seem to recognise that the mystic union of Christ and His Church associated with the marriage institution is a matter of the highest importance. Hence Bishop Ketterler, when speaking with reference to the special unity which exists between Jesus Christ and the Church says: "Matrimony should correspond with this idea in Genesis ii. 24. In the relation between Christ and the Church we admire perfect unity. This ought also to characterise Christian matrimony, unity involves responsibility Matt. xix. 6. Another consequence is the reconciliation at authority and obedience and forbearance. Christ bears patiently all our infirmities and imperfections and sins. In a similar manner married people should bear one another's burdens, and so fulfil the law of Christ."

The foregoing statements make it unmistakably clear that we should take fully into consideration that it was God Himself Who joined together man and woman, and as it was in the beginning so in all time, and unless joined together by Him there can be no true union.

Therefore "marriage," as one has said, "is no mere Partnership or trading company with limited liability, but unity constructed by the bands of God's Spirit, which no man must put asunder." Such being the case, we ask, how can those escape condemnation who with an open Bible before them speak of the whole narrative as a fable or an allegory, and thereby give the lie to God and the Bible? Not only so, but as we have already noticed that, inasmuch

as Jesus Christ and His Apostles fully accepted the account given in Genesis as historical truth, they despise their authority as well.

The consequence is that that which we have always been taught to look upon as a Divine institution, as far as any historical truth is concerned, falls through altogether. But how preachers and such as are placed at the head of some of our principal colleges and religious institutions, can profess to regret the corrupt condition into which the marriage institution has fallen, and yet uphold a theory of evolution which denies the actual existence of Adam and Eve, and therefore destroys the very foundation upon which the marriage institution is based is more than we can understand.

It is said that "all other ordinances were appointed of God by the hands of men or the hands of angels (Acts xii. 7, Heb. ii. 2), whereas marriage was ordained by God Himself, who cannot err. No man nor angel brought the wife to the husband, but God Himself (Gen. ii. 12), so marriage hath more honour of God in this than all other ordinances of God beside, because He solemnised it Himself.

"Then it is honourable as to time: for it was the first ordinance that God instituted, even the first thing which He did, after man and woman were created, and that in the state of innocence, before either had sinned; like the finest flowers which will only thrive in clean ground.

"Then it is honourable for the place, for whereas all other ordinances were instituted outside Paradise, marriage was instituted in Paradise, in the happiest place, to signify how happy they are who marry in the Lord."

As God the Father honoured marriage, so did God the Son, Who is called "the seed of the woman."... As Christ honoured marriage with His birth, so He honoured it with His miracles, for the first miracle was wrought at a marriage in Cana, where "He turned the water into wine." As He honoured it with miracles so He honoured it with praises, for He compareth the kingdom of God to a wedding, Matt. xxii. 2, and He compareth holiness to a "wedding garment," ver. 11.

"We read in Scripture," says a well-known writer, "of three

marriages of Christ; the first, when Christ and our nature met together; the second, when Christ and our souls join together; the third, in the union of Christ and His Church... Therefore the Holy Ghost doth show us the threefold reasons for this union.”

## CHAPTER XII.

### THE BIBLE AND SABBATH INSTITUTION, VERSUS EVOLUTION.

IT will be seen that the institution of the Sabbath is so closely connected with the Mosaic record and so interwoven with the Creation and the early part of Genesis that if what is there described be regarded as a fable and not historic truth, then the Sabbath institution falls, it having no longer any solid foundation to rest upon.

But ever since the finish of Creation every week has had its Sabbath. While it is true the original Paradise passed away as the result of the Fall, yet through the goodness of God the Sabbath did not pass away with it.

Remembering that the Sabbath, according to the Mosaic account and teaching of the entire Scriptures, was instituted by God when Creation was complete, Genesis furnishes us with the only proper argument for this day of rest, and inasmuch as the Sabbath was sanctified by God, for His own sake, as well as for ours, the law of the Sabbath has never been destroyed. But if God were to deal with the prehistoric evolutionist according to their theory, they would have no Sabbath at all, inasmuch as the theory held by some not only rules out the Creation and the Fall, etc., but it also rules out the foundation for the Sabbath along with it.

Much of the present down grade with respect to the sacredness of the Sabbath is considered to be the result of this false teaching. This false theory has created an unwholesome atmosphere which makes it easy for those who through lack of piety have lost their reverence for the Sabbath, to fall in sympathy with the growing craze for Sunday

amusements. This, as already mentioned in one of our Christian papers, "is one of the sad signs of a national backsliding, and the worst of it is that some clergy advocate its extension."

"There can be no doubt," says the Rev. Archibald Brown, "but that the 'week-ending' is greatly responsible for the present condition of affairs, and the motorcars and golf links have all the attractive power you attribute to them. But, in my judgment, they are only symptoms. At the back of all there is a national departure from God. All sense of sin seems to have departed, and there is no fear of God before men's eyes. There is no resemblance whatever between the religious life of today and that of the sixties and seventies. Men then accepted the Bible as the Word of God, and an appeal to its pages was final. Now scepticism is in the air, and the masses, without knowing any of the arguments for or against the inspiration of the Book, have become possessed with the idea that clever people have proved it unreliable. The old restraints are gone, and hence the present wild rush in false pleasure-seeking. Denouncing practices which are only manifestations of a deep-seated evil, will do little if any good. What this country needs is a deep Holy Ghost revival. Once let that be known, and the Gospel of the grace of God will again fill our sanctuaries, and the nation will be saved from its present madness."

Because of this many of the places of worship on the Lord's Day are almost forsaken, while, on the other hand, the public-houses, especially at the seaside and other places of pleasure resort, present a sad spectacle of sin and vice of every conceivable kind.

Dr. E. L. Eaton, speaking of the general condition of the Church of today, says: "It has not moral earnestness nor spiritual vim enough to attend church, if at all, but once a day on Sunday, and prayer-meetings never. It has no testimony except a daily life that is exactly on the plane of the world. It has not fervency. It is cold. Its sentiments upon every question of morals is exactly the sentiment of the world about it. Its Bible is the daily newspapers. Its Sunday reading is the Sunday press. It is not looking for a revival. It does not want one. It doesn't enjoy that kind of entertainment. It prefers generally to spend its long winter

evenings in the theatre. It prefers to see the half-dressed ballet dancers than to witness the wrestling of a lost soul at the altar of the Church. It prefers opera music to the song of Moses and the Lamb, and wants it brought into the Church on Sundays to crowd out the old fervent soul-stirring melodies that used to take our fathers and mothers by the hand and lead them up to the very gates of glory. That is the mental and moral state of the Church as it is represented by more than half of its members today. Revivals! The last thing on earth that it is thinking of, looking for, or desiring...

"The Church has generally become a social club, so nice and respectable and so fine that the poor do not feel at home in it, and the working men have turned their backs upon it almost from one end of the country to the other. The climax of the catalogue of Gospel blessings which our Lord sent to John the Baptist in prison to comfort his sore heart was 'To the poor the Gospel is preached!' But the Church is not reaching the poor, nor the rich in great numbers, nor the submerged one-tenth, nor the criminals, nor the fast young men and women that swarm in saloons and club rooms, crowding them to suffocation these Sunday afternoons and nights.

"But this state of things does not greatly disturb the Church. The majority of it is satisfied, apathetic, indifferent. The Church of Jesus Christ must wake up and attack these problems and lift this country *out of the stark heathenism toward which we are fast drifting*, as the early Church lifted the old Roman civilisation out of its social wickedness and its national sins, or we are gone without hope and without remedy."

As rightly expressed by an able writer, "The Sabbath question is a question of life or death with Christianity. Give up the Sabbath, and our Sabbath Schools would be disbanded; family instruction would soon come to an end; our sanctuaries would soon be closed; the ministry dismissed, and infidelity, like a tide, would roll over the land.

"As a proof of this, you have only to examine the state of the countries where the Sabbath is disregarded. The question now is just this—is our Christianity worth preserving? If so, 'Keep holy the Sabbath Day.' If the Sabbath is not regarded as holy time it

will be regarded its pastime. It is one of Nature's great laws that the holy must have rest. The necessity for cessation from toil is universally admitted and acted upon. The question is— If the day cease to be religiously observed, what will be the result? Why drunkenness, lewdness, and profanity will be rampant, the dram-shops, the taverns, and the theatres will be filled.

"The minds of our youths will be corrupted, and multitudes of men will fill early graves, and their immortal souls perish, and more than blood be shed."

The state of things at the present day threatens to destroy all the sacredness of the Sabbath. In all parts of the country facilities in this direction continue to abound—steamboats, electric cars, cheap railway excursions, and a host of other conveyances, all of which appear to be working together to increase Sabbath desecration, and if possible to blot it out of existence altogether.

In some of our large cities it is quite evident that these conveyances are far more crowded on the Sabbath than on any other day. In addition to this there is the growing craze for swift motion. Notwithstanding the terrible risk of life, tens of thousands seem to be quite restless unless they are flying or whirling through space, "As if it were a virtue to flee from and to forget all the sacred scenes where the calm light of the Sabbath visits their souls."

"The Sabbath," as beautifully expressed by the Rev. H. Stowell, M.A., "is fenced off by God as His own peculiar property. Holiness to the Lord is written upon it by the finger of our Creator, and the consecration of the Sabbath must be for such purposes as these—primarily and pre-eminently for the consideration of the wondrous works of creation, that man, the intelligent creature, may behold in the glorious workmanship of God traces of the Divine Power and Wisdom and Love, and that he may render to his Creator the homage that is due to Him. It was further consecrated for service fitted to increase the holiness of man while he remained in innocency, and to restore fallen man to the holiness which he had lost.

*"The perfect unity of the Sabbath.*—It was instituted long before Judaism, long before Abraham's time, and is even, therefore, of

perpetual obligation. God has appointed a holy day of rest for His people in every age, and though the day may be changed, yet the institution remains the same."

The Sabbath began at Creation, and had its origin in God resting on that day. But so far from its ending on that day we find its institution established among the Israelites thousands of years later, so that it was no new institution, yet that particular day was founded upon a command when delivered to the Jews (Exodus xx. 8 to 11), not because the Sabbath was based on the Ten Commandments on this occasion. The law was not given to the Jews until long after the observance of the Sabbath. Hence we find in Exodus xvi. 29 it is written, "See, for that the Lord hath given you the Sabbath." Because it was an original institution, the word remember pointed *back* to Creation.

But it will be discovered that there is another sense in which the institution of the Sabbath stands in special relation to the Jews, and that is with respect to its connection with their deliverance from the land of Egypt its it is recorded with reference to that occasion; "Remember that thou wast a servant in the land of Egypt<sup>t</sup>, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm ; therefore, the Lord thy God commanded thee to keep the Sabbath Day" *Deu. v. 15*.

"There is a grand reason," says one of our writers, "for the changing of the Jewish Sabbath to the Lord's Day, because this puts us in mind of the mystery of our Redemption by Christ. Great was the work of Creation, but greater was the work of Redemption. It was said, 'The glory of the second temple was greater than the glory of the first temple.' "

#### HEAVEN SEEN ON THE SABBATH.

A gentleman was directing the attention of his friend to the objects of interest visible from his observatory. " Just beyond the river," he said, " is a city which on the Sabbath Day can be seen distinctly." " Why," asked the friend, "can it be better seen on the Sabbath than on any other day ? " " Because," was the reply, " on other days the smoke from the chimneys settles about the city and hides it from sight, but on the Sabbath, when the factories are still and the smoke is gone, the city with all its glittering spires is clearly seen." So also when the smoke of earth

and spiritual delusions and science, falsely so called, which clouds the mind and hides the truth and blinds the soul's vision to heavenly things has cleared away, then through the transparent air and a healthy atmosphere we shall be able to discover the City of God and anticipate the Sabbath of eternal rest, of which the present, with all its glorious privileges, is but the type.

### CHAPTER XIII.

#### THE BIBLE RECORD OF THE FALL VERSUS EVOLUTION.

“Wherefore, as by one man sin entered into the world, and death by sin; and so death gassed upon all men, for that all have sinned.”  
—*Rom. v. 12.*

IN a very important article which appeared in one of our daily papers, in reply to some very contemptuous statement on Genesis, made by one of our Protestant Bishops, the writer, whose remarks we fully endorse, says: “Upon the Bible doctrine of the Fall the system of Christianity hangs. If there was no Fall, if those miraculous opening chapters of Genesis are purely mythical, then the doctrine of the Atonement, which we take to be the cardinal doctrine of Christianity, is senseless.”

We have already called attention to the fact that the Book of Genesis contains the germ of nearly all the fundamental truths of the Gospel. Moreover, to wit, that this Book is the foundation upon which the Bible is built. Therefore, if the foundations of this Book be destroyed what can the righteous do?

There can be no doubt but that it is the one chief object of Satan in these days of apostasy to throw doubts upon the inspired record of Genesis not only because it has in it the root of every doctrine, but because these root principles are so interwoven that we cannot destroy the one doctrine without destroying the others. This we shall see is fully established in the following statements.

The same preacher and author referred to in a foregoing chapter, who denied the actual existence of such persons as Adam

and Eve, here denies the *Edenic* record of the Fall, speaking with reference to Paul's teaching on the subject, says: "(1) Paul alone, of all the New Testament writers, refers this to Adam and the consequence of his sin. (2) This conception he undoubtedly derived from his Rabbinical training in the Jewish schools. (3) His references to the effects of Adam's sin is merely for the purpose of illustration. (4) There is no doubt that he (Paul) himself regarded Adam as the first man, and his fall in Genesis as literal history, but we are," he says, "no more committed to his historical belief herein as the foundation of our faith than we are to his astronomical conceptions."

Nothing to our knowledge that we have seen or heard associated with any of the false religions of the day throws more contempt upon the Word of God and the doctrines of the Apostle than do the above statements. In the very face of the fact that Paul, the Great Apostle of the Gentiles, affirms that the Gospel he preached was "not after man, neither was received, nor yet taught him by man, but by the revelation of Jesus Christ" (Gal. i. 11 and 12, see also 1 Cor. xv. 5). Yet Dr. —, who is a recognised minister and author in one of our largest organisations in this country and America, has the audacity to tell us with reference to Paul's doctrine of the Fall, a doctrine upon which the cause for the Redemptive Act of Jesus Christ is based, is not to be relied upon as a foundation of our faith.

Very few authors out of the number we have known have completed the list of errors associated with the theory of evolution more fully than the one under consideration. To wit, that in the first place he denies the Bible doctrine of the origin of man, in that he says: (1) "Of the actual beginnings of man we know nothing. (2) That such actual persons as Adam and Eve never existed. (3) The marriage union, only ideally, not historically. (4) Paul's doctrine of the Fall only a conception which he had derived from his Rabbinical training," etc., etc.

Judging from such statements as these, and that of others who hold the same pernicious theories, why undoubtedly it follows" that not merely Moses was mistaken, but that Christ and all His Apostles

were mistaken also. Christianity is one complicated mistake, for it founds a doctrine of redemption on the history of the creation and fall of Adam, on the moral and not animal origin of sin, and if the Adam of Genesis never sinned, because he never existed, Christ was certainly not 'sent from God,' and 'died in vain.' "

To be honest to our convictions, after what we have read and experienced in different parts of the country as a result of the corrupt teaching of evolution, we must confess that it has done more to undermine the faith of the Gospel and to create a spirit of scepticism in our Churches than any other false theory we know of.

As rightly explained by the late Dr. De Wit Talmage, in a sermon published in the *Christian Herald*, Nov. 3, 1910 :—

"At the present time the air is filled with social and platform and pulpit talk about evolution, and it is high time that the people who have not time to make investigation for themselves to understand that evolution in the first place is

#### OUT-AND-OUT INFIDELITY

"It is, in fact, a snare; in the second place, it is contrary to the facts of science ; and in the third place, it is brutalising in its tendencies. I do not need to argue that the Bible is a genuine Book ; but I want you to understand that Paine and Hume and Voltaire no more thoroughly disbelieved the Holy Scriptures than do all scientists who believe in evolution."

When calling attention to the character and conduct of some of those who have been recognised leaders in the teaching of this theory, he says :— "I call into the witness-box those who have been the leading evolutionists--Ernest Haeckel, John Stuart Mill, Huxley, Tyndall, Darwin, Spencer.

#### ANSWER THESE QUESTIONS:

Do you believe the Holy Scriptures? No. And so they say all. Do you believe the Bible story of Adam and Eve in the Garden of Eden? No. And so they say all. Do you believe the miracles of the Old and New Testaments? No. And so they say all. Do you believe that Jesus Christ died to save the nations? No. And so

they say all. Do you believe in the regenerating power of the Holy Ghost? No. And so they say all. Do you believe that human prayer to God makes any difference? No.

“Herbert Spencer, in an address he made in America, in his very first sentence ascribed his physical ailments to fate, and the authorised report of that address began the word ‘fate’ with a big F. Professor Haeckel, in the very first page of his two great volumes, sneered at the Bible as a so-called revelation. Tyndall, in his famous prayer test, defied the whole of Christendom to show that human supplication made any difference in the result of things. John Stuart Mill wrote elaborately against Christianity. Huxley said that at the first reading of Darwin's book he was convinced of the fact that teleology, by which he means Christianity, had received its death-blow at the hand of Mr. Darwin.”

To our minds we hardly require any stronger proof of man's fallen condition, than the fact that men should allow themselves to be so far deluded as to accept such false theories as Gospel truth. The Holy Spirit has caused it to be written no less than three times in Genesis v. 1, “that man was created in the likeness of God.” “How much importance,” says Dr. H. Bonar, “must God attach to those things when He repeats them at so brief an interval, He does not repeat in vain.” There can be no doubt but this account of man's creation is repeated in order to remind him of the heights of glory and blessedness from whence he had fallen, also that the remedy may be the more eagerly sought after.”

If we turn to Romans v. we find that St. Paul who has been recognised through the history of the Church by all Bible authorities as the Chief Apostle of the Gospel, in addressing that principal Church in this his Chief Epistle, lays the ground for his doctrine of salvation through the Incarnation, on the historic truth of the fall of Adam, as recorded in the Book of Genesis iii. 3 to 9. And if the reader will carefully peruse Romans v. 12 to 19, he will see how remarkably clear Paul sets forth God's abounding grace through the gift of righteousness in Jesus Christ, over against man's abounding sin through his fall in Adam.

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. And not as *it was* by one who sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.”

Here the Apostle affirms the literal truth of the Edenic history, and represents the Redemption of Christ as having distinct relation to the entrance of sin into the world and death therein described. “If St. Paul was in error here at the foundation, he erred at, least with His Master, and if he erred in his belief in the Fall, it is certain that there is nothing left whatsoever in his doctrinal teaching respecting the Redemption to which any Divine Authority can be attached.” —*Ibid.*

As individuals we may do well to remember our responsibility with regard to the position we take in this matter, seeing that the account given in Genesis of the Creation and the Fall is so constituted that for us to reject it is to be guilty of rejecting the only foundation for the Gospel of Jesus Christ and the only ground upon which we can claim our right of salvation through the atoning merits of Jesus Christ.

If the Bible be taken as the Word of God there is no difficulty in understanding the nature of the Fall. It is said that man as a free agent required to obtain the means for free determination, that so it might appear whether he would submit to or rebel against the Divine will. “God made man free morally,” says the Rev. J. W. Ewing, M.A., B.D.,



“endued him with the power to obey, or disobey, his Maker. Why did not God create men such that they must do right? Why did He leave the possibility of revolt? Perhaps no better answer has ever been given to this question than that of our King Alfred: ‘How would it look to you,’ he asked, one day, ‘if there were any powerful king, and he had no free men in his kingdom, but that all were slaves?’ And when the answer was given that such a state of things would be unnatural, the king rejoined : ‘Then it would be more unnatural, if God, in all His kingdom, had no free creature under His power. Therefore He made two rational creatures, angels and men, and gave them the great gift of freedom. Hence they can do evil as well as good.’ The highest allegiance possible is that of spirit to spirit, and that is only possible where there is the capacity of choice. God gave to man this capacity, the crown and glory of his being. But, alas! man used it in revolt against God. After the creation of man comes the story of the fall. O, the wonder of the grace of God that He did not overwhelm guilty man in his sin, but mercifully prepared a new kingdom founded upon forgiveness!”

The Almighty Creator had a perfect right to test the man he had so wonderfully made. There is no man who has the ability to make a machine or an instrument at any kind for any service, but would feel that he had a perfect right to test it, and certainly we should allow God the same privilege as ourselves. The truth with regard to testing holds good in every sphere, as far as humanity is concerned.

It is admitted that many of the strongest of our moral and spiritual passions remain undiscovered until the force of outward circumstances brings them into action. Moses knew nothing of his impatience, or Hezekiah of his pride until they were tested, although from their youth each one of these had been nourishing the seeds of these evil principles.

The temptation might have been just as necessary in the case of our first parents in order to test their innocent God-given faculties, especially as they were placed under the conditions of free agency. It was a test of subjection to the Divine will—a test which consisted of true obedience to God.

Our Lord Himself suffered to be severely tested and tried. But unlike the first Adam He overcame the tempter.

In a measure we are all tested in some way or other. And doubtless this is all very needful not only to reveal bad principles, but also to develop the good.

Then we should consider Eve’s circumstances, and we may learn that it was possible that while she was surrounded with every earthly comfort, she was not supported by a mighty host of “exceeding great and precious promises!” nor had she the example of any one predecessor who had triumphed over the subtlety of Satan. But in her case, as in all others where it is possible, Satan took the advantage of the situation when alone. Had this not been the case she might have resisted, but being on the spot and in sight of the very object it added fuel to the fire. Satan’s subtlety may be discovered in many ways, but in this case it is seen more especially in his taking advantage of the weaker vessel.

How shamefully is this lofty trial now misrepresented. Here is not a word said about an actual apple. The fruit is not once mentioned ; the natural attractiveness is scarcely noticed in the emphasis given to the intellectual attractiveness of the Tree of Knowledge of Good and Evil : the temptation to know good and evil experimentally apart from the will and the word of the Creator. It was a test of the root principle of obedience to the Eternal Mind and Will, the prime condition of co-existence in the eternity with God, since such obedience of faith is and must be in all worlds by the fulfilment of the primary law of free agency... On the face of the narrative it appears plainly that, being created in the likeness of God and allowed access to the Tree of Life, man was originally designed for immortality—for eternal life—but this was conditional on the obedience of faith. If he transgressed he would die. If he departed from God and set up himself to be a self-determining power to be as God “knowing good and evil,” “he would return to the dust from whence he was taken.” Thus were they constituted sinners, but first the penalty was deferred, and,

secondly, in the act of sentencing them to death, God speaks a word of hope and restoration through the seed of the woman.

The Scriptures are full of references and allusions which prove the reality of the Fall, and great will be the responsibility of such as are acquainted with the Scriptures, if to suit their own theory they misconstrue their meaning and speak of these facts as fables, inasmuch as to do so is to deny the authority of Jesus Christ and His Apostles together with the Word of Inspiration.

#### THE SAD EFFECTS OF THE FALL.

The results of the Fall are so widespread and so manifest that we need not stay to dwell upon them here. We may mention, however, that sad and terrible as are the visible effects of the Fall, the disaster that has been brought about to the invisible, that is to the spirit and soul, is by far the greater, for with it came the loss of original righteousness, and in the place of a holy nature man became possessed of a carnal nature, which is opposed to the mind and will of God, so that we must admit that there is a great spiritual as well as a great moral disruption in human nature, which proves beyond a doubt that man has had a great and serious fall.

After an address given on the Fall of Man, a band of young men, who were professing to differ with the preacher on the subject, came to him in hopes of confusing him, and remarked that they did not agree with what he had said. "Let that be so," said the preacher, "but did you ever know a tree to grow without roots?" It is reported that they saw their mistake and were silenced. Yes! we cannot well avoid seeing the corrupt tree of fallen humanity, and it would be folly to deny the fact that it has roots because we cannot see them.

The Rev. J. S. Exell, M.A., says, "How wonderful are the capabilities of our fallen manhood. The splendid ruins are a proof that once they were a magnificent edifice. What achievements are made by the intellect of man—what loving sympathies are given out from his heart, what prayers arise from his soul—of what noble activities is he capable. These are tokens of fallen greatness, for the being of the most splendid manhood is but the rubbish of an Adam."

"But he falls," as expressed by Bishop Ellicott, "and henceforward he must urge a sterner conflict...and his triumph is gained, not by mere

human strength but by the coming of One who is the woman's seed, and around this promised Deliverer the rest of the Scripture groups itself. Leave out these words and all the inspired teaching which follows would be an ever widening river without a fountain head. But necessarily with the Fall comes the promise of restoration. Grace is not an afterthought, but enters the world side by side with sin. Upon this foundation the rest of the Holy Scripture is built, till revelation at last reaches its corner stone in Christ... From Genesis to Malachi there is in Holy Scripture a steady growth, advancing upwards to a stage so high as to be a fit preparation for the full sunshine of the Gospel; and in the book of Genesis we find the earliest stages of this work founded upon pre-Mosaic documents."

The following is a proof that the late Dr. A. McLaren gave no uncertain sound with regard to his belief in the Fall. In his expositions of the Fall recorded in Genesis, he says, "I take the Fall to be an historical fact... If the world has not a fall in its history, then we must take the lowest condition as one from which all have come; and is that idea capable of defence? Do we see anywhere signs of an upward progress going on now? Can you catch anywhere a rise in the act of struggling up, outside the pale of Christianity? Is not the history of sill it history of decadence, except only where the Gospel has come in to reverse the progress? How comes it that man alone on the earth, manifestly meant to be leader, lord, etc, seems but cursed with a higher nature that he may know greater sorrows, and raised above the beast in capacity in order that he may sink below them in woe, this capacity only leading to a more exquisite susceptibility to a more various as well as more poignant misery? Whence come the contraries and discordance in his nature? It seems to me that all this is best explained as the Bible explains it, by saying (1) sin has done it; (2) sin is not part of God's original design, but man has fallen; (3) sin had a personal beginning. There have been those who were pure, able to stand, free to fall... Christ not only repairs the tabernacle which has fallen, but builds a fairer temple. He brings a statelier Eden, and makes us dwell for ever in a garden city."

## CHAPTER XIV.

## BIBLE AND INCARNATION VERSUS EVOLUTION.

**“A body hast Thou prepared for me.”—Heb. x, 5.**

THE chief reason why some of those who hold the teaching of evolution, especially agnostics, disagree with the doctrine of the Incarnation is because it is in direct opposition to their theory. If Jesus Christ was the product of evolution, then we may ask, Why is it that after nearly two thousand years since He appeared on earth, evolution has failed to evolve another person like Him?

“Christ ever claimed to have come not in the line of natural generation; He came from above. He came out from the Father (*John xvii. 8*). Therefore in another state He pre-existed. In a supernatural manner He was born into this. We cannot think of His Incarnation or Resurrection as a step in a natural evolutionary process. It belongs to the very conception of the Incarnation and Resurrection that they are supernatural. They are not in but above the line of natural processes, coming into it from above and outside it. If Jesus was evolved then He ceases to be the Jesus which is called Christ: In a word, Jesus Christ is the Light of the World; the Rabbis are a rushlight shining in a dark corner. On the progressive races of mankind the influence they exert is nil, and the very names of most of them are all but forgotten. Jesus Christ is, therefore, not an improved Rabbi, but stands at an immeasurable height above all Rabbis, all philosophers, all legislators, all conquerors, all moralists, and all great men united.”—*Ibid.*

Under the above considerations it would be a mark of the highest folly bordering on the verge of blasphemy to attribute the

greatness of Jesus Christ to any moral force or energy associated with the theory of evolution. It is believed that the Incarnation of Jesus Christ concerned nothing less than the fundamental doctrines of the Gospel; and that it was devised by the free grace of God in order to remove sin and its consequences.

“The Incarnation was the first introduction of Jesus as the Light of the World to men. It was the first revelation of Himself as the Son of God in fashion as a man.” We have already called attention to the fact that our Lord and Saviour had been recognised as a man on former occasions, as when He revealed Himself to Old Testament saints, yet never before in a human body. His manifestation in the flesh far exceeded all His former manifestations.

In the first chapter of St. John's Gospel we read “the Word was made flesh” *John i. 14.*, and in the first Epistle to Timothy it is written, “God was manifest in the flesh” 1 Tim. iii. 16. Christ is God and man by a personal union of the two natures. The fact that He, Christ, was the Lamb slain from before the foundation of the world, proves that He was pre-existent. Unless Christ was God manifest in the flesh, His death could not take away the sin of the world, and therefore He would have died in vain. It was indispensably necessary that Christ should be God manifest in the flesh in order that His sufferings should be of infinite value. Moreover He must be “God manifest in the flesh” in order to fulfil all righteousness, and all the prophecies written concerning Himself, and meet all the requirements of the moral law and thereby fulfil all the claims of Divine justice.

Secondly, He must be man as well as God in order to be capable of suffering death. As it is written, “Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil” *Heb. ii. 14*. Therefore a body like ours was prepared for Him for the working out of the whole scheme of our redemption.

The same body which He took upon Him in the likeness of men (*Phil. ii. 7*) is the body in which He lived, suffered, died, and rose again; and that same body, so expressive of His union with us, also

of our union (through His Incarnation), with Him, He has taken up with Him into heaven, “whither the Forerunner is for us entered, even Jesus” *Heb. vi. 20*. And this being so, He is fully qualified to be the “High Priest of our profession, Christ Jesus.”

The writer to the Hebrews makes it plain that through the offering of His incarnate body God hath established the doctrine of the new covenant. Hence it is written, “By the which will we are sanctified *through the offering of the body of Jesus Christ* once for all.” Again, “By a new and living way which He hath consecrated for us, through the veil, that is to say, His *flesh*” *Heb. x. 10 and 20*.

“The Incarnation of Jesus,” says Dr. Erskine, “is necessary to the support of the whole doctrine of Redemption, so that if the doctrine of the Incarnation were taken away the whole doctrine of Redemption would fall to the ground. Every article of faith rests upon, and derives stability from its connection with this.”

Thus, through the fact of the Incarnation, God has proved His unspeakable regard for the fallen sons of Adam.

The Word became flesh not only that Christ should dwell among men and make atonement for our sin, but that He might also reflect the brightness of the Father’s glory, and thereby reveal the greatness of His Father’s love and mercy.

He was made in the likeness of men not only that He might exhibit the beauty of holiness in its Godward aspect, but thereby show to us that, by our union with Him, we may enjoy the same experience even while dwelling in mortal bodies.

He took upon Him our nature with all its innocent infirmities, not only that He might be our example in suffering, but that He might thereby possess the capacity to sympathise with the sufferings of others. As rightly remarked, “While His development was from first to last without sin—while He was a living and a pure model of that conduct which is pleasing to God, yet His fellowship with humanity was emphatically a fellowship of suffering.”

Again, as expressed by an old Divine, the object in the Incarnation was to restore fallen man to communion with God, and to lead him to that goal to which he was destined, by being created in the image of

God. The aim of Redemption was like that of Creation, but it required a much higher species of Divine manifestation, and an infinitely greater condescension on the part of God than did the Creation... Man through the Fall had sunk to a depth of misery from which no created power could deliver him. Hence the object of Redemption was much higher, implying, as it did, not merely the bestowal of something new and the removal of the old; not merely a restoration of what had been lost, but also the bringing about of what had not yet, been attained.”

“The only key to the mystery of the Incarnation of Jesus Christ,” says the late Rev. T. G. Selby, “is the Holy Spirit. The early beginnings of this wonderful life were implanted in the Virgin Mother by an act of the Holy Ghost. In the Annunciation to Mary, as well as in the vision to Joseph, not only is the supernatural conception declared, but the part of the Spirit in that mystery about which it is almost impossible to speak is defended and emphasised before the first stages of organic development had dawned. He wrought and ruled, and the life fostered in this unique mother was protected against all the frailties of an earthly lineage, and made fit to blend with that Divine consciousness now or hereafter to be infused into it.”

It is said that God coming on the earth in the form of a man had long been the dream and anticipation of many of the poor heathen, but, however this may be, it must be admitted that it was those who were considered by some the common people, were amongst the first to accept Jesus Christ as their Messiah, and, to a large extent, to such it was first given to know and understand the deepest mysteries and the highest spiritual revelations.

For the benefit more especially of our young men or such as have not been able to study or search into the truth concerning the doctrine of the Incarnation, we think it may be wise to supply the thoughts of a few others who may be considered among the best and soundest teachers on this subject.

#### THE INCARNATION THE INAUGURATION OF EVERY BLESSING TO THE CHURCH.

“Every blessing *of* Christianity springs from the union between the Son of God and mankind. This union was inaugurated when God took human nature and thus made it His own, when He became flesh for us and dwelt among us, and is continued in His intimate union with the Church,

which is His Body. It is by this union with the Church God gives Himself to men and men give themselves to God.”—*Bishop Ketteler*.

#### THE INCARNATION BRINGS GOD NEAR TO US.

“In Great Britain the Monarch is removed from the rank of the people by princes of the blood royal, dukes, marquises, earls, barons, viscounts, baronets, knights, esquires, and outward appearances, especially on public occasions, are so regulated as to impress the people with their own distance, while an audience with the Sovereign, or any correspondence or intercourse is except to the favoured few a thing impossible... But in bold contrast with this political policy is the conduct of the Supreme Sovereign.”—*Martin*.

“The creation looked forward to the Christ from the beginning; without Him for its goal it was purposeless. Not that He was latent in nature to be evolved, but it was the plan of creation that it should reach its consummation in Him. In Him the universe subsists and is banded together, because it completes itself in Him. Without Him it would disintegrate and be a chaos instead of a cosmos. Although sin has disturbed the scheme of things and would wreck all, yet the original plan holds in Christ.”—*Ibid*.

We are reminded by the *Bible League Quarterly* special No. 40, November 1910, that the rapid development of modern Rationalism and Higher Criticism, especially that which throws doubt upon the Incarnation and Deity of Jesus Christ, is proving one of the greatest hindrances, not only to the spread of the Gospel in civilized lands, but is doing incalculable harm to the work in the Foreign Field. This we may gather from the following:—

In the *Ceylon Standard*, of March 2nd, 1908, appears a review of a book written by a missionary. The character of the book may be judged from some remarks of the reviewer: “So far as we can find, the author has not the faintest notion wherein Christianity differs fundamentally from the various systems of philosophy with which he endeavours to compare it. The Christ he knows is not the Christ of the Bible, but one evolved from mere human speculation; and the Christianity he sets forth is not Scriptural Christianity but a system of

#### SALVATION WITHOUT A SAVIOUR

and sanctification without the Holy Ghost.”

Dr. Wilbur Chapman, as a result of his evangelistic tour of the world, gives it as his conviction that the official Boards of all the denominations should at once recall every man and woman under their control who doubts for a moment the integrity and authority of the Scriptures, or questions the supreme glory of the Person of the Lord Jesus Christ. “Let our readers press this wise and just counsel on their respective Societies.”

The World’s Missionary Conference Report admits that the statements given of the results of Higher Criticism in some parts of the foreign field to be disheartening, and is confirmed by the following quotation from the Rev. S. L. Gulick :— “For over ten years (1890-1900) these Higher Critical problems so absorbed the thought of the pastors and so shook their confidence in the Gospel that little aggressive work was accomplished.”

Further, the Rev. Dr. Murray is referred to as regretting the sweeping away by the Higher Critical movement of “some who were once earnest preachers and leaders.”

“So strongly, it is said, did the late Dr. Duff feel with regard to those who by their writings and criticisms had imperilled the truth and authority of the Scriptures that during his last illness he was wont to say, ‘If he were but restored to health and strength, he would willingly go round the Church (as he did in the cause of missions) to rouse every congregation to the unspeakably momentous nature of the question before the Church, *on which*, he held, the whole authority of Scripture hinged.’

“*Earnestly* did he wish to see a *firm attitude taken up and a declaration given forth* to the effect—that *these conclusions of the New Critical School could have no place within the Church.*”

## CHAPTER XV.

### BIBLE AND REDEMPTION VERSUS EVOLUTION.

THOSE who hold the theory that “man has not fallen from perfection but has risen from the brute,” make the coming of Christ and His Gospel of Redemption of no effect, inasmuch as they ignore the Divine record of the Creation and the Fall. Moreover the teachers of evolution affirm that, by constant struggles with the lower forces of nature, there comes a gradual unfolding of the tadpole or frog spawn so that after the process of perhaps millions of years, evolution will have given a glorification to the brute.

Yet again, others of this class claim that, as time goes on, men will gradually grow better until they find themselves capable of expressing “the immanent God.” Thus evolution is made to cover the whole ground. With regard to the past, it gets the credit for changing the tadpole into a man; with respect to the future, evolution is going to make men capable of expressing the invisible God.

All this is now being taught in some of what used to be considered our most orthodox churches. Nothing, to our minds, can be more dishonouring to Almighty God than to hear ministers of the Gospel eulogizing the theory of evolution by reminding God in their prayers of the efforts and struggles man has made in order to evolve himself into his present condition. Is not this a device of Satan to introduce another gospel which is not another, but which is rather a perversion of the Gospel of Jesus Christ.

It is much to be regretted that whereas most of our leading men of science have long since dropped the theory of evolution that is, as far as prehistoric man is concerned, yet ministers of the Gospel in so many of our churches

should be found dabbling with it. The chief cause for this we believe lies in the fact that Satan, especially in these last days, has transformed himself into a minister of light, and is now become a preacher of philosophy. This being so, he contrives, by every possible means, to mystify the Word of God, and he has the ability so to confuse the minds of men by false theories and speculations, that they totally reject the Mosaic account of the Creation given in Genesis as being either an inspired or reliable record.

An eminent local preacher residing in Yorkshire told the writer that he felt deeply grieved on account of a young preacher who had accepted the theory of evolution owing to having come into contact with other preachers who had made it their study and taught it. This young preacher, however, got so far deluded by this false theory, that he had given up preaching the Gospel, and remarked that since he had accepted the teaching of evolution he saw no further need for preaching the doctrine of the Atonement. Shortly afterwards he gave way to drink, and became a slave to other evil habits.

Satan knows how to conceal the dangers associated with this delusion, especially where he can suggest that evolution is the Divine plan of Creation, and that this theory will lift man up intellectually and keep him abreast of the times. But those who are spiritually enlightened will soon discover that the theory of evolution is quite the opposite to being either elevating or inspiring, especially when compared with the account of man's original excellence as given in the early part of Genesis.

Surely the man who has any appreciation for the things that are pure and lovely, will have no special desire to travel back for some immeasurable distance among the slimy ooze at the bottom of the sea in order to discover his origin. Even the notorious infidel, Thomas Paine, acknowledged that man came from the hands of his Creator.

“On the banks of the Amazon,” says the Rev. W. L. Watkinson, “there is a brilliant spider that spreads itself out as a flower, and the insect lighting upon it finds death. So in human life with regard to philosophy which may mislead us in matters of faith and worship...false Apostles urge their theories as doctrines of Christ, whilst the essentials to faith are lacking.”

The above statement is no exaggeration, but a present day fact. An incident of this kind might have been seen in one of our daily papers in which

appeared the report of an address, entitled “Religion of the Future,” by a Doctor, late president of — University. Among other things said by the Doctor in relation to his new theory was “God will be so immanent that no intermediary will be needed.” The same writer also rejects the idea that man is an alien or fallen being. [not meaning *an alien* in the modern sense!-Ed.]

Much more could be added from his article on the same lines, but the above is sufficient to show that, according to his theory, he rejects the Deity of Christ and the fall of man, therefore no need for the Atonement. And such, it is said, is the present day teaching of the — University, from which many of God’s truest witnesses of the everlasting Gospel have gone forth in the past.

There are some who profess to be able to reconcile the theory of prehistoric evolution with the Bible doctrine of Redemption. We are to believe, however, that the tiger principle in man (which took its rise not in any fall in Adam, but from the brute creation in the age of gravels) will gradually die out in the process of evolution, and, to wit, when this is accomplished, the process of evolution will be complete. Thus evolution, as noticed already, and not the renewing or sanctifying grace of God, gets all the praise and the glory for man’s transformation.

How is it possible, we ask, for such a false theory to agree with the Bible and its doctrine of Redemption and Sanctification? Redemption implies a bringing back, or restoring of the fallen in Adam to “the image of Him that created him.” Which is in direct opposition to our being *restored* to the image of a brute, or the development into sanctification on the line of evolution.

Mr. Musgrave Reade, author of “From Atheism to Christ,” says, “I closely examined the Bible account of the origin of man and his destiny, and compared it with the scientific or modern theory called evolution, and found that they were entirely opposed to each other, in spite of the attempts of certain theologians to harmonise them.

“The Scriptures taught that man was made by the Creator in His own image, perfect, but had fallen from that estate. Evolution, on the other hand, supposes that we came from that mud-jelly, named by Professor Huxley ‘protoplasm,’ found at the bottom of the sea.

“The whole of the Scripture showed that mankind, as a race, was going from bad to worse; that unless they accepted God’s gracious salvation through Christ Jesus, they would end in destruction. Evolution believed in the inherent power of man to save himself and to work out his own salvation ; that, as he had come from a bad past to which he would never return, the prospect was ever brightening, until he could create for himself a paradise... Then I saw what man needed and what society needed was a Saviour.”

Let it be clearly understood that the facts relating to the creation of *historic* man are based on the authority of the whole Bible, whereas those of *prehistoric* man are simply based upon the theories and speculations of men.

Those who hold the above theory may do well to remember that evolution not only gives man a bad start, but it also gives him a bad finish. Seeing that the evolutionist and social reformer, Clemenceau, has spoken plainly in his book, “La Melie Sociale,” “In employing the term evolution we indicate a *curve*. When the summit is once reached, only a slow or swift descent to an inevitable destruction remains.” He further states that “the hour of the great revenge of the lower nature on the higher is come.” Thus does every error overshoot itself and bear within it the seed of its own downfall.

“The very men who a few years ago proclaimed in jubilation to the world that we were not descended from God, but from the ape, now stand disgusted and scared at the consequences of their own doctrine.” —Professor Bettex.

The Scriptures, however, clearly reveal to us the fact that man did not get his start by first being formed in the likeness of an ape but in the likeness of God.

When speaking of man’s incomparable dignity, Dr. Boardman remarked : “Man’s starting point is the Eternal, Infinite One, stamped in the effigy of the King of Kings.”

The very introduction of the theory of prehistoric man is a proof to our minds that it was a device of Satan to tempt men to get wrong at the start, so that he may succeed in getting them wrong altogether at the finish. If he can only mystify men’s minds with regard to their origin by accepting the theory of evolution instead of the pure Word of God, he knows that all the other delusions suitable for his purpose will follow in the wake.

Professor Orr, pointing out the dangers associated with prehistoric evolution, in his work, "The Bible Under Trial," shows that this theory sweeps away the whole of the supernatural in religion. He proves this is so by reference not only to Duhm, e.g., that the Mosaic period is "wiped out," but further from Professor Ed. Meyer, who claims "that Moses was no historical personality at all."

We call special attention to the above because it is a proof that in order to establish their theory, its advocates are compelled to blot out almost the whole inspired record of the Creation and the Fall, and with it the whole economy of Redemption.

Rev. W. Jones, M.D., D.D., LL.D., when dealing with the subject of Redemption and Evolution, says: "A little attention to the use of terms will reveal the fact that Redemption and Evolution are not synonymous, that they are not similar; that the processes of Redemption are not like the processes of evolution in any of these phases, that they do not belong to the same system... Redemption is that process by which one person dies for another, or for the whole of the same species, that which they could not do for themselves. In the relation of these two theories to the human race, scientists have espoused the development theory, and look for the origin of man in the lower departments of the animal kingdom, from which he has been gradually pushed out and rounded up to his present dimensions by the power of law acting on inherent possibilities.

"The orthodox view of Redemption implies a belief in all the Bible says regarding man's Divine origin, his primitive state of holiness and consequent happiness in Eden. The forfeiture of his first state and his subordination to Satan, the corruption of his moral nature and the subjection of his physical being to a state of mortality, as a consequence of his sin and disenthralment from the ultimate and farthest-reaching results of sin by the interposition of a third party. If it is by Redemptive processes man is saved, evolution is impossible in the economy of grace... Evolution denies the lapse of man's moral nature, and assumes that from the first man has gradually advanced to his present position. Redemption implies that there was something lost--forfeiture preceded

Redemption... If a man is a sinner, if he has incurred guilt by transgression and his moral nature has contracted impurity, his salvation can only be accomplished by another."

Webster when asked on one occasion what his greatest thought was, looked about on the company at a crowded dinner-table, and asked, "Who are here?" "Only your friends" was the reply. "The greatest thought," said he, "that ever entered my mind was that of my personal responsibility to a personal God." He expounded that idea in conversation for ten minutes, and rose and left the table. Men stood or sat in the hushed room, saying to each other, "Did you ever hear anything like that?" And we think if it were possible for the highest archangel that heaven could despatch to tell us a thousandth part of the Redemptive story as it deserves to be told, we would rise up with a feeling of Divine astonishment and say, "Did you ever hear anything like that?"

It is believed that this will be the ground theme of eternity. It affects all worlds—engages the attention of all intelligence in every part of the universe. There is no event in the annals of eternity to equal the Redemption of man by Jesus Christ.

Untold millions who were once fast bound in the slavery of sin are today able to testify that they have been redeemed by the precious blood of Jesus Christ, and brought back to liberty and the joy of Divine fellowship. But never has it been known in all the ages that the gospel of evolution or the process of development has ever delivered a single soul from the bondage of sin and corruption.

"Redemption," says a noted writer, "with all its graces and all its glories, finds its explanation and reason in Creation. Nay, there is in this Redemption a sort of antecedent fitness, inasmuch as it exculpates the act of Creation from the charge of shortsightedness or mistake. In the beginning God said, 'Let us make man in our image,' that image lost through the Fall is met in the Gospel of His Son—namely, created anew in Christ Jesus, after the image of Him that created him."

As will be admitted, God had before the foundation of the world decreed a Redemption; and in consequence of the Fall Redemption took place, when in the fulness of time God sent forth His Son, made



of a woman, made under the law, to redeem them that were under the law. Thus the fallen in Adam can receive through Redemption, "the adoption of Sons," Gal. iv. 5.

Says the Rev. T. Watson, "The glory of Redemption is far greater than the glory of Creation. Great wisdom was seen in curiously making us, but more miraculous wisdom in saving us. Great power was seen in bringing us out of nothing, but greater power in helping us when we were worse than nothing. It cost more to redeem us than to create us.

"In the Creation there was but the 'speaking of a word;' in redeeming us there was shedding of blood. In the Creation God gave us ourselves; in the Redemption He gave us Himself. By Creation we have life in Adam; by Redemption we have life in Christ Jesus. By Creation we have had a right to an earthly paradise; by Redemption we have a title to a heavenly kingdom."

## CHAPTER XVI.

### DIFFERENCE BETWEEN THE NATURAL AND SPIRITUAL MAN-- NOT EVOLUTION BUT REGENERATION.

"He that hath the Son hath life; and he that hath not the Son of God hath not life." —1 John v. 12.

"I am come that they might have life, and that they might have it more abundantly." —John x. 10.

IN these two passages we are introduced to the Author and Giver of life as well as made acquainted with its superior quality. The life here spoken of is not the animal or natural life, but spiritual life.

Life is a mystery in all its forms, and, because of this, its origin has always been an interesting investigation. We must remember, however, that while all life is the production of the eternal God, spiritual life is God's direct and personal gift to man.

Evolutionists trace life to what they term protoplasm. From a minute speck of jelly, they tell us, all forms of creature life originate-- insect life, bird life, fish life, beast life, and human life. According to Darwin, Spencer, Huxley, and some other scientists, all originally come of this minute speck of jelly-protoplasm.

Just so long as the above class rejects the inspired record of man's origin given in Genesis, they will lack the ability to distinguish between the life that is earthly and that which is heavenly.

Life in all its forms, however mysterious and hidden, both natural and spiritual, will be sure, sooner or later, to manifest itself. When we see abundance of fruit and flower we are apt to say there is vegetable life. When we see the romping or playing of children, or

the skipping of the lambs we say there is animal life. When we read some popular book the author of which is a recognised philosopher we are inclined to say there is intellectual life. But when we see a man bowed in prayer or in some special way devoted to the cause of his Creator we are ready to exclaim there is spiritual life.

Yet there is a marked difference between each of these forms of life, so much so that although in a sense they are dependent upon each other, they are nevertheless quite distinct in their relationship to each other. The vegetable life has no fellowship with the animal, nor the animal life with the intellectual, although the intellectual life is of a much higher quality than either of the former, because it evinces the possession of a soul, with all its wonderful God-given faculties such as reason, judgment, understanding, volition, conscience, thought, memory, principles, language, friendship, philanthropy, etc.; etc. Yet it is possible for these wonderful intellectual faculties and capabilities, God-given as they are, to exist without having any fellowship whatever with the spiritual life. As it is written, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned" 1 Cor. ii. 14.

For the same reason the natural life cannot evolve into the spiritual, any more than the vegetable life can evolve into the animal life. The spiritual life is emphatically of God.

The Scriptures show plainly that Jesus Christ is the germinal principle of Divine life in the souls of believers, and the only way to obtain a saving knowledge of it is by receiving Christ into our hearts by faith (see John i. 12). Hence, "if any man have not the spirit of Christ he is none of His." It is therefore possible for a man to possess abundance of natural and intellectual life, and yet be utterly destitute of spiritual life. As one has said, "Our danger lies not so much in not knowing we are dead, as in not knowing how dead we are."

Judging from the Word of God, we could sooner believe that it was possible for a dove to develop into a lion, or a wolf into a sheep, than for a natural man to develop into a spiritual man. The gulf fixed by God in His Word between the natural and the

spiritual life, is far too great for man's wisdom or development theory to bridge over. Man, through the Fall in Adam, forfeited his right to this everlasting life. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

Life was purchased for us through the sacrifice of our Redeemer, and, when *accepted by faith*, brings a life of freedom, a life of victory over sin, and death, and hell, and the experience of a blessed, holy, and eternal life. Whereas, on the other hand, we may have sacraments, and baptisms, and religious ceremonies in abundance, but, short of this inward experience, it will prove nothing better than a dead form without even a spark of spiritual life. It is clearly revealed in Scripture, and confirmed by the experience of thousands of believers, that no other than the spirit of life in Christ Jesus can make us "free from the law of sin and death" Rom. viii. 2.

Sir George Watson McAlpine, in his able and impressive presidential address given at the Baptist Autumn Assembly at Glasgow, when speaking of those who make no claim to be Christians, said that "they are assured that 'men do not now become Christians by conversion but by evolution.'"

"So much has evolution done for us who live in these last days! Brethren, there is nothing more false to fact or to experience than the doctrine that evolution has anything to do with the beginnings of life in the soul. To associate evolution at all with the beginnings of life is unscientific, even in biology; in religion it is disastrous. Christ was not a product of evolution. He stands infinitely exalted above all natural processes. And the life eternal never comes through evolution from the natural life, but ever and only by participation in the life of Christ. Men cannot struggle upward to God; if they would reach Him it must be through the man Christ Jesus—Himself God—who came that He might bring men to God. Only by the Cross can they be lifted up, and there is no evolution in the Cross."

The development theory, which has been allowed to a large extent in these last days to take the place of the ministry of Reconciliation and Regeneration, is doing untold harm to the

cause of Jesus Christ. There are multitudes that attend our different churches who confess that they scarcely ever hear a word mentioned from the pulpit with reference to justification by Faith or the doctrine of the New Birth.

A great majority of the sermons preached at the present day are very little better than essays on scientific guesses. Their chief object is to take their hearers back in thought and theory to the age of gravels, and discourse to them upon the progressive stages of prehistoric man, natural selection, and the survival of the fittest. Others so mix up the Gospel with science and philosophy and politics, or the development theory, that it is often difficult to understand what they really mean.

In a church, well known to the writer, one of the above class of preachers, at the close of his address, called upon one of his members, to lead in prayer, in response to which an elder commenced by saying, "O Lord, be pleased to bless what our minister has been preaching about if Thou hast understood him, for Thou knowest we haven't."

Development, when rightly understood and put in its proper place, is just as important in the realm of Christianity as in any other. No enlightened person will deny that the gifts and graces of a truly saved and sanctified believer may go on developing for all time and eternity. But when the term is made to imply that it is possible for the natural man to develop into a spiritual man, then it becomes one of the most dangerous doctrines under heaven, because it places the victims of this theory in a false position, inasmuch as it leads them to build their hopes of salvation upon self-improvement, and to rely upon their religious exercises, instead of accepting the gift of God, which is "eternal life through Jesus Christ our Lord" Rom. vi. 23.

No man has ever been known to develop or evolve sin, the world, the flesh, and the devil out of his soul. Nothing but the blood of Jesus Christ applied by the power of the Holy Ghost, Who is the revealer of the life and the regenerator of the soul, can accomplish this.

The Scriptures give no uncertain sound with regard to man's fallen condition. The Apostle Paul, in his Epistle to the Ephesians, testifies plainly that by nature we are all dead in trespasses and sins, "without Christ; having no hope, and without God in the world."

"It is an old-fashioned theology," says a well-known author, "which divides men into the living and the dead, lost and saved—a stern phraseology all but fallen into disuse." This difference, so startling as a doctrine, has been ridiculed or denied, nevertheless the grim distinction must be retained. It is a scientific distinction. "He that hath not the Son hath not life."

Because this distinction is not sufficiently recognised many carry the development theory much too far. One of our very popular authors has likened humanity to a forest. To wit that, "during the winter season everything appears to be bare and dead, the leaves are all fallen from the trees, but in the spring time under the influence of the warm sun and soft showers, there comes a remarkable change, the *life which already existed* has put on a new appearance."

This, we admit, is all very true and beautiful with reference to Nature and the vegetable life, but when applied in the same way to fallen humanity it gives a wrong impression, inasmuch as it confounds the natural or physical life with the spiritual, especially seeing that it is taught so clearly in God's Word that spiritual life does not exist in the unregenerate man, for it is distinctly said of him, as seen already, that he is "without Christ and without God."

As rightly expressed, "the natural man belongs to the present order of things. He is endowed simply with a high quality of the natural animal life. But this life is of such a low quality that when compared to the spiritual it is not life but death, whereas 'he that hath the Son hath life'—new, distinct, and supernatural endowment. He is not of this world. He is of timeless eternity."

The mistake made with a great number of our ministers and local preachers consists in the fact that they have accepted the delusion which has its origin in the gospel of evolution or the development theory, namely, that all the natural man requires is that he be brought under sufficient religious influence to develop the life he possesses already. But right against this false theory comes the Saviour's words, "Except a man be born again he cannot see the kingdom of God," and "He that hath not the Son hath not life."

Owing to this important distinction not being retained in the Gospel ministry, many are preaching a gospel of theories and speculations instead of the Gospel which is based upon the gift of God's

love, and which, when received by faith, gives “eternal life through Jesus Christ our Lord.”

Our land to day is flooded with printed sermons which are carefully prepared so as to avoid everything of a doctrinal nature. They contain nothing about the supernatural birth of Jesus Christ, His Deity, the Atonement, and the Resurrection, or the doctrine of Regeneration. The consequence is Unitarians, Spiritualists, Christian Scientists, and others of the same class are quite willing to accept them without raising a single objection.

As a result of this kind of preaching, the offence of the Cross has almost, if not altogether ceased in many of our churches. But thousands of such sermons, however palatable they may be to carnal-minded professors, will not supply sufficient nourishment to sustain a single living soul, much less give life to dead souls. Then can we wonder that many of the most spiritually-minded members belonging to our different Churches are lamenting that they are unable to derive any benefit or obtain any spiritual food from the lifeless and often Christless sermons that they have constantly sat under? and because of which some confess that they find it far more profitable to stay at home and read their Bible.

We may also discover from the Saviour's words that it is possible for individuals, or Churches, to have a measure of true life and yet not enjoy the more abundant life (John x. 10). Judging from the present condition of things in many of our Churches, we have to acknowledge that if they have any spiritual life at all, it is only a bare existence of it, whereas errors and the spirit of pride and worldliness are only too visible.

As already observed, it is when the tide is ebbing that the reefs and shoals appear in the channel. And because there is such a lack of this more abundant life numerous errors and false religions are able to flourish so abundantly. The fruit we discover in many of our Churches is not that which is produced by a revival of spiritual life and such as “receiveth blessing from God,” but rather that which is characteristic of a fallen Church, or the spirit of apostasy described as “thorns and briers,” the doom of which is the fire of judgment. *Heb. vi. 6 to 8.*

We believe that if ever there was a time when the Church of Jesus Christ required men like Isaiah that have received a new spiritual vision and have their lips touched with a live coal from the Altar it is today. Yes! and like him quick of hearing so as to hear the voice of the Lord saying, “Whom shall I send, and who will go for us?” And then with him and with a soul aflame for the cause of truth and righteousness, there shall come forth the quick response, “Here am I, send me.” O that God would raise up a thousand such men to preach the Gospel with fresh unction in the Holy Ghost sent down from heaven.

Rev. C. H. Spurgeon said, in reply to a friend who spoke to him regarding the decline of orthodoxy in some of the Churches, he never knew a “fly to light on a red-hot plate,” so the Church would be safeguarded against error by returning to the fire of Pentecostal grace.

“A mind grown stale,” says the Rev. Henry Haigh, “will never quicken interest in another mind. A heart whose fires are faded will not kindle a fire in the hearts of others. If the pulpit is to have a due place in the lifting up of our Church's life, it must have in it men who by God's blessing are finding their own life in the truth.” And we would add that it is important to remember that the life we are able to derive from the truth depends very much upon the fulness we possess of the Spirit of Truth.

We have a growing conviction that if the baptism of the Holy Spirit was received in all its blessed fulness by our preachers and the leaders of our universities and other religious institutions, instead of the present resistance the power of Christianity would soon be felt to the ends of the earth.

It was so in Apostolic days, and there is no reason (except for sin and unbelief) why it should be so again. If the early Church longed for this because the time was short and the need was great, then surely there is greater reason why we should be thus concerned.

It is the general impression among thousands of God's people that the last great opportunity is now being given. For reasons known to God, England did not share in the great revival that visited America and Ire land in 1858 and 1859. Another opportunity was given during the last great Welsh revival, but again this merciful visitation was neglected by us, and other nations such as India and China and Korea, etc., nations which formerly knew not God, but because they knew

the day of their visitation the Lord has granted to them the blessing and privilege which possibly was intended for us.

But the pulpits and platforms are not the only places where there is a felt lack of this abundant life. The lack is just as great and even greater in many of our pews and among thousands of our Church members, and because of this there is not sufficient spiritual atmosphere created for the preachers to preach a full Gospel. In many instances they do not manifest the least desire for a Spirit-baptised ministry. It does not matter to them how barren and dead things are spiritually, they are in no way distressed about it, so that it might be said of them today as it was said of others of old, "My people love to have it so."

## CHAPTER XVII.

### THE BIBLE RECORD OF THE RESURRECTION VERSUS EVOLUTION.

IT is the opinion of many who are students of God's Word that one special object Satan has in view in mystifying the origin of man, is to throw doubt on the doctrine of the Resurrection, an error often associated with those who hold the theory of Evolution. In some cases, where they do not totally deny it, they often dilute it until nearly all the truth has gone out of it.

There were certain schools of philosophy in Paul's day, who simply jeered at the notion of a bodily resurrection. Their teachers were incipient agnostics who, if they did not wholly deny the Resurrection, explained away its true meaning. Hence Dr.—, who was formerly a preacher and lecturer in one of our principal universities, and a strong believer in the theory of evolution, says, in one of his published lectures, "Death and Resurrection are but different aspects of the same event... In one word, death is Resurrection." By these and similar statements he totally rejects the doctrine of a resurrection from the grave.

In contrast to the above theory, our Lord said, "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear His voice" *John* v. 28. (See *Dan.* xii. 2.) It is acknowledged by all orthodox Christians that the Death and Resurrection of Christ are the two grand fundamental facts on which the whole scheme of Christianity rests. Therefore, the Christian religion cannot but be seriously affected according to the view we take of it. Because "if Christ be not risen," saith the Apostle, "then is our faith vain." The Resurrection of Jesus Christ was the completion of His redeeming work on our behalf.

Prof. M. W. Jacobus, D.D., of Hartford Seminary, deals with this issue in a singularly able manner, as appeared in an article in *The Christian*. He says:—

“If nothing had come of the Resurrection of Jesus, the mere assertion of it would have been so much talk—nothing more; but as a matter of fact Christianity came of it in all its reconstruction of the disciples’ lives and in all its conquest of the world. This could not have happened if it had been unessential to Christianity.

“...The modern mind may find it difficult to adjust itself to miracle and still desire to accept Christianity its the only way of the world’s salvation, but no mere respect for Christianity as a system of truth nor any mere reverence for Christ as an ideal character will retain the essential of that religion which makes the heart of its teaching to be Jesus the Redeemer of men. The supernatural in Jesus Himself makes miracles essential to the acceptance of His religion in any and every age. Christianity cannot be accounted for historically apart from the supernatural, as apart from the supernatural it cannot rationally be accepted.”

In reality, the Incarnation, Death, and Resurrection of Jesus Christ, through the agency of the Holy Ghost, forms a spiritual lever for the *raising* of fallen humanity into the likeness of God, and of His Son our Saviour. (See *Phil. iii. 21, 9 John iii. a, Rom. viii. 23, etc.*)

It should be an easy matter to all who believe in the Resurrection of Jesus Christ to believe also in the resurrection of others, inasmuch as the Resurrection of Jesus Christ is a proof that God not only can raise the dead, but a pledge that He will. Yet, strange to say, some of the teachers who hold the theory of prehistoric man, while they admit that it is possible Jesus was raised from the tomb with the same body in which He was laid in the sepulchre, will deny the fact that He took that identical body with Him into heaven, but that somewhere during the occasion of His Ascension the body in which He appeared to His disciples was put off, or vanished before His entrance into heaven.

But right against this theory are the words uttered by the angels to the watching disciples, viz., “This same Jesus, which is taken up from you into heaven, shall so come in *like manner* as ye have seen Him go into heaven” *Acts i. 11*.

We think had our Lord Jesus put off His human body and entered heaven without His scars had it been possible, all the redeemed host in Glory would have sent up one long wail of disappointment and immediately have enquired, “Where are the marks of the ‘stripes by which we are healed’?” (Isaiah liii. 5). But, God be praised, we are able to gather from the Scriptures that not only did the disciples see Him take His transfigured, victorious body, the body in which He accomplished His Redemptive act, the body in which He triumphed over sin, death, hell, and the grave, into heaven, but they heard the angels testify that “He shall return in *like manner* as ye have seen Him go into heaven.” And we are encouraged to believe that if we remain faithful so as to get near enough to Him (when He returns) we shall “see Him as He is,” and we “shall know Him by the print of the nail in His hands.”

We have no doubt but that under the operation of the Holy Spirit Who raised Christ from the dead a wonderful change was wrought in His human body, all of which was accomplished before He left the tomb. This we may judge from the manner in which He appeared on different occasions to His disciples after His Resurrection. It does not follow that because we believe in a bodily resurrection therefore it must be a natural or material body. We are reminded that there are spiritual bodies as well as natural bodies. We are also aware that it is written “flesh and blood cannot inherit the kingdom of God.”

St. Paul, speaking with reference to this subject, when calling attention to our Lord's return, says, “We shall be changed.” He also reminds us in his Epistle to the Philippians that the bodies of the saints shall be fashioned like unto His own glorious body, which implies not only that He took His body into heaven with Him, but also that our bodies of humiliation shall be fashioned like unto His (R.V.). If He has already transformed our spirits, then He is quite able to transform our bodies.

The completion of our salvation in the redemption of our body from the bondage of corruption is wrapped up in His personal resurrection and quickening power. But if there is not a bodily resurrection there can be no bodily redemption, and therefore in vain do we wait for the adoption, “to wit the redemption of the body.” But dignity is imparted to the body in the purpose of redemption, for it has become a sanctified thing through the Resurrection.

The Resurrection of Jesus Christ is not a theory but a certain and acknowledged fact, and it means the resurrection of the dead in Him, "For as in Adam all die, even so in Christ shall all be made alive." Adam as a man brought death, so Christ as a man brought life. Considering also that the body of the first Adam as well as that of the Second Adam was the workmanship of God, we may safely reckon that the body in relation to the first Adam shall share in the resurrection of the Second Adam, seeing that He (Christ) is the firstfruits from among them that slept.

The whole Trinity is exercised upon the dignity of the body. God the Father was pleased to breathe into the body at the first, in the Creation. God the Son assumed this body in the work of Redemption, and God the Holy Spirit consecrates this body and makes it the habitation of God by His sanctifying grace.

Some because they cannot conceive how the resurrection of the body can be brought about, and what form it will take, set aside the testimony of the Scriptures.

The late Dr. Maclaren, when speaking of these theories, says, "They are the outcome of prejudice in the strictest sense of the word, and are no more logical than the well-known and proverbial reasoner who when told that facts were against him, with sublime confidence in his own infallibility, is reported to have said, 'So much the worse for the facts.' Let us deal with evidences and not with theory, when we are talking about alleged facts of history... A very valuable way of establishing facts is to point to the existence of other facts which indispensably require the previous ones for their explanation.

"Let me give you an illustration of what I mean. I believe in the Resurrection of Jesus Christ, among other reasons, because I do not understand how it was possible for the Church to exist for a week after the Crucifixion unless Jesus Christ rose again. Why was it they were not all scattered? Why was it that the spirit of despondency and the tendency of separation which were beginning to creep over them when they were saying, Ah! it is all up! We *trusted* that this had been He, did not go on to their natural issue? How came it that these people, with their Master taken from the midst of them, and the bond of union between them removed, and all their hopes crushed did not say, 'We

have made a mistake, let us go back to Gennesaret and take to our fishing again, and try and forget the illusion,' that is what John the Baptist's followers did when he died, why did not they do the same? Because Christ rose again and re-knit them together."

The Resurrection is expressed in a very remarkable way by the Prophet Isaiah, "Thy dead men shall live, together with my dead body shall they arise, Awake and sing, ye that dwell in the dust ; for thy dew is as the dew of herbs, and the earth shall cast out the dead."

Man's body when put into the grave is sown a natural body but it is raised a spiritual body; the natural is the prelude to the spiritual. Bodies are not all material, there are heavenly bodies such as angels, but each body has its own kind of glory.

While it is true that "without the shedding of blood there is no remission of sin," it is likewise true that without the Resurrection there can be no actual deliverance from sin, as saith the Apostle, "If Christ be not risen your faith is vain, ye are yet in your sins." This truth holds good all through the New Testament, but in no place does the Apostle Paul lay more stress upon it, or argue the truth on this subject more forcefully and clearly, than in his First Epistle to the Corinthians chapter xv. Not a single point of importance does he here leave untouched. To our minds it would be hardly possible for any unprejudiced person to read this chapter without being fully convinced of its glorious reality.

Dr. Adam Clarke states that the following verses show the nature of the resurrection body. "First by a similitude; secondly, by an application; thirdly, by explication."

"But some man will say, How are the dead raised up? and with what body do they come? *Thou* fool, that which thou sowest is not quickened, except it die; And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*: But God giveth it a body as it hath pleased Him, and to every seed his own body. All flesh is not the same flesh: but *there is one kind of* flesh of men, another flesh of beasts, another of fishes, and another of birds. *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial is another. *There is* one glory of the sun, and another glory

of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such *are* they also that are earthy; and as is the heavenly, such *are* they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." 1 Cor. 15:35-49.

"The doctrine of the Resurrection," says the Rev. C. H. Spurgeon, "is peculiarly Christian. With natural reason, assisted by some light lingering in tradition, a few philosophers spell out the immortality of the soul, but that the body should rise again is brought to light by Christ. It is the keystone of the Christian arch, for if Christ be not risen our faith is vain. It was the main weapon of the early missionaries, and should be often preached. It is moreover continually blessed of God to arouse the minds of men."

Dr. A. Maclaren, whose writings we have already referred to, says that "the set of opinions among educated and cultured classes in England, and all over Europe, at this moment, proves to anybody who has eyes to see, that this general rejection of immortality will follow certainly on the rejection of Jesus Christ."

"A few moments' consideration must show that apart from the voice of Divine revelation, a belief in the resurrection of the *body* after death, is the only conception of a future state accordant to analogy of modern science, and suited to highly civilized nations. The opposition to it from certain sceptical physiologists, is founded on a misconception of what the doctrine is, for, as usual in infidel assaults on Christianity, an imaginary doctrine is insisted on to be ours, which the Christian Church, "always, everywhere, and by all," has not taught, and it is then derided as scientifically untenable."

Countless millions of our Saviour's followers have been encouraged and comforted under severe trials, and afflictions, and bereavements in dwelling upon the hope of a joyful resurrection. The redemption of the body has been the sincere belief of the wisest and the best of humanity, and, as rightly expressed, "the book of nature, by her analogies, has not failed to prove that this mystery of the Resurrection is not utterly dissimilar to many of God's dealings with the lower creation."

"The old simile of Holy Writ, of the germs of corn germinated in the damp soil is as clear now as it was in the days of St. Paul. Cotyledons rot in the damp earth, and as they rot germination slowly takes place. If they did not rot (as the grains taken from the Egyptian tombs have, by experiment, shown) they would not germinate. So the Christian is laid in the damp soil in the hope of a glorious resurrection, and who dares to say that He who could raise the Egyptian corn seed, after three thousand years' repose in the earth, again to germinate into life, cannot cause yon rotting corpse again to live? Nor need we the analogy.

"It is the germ that lives in the new life of the plant, most of the seed is really resolved into the new element. But nature," says the same author, "gives us more striking similes than those with which the Fathers were familiar. The transformations of insect life present many beautiful allegories of this part of a Christian's hope. The hideous caterpillar crawling on its leaf is no ill type of man toiling, sorrowing, suffering, enchained to this little sand-grain of Infinities' boundless shore. The enwrapping of the chrysalis in its cocoon is no ill type of man's next stage, shut up for a while in darkness, and in the rest of the grave awaiting a call to a better life. The time of the great change at length comes. The bonds of the cocoon are bursting. Forth from its dark hiding-place flutters the gorgeous butterfly in all its beauty. Thus in the Resurrection does the Christian hope to fly forth in glorified manhood, as a child of the Resurrection, freed from the bonds of the grave, no longer to be bound to this little earth of ours, but, in the glorious liberty of the children of God, to be a free denizen of Heaven for ever and for ever..."

"Most of us have known some one whom we have loved, who has passed from here to another world. If such has been your case, when you bent over the open coffin, and looked on that face, so placid, so pale, so



calm, so sleep-like, on those lips that often spoke so kindly to you, now pale and silent!—on those eyes, that oft looked on you so lovingly, that now are closed in death, what was the answer of your inner conscience? Were you looking on mere dissolving elements—metals, and salts, and gases? or on that which once again you should look on—glorified, beautified, sanctified, in a new, an eternal, an ever-glorious life? *'Non omnis moriar'* is the joint reply of Philosophy and of Christianity.”

As observed by Bishop Alexander, “The Resurrection of Christ is no fraud—not a singular recovery of a lacerated and tortured man awakened from a death-like swoon by the coolness of the rocky chamber, or by the pungency of the spices! We have to account for cowards turned into heroes, for the faith that overcame the world. Nor is the Resurrection of Christ the projection of creative enthusiasm. The Church is too real far a foundation of mist. Faith did not create the Resurrection, the Resurrection created faith.”

It is affirmed that Professor Huxley, notwithstanding the sceptical views he upheld during some part of his life, confessed his faith in the Incarnation and Resurrection of Jesus Christ.

Dr. W. Woods-Smyth stated on one important occasion that, “while Science accepts Miracles, it is the Church which rejects them.” He illustrated this by pointing out that Professor Huxley said that the Incarnation and the Resurrection offered no difficulty to him as a man of science. “Yet some of our leading divines are telling us of how difficult it is for them to accept these miraculous occurrences. Again, even in the case of Joshua’s miracle of the sun standing still, Huxley said it presented no difficulties. The moment we admit the existence of an Infinite Being, it was as easy for Him to alter the movements of the solar system, as for the Professor to alter the hands of his watch.”

## CHAPTER XVIII.

### THE THEORY OF PREHISTORIC EVOLUTION DOES NOT HARMONIZE WITH THE SPIRIT OF DIVINE WORSHIP AND FELLOWSHIP, AND IS THEREFORE A HINDRANCE TO IT.

BEFORE an individual can truly worship God, he must know in what relation he stands to Him. It is an understood thing in the Christian world that not until we receive the spirit of adoption, whereby we cry “Abba, Father,” do we feel at liberty to enter into its privileges, and if we could there would be no joy in the exercise, for the reason that we could have no mutual fellowship with Him.

When we receive the spirit of adoption, there comes with it a sense of liberty, and joy, and fellowship, which makes the believer feel immediately at home in the family of God’s redeemed children. But closely associated with this comes another standard of relationship, to which the Kingdom of Grace does no violence, but rather brings it into prominence, so that it can be made the most and the best of, and that is our Edenic relationship, or the relationship which takes its rise, not from the brute, but from the fact that man was created in God’s own image and in His own likeness. And because he was made in that image and likeness, he possesses faculties such as consciousness, will, affections, thought, memory, judgment and understanding, with a power to invent, etc.

The monkey tribe has never been known to kneel and pray or to worship before the Lord our Maker. They have not the capacity to believe, to love, and to praise Him. The brute looks up into heaven with a vague unconscious gaze, without ever a thought of praise or adoration to the Creator of heaven and earth. And those human beings who act like them have all the more to be responsible for, because they possess this God-given faculty.

It would be a marvel to see a company of monkeys or gorillas met together in prayer, but it would be a far greater marvel to hear and to understand what they said. Supposing that anyone of these brutes was fortunate enough to possess a bigger brain than the rest of his class whereby he was able to outwit them and to set free his fore limbs, yet inasmuch as he was not made in the image and likeness of God, he would lack a spiritual faculty without which it is impossible to worship or to hold fellowship with Him, whereas man, because he was made after God's own image, has the capacity whereby he can worship the Lord and enter into the joy of spiritual fellowship, especially when regenerated and renewed by the Holy Ghost.

Dr. W. N. Clarke, Professor of Christian Theology, says : "The spirit is the highest in man, the organ of Divine life and communion with God; the seat of Divine indwelling, while the soul is the seat of the natural human life, where dwell and act the naturally-used faculties of the conscious being. In the capacities of the human spirit is found that image or likeness of God, the Biblical suggestion of which has been so fruitful in Christian thought. The constitution of man as a spirit is like that of God as a Spirit."

He also observes that "the qualities that distinguish man from other beings on the earth are in some true sense qualities that he shares with God. In his measure he differs from the creation below him as God does." "If man can know God," says the Rev. Dr. Matheson, "he can only know Him on the ground of affinity of Nature, and he can only claim an affinity of nature on the ground that God has imparted Himself to his own soul."

Although man has become a partaker of Adam's transgression he still in a sense remains the offspring of God (Acts xvii. 29), and though he has suffered as the result of the Fall, in all his original faculties, yet, when he has undergone a change by God's free grace from a state of death "in trespasses and sin into justification of life," all his original faculties are quickened together with Him, and now, under the operation of the Holy Spirit, his faculties are set at liberty for spiritual development.

During these transactions man does not, as some suppose, receive any new faculties such as a new soul or a new conscience, these he received in Creation, but now, under the renewing and sanctifying

power of the Spirit, as already pointed out, man is brought back and restored to the image of Him that created him, which image he lost through the Fall. Therefore from the beginning to the end man is the workmanship of Jesus Christ and the renewing power of the Holy Spirit (Eph. ii. 10). But because he has experienced a new birth he has new dispositions and aspirations, so that while it is true that man was wonderfully made, yet, considering his recovery from the Fall which is made possible through the Redemptive Act of Jesus Christ, he can be more wonderfully saved.

Inasmuch as man is not only brought back and restored to the moral and spiritual image of his Maker, but he is also restored to Divine fellowship and communion to which he could not have been if he were only blood relation to a tadpole or monkey. Blessed be God, that no man is indebted to any of the above tribe for his existence.

The Bishop of Carlisle, speaking with reference to the Gospel and Evolution, says there is "a gulf of which language is one, thought another, and conscience yet another element, between them and the brutes.

"Evolution, however far it had taken them, had not brought them where they were. It was in the great revelation of the Gospel that they learned whence they came, what they were, and where they were going."

There is no other creature under heaven that possesses faculties capable of being operated upon by the Holy Spirit in order to be brought into a condition for holding fellowship with its creator but man. The brute has a native inability as well as the lack of a spiritual nature: for want of this it cannot respond to the call of Divine worship or hold fellowship with its Creator.

The brute has not the capacity for receiving Divine revelation, nor has it the power to discover truth or the ability to discern spiritual things, nor does it possess any faculty that can be operated upon by the Holy Spirit in this direction.

As remarked by a Spiritual writer, "No animal was ever seen to lift up its eyes towards God, or kneel before Him although endowed with sufficient sense to know and to obey and to attach itself to an earthly master. The silence of Scripture renders this inference indubitable: whereas the Bible and man's instinctive cravings for happiness, greatness, glory, alike proves his high destiny."

And as rightly observed by one of our most faithful preachers, "Man is a candidate for immortality and has needs and possibilities that nothing natural can meet. He is capable of knowing and loving and serving the living God, and of becoming day by day more meet for eternal communion with Him."

When God created Adam and Eve He made them with affinities most near and intimate between them and Himself. The possession of the image of God led up to fellowship with God. It was a means of knowing God and a power to love him. They were drawn to God by the cord of love and enjoyed with God the communion of mind and heart. God was in all their thoughts. God sat enthroned over all their feelings. He was to them the first and the last; God spake and they listened and understood and believed. God wrought and they saw and rejoiced in His works. They spoke to God and knew that God heard and understood. They walked with God—yea, dwelt in God and God in them.

Their notion of Deity was the idea of a father—their feelings toward God were those of children, and their service to God was that of a son and of a daughter. The inward moulded the outward. Without doubt the body sympathised with the Spirit. A glowing conscience, a joyful heart, and a peaceful mind were marrow to the bones and health to the flesh and beauty to the countenance.

"By reason of complacency in His own nature, God desires to manifest Himself, to express and to make known His Own Being—to develop His own character and life. God is also disposed to hold fellowship with His Spiritual universe. He ceased to create when He had made man, and entered on His Sabbath satisfied with this master-work of His hand. His own blessedness was increased because livingly reflected." —*Ibid.*

"It is evident," says one of our Divines, "that the constitutional character of the human being admits of a very high experience of culture and improvement... His superior mental development when operated upon by a combination of happy circumstances, usually classed under the name of education, enables man to trace effects to causes, to convey the account of his experience to his fellows, and above all to put not only his experience but his numerous thoughts on

record for the benefit of future generations...Under an all wise providence man has assuredly been placed on this earthly scene to perform a part immeasurably more dignified than that assigned to the lower order of animals, each of whose generations is in no respect advanced, and cannot possibly advance beyond the precise and humble station which was occupied by its race."

In this point of view, to use the language of Lawrence, "Man stands alone, his faculties and what he has affected by them, place him at a wide interval from all other animals—at an interval which no other animal hitherto known to us can fill up. The man-like monkey, the almost reasoning elephant, the docile dog, the sagacious beaver, the industrious bee, cannot be compared to him. In none of these instances is there any progress either in the individual or the species."

Said the late Reader Harris, K.C., "If a man prefers to look for his kindred in the Zoological Gardens it is no concern of mine; but if he tells me that my relations are there too, I tell him that I believe he is mistaken. My ancestors lived in the Garden of Eden."

## CHAPTER XIX.

### THE SIX CREATIVE DAYS.

WE are asked to give a word of explanation concerning the six creative days mentioned in the early part of Genesis. In the first place it will be understood that the work of the six creative days has nothing to do with the creation of matter, seeing that that took place in the very beginning. There are, however, various objections raised against the Bible account of the six days of creative work.

It is observed that "formerly it was the custom to argue that He who spake and it was done, 'must have created the world in a single moment, and not have required six days for the purpose.' " But of late an opposite line of argument has been pursued. It is urged that each of the six creative days was an epoch or period equal to a million, or possibly a billion, years.

As we do not wish to be dogmatic in this matter, we will point out a few of the difficulties associated with this theory, and allow the reader to arrive at his own conclusion. Before doing so, however, it may be well to consider that the earth itself was chiefly designed for man, therefore the duration and distribution of God's creative agency bore special reference to man. It is generally understood that the time associated with God's creative work, consisting of six periods or days, was intended as a type of future activity and rest of man.

"Admitting," says a noted writer, "that the Almighty could have done His creative work in a moment, some may ask why then did He take six days to accomplish it? The cause for this was (1) that His work may be seen to be the result of a deliberate purpose; (a) that His work maybe instructive to others by example; (g) to establish men's minds

by bringing to their remembrance the fact that the original Sabbath was instituted by God on the law of rest and labour."

Considering also that God Himself thought fit to commemorate the fact of His resting from His labour by setting apart the seventh day, and sanctifying it, we must acknowledge that it is absolutely obligatory as far as man is concerned, inasmuch as the keeping of the Sabbath was placed not only on the footing of creation, but upon the example of the Creator Himself. As it is written, "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made."

With reference to the duration of the Sabbath, most people believe that the first Sabbath was of the same duration as that of the six creative days, that is to say, if each of the creative days consisted of a million years, so also the Sabbath; on the other hand, if the creative days consisted of only twenty-four hours, so also the Sabbath; otherwise if each of the creative days was a period of a million years, and the Sabbath only consisted of twenty-four hours, it would imply that the Almighty, after six millions of years of active creative work, only allowed Himself twenty-four hours rest against six million years of labour.

Such a distribution of time, when putting the one over against the other, would be out of all proportion. Not only so, but such an idea would throw infinite re the judgment of the Almighty. But the fact, however, of the well-proportioned time allotted *man* for labour and rest, as given in Genesis, clears the character of God from all such short-sighted action. Therefore we may conclude that the rest taken by the Almighty was in proportion to His labour, whichever way we take it.

Here, again, if we allow that the Sabbath was a period consisting of a million of years, then, according to this theory, it would imply that Adam and Eve must have died very early on the first Sabbath morning, otherwise they would have been in existence considerably over a million years before the next day came round, seeing they were both created on the sixth day (Genesis i. 27). To be consistent with the events which transpired during the time allotted for each creative day, we must not overlook the fact that the crowning act of God's

creative work was man, and it is only reasonable to conclude that a fair proportion of the time of the last creative day was allotted to this transcendent occasion.

We will suppose that *half* a quarter of the creative day, or epoch, consisting of a million of years, was devoted to the creation of our first parents, then remembering that it is plainly taught in the Scriptures that man was *first* created, afterward the woman. "The Lord caused a deep sleep to fall upon Adam during "which the Lord God had taken from man the rib, from which made He a woman."

Judging from the fact that Adam was the first created, if we equally divide the time we shall find that according to the above theory, by the time Eve's creation was complete, Adam must have been at least about 70,000 years older than his wife.

But to return for a moment to the earlier acts of Creation, we must not lose sight of the fact that if the theory holds good that each day of the creative week was a period of a million years, then we are brought face to face with another grave difficulty. It is written that "God gave man dominion over the fish of the sea and over the fowl of the air and the beast of the field" *Gen. i. 26*. But if man was not created until late on the sixth day, and the fish and the fowl were created on the fifth day, they must have been in existence considerably over a million of years before Adam came on the scene. If they had been able to exist for so long without the care of Adam, then surely they could have managed for the rest of the time without him. For even had Adam lived on until now, it would only have been as a drop in the ocean of time compared to the age of the fish and the fowl.

Again, if we allow that the beasts were created on the morning of the sixth day, and Adam in the afternoon of the same day, it would imply that the cattle were from a quarter to half a million years older than Adam. Yet again, we allow that the duration of the night must have been in proportion to the day. We will suppose then that half a million of years was proportioned off for the day, and half a million of years for the night.

Then, judging from the fact noticed elsewhere that the temperature goes down so rapidly when the sun is withdrawn, if only for a few days,

what then when withdrawn for half a million of years, the period allotted for the night? Surely not a single fish, fowl or beast would have been alive next morning. That being the case, the Almighty would have required to have commenced a second series of His creative work.

Then again we must remember that the earth in order to bring forth herbs necessary for the fowl and cattle, would require both regular and suitable seasons; for instance, if our sun were to shine right on for even one year without a single night to shade and cool the earth, it goes without saying that every herb would be withered and all vegetable life and animal life would soon be destroyed.

But it may be important to point out another difficulty which may stand very much in the way of this theory, and that is, the change which would have to take place in the reconstruction of the creative day, consisting of a million of years into the exact motion and order of one consisting of twenty-four hours. There would require to be a proper proportion of time allotted for summer and winter and a re-arrangement of the other seasons needful to sustain the life already given, together with the fact that man and beast would have straightway to adapt themselves to the night's rest consisting of only twelve hours at most, in contrast to a night consisting of half-a-million years.

Then remains the fact that God would be compelled to issue a new order for this reconstruction, not only in the sphere of the lower world, but with regard to shortening the circle of the sun, and readjusting the motions and changes of the moon, so that the tides and numerous other things be properly regulated by it. In a word it would require a change in the motions of the whole course of nature and of the entire planetary system. This, when rightly considered, would be by far a greater undertaking for the Almighty than when in the first place with one fiat of His command He spoke a world out of nothing.

Considering also that the Almighty finished His creative work at the end of the six creative days, then all this change must have taken place after the creation of Adam and Eve, and during the period of historic man, were that so, it is strange that no mention is made of this in the Mosaic record.

In view of all that is so plainly written, we ask, is it not much more simple as well as far more satisfactory to accept God's record of the creation as given in Genesis, over accepting the traditions and speculations of changeable man? Many a young man has admitted that his first step backward in the path of truth and righteousness took place when influenced by some false teacher to doubt the record given in Genesis.

What can be more beautiful and sublime than the progressive stages of creation described in the first chapter of Genesis, and when the simple yet lofty conceptions contained therein are ignored, then, as a rule, no exaggeration is too great for them to accept in the opposite direction. Let such persons read, or hear a statement made to the effect that some professed scientists have discovered several new worlds, each of them many times larger than our present planet, all of which had come suddenly into existence, and they will believe it without a single question, though it be nothing more than a scientific guess. But tell them that God made this present world in six days and immediately they cry out, impossible!

Napoleon said, on one occasion, to some of his officers who were freely expressing sceptical opinions: "It seems to me that you make amends for not believing the Bible by believing everything else." So it often comes to pass with them as expressed by our Lord of a similar class. As it is written, "Strain at a gnat and swallow a camel," or, as given in the Arabic proverb, "He eats an elephant and is choked by a gnat."

With reference to this mistake, Dr. Fraser says: "A just sense of proportion is essential to a well regulated Christian mind. It is no infrequent thing to find a person who seems to be very religious curiously deficient in the sense of proportion." We believe, however, the time is fast approaching when many will be convinced that it would have been much easier and safer for them to have accepted the inspired record given in the Book of Genesis over wasting a lifetime trying to swallow camels.

"And pray for grace to keep the faith,  
Which saints of old believed."

## CHAPTER XX.

### EVOLUTION AND THE PERSONALITY OF SATAN.

ONE chief reason why many who hold the theory of evolution cannot understand the nature of the Fall is because they do not accept the Bible doctrine of a personal devil, and this notwithstanding the fact that this point has been fully established by Jesus Christ and His Apostles. Our Saviour said to such as boasted that they were children of Abraham, while they rejected His words:—

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."

This may be said to be true of thousands who make no pretence of being Abraham's children. The Scriptures, from Genesis to Revelation, give no uncertain sound as to the personality of our one common foe. And the same elements of subtle temptation by which he assailed our first parents (only by different modes of attack) may be used by him to bring about man's eternal ruin at the present day. For it is written, "He deceiveth the whole world." And, inasmuch as he is a real person, the temptation, or mode of attack, may have a manifold application, therefore we need always to be on our guard lest we also be misled.

Satan was once, in deed and in truth, an angel of light. He became an angel of darkness and is now transformed into an angel of light again: not in reality, but into the form and semblance, and as one has remarked, "In such a guise it was that he presented himself to our first mother, Eve in Paradise" *Gen. iii. 4-5*. In such a guise it was

that he assaulted the Son of God, when in the wilderness. To this encounter he brought with him the Word of God.

Fancy not that every one with a Bible in his hand and a text in his mouth is therefore taught of God. The devil will quote Scripture, and it is by this means that he is often the most successful, especially when he can avail himself of a man who may have an able head with an evil heart of unbelief. He will then have a good opportunity to introduce his gospel as a substitute for the Gospel of Jesus Christ.

Satan is also aware that those who can the most successfully deny his personal existence are the best adapted for the promotion of his kingdom.

One, who may be considered a true defender of the faith, calls attention to a sentence recently published in a volume of sermons by Professor Blackie, which says that "the question of a personal devil is a question of metaphysical curiosity, not of evangelical doctrine, and, so far as moral motives and moral judgments are concerned, his existence is, for all practical purposes, null." "We reply that that may be the writer's opinion, but it can never take away the truths revealed on the matter. And it is simply not true. The existence and personality of the devil, is to our thinking, as clearly a doctrine for evangelical faith as any other so acknowledged. For if it be not, how are we to explain the statement in John's gospel, 'For this purpose was the Son of God manifested, that He might destroy the works of the devil?' Can we conceive of works apart from an existent personality? And what can our Lord's own statement mean, if there is no such being, when, *interpreting* the parable of the tares, He says 'the enemy that sowed them is the devil?' We say, as soon accept the creed of the fool,— 'No God!' as attempt to blot out as matter for our evangelical faith, what has been revealed to us by the Scriptures concerning the wicked one. That he exists, we can have no doubt whatever, though we see him not; for the Word of God's testimony assures us of it, both for our personal conviction, and that in the strength of the conviction, we may take good heed to follow the inspired counsel of an Apostle regarding him, 'whom resist steadfast in the faith.' "

As rightly remarked, "When men doubt the personality of Satan, they must become either Atheists or Pantheists— i. e., either believe in no God at all, or that good and evil alike are manifestations of Him. The fact is, that evil does exist in the world—with sin and all its train of woes. To deny the existence of sin is about the same as to deny the existence of pain or death."

"The New Testament affirms in every form," says a well-known writer, "the historical truth of the Genesis narrative. In the Gospels, Christ's Messianic life begins with a temptation by a personal devil. In Christ's teaching, Satan is a real personality; he is a mighty king, and in a lower sense, lord of this world— 'the prince' or ruler of this world. But his is measurable time, and his history is that of a murderous apostate who dwelt in the light, but standeth not in the truth."

The same writer proceeds to show that Satan is a conquerable foe. " 'Resist the devil, and he will flee from you' has been the battle-cry through all ages. The New Testament shows all honest men that nothing is noble except goodness, nothing immortal except righteousness— that even the strongest and subtlest weakness is ever ready to descend to the meanest concealment and falsehood to attain its end.' "

Lastly, turning to our times, he says: "We are still in the thick of this awful and world-wide conflict; and how thrilling the hope that now shortly the atmosphere shall be cleansed from the pestilent influence of that dark 'power of the air' which rains down falsehood and death upon the nations: the belief in the living God is nowhere stronger than among many of the foremost students of nature. The belief in Christ, the Son of God, is nowhere more fervent than among many of those who have fathomed all the depths of ancient and modern philosophy. The belief in the Bible, as a whole, is nowhere more profound than among many of those who command a view of the literature of the world in all ages, and the belief in the life eternal, through the word made flesh, is nowhere more potent than in many of those who know all the reaches and oppositions of science falsely so-called."

## CHAPTER XXI.

### EVOLUTIONISTS HAVE FAILED TO PROVE THEIR POSITION.

IT is a matter which calls for special consideration that it is affirmed by such men as Dr. W. F. Edwards and many others of the highest rank that in the physiological character of the human race, both of Jews and Gentiles, they have preserved the same features. With regard to the Jews, the present well-known type of this people has undergone no change. This has been proved from the paintings found by Belzoni in the tomb of an Egyptian king, probably not less than three thousand years old.

These paintings represent four different races in procession—1, Natives; 2, Negroes, with black skins, thick lips, and woolly hair; 3, Persians; 4, Israelites—each distinguished by their complexion and physiognomy. The paintings were exhibited in London, where Dr. Edwards particularly examined them. He says; “I had seen on the previous day Jews in the streets of London: I thought I now saw their portraits.”

“If,” says an able writer, “the theory that man was originally developed from the lower animals had any foundation, we should expect to find historical traces of that development, and that the ancients would be more beast-like than any men of our time. If, however, as Revelation teaches us, ‘Man is made in the image of God’—the man of primitive times will be as God-like as the man of today.”

The same writer remarks that it is “not by physical, but intellectual progress that we must measure the absolute

development of the human race, whether from the gorilla type or else from that primeval man, made in God's image, into whom God breathed an immortal soul. To investigate this subject it will be necessary not to take the general tone intellectually of a certain place at a certain time, which would be merely a test of education, but to see whether the human mind, in its native powers, as evidenced by the greatest men, was formerly as high as now.”

Wallace, the co-discoverer with Darwin of evolution, insists that evolution cannot account for man; and Darwin himself never claimed to have done more than furnish a working hypothesis.

Herbert Spencer, in his speculative Essays, says that he cannot point in actual experience to any such phenomena as spontaneous generation or transmutation.

“Amongst the varieties of evolution,” it is observed, “there is the theistic view, which admits of the existence of God; the atheistic, which denies the existence of God; the agnostic, which doubts the existence of God—yet, in a measure, they all hold the theory of evolution or development of life. Surely this ‘science,’ falsely so-called, is a bold attempt to banish God from the hearts and lives of men whom He has made and redeemed.” “The contention,” says Professor F. Bettex, “that these primitive men bore any resemblance to monkeys is now overwhelmingly refuted.”

Figuier, writing of the Mentone skeleton, which is supposed to be the oldest relic of the kind, says that “one is surprised at its likeness to the finest modern crania; the facial angle does not appear to differ from the type of the most intelligent race of mankind.”

If changes, such as Professor Young argues, are to be looked for in a thousand years, we cannot help asking how it is that no new species have “evolved themselves” in several milleniums. In India, e. g., with its rigid caste system, or in Egypt, where the inheritance of a calling or trade is transmitted, by a strict process of hereditary selection, from father to son for many generations.

The belief that God (in Darwin's view), or primordial matter (in the materialist's), deposited a potency of life in the primitive cell, and then abandoned the poor thing to all the portentous contingencies of a



wearisome battle for existence, so that, laboriously wrestling for life, it developed into this or the other form, according to the stress of wind and weather, heat or cold, drought or moisture, dearth or plenty which it encountered. That a giraffe, *e. g.*, was forced to strain its legs and neck to preserve its life, till, during an accidental pressure of drought, it reached its present shape--this doctrine of a chaos of possibilities, accidents, and efforts, has never fascinated us, and, were it true, we could only deplore the fact, for its intellectual fruits are disastrous.

A well-known writer, speaking of the absence of evidence for this doctrine, says, "If natural selection were a law of such immense and universal power, it would be supposed that we should see it in operation. But this is not the case. *Varieties* by sexual selection are developed, but neither *species* nor *genera*, still less families, tribes, or sub-kingdoms. Close and careful breeding, we confess, does produce striking results in certain animals; but still, the most remarkable forms of breeding never result in anything but the same species. A pigeon breeder does not notice in his broods a half-formed turkey, or bustard, as he ought to expect if this theory were true; nor does a dog breeder find an occasional wolf or bear cub, still less a cat or a tiger, bred from his dogs. The law of nature seems inexorable— 'like breeds like.' The greatest variety of breeds still remain identically the same species.

"The causation of sex is another difficulty, and a very grave one. If all animals came from the one 'norm,' how do we account for the vast divergence in aspect and anatomy of the different sexes? To understand the import of this we must recall how much the male and female of certain animals differ. The lion is unlike the lioness as if they were distinct species; and yet, though she is more like the tiger than her own male, she will not mate with the tiger.

"The origin of sex, on the materialistic theory, is a problem almost more difficult than the origin of species. Unity of cause cannot develop this duality of result. The Christian explanation, that 'God created them male and female,' is the only one that can be made to accord with facts."

Professor Goldwin Smith, the Anglo-Canadian philosopher, says, "Let the evolutionists remember two things. First, that evolution cannot have evolved itself; second, that, unlike the brutes, humanity advances,

and we cannot tell what the end will be; whether it may not be the final ascendancy of the spiritual over the material in man. Man, let the evolutionist remember, advances and rises; the beast does not."

The following recapitulation of statements should bring us to the conclusion that the teaching of Gods' Word and the theory of Evolution are so entirely opposed to each other, that to try and harmonize them, as some attempt to do, is to be guilty of the highest folly, to wit, that with reference to the Creation.

*The Bible* teaches "In the beginning God created the heaven and the earth," *Evolutionists* teach that the cosmos, i. e., the universe, "has evolved from formless fog, which possessed a small piece of mud from which organic matter has evolved."

*The Bible* teaches with reference to Adam and Eve, "From the beginning of the Creation God made them, male and female,"

*Evolutionists* teach that "Of the actual beginnings of man we know nothing;" that "there was no first man."

*The Bible* teaches that "God created man in His own image." Also, that "He made man upright,"

*Evolutionists* teach that "the human similitude after the process of millions of years, appears in the form of a monkey."

*The Bible* teaches that God Himself instituted the marriage union, and joined together Adam and Eve in the Garden of Eden,

*Evolutionists* teach that "the marriage union is only ideal, not historical."

*The Bible* teaches that "Adam through transgression fell,"

*Evolutionists* teach that "man did not fall from perfection, he was raised from the brute."

*The Bible* teaches that "we have redemption through His (our Saviour's) blood,"

*Evolutionists* teach that "there was no necessity for such a sacrifice for sins, except in the same sense as a patriot may sacrifice his life for his country."

*The Bible* teaches that "we are sanctified through faith in Christ,"

*Evolutionists* teach that "man has evolved into his present condition, and under the same process he will develop into perfection, and express the immanent God."

After considering the foregoing statements made by evolutionists (most of whom are religious teachers), we are compelled to admit that

there is no more agreement between the teaching of the Bible and the theory of Evolution, than there is between the temple “of the living God and idols.” That is to say, if the teaching of the Bible is right then the theory of Evolution is certainly wrong, for both cannot be right. Among all the false gospels known to the writer, there is none more subtle, or that throws more contempt upon God and His Holy Word, than the theory of Evolution. Yet it is admitted on all hands that those who hold this theory have not a single case in the whole world to point to where an ape or a gorilla has ever evolved into a man. Considering, however, that nothing is impossible to God, He might have operated upon the line of evolution. But, had this been the case, as expressed by Dr. Jones, “it would require a new Bible.”

The evolution theory is not true in the human family, therefore not established, and, in the light of the inspired record, it can never be established. Multitudes may hold the theory, but this does not prove it to be true; and because the theory, as far as the human race is concerned, has proved to be false and misleading, many are dropping the term “evolution” and are now using the better understood words such as development, and progress.

In conclusion, we would urge all true believers in the Gospel to pray earnestly that all those who uphold this theory may soon recover from the error, and that all the unsaved among them may be led to trust *alone* in the merits of Jesus Christ for Salvation.

## APPENDIX.

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The Very Rev. Henry Wace, D.D., Dean of Canterbury, at a Conference held by the Bible League, at Oxford, in February, 1902, speaking of the result which extreme critical views with reference to the Bible had upon the average man, said, “So far as views like this are spread and popularized, you have destroyed the plain man’s confidence in his Bible. If a man cannot read his Bible without apprehending that there is a myth here, and a legend there, and an incorrect representation in another place; if he must be on his guard against the supposition that the words God is recorded as having uttered to the Patriarchs, or to Moses, or to Samuel, were not really spoken by Him at all—the Old Testament may remain, to those who have learning enough to appreciate it, an interesting book of ancient literature; but it must cease, to the ordinary man, to be a book which he can trust as giving him a faithful record of God’s dealings with the Jews. It can hardly be long before he goes a momentous step further, and asks himself whether the writers of the New Testament, whether the Evangelists and Apostles—who, beyond all dispute, accepted the Books of the Old Testament as true and historical, but who, upon the supposition of these critics, must have been under a great delusion in this matter—may be implicitly trusted in other matters. In face of the facts I have mentioned, I submit that the time has come—and this Conference is summoned in the conviction that the time has come—when these allegations of a dominant school of criticism must be boldly faced, when we can no longer be content to treat them as freaks of academical theorists, but must realise that they are menacing our belief in the Bible with nothing less than a revolution—a revolution which would have - the gravest consequences to the stability of the Christian faith in this country.”

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**A Testimony from China.**

*"China Inland Mission, China, Sept. 22nd, 1885.* "When I received Mr. Payne's little book, I read it with much prayer. Now I wish to say, to the praise of God, that it has been the most helpful, being the clearest and most scriptural I ever read. I saw more clearly that it was the will and purpose of God to endue with power every fully consecrated soul, and that it was mine the moment I believed. The blessing I received was lasting...Very recently I heard from some friends, also connected with the Inland Mission. They have been reading Mr.

Payne's book, and their testimony is, that they will ever thank God that through it they have been led into clearer light and received the fulness of the blessing."

**A Testimony from a Leader of a large Men's Bible Class connected with an influential Baptist Chapel in Hertfordshire. "January 30th, 1886.** "I have quite recently had introduced to my notice some of your publications, and have read them with both pleasure and profit. I have procured copies of that excellent book, 'The Covenant Promise of the Father' and spread them amongst my Bible class (which numbers over fifty men) with wonderful effect. I wish this book was in the hands of every minister of the Gospel, and that they would read and inwardly digest it, for it seems to me to point out a power strangely overlooked, but greatly needed in every Church, and especially by every worker in the Master's vineyard."

**A Testimony from a Christian Worker.**

"DEAR BROTHER IN CHRIST JESUS, "I humbly beg to bear my testimony to the blessed influence the little book, 'The Covenant Promise of the Father,' has had upon my mind and heart. It has wonderfully enlightened and illuminated my mind, and spoken to me with a power that nothing has done before. It has indeed enriched my experience. I feel also that I have obtained the Holy Ghost in a marvellous manner, and have now clearer views of God the Father, Son and Holy Ghost than I ever had before. And while filled with the Holy Ghost, I have been able to speak with a power and an unction that cannot be resisted, for the arguments produced under the influence of this Baptism cannot be gainsaid. I pray that your book may be a very rich blessing to millions more. Amen. "Your brother in Christ Jesus, "T. L."

**A Testimony from a Primitive Methodist Evangelist.** "MY DEAR BROTHER, "I feel it is but right you should know what a blessing your little book on 'The Enduement of Power' has been made to my soul. I had a clear evidence of purity of heart, and yet was distinctly conscious of a lack of power in service for Christ. During November, 1884, I read your book, and at once the light entered my soul. I never rested until I realized the Baptism of the Holy Ghost, resulting in an enduement with power from on high. In preaching I then found a blessed increase of liberty and language, attended with an unction of power little realized before. Discovering this truth to be the real secret of evangelistic qualification I at once began to proclaim it. I persuaded two local preachers to read it also, with glorious results. Both professed to receive this Baptism—were enabled to go among their churches like flames of fire. Follow-

ing them on the circuit, I found believers quickened or enquiring. The good work spread for months, many sharing their experience. I then sent a copy to a preacher in the North, and he wrote saying: 'The very thing I have long wanted.' Introducing it into S. District, Durham, many eagerly received it, with the result of getting their souls filled with the Holy Spirit, and in many places souls were saved. Lending it to another preacher in the M. Circuit, Cumberland, who was seeking holiness, he shut himself up to read it, and on the next evening he came out to the altar-rails and claimed the blessing. On the following Sabbath he led a band of men and women through the lowest streets, and I can testify to the power with which he was endued as he spoke. I also introduced this book to others at this place. Marked and blessed results followed, results of quickened life, holy testimony, and earnest labour. On one occasion I remember to have placed it in the hands of a well-known evangelist of many years' experience. He read it through, and in the evening's meeting gave us its *teaching* in his address on 'He shall baptize you with fire.' A very gracious influence fell as he spoke, and he then invited any who desired purity or power to come forward. A large number responded to the invitation and a glorious season ensued. The fire from heaven fell on the kneeling company, Glory be to God!

"I have also received letters and testimonies from fellowship meetings and other sources, such as would constrain you to cry, what hath God wrought! I earnestly pray that your book may continue its usefulness; indeed, I prophesy a splendid future for it, for I know of no work so plain in its teaching on the subject of the Endowment of Power.

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### INTRODUCTION

By the **REV. SETH JOSHUA**

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### FOREWORD

I Am deeply thankful that our friend Dr. Payne has been led to write this book, entitled *The Christianity that Always Triumphs and The Glory that Excelleth*. It conveys a much needed lesson, and teaches most salutary and seasonable truths.

I cannot conceive of more intensely necessary messages than our friend utters in these vital and powerful pages. The doctrine here unfolded is fundamental, and the force here described is the only secret of personal holiness, and successful evangelism. Much of present-day evangelism is most unsatisfactory. It lacks doctrine, and it lacks the power of the Holy Spirit as is evidenced by the evanescence of its results. I pray that this timely; scriptural and truly experimental book may be made a widespread blessing.

DINSDALE T. YOUNG.

The Methodist Central Hall, Westminster.



## A NEW DISCOVERY OF JESUS CHRIST: The Object Of A Clarified Vision.

### FOREWORD

BY THE REV. DINSDALE T. YOUNG  
EX-PRESIDENT OF THE WESLEYAN CONFERENCE

It is with special pleasure that I write a brief Foreword to this helpful book by Dr. Thomas Payne. Our friend has made many of us his debtors by his previous works. Dr. Payne has a real evangelical and experimental insight. His spiritual directions are sound and they commend themselves to instructed Christians. I believe Dr. Payne has justified his title of this new book. It is appropriately termed *A New Discovery of Jesus Christ*, and it tends to "A Clarified Vision" of our Lord and Saviour. I have followed the scheme of this thought with real approval. Jesus Christ is Christianity, and the more our attention is centred upon Him the more surely shall we perfect holiness. Dr. Payne has a lucid style and his whole aim is the edification of his readers.

I cordially commend this book. In an age of unbelief such a witness to our Divine Lord is greatly needed. And when personal religion is apt to be overlooked amid "Social Gospels," such treatises recall us to the only ground of all our hope.

DINSDALE T. YOUNG      WESLEYAN CENTRAL HALL

### INTRODUCTION

BY THE REV. PRINCIPAL W. EDWARDS, D.D.  
BAPTIST COLLEGE, SOUTH WALES, CARDIFF, AND  
EX-PRESIDENT OF THE BAPTIST UNION

I have had the pleasure of perusing a manuscript entitled *A New Discovery of Jesus Christ* by one well known in the evangelical world both by books already published, and also by his great service as an expounder and preacher of the truth as it is in Jesus. His previous volumes I read with interest and profit, as I have always felt that he has remained at the very heart of the Gospel.

This later production of his busy pen I regard as the best he has yet written, as embodying the most mature Christian thought and experience, and containing just the message needed by most Christian people in these times. It deals

with the deep things of God, of Christ, and of the Holy Spirit. We may say that its main theme is Jesus Christ, as the object of the believer's clarified vision consequent on the Baptism of the Holy Ghost, and it unfolds itself to the eye of the attentive reader in a series of chapters, in simple, clear, and impressive language, that makes it stand out like the bow of God's covenant of grace against the black cloud of the world's sin and need. Dr. Payne brings one into the Holy of Holies of the Christian life. The elucidation of Scripture truth, the insight into the very heart and soul of the sublime theme, the apt and illuminating historical illustrations and personal experiences, presented in a style that is arrestive and clear as a limpid stream, together with the orderly unfolding and masterly presentation of his argument, constitute the book one of the most valuable guides to the earnest Christian worker of to-day. The very titles of the chapters are highly suggestive, and we feel that the book is the work of a man who has been the life-long companion of his Lord, and received that Baptism of the Spirit whom He promised to send to guide His servants into all truth. We took up the manuscript when we were very busy with other things, but could not put it by until we perused the whole of it, as we found in it a timely and a precious message to every believer in these perplexing and difficult days. We trust it will be widely circulated.

WM. EDWARDS      BAPTIST COLLEGE, CARDIFF

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(See the author's own Preface to this book on the next page)

(Continued from previous page)

## **A NEW DISCOVERY OF JESUS CHRIST: The Object Of A Clarified Vision.**

### **The Author's Own Preface**

The leading thought of this work was so borne in upon the author by the Spirit of God that, although circumstances were much against the writing of a book, yet he could not forbear taking the matter in hand. The house in which he had lived for some years being required for others, he, like many, as a consequence of the War, shortage of houses, etc., had to store his furniture in a barn and take apartments. In this cold barn, during part of the winter season, where quiet was afforded, the principal portion of this volume was written. His experience also taught him that God was able to change a barn into a sanctuary wherein real service could be done for the Master. He likewise proved that He is able to deliver in the furnace of trial and affliction as well as out of them. Some one kindly suggested that the author was put into the barn in order to bring out some of the wheat. That God may use it to this end is his prayerful desire. The author, however, feels compelled to mention that prior to this he had been perusing a very devotional book written by a well-known minister, in which he expressed in his prayer his purpose to follow the Master, though it led to a cattle shed and the manger. His remarks made a deep impression upon the author, especially at the time, and then it somewhat passed out of his mind until later he found himself in the abovementioned barn, which had been used as a stable or cow-shed, and in it was a kind of Oriental manger. Then suddenly, like a panorama, the whole scene came before him. He beheld as with an unclouded vision the face of the Lord Jesus ; saw His great condescending love in leaving His high and lofty Throne for a lowly manger; His suffering life from the manger to the cross; His deliverance from the dark, tragedy that surrounded the manger, caused by the foul scheme of the Arch-enemy who sought to destroy the young life at the beginning and thereby end His glorious enterprise; the vision of His Triumph over sin, death, hell, and the grave; His Resurrection and glorious Ascension, and His Intercession on our behalf : then the vision of glory which follow His sufferings, the Redemption of mankind, and the possible recovery of man's lost image of God. The thought of these things so filled the spiritual vision of the Author that he felt he required other volumes to show forth the praises of our blessed Redeemer.

Being profoundly convinced that the vision of truth as it appeared to him contained in it a message from God to His people, he felt that no untoward circumstances, however great, should prevent him from carrying out what he believed to be the Divine Will. He therefore sincerely prays that the message may lead to an enlarged vision of " the unsearchable riches of Christ," and that Christians may be able to see greater possibilities in the Master's service, and be filled with greater hopefulness for themselves and for all the unsaved whom they may seek to win, and through the grace of our Lord Jesus Christ to give a brighter outlook for the world.

Realising his inadequacy in the treatment of so great a theme, the Author hopes that the reader may find some of the unspeakable joy granted to him during the production of these papers.

In the name of the Triune Jehovah-Father, Son, and Holy Spirit--this volume is sent forth in earnest hope that God may use it to His people in a new discovery of our Lord Jesus Christ.

Thomas Payne

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