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Bible Inspiration: Orthodox Point of View.

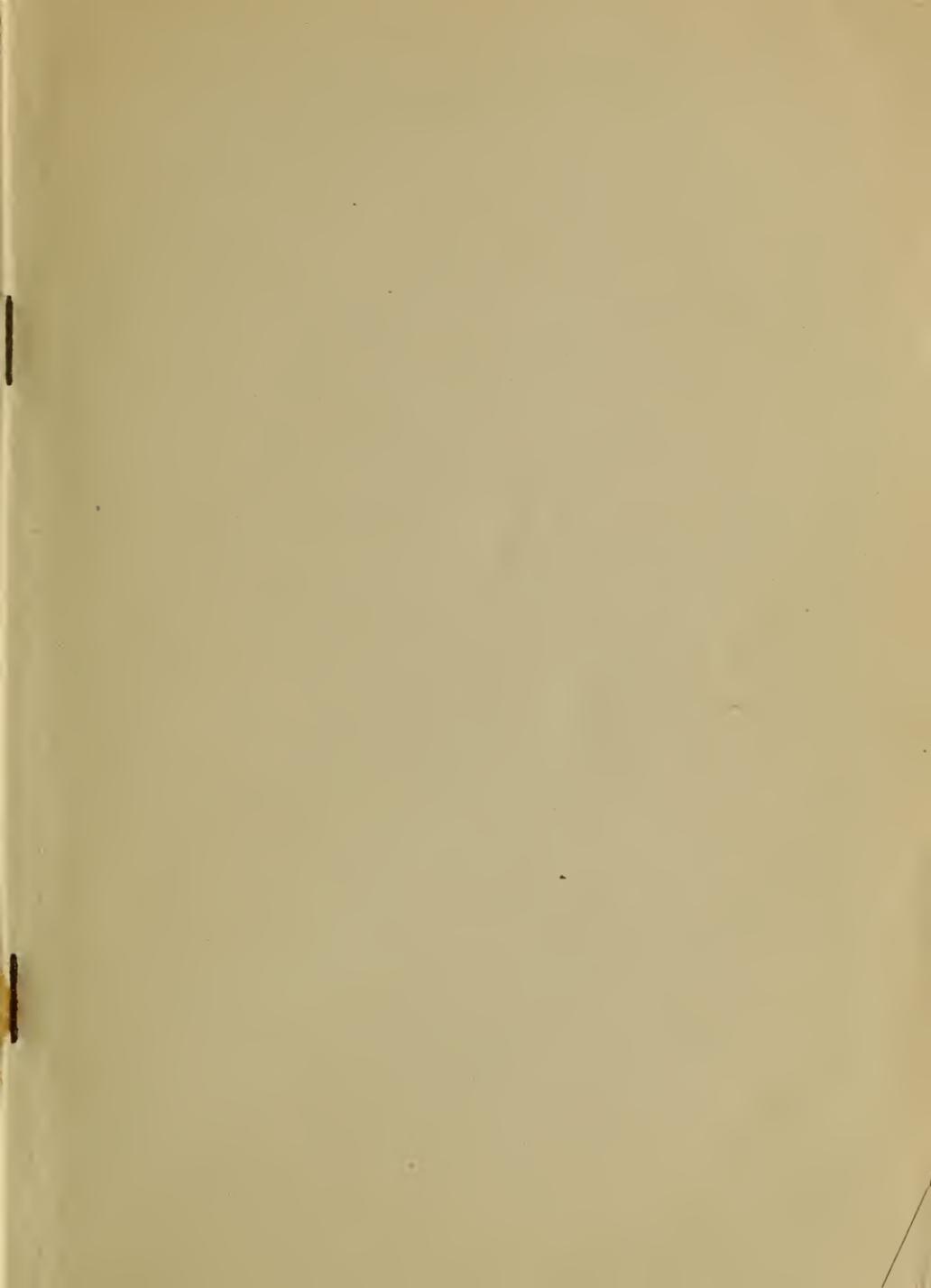
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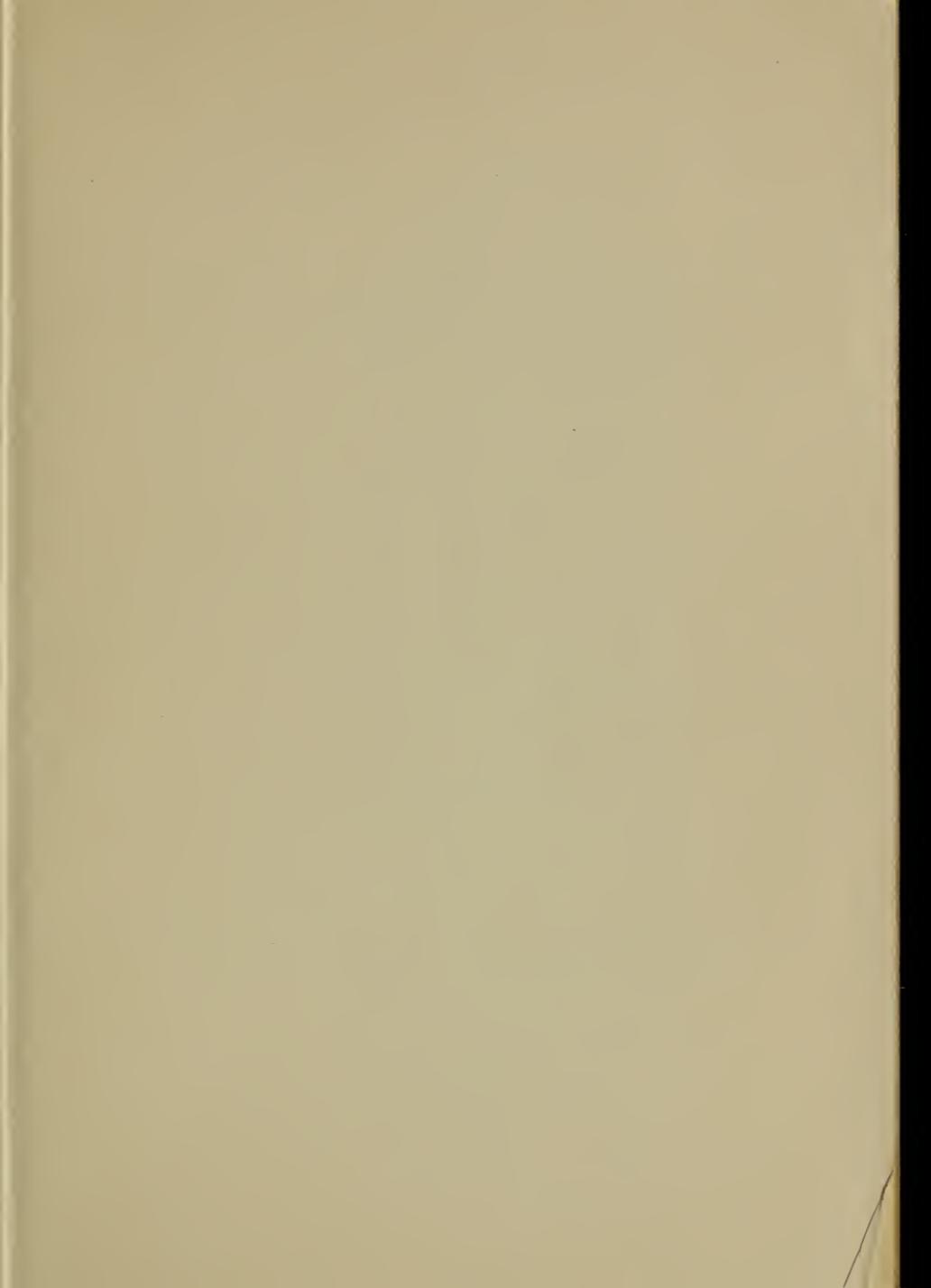
**BY
Professor L. T. Townsend, D.D.**

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BIBLE INSPIRATION;
Orthodox Point of View.

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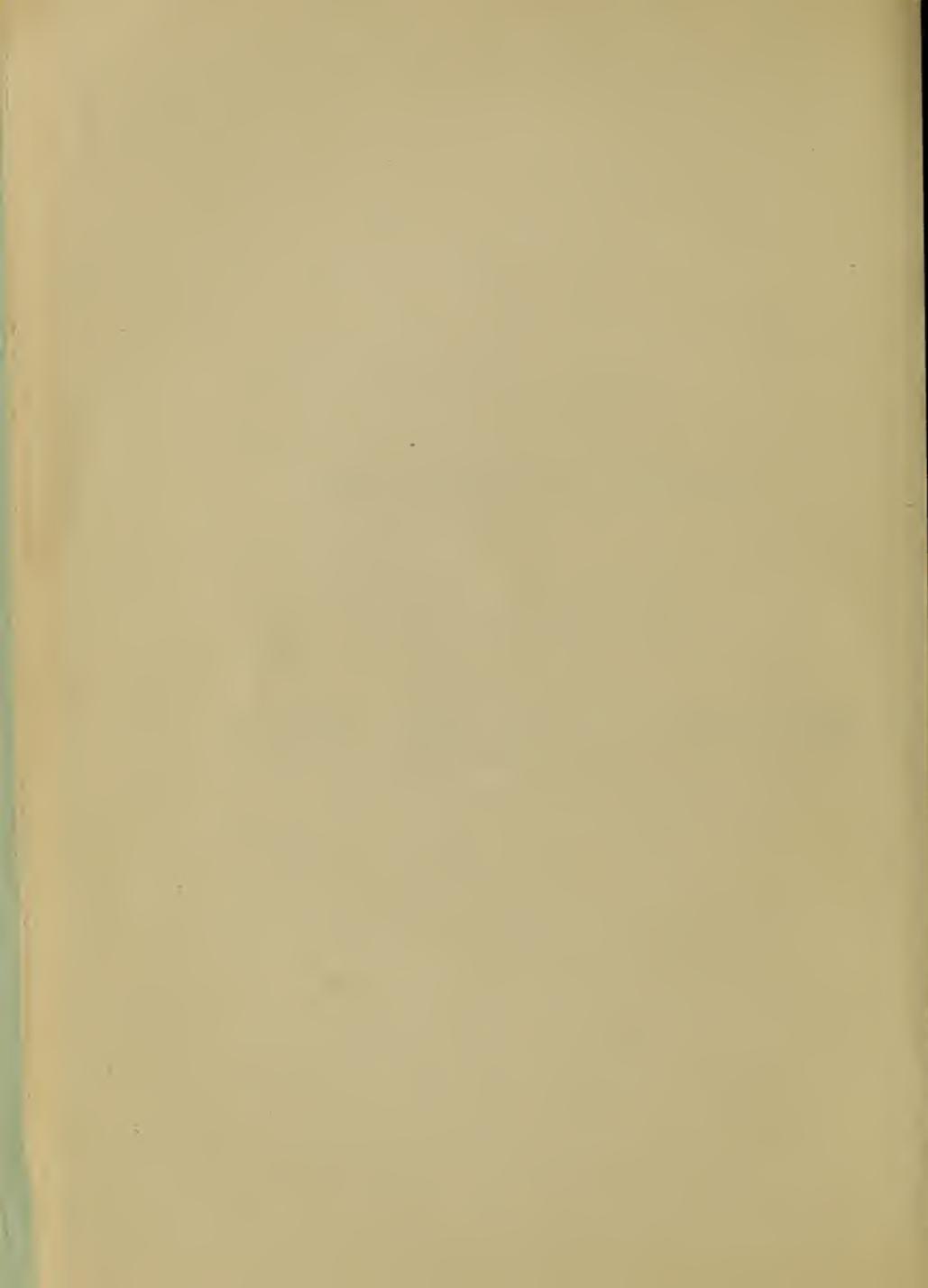
who from a palace of pain has
spoken many words inspiring
and helpful to the author,
these pages are dedicated.



FIRST LECTURE

November 30, 1908

Inspiration by Superintendence.



FIRST LECTURE

INSPIRATION BY SUPERINTENDENCE

THERE is conclusive evidence that the Bible is a man-made book; a proposition that no one doubts.

There is evidence equally conclusive that the Bible is a God-made book; a proposition maintained by those who hold the orthodox creed.

If these two propositions are granted it follows that the Bible is both man-made and God-made.

Under the guidance of this concluding statement, there are several topics relating to the Bible that will be relieved of a measure of difficulty and embarrassment — such as the Origin and History of the Bible, its Authenticity, its Credibility, its Genuineness and Inspiration.

A discussion of either of these topics, if at all thorough, brings one face to face with what appears to be natural and supernatural agencies, working together, the possibility of which no theist will question, and is clearly set forth in the words of the Apostle: “Work out your own salvation with fear and trembling, for it is God that worketh in you.”

It is as if God had said to Moses, to Ezra, to the Apostle John and the others: Write and compile a book, and while doing it I will work with you and in you.

Limiting the discussion in these addresses to the inspiration of the Bible, though incidentally its authenticity, credibility and genuineness will be more or less touched upon,

attention is first called to the fact that in former times the phrase, inspiration of the Bible, implied that its writers, while inspired, were so far taken possession of by the Holy Spirit that they would not communicate, nor select for communication anything different from what God desired; and this essentially is the view still held by "conservative" theologians.

But there are not a few so-called "liberal scholars" who in recent times look upon inspiration as something quite different, and who claim that in the composition of the Bible there is nothing supernatural, if indeed anything unusual; all intelligent men have in a degree what the prophets and apostles had, is the modern theory.

M. Mangasarian states the radical theory thus:

"The thought, word or deed that will not die is inspired. Whatever challenges the possibilities of man and clothes him with power to think, to will and do, is inspired. Whatever gives sweep to our affections and scope to our energies; whatever develops to their utmost the great ideas that throb in the forehead, and the great loves that are felt in the breast, is inspired."

Other writers of this same way of thinking speak in high terms of the inspiration of David, Isaiah and Jeremiah, but in the next breath contend no less for the inspiration of Homer, Dante, Milton and Shakespeare.

A well-known Unitarian author employs these words: "Orthodoxy is right in maintaining the supreme excellence and value of the Christian Scriptures; it is right in saying they were written by inspired men."

This same writer, however, does not hesitate to claim for the best of his own productions an inspiration similar to that of Moses and Isaiah, Matthew and John. Indeed he goes so far as to say that, "All men have their hours or moments of inspiration. . . . The poet and artist, the scholar and thinker have theirs; the man who invents a machine often has the idea come to him by an inspiration."

Not only was the great Shakespeare inspired, but so was Newton, so was Columbus, so was Lord Bacon, so was Faust when he discovered printing, Watt when he invented the steam engine and Daguerre when he found out how to make photographic pictures; in all great discoveries and inventions, and in small ones too, the original idea is an inspiration."

Now, if this view of Dr. James Freeman Clarke is correct, does it not follow that the inventor of the sulphur match, a very useful article, and the inventor of the hair-pin, used in the household for a great variety of purposes, and the inventor of the wooden toothpick, were inspired essentially the same as was David when writing his psalms, Isaiah when writing his prophecies and John when writing the Apocalypse?

While it is true that all men in the act of thinking, speaking, living and breathing are dependent upon God, in fact upon his inspiration, for he is immanent in all things and all acts, yet it is equally clear that those who look upon inspiration from this liberal and unorthodox point of view, do not mean by the word what the Apostles meant. *Theopneustia*, on their lips meant something more than ordinary rhetorical composition and something more than ingenuity in the invention of articles useful to humanity.

Since there are these different views of inspiration, and since lexicographers are accustomed to give the word both a specific and general meaning, we may at the outset define the term as used in this discussion.

In a word it is employed in the primitive, orthodox sense, and means that the Bible writers were moved upon, or borne along by the Holy Spirit to communicate certain truths, the same precisely, no more, no less, no other than God desired, or intended.

The conclusion, therefore, follows that except for the

direct, special and supernatural interposition of the Holy Spirit the Bible never would have been written, and religious truths of the profoundest interest to the human race would have remained to this day, clouded with uncertainty as they always have been where the Bible is unknown.

This also should be said that according to the orthodox theory God does not do for man what man can, or ought to do for himself and, therefore miraculous or supernatural agencies and revelations in case of the Bible writers were employed only when, and to such extent as were required for the accomplishment of the divine purpose.

It may be assumed also that inspiration is of different kinds which are sufficiently distinct from one another to allow of at least a general classification.

The classification adopted in this discussion is the following:

First, Inspiration by Superintendence; second, Inspiration by Intellectual Stimulation; third, Inspiration in the use of Words, or Verbal Inspiration and fourth, Predictive and Visual Inspiration.

It may be difficult in specific instances to determine which kind of inspiration was employed by the Holy Spirit, and while two or even more kinds may have been used at the same time, still the foregoing classification will answer the purposes we have in view.

Inspiration by Superintendence is first to claim attention.

These words Inspiration by Superintendence are not in every respect satisfactory, still they convey fairly well the thought in mind, which is, that the Holy Spirit enabled those who wrote the Bible to select their materials with great and apparently with supernatural wisdom.

The term Superintendence implies that the Bible writers were left measurably free while doing their work; they

could use a diction, idiom and rhetorical style distinctively their own.

And as a matter of fact no two Bible writers employed the same style; and the same writer, as in case of Isaiah and John very noticeably changed his style and diction as the years went by. Between the ages of twenty and eighty the literary style and diction of any writer undergo changes more or less noticeable. The Gospel of John and the Epistles of John illustrate this difference, as also do the earlier and later prophecies of Isaiah.

And too, the kind of subject-matter dealt with not only allows but calls for a change of style. The style of Moses is quite different when writing history in the book of Genesis and when dictating laws to the Hebrews in the book of Leviticus. The overlooking of this fact has led our critics to announce several very absurd conclusions as to the authorship of some of the books of the Bible.

The Bible writers were also free to avail themselves of information already within their reach, provided such information answered the purpose God intended.

When, for instance, the Pentateuch was written there were in existence many written parchments and tablets, also unwritten traditions, covering more or less fully Israelitish history and the early history of mankind.

Let it therefore be supposed for a moment that without special revelations, or visions of any kind, the writer of the Pentateuch was in possession of documents and authentic traditions concerning everything recorded in those five books, orthodoxy could with the best of reasons insist that the Holy Spirit would need to take the direction, or control of the mind of the writer or compiler to such extent at least that he would avoid the use of statements, myths, traditions, or what not, that were pernicious or untrue, and would select out of everything in hand, only the fittest

materials, supply deficiencies and write Bible history with such rhetorical skill as he possessed, or with such as might be inspired. That is, the writer would do everything in his power, the Holy Spirit the rest, if anything else were needed.

As everyone knows Chaldea and Egypt had histories and cosmogonies, some having merit but many that were crude and false.

It is a fact almost too well known to justify repetition that the philosophers of the countries bordering on Hebrew territory taught for instance that the heavens and earth originated from a kind of pulp and that men sprang from the slime of the river Nile; that the earth was hatched from a winged egg; that it came from a "fortuitous concourse of atoms," and so on.

Now the question not yet fairly answered by the critic is this: How did it happen that the Pentateuch and other Old Testament books, though freely referring to the creation and origin of things escaped these and other erroneous speculations? Professor Dana, distinguished in Geological science, quotes approvingly these words from Mr. Gladstone:

"The first chapter of Genesis was not written to teach science, but not a single fact of science can be found to discredit it. This cannot be said of any of the other religious books of the East, — in this respect they are but a tangle of error and folly."

Is there not here therefore, an illustration of what is meant by inspiration through superintendence and is there not very strong evidence of it?

So, too, during the brilliant periods of Chaldean and Egyptian civilization, laws of state and laws of health were more or less carefully studied and formulated. With those laws Moses unquestionably was familiar. So far, therefore, as those laws were in harmony with the divine will

there would be no need of special revelations in the formation of similar codes for the Pentateuch.

And it may be well to note that the position recently taken by Dr. W. Woods Smyth, fellow of the Medical Society of London, in a book entitled, *Divine Dual Government*, that the Pentateuch is not primarily a book of religion, but "a book of law, history and philosophy, with a correlated religion," has strong support and will prove very damaging to several speculations of the evolutionist and higher critic.

Now again, to save discussion, let it be assumed that the writer and compiler of the Pentateuch, whom we have every reason to suppose was Moses, assisted perhaps by others who were called for that purpose, copied with some degree of freedom into that treatise some of the laws found in the codes of the Chaldeans; would that necessarily invalidate the orthodox theory of inspiration, provided the laws, history, philosophy and religion thus copied, or repeated, were such as to answer the divine purpose?

It may, however, be well to bear in mind while saying this, that the Chaldeans and Egyptians were themselves famous borrowers and copyists, and doubtless received the best in their codes from their predecessors, who in turn received in writing or through tradition what had been divinely revealed to men like Enoch, who had walked with God, and to Noah of whom, it is said, "He was a just man, and perfect in his generation."

While, therefore, it seems consistent with the divine method and with what is found in the Bible that Moses and other inspired men should make use of existing laws, rites and ceremonies, with which they were familiar, yet living in the midst of all sorts of existing laws and rules, good, bad and indifferent, would it not be a wise if not a necessary

provision for the writers of the Bible, as orthodoxy asserts, to be supernaturally guided while making a choice between the true and the false, the beneficial and harmful? And is not the evidence next to overwhelming that this very assistance was given during the writing of the Old Testament?

For instance, the Old Testament often speaks of sickness and infirmities and has a multitude of sanitary regulations, but is found to be entirely free from the deceptions and gross errors in anatomy, physiology and pathology that abound in all other ancient, health, or medical literature. Why is this? No rational explanation, we are free to say, has been offered as yet by the critic or skeptic and these two words have now come to mean about the same thing. A similar question may be asked respecting the theology of the early books of the Bible.

Theology has engaged the thoughts of men ever since the dawn of human intelligence. All the great nationalities of antiquity had their theologies. The writer of the Pentateuch, so far as one can judge was familiar with such as were prevalent in his time. Indeed, it is claimed by the critics, and with great unanimity "that Hebrew religion was conjured up in the solitude of a Chaldean and Arabian desert;" that "the Old Testament was largely a copy, at least its earlier books, of Assyrian and Babylonian myths and traditions," and that "the Assyrians imparted their religion to all the nations they conquered and therefore must have done so to the people of Israel."

It may, however, be said in reply to these assertions of our critics that they are not true at all, as will be shown further on; still, to save at this point any controversy, let it be admitted that the writer of the Pentateuch was familiar with the civic, hygienic and other laws of the Egyptians and with their ethical and religious codes and that he introduced some of them into his writings, still is not

the amazing thing about it, this, that the writer of the Pentateuch and other Old Testament writers whom our critics rank far below the Chaldeans and Egyptians in knowledge and intelligence, were prevented from copying the errors of the Chaldean and Egyptian codes? Is there not here a psychological wonder almost greater than any other, unless the supernatural factor is introduced?

Or, to state the matter in another form:— By as much as it can be shown that the writers of the earlier books of the Bible were familiar with the existing codes, and the more certainly it can be shown that they copied some things from those codes (very little however) the more incontestable is the proof that they were supernaturally aided in the selection of the subject matter found in the Old Testament, a body of literature that for its correctness and up-to-date-ness is more and more challenging the attention and admiration of a world of scholars and thinkers.

Evidence of inspiration by superintendence is found also in the so-called psalms of David and in the proverbs of Solomon. There were among the Hebrews in the time of Ezra, as the critics claim and as every student of history knows, many religious psalms. The patriarchs, the prophets, the sons of Korah, Asaph, Heman, Ethan, David, and others were religious psalm writers. Solomon composed more than a thousand, and there is no reasonable doubt that godly men outside the Hebrew commonwealth, in hours of devotion had hymned in psalms their desires, meditations and praises to Jehovah.

And, too, when the Book of Proverbs was compiled, there were maxims and proverbs perhaps almost without number that had been handed on, as they now are, from one generation to another. Solomon formulated three thousand and probably in his time there were in vogue among the Hebrews and the peoples bordering on Judea

scores that wise men who lived before Solomon, before Abraham, and even before Noah had coined and used.

Now, if the divine purpose was to give to the world, in the time of Ezra, a manual of daily devotion, such as the book of Psalms, and a manual of practical rules for daily living, such as the Book of Proverbs, while there might be no need of a re-statement of the devout psalms and wise proverbs that already were well known and that fully answered the purposes of such compositions, yet on the other hand, as orthodoxy insists, there would be need of some wise, if not divine superintendence in order that the Book of Psalms might not contain songs that taught false views of God and man, and that the Book of Proverbs might be free from pernicious maxims then in use, and that a selection might be made in harmony with the divine purpose. That there was such superintendence no unprejudiced and scholarly reader of the Old Testament psalms and proverbs can well call in question, especially when one remembers that David, the greatest of the psalm-writers was at one time sinful in thought and criminal in conduct, and that Solomon one of the most distinguished writers of proverbs the world has ever known, was, during the later periods of his life as debased as any monarch who ever disgraced a throne in civilized or uncivilized lands.

The Historical books, together with the Prophetic and other books of the Old Testament, will show under examination the same evidence of superintendence as has been found in the writings already examined.

Since further illustration and evidence of the type of inspiration under consideration found in the Old Testament may not at this time be deemed necessary we would pass immediately to the study of the New Testament, but for certain objections that have been urged against not only inspiration by superintendence but against every

other kind. Among the objections urged is this,—that if the Old Testament writers had been divinely aided in the selection of their materials they would have been kept free from the blunders into which frequently they have fallen.

It is incredible, say the critics, that the Holy Spirit would have allowed the writer of the book of Genesis to represent the Heavens as being a solid vault, provided there is any Holy Spirit and still further provided he had anything to do in the writing of the book of Genesis. The critic then calls attention to the fact that the early Jewish lexicographers, the early Spanish translators, the French Hebrew scholars, who flourished at the revival of letters and the early German scholars who lived between the years 1624 and 1810, all took it for granted that the writer of the book of Genesis meant to say that the sky is a solid and firm vault. A skeptical American writer while discussing the subject of Myths puts these words into the mouth of Moses: "And said the Gods, 'Let there be a hammered, metallic plate in the midst of the waters.'" Here is scientific inaccuracy, say the critics, that could not have occurred if Moses had been under divine superintendence.

But it is well, not to be in too great haste; for this allegation that the writer of the Book of Genesis thus blundered would if true be exceedingly damaging to the orthodox belief and should not, therefore, be passed in silence or with indifference.

In looking at this supposed blunder critically it will be found to be quite a "mare's nest"; for the Hebrew word employed by the writer of the Book of Genesis is *Rakiah*, which incorrectly was translated into the Greek by the word *Stereoma*, and into Latin by the word *Firmamentum*, and so the King James translators employed the English derivative, *Firmament*, which the critic says, and correctly, means something solid.

But the trouble with the critic is, that he does not go back far enough. The word *rakiah* does not mean firmament at all or anything like it. Moses could have used a word that primarily and invariably means something solid and firm, like a hammered metallic plate — *Yathad*, or *Tearaz* for instance. But the word he did use primarily means the spreading out of space, properly translated by the Latin *expansus*, from which the English word *expanse* is derived.

And, therefore, it appears, that either Moses was wiser than the early Jewish lexicographers, wiser than the early Spanish translators, and the French Hebrew scholars, and the early German Hebrew scholars, and was more accurate in the use of words than were the English Hebrew scholars who made the King James translation several centuries ago, or else some supernatural agency must have kept him from using the word *taraz* instead of *rakiah*, a mistake that would have occasioned orthodoxy an immense deal of perplexity. So it turns out that the critic himself in this instance has blundered, and not the writer of the Book of Genesis.

Another blunder, often repeated, says the critic, that would not have found its way into the Old Testament if there had been any such provision against blunders as inspiration by superintendence implies, is the erroneous representation that God has eyes, hands and feet.

The critic sometimes goes so far as to say that the God of the Bible is simply an overgrown Jew, with a full beard on his face, "who lives in the next room," and who is subject to all the grosser passions to which men are exposed.

Of course there could have been no inspiration say the critics in case of men who held and taught such views of the infinite and invisible God.

Now, while this last statement as to the overgrown Jew is a vicious misrepresentation, yet that God is repeatedly spoken of in the Old Testament as having eyes, arms, hands and feet there can be no question.

Over and over again and from first to last are found such representations.

And so the critic appears to have made a point against inspiration by superintendence, and really against the credibility of the Bible.

The usual reply of orthodoxy is, that these words — eyes, hands, feet, fingers, breath, and voice of God, are employed on account of the imperfections or rather the limitations of human speech and that all things considered, even infinite wisdom could not have improved upon these representations, and that it would have been pedantic, if not ridiculous, had the Bible writers employed language suitable for the lecture room, or for a modern scientific treatise.

And is not that reply in every way rational? The Bible was not written for the scientific lecture room alone, but for the humble cottage as well; not for scholars alone, but for the toiling and suffering millions of the human race, of every land and of all times, and for people who have neither the leisure nor opportunity for mastering the nomenclature of the university, and for such people, orthodoxy asserts that the language of the Bible cannot be improved. But to this reply should be added another, that the very representations to which critics object are employed by the most intelligent and scholarly people the world over.

Professor Tyndall constantly urged upon his scientific co-workers the importance of “visualizing the invisible” (to employ his own words), for “in this way only,” he says, “can we conceive of the invisible existing and acting upon the visible.”

Professor Tyndall means that when speaking of the invisible God, of the invisible world, or of invisible things, of any kind, even the scientist, if he would best serve his fellowmen, must employ terms and words descriptive of visible objects, and words also in common use.

And Renan, the brilliant French writer and skeptic, speaks of the fatherly smile that shines across the face of nature. And Kipling sings:—

“Jehovah of the thunders,
Lord, God of battles, aid.”

Robert Ingersoll, who was accustomed to pile his invectives and sarcasms many deep upon the language of the Bible, employed phrases like this,—“Arrows shot from the quivers of the sun.”

Now, will the critic demand of the reader that he foist into the language of these men absolute literalism? Is it to be supposed that Renan believed that God has a veritable physical face that frowns and smiles; or that Kipling believed that God is a real physical warrior at the head of a fighting army; or that Ingersoll, when using the words, “arrows shot from the quivers of the sun,” intended to have his readers think that the sun is a terrible hunter rushing through the universe and shooting at the stars of heaven with his bow and arrow?

And when David sang his triumphal psalm: “Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in,” is one to suppose that he intended to teach his readers that the Lord of Hosts, the King of Glory, having a human form, arrayed in royal robes, with a crown on his head, and sceptre in his hand was to enter the gates of Jerusalem?

These figures of rhetoric can be easily multiplied. Note the following:

‘The eyes of the Lord run to and fro throughout the whole earth;
His lips are full of indignation and his tongue is a devouring fire;

He bowed the heavens also, and came down; and darkness was under his feet; Thou, O Lord shalt laugh at them; thou shalt have all the heathen in derision; The Lord hath opened his armory and hath brought forth the weapons of his indignation."

Is one to suppose that those Bible writers believed and intended to teach that the Lord has physical eyes, eyes that have legs and feet and that those legs are on a run through the earth; or that his tongue is a literal flame of fire; or that he is laughing at the confusion of the heathen, as one man laughs at another who trips and falls on the street? Or did those Bible writers for one moment have the gross conception that the God they worshipped is "a big Jew, living in the next room?" The supposition is almost idiotic.

Those Bible writers believed and taught that God is infinite in power and majesty; that he is invisible, without body or parts, whose dwelling is immensity. When, therefore, the terms eye, arm, hand, finger and foot were used by the Bible writers, it was in the same sense they are now used by scientists and poets, and for the same reason, — because human language has no better terms with which to express the ideas they wished to convey; and when one has faith in the infinite, personal and ever-present, but always invisible God, not only is one not disturbed in one's belief in inspiration by the terms eye, arm, hand or fingers of God, but is helped and encouraged. These familiar words bring God nearer to the heart of humanity and make him more real. Those Bible writers "visualized the invisible," the only thing, as Professor Tyndall would say, that can be done to make invisible things intelligible and real, and devout souls in the twentieth century, whether teaching in the university, or working in a coal pit, offer thanks, that God's *eye* is watching over them; that his *hand* is leading and his *arm* is upholding them.

But the critic has made, as he thinks, a far more telling

point against the orthodox theory of inspiration; it is stated thus:

Bible writers fell into all sorts of scientific errors which would not have been the case had an all-wise Holy Spirit afforded them your so-called inspiration of superintendence. They believed and taught that the sun rises and sets; that thunder is the voice of God; that wind is God's breath, and, in fact, all their beliefs and teachings are unscientific.

Then the critic becomes an instructor on natural phenomena. He says that the sun does not rise and set, but is stationary and that the world is what moves; that thunder is not the voice of God at all, but is a noise due to the sudden disturbance of the atmosphere by electricity, and that the long peal which follows the thunder clap is not the murmur of God's voice, but the reverberation of the electrical explosion from mountain and cloud to other mountains and clouds; that wind is not God's breath as the Bible writers supposed and taught, but is caused by differences of temperature in different places and that the adjustment of these different temperatures causes movements in the air that may be gentle or terrific, a zephyr, or cyclone, not as God may will, but as natural conditions determine; that the stars are not fashioned and kept in their places by the fingers of God, but were evolved from fire-mist and are orbited by the attraction of gravitation.

In all these matters Bible writers, the critic affirms, were ignorant and employed words that only ignorant men would employ, and the Holy Spirit did not correct their ignorance and blunders which certainly would have been done had those writers been inspired.

But before making an unconditional surrender, or taking a back seat, one may have a few words with these commanding generals of the skeptical encampment.

The interrogation point is often a weapon of much

service when used against those who think they know it all, and so it may be asked whether upon going into the largest and best equipped observatories in this, or any other country, our critics would expect to hear anything but sunrise and sunset, provided the astronomers were referring to these phenomena?

When the great Herschel left orders for his servant to call him to observe the passage of some star, would you expect him to say,

“My boy, when in the revolution of the earth on its imaginary axis, the illuminated ray of the sun shall fall upon the earth’s surface at a longitude and latitude reckoned from the observatory at Greenwich, near London, in England, then call me?”

Had Herschel spoken in any such way, John, with reverence, would have been likely to say to himself, Alas! I believe my master has gone crazy.”

There was no danger, however, for Herschel as long as he studied astronomy, was wont to say, “John, you may wind the clocks at sunrise;” and if he had slept during the day, as he sometimes did, that he might work in the night, he would have said, “Call me at sunset or midnight.”

Must not the critic and skeptic be tremendously hard pushed for materials when they resort to such featherweight objections to Bible revelation and inspiration?

But before leaving this point it may be said that there is something more in the phraseology employed by the Bible writers than poetic license, and more than the critics appear to imagine.

The words electricity, gravitation and heat cannot be used any longer as they once were.

What is electricity? What is gravitation? What is heat? The scientist when now asking these questions finds himself face to face against a stone wall — or God.

The only reply he is able to make is, that electricity, gravitation, heat and the other forms of force or energy — chemical, electrical, mechanical and all the rest are manifestations of one invisible *Power* that is universal, apparently without beginning, without end, omnipotent, omnipresent, and that acts with wonderful intelligence. What, therefore, is this invisible Power that is universal, and yet a unity; this Power that is eternal, omnipotent, omnipresent, intelligent; this Power that thunders in the sky, that is the source of wind and of every other motion; this Power that sways the tides, hurls planets and stars through space and keeps them in their orbits — What is it?

After meditating on these problems for a long while Thomas Carlyle once exclaimed, "It is Almighty God." One will wait a long time for a better reply from the critic.

F-O-R-C-E spells God, the Eternal and Almighty Something; that is the latest and substantially the unanimous vote of the scientific world.

The conclusion reached then, is this—that on the plane of the highest criticism, in the realms of the physical sciences, as well as in those of letters, poetry and theology, the Bible writers, when using these words that are criticized, spoke with absolute scientific accuracy, though with a wealth and depth of meaning that doubtless was much beyond their thought.

The thunder is God's voice; the wind is God's breath; the tides and waves are swayed by his arm; the heavens are the work of his fingers; not a sparrow falls without the notice of his eye, and the hair of the head is numbered under his most accurate and beneficent observation.

Though the words "order of nature," "laws of nature," "processes of nature," and "principles of nature," are frequently spoken, yet in the last analysis it is God, the

Infinite Force, that is back of it all, and does it all, by methods that he alone has ordained.

The Bible conception of God's relation to every kind of phenomena is now conceded by all theists to be wholly right. The start and growth of a blade of grass ; the creation of the smallest insect that balances and basks in the sun and dies an hour later, call no less for the immediate presence of God than does the fashioning and flying of a planet in the sky.

So that the representations and phrasing of the Bible, that have been ridiculed over and over again are not blunders that the Holy Spirit forgot to amend, but are the most rational possible, and instead of being antagonistic to the theory of inspiration, loom up in its defence.

If time permitted it would be interesting to go through the entire rigmarole of the critics' contentions against the supernatural revelation and inspiration of the Old Testament, but as such an attempt would crowd out other and more important matters, and as what has been said is sufficient to illustrate the readiness with which the current and constantly repeated objections to Bible inspiration can be met, we resume the discussion of the direct evidence of inspiration by superintendence.

Evidence from the Old Testament having been presented with a fulness sufficient for the general purpose in view, we may consider next and with considerable brevity, the evidence that those who wrote and compiled the New Testament were also inspired to select wisely from the large amount of materials at command.

The records concerning the life of Jesus first claim attention. The writers are said to have journeyed with their Master through the towns and villages of Judea and among the hills of Galilee ; they witnessed his deeds of mercy and heard his words spoken in public and private.

Now, while a new revelation of what had been seen and heard by them was unnecessary, while peculiarities of individual diction, idiom and rhetorical style need not be interfered with when describing what they had seen and heard, yet orthodoxy wisely contends that in other respects divine superintendence would be well nigh indispensable.

The apostle John suggests the difficulty when saying that he supposed the world could hardly contain the books if everything Jesus did and said were written. John did not mean this as a literal statement, but as a figure of speech known as hyperbole, very common in the Orient and often used in the Occident to express with emphasis the thought intended. While this rhetorical figure expresses more than the actual fact, it does not more than express the importance of the fact.

John simply meant that if all Jesus did and said were recorded in books, the number would be immense, which certainly, from John's point of view, would have been the case. These words of John were used in the same sense as when one now says, "Everybody was there," meaning only that there was a very large number.

From this great amount of material concerning the life of Jesus, it would have been no easy task even for men of literary training and who had plenty of leisure to make a wise selection of what could best be woven into the brief and remarkable New Testament narratives of the life of Jesus.

But how much more difficult for those fishermen of Galilee to do this? What temptations there must have been for those men to enlarge, expatiate and speculate upon the birth, early life, miracles and teachings of their Master!

What a striking difference in this respect there is between the writings of the New Testament and the apocryphal writings?

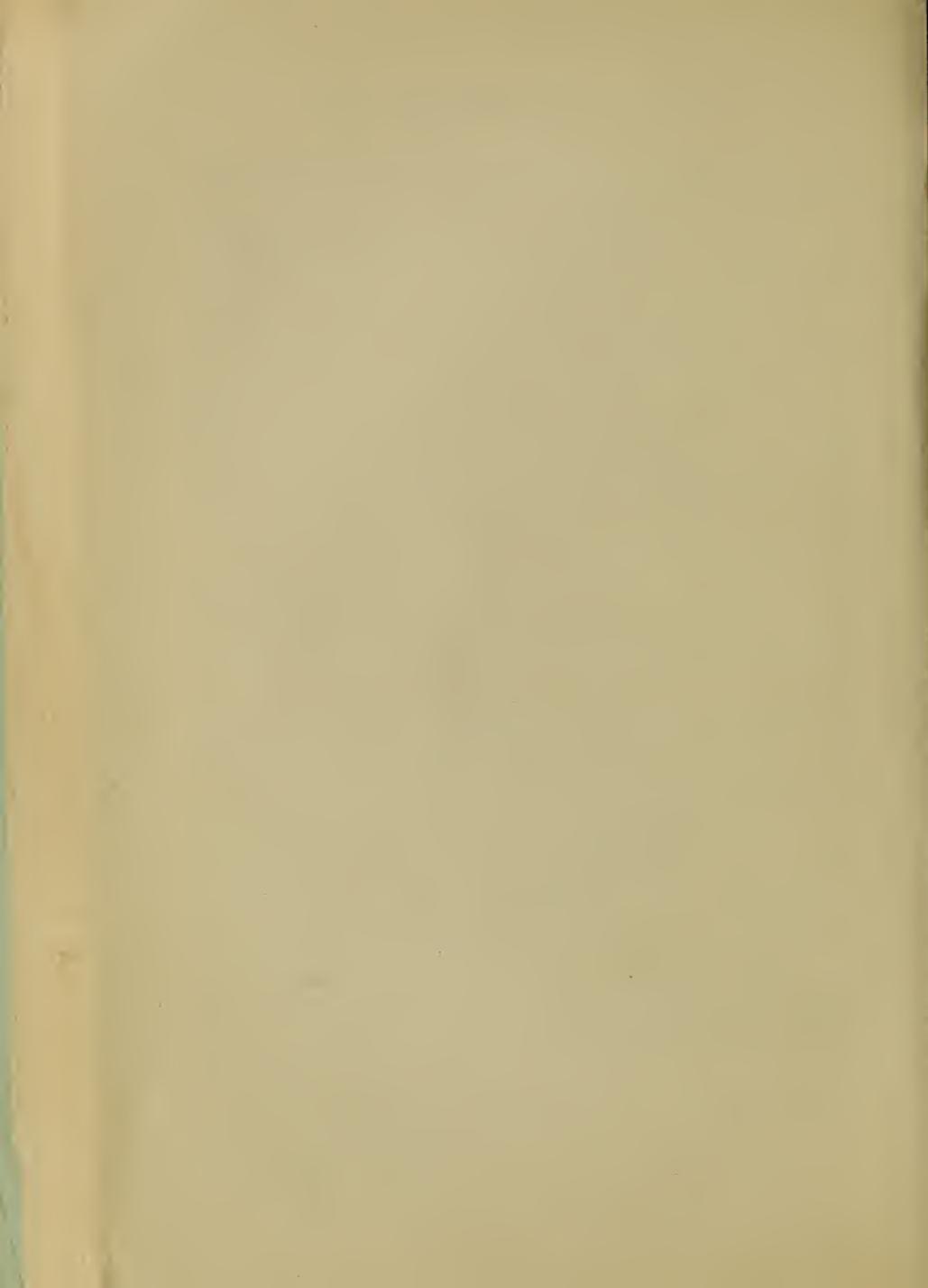
As a matter of fact the gospels are no less marvellous for what they omit than for what they say.

Here in the records by the four evangelists is found the most interesting and thrilling account of the grandest and most dramatic life this world ever has known, three years of which were crowded with almost unexampled activities. And yet the narrative is written with such remarkable and hoice selection of materials and also with such ease and brevity that without weariness, though it contains a whole system of theology, one can read it at a single sitting. Is there not here, therefore, ample illustration of what has been called inspiration by superintendence and likewise proof of it sufficient to satisfy any unprejudiced mind?

Did our time limitations permit and did the object intended in these addresses call for additional evidence of the point before us it easily could be gathered from the Acts of the Apostles, from the Epistles and from the Apocalypse.

We venture, therefore, to close the argument at this point feeling quite sure that additional evidence will not be called for except by someone whom any amount of evidence would fail to satisfy.

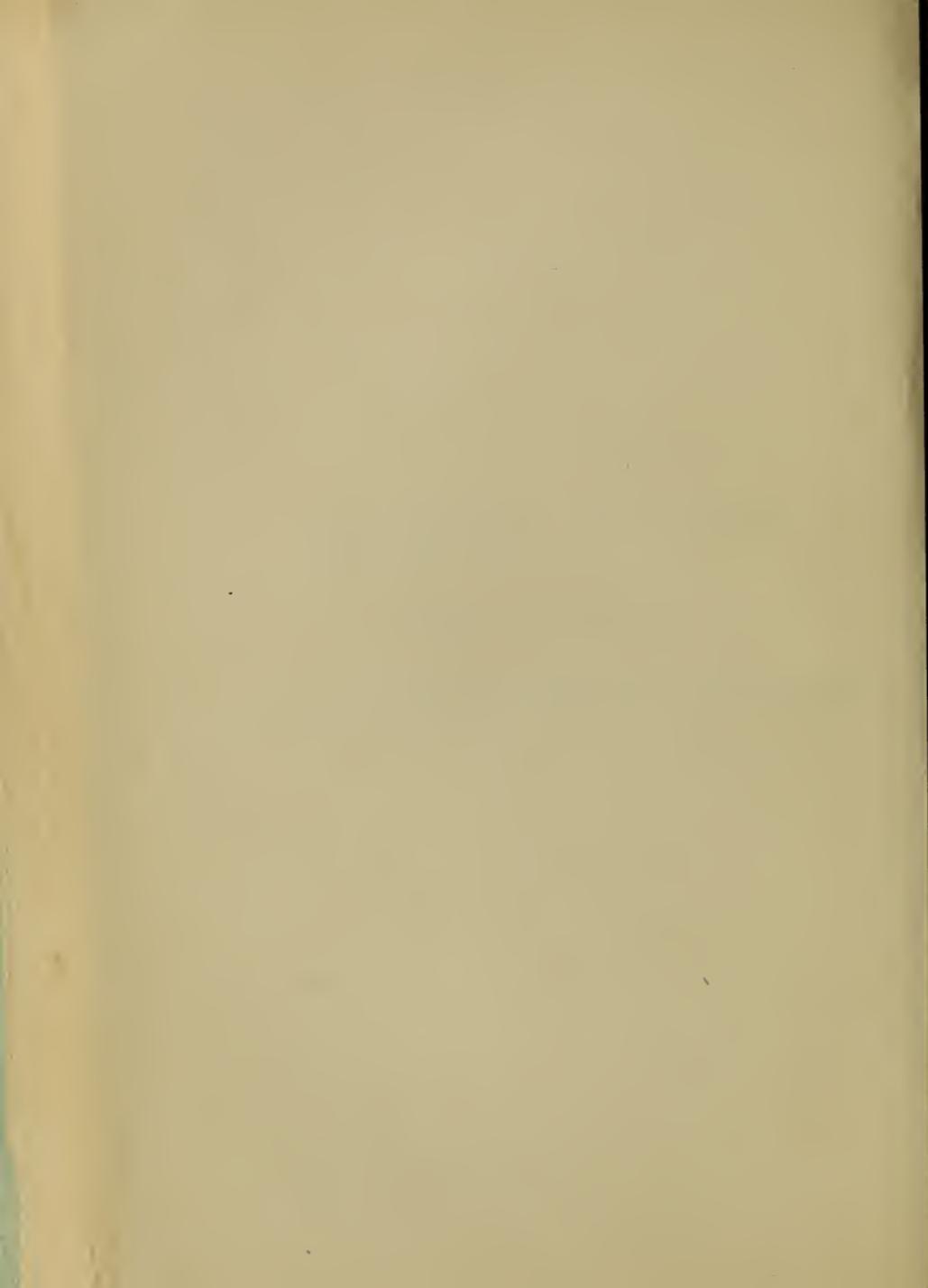
The point reached would, therefore, seem to justify the conclusion that the Bible is God-made and made by inspired men to this extent that everything was excluded from it, except what God intended should be recorded, and orthodoxy does not hesitate to say that this conclusion will be more and more firmly established as the years go by, and will be acknowledged among men long after the din of modern adverse criticism has ceased to be heard.



SECOND LECTURE

December 21, 1908

Inspiration by Mental Stimulation



SECOND LECTURE

INSPIRATION BY MENTAL STIMULATION

YOUR attention is invited in this address to evidence in support of the second kind of inspiration, that by which the intellectual faculties of the Bible writers were strengthened, quickened or stimulated so that they were enabled to write and compile a book that contains, according to orthodoxy, the most valuable information in the world's literature—information that never could have been written by the Jews unless aided supernaturally.

The discussion has to do first with the Old Testament Scriptures.

Reference already has been made to the freedom of the Bible record from the errors of the Egyptian and Babylonian cosmogonies.

But there is also evidence that there was something more than mere protection against error in the Old Testament record of the beginning of things.

There need be no hesitation in saying that no thoroughly informed person can read the account of creation in the opening chapters of Genesis without the conviction that the writer must have been under the *spell* of a helpful inspiration, if that phraseology may be allowed.

Prof. Richard Dana and Chancellor Dawson, representatives of a school of orthodox scientists not yet extinct, may be quoted in support of the statement just made.

“The first thought that strikes the scientific reader, says Professor Dana, “ is the evidence of divinity, not merely in the first verse of the record and the successive fiats, but in the whole order of creation. There is so much that the most recent readings of science have for the first time explained, that the idea of man as the author becomes utterly incomprehensible. By proving the record true, science pronounces it divine; for who could have correctly narrated the secrets of eternity but God himself.”

The words of Chancellor Dawson are these:

“The order of creation as stated in Genesis is faultless in the light of modern science and many of the details show the most remarkable agreement with the results of science born only in our day.”

The statement is ventured that there is not a skeptical scientist anywhere who is able successfully to controvert this united testimony of Professors Dana and Dawson, which is also concurred in by a score of other eminent scientists.

But to the point: How could the author of the book of Genesis in an age abounding in scientific absurdities, have written an account of creation that challenges the surprise and admiration of the nineteenth and twentieth centuries unless aided by a wisdom more than human? Let the critic think it over.

Reference also was made in the former address to the freedom of the Old Testament from all unsanitary and unscientific hygienic rules and regulations. But there is something more than a mere escape from error in the rules of health formulated by Moses.

The sanitary and hygienic codes in the Pentateuch not only are immeasurably superior to those of all other ancient peoples but owing to their excellence, are a great surprise to the ablest medical minds of modern times.

The late Dr. Edward Clarke speaks thus in his work on *Sex in Education*:

“The instructors, the houses and schools of our country’s daughters, would profit by reading the old Levitical law. The race has not yet outgrown the physiology of Moses.”

Dr. Renouard, in his *History of Medicine*, translated by Dr. Comeys, makes these statements:

“The writings of Moses constitute a precious monument in the history of medicine, for they embrace hygienic rules of the highest sagacity. . . . In reading, for instance, those precepts designed to regulate the relation of a man to his wife, one cannot repress a sentiment of admiration for the wisdom and foresight which made such salutary regulations a religious duty. . . . Apart from the religious ceremonies connected with them, might it not be said that they are extracts from a modern work on hygienics?”

Our country and quite a good deal of Europe have been off and on stirred almost into an uproar by “pure food” discussions. But among medical men who have given thought to these subjects there is no question that if the old Jewish sanitary laws as to the inspection of cattle prior to their being slaughtered for food were enforced there would be no longer danger of having diseased meat from Chicago, or Kansas City palmed off on an unsuspecting and innocent public in Massachusetts.

Dr. Wood Smythe in a book recently published in London, *A Key to Modern Mysteries*, brings out the remarkable fact that “the sanitary code of the Hebrews furnishes an unerring guide in biological and medical science:”

“The Mosaic code contains the most useful principles of our sanitary laws, and distinctly recognized the terrible microbe that is in every vessel, with its contents, in the houses of the dead that was *uncovered* became unclean. There follows all the procedures of notification and inspection, all the principles of separation and isolation, of acception in the numerous washings and purification by water and by fire, and of antiseption in the use of perfumes and odors in the tabernacle and temple, such as cinnamon and cassia, substances that are now found to be more effective than carbolic acid for diffusive disinfection.”

Is it not, therefore, more than surprising that in the time of Moses the microbe, unknown even in modern medical science, until within a dozen or so years, was perfectly guarded against by the sanitary regulations of the Old Testament?

And as is very well known the practical results of following the rules of health laid down in the Mosaic code have been repeatedly and favorably commented upon.

Dr. Gibbon, a health officer of London, in a recent report, makes this remarkable announcement:

“The life of the Jew in London is, on an average, twice as long as the life of the Gentile.”

In the district of Whitechapel, a Medical Officer, in his report, states this fact:

“On the North side of High Street, occupied by Jews the average death-rate is *twenty-seven* per thousand; while on the South side, occupied by English and Irish, the average death-rate is *forty-three* per thousand.”

Is it, therefore, an easy matter without the introduction of a supernatural factor to explain this code of Moses which when followed secures these salutary results?

There are those who think that John Wesley was almost inspired; and he was a man of rare endowments, but no follower of his can read his rules of health and remedies for sicknesses without bringing a blush to the face, and yet Wesley lived three thousand three hundred years after Moses and only one hundred seventeen years ago.

Has the critic yet been able to offer any rational explanation for the superiority of the health rules of Moses over those of Wesley, and over those of nearly all others, ancient and modern, who have written on these subjects?

The legal and legislative writings of the Old Testament are no less surprising than those that have to do with health and sickness.

It has been well remarked and perhaps no really intelligent person will doubt it that among all ancient literature there is nothing that can be compared “in simplicity, directness, and universality with the Decalogue. Thou shalt not kill, steal, bear false witness, commit adultery

or covet, are things concerning which the intelligence of the average man will not go astray if let alone."

Every lawyer, and statesman, if well informed, knows that modern national and international systems of law find their basis, or fundamental principles, in the legal code of the Old Testament.

A skeptical lawyer, while reading the commandments and thinking of their accuracy and comprehensiveness, fell into this process of reasoning:

"I have read history. The Egyptians and their neighbors were idolaters; so were the Greeks and Romans. They never gave a code like this of Moses which surpasses the philosophy and wisdom of the most enlightened ages, and in it the learning and sagacity of all subsequent time can detect no flaw. Where did Moses get that law?"

Pondering over this question led the lawyer to a belief in Bible inspiration.

Is the critic, if called upon, prepared to answer that lawyer's question, "Where did Moses get that law?" — which such distinguished masters of legal lore as Blackstone, Marshall, Story, Kent, and scores of others, eminent in the legal profession, held in the highest and even in reverent esteem? And with equal pertinence one may ask: Where did Moses get his marvellous knowledge of state-craft?

Statesmen, famous in political science, such as Grotius, Selden, Montesquieu, Raleigh, Burke, Pitt, the Adamses, Webster; likewise some of the ablest jurists on the British bench and on that of the United States, not only never were known to question in matters of national and international legislature the correctness of Bible statement, but often passages from the Scriptures were quoted by them as though they were a final appeal, — a decision from the supreme court of the whole world.

And so far as anything has yet been discovered, the principles of government recorded in the Pentateuch were some-

thing new in the world, whose origin, as orthodoxy has abundant justification for saying, is not to be found in the mind of men alone, but in the mind of God and in that of man, in communion.

When, therefore, the critic in our day asserts that the principles of civil government and jurisprudence found in the Pentateuch were borrowed from the Babylonians and Egyptians, he betrays a pitiful degree of ignorance. In the government of those countries there is scarcely a gleam of Mosaic legislation.

Passing from civil legislation to the province of ethics and religion, though civil and religious legislation were closely related in the Hebrew Economy, it will be found that on these subjects the Old Testament is so far in advance of all other ancient literature that one is amazed that comparisons, even by the most radical and reckless critics, have been instituted.

The critic, however, has done this and has persistently tried to undermine the position of orthodox believers by asserting that the ethical and religious codes of the Hebrews were borrowed from the Babylonians.

Until recent investigations were made, orthodoxy could do little else than parry assertion by assertion, always an unsatisfactory method of argument. But to-day facts take the place of assertions.

Follow for a moment the controversy as to the Sabbath question. The critic's assertion has been that the Sabbath of the Hebrews was not an original idea but was copied from the Babylonian Rest Day.

The probability, however, is that long before Babylon had an existence, the necessity of a day of rest had been discovered, or had been revealed to Noah, or some other man of God.

But whether this is so or not, the facts are that the Sabbath of the Hebrews was quite different from that of the Babylonians. The Hebrew Sabbath was a day of rest and rejoicing; that of the Babylonians was only recognized in court and temple as a matter of convenience. While examining the dates of nearly three thousand contracts and deeds, Professor Schiaparelli found that professional business was transacted by the Babylonians, the same on their so-called Sabbath as on other days.

The Hebrew Sabbath was "free" — that is was independent of month or year; the Babylonian weeks and Sabbaths were astronomical, depending upon the lunar month.

And as a matter of interest it may be noted, that while the Babylonian weeks and Sabbaths were adopted by no other nationality, the Hebrews though conquered and enslaved, succeeded in imposing their ethical views of the Sabbath, theoretically, at least, upon Greeks and Romans, and their method of reckoning weeks and Sabbaths upon the whole civilized world.

And what is true of the Sabbath is no less true when, on other matters comparisons are instituted between the Hebrew codes and those of the Babylonians, Chaldeans, or Egyptians. The resemblances are found to be superficial, while the differences are essential and fundamental, the differences out-weighing the resemblances a hundred to one.

Take, for instance, the theological teachings of the Hammurabic code, lately discovered in the ruins of Shushan, dating 2250 B.C., earlier therefore than the birth of Abraham. That code is polytheistic from start to finish. The code of the Pentateuch, on the other hand, is monotheistic. It teaches the existence of but one God, "whose

character is supremely holy; whose fear is the 'beginning of wisdom' and who is the source of the strength, peace and glory of human life."

And it may also be said that the idea of God's goodness is most emphatically foreign to every thing Babylonian. Nor did any other ancient people, except the Hebrews, unless influenced by Old Testament teaching, ever conceive the idea that God is good. Among the thirty million gods of the Hindus there is not one who is a god of goodness. Nor is this an occasion of surprise, for the logic of philosophy and the outcome of pure science based upon what men see and experience, even in our day, as often lead one to doubt God's goodness as to assert it. How, therefore, did it happen that the Hebrews made this discovery of a good God even when surrounded with peoples having the exact opposite ideas of God's character? The critic may also think this over.

In accounting for the origin of things the Bible writers, unlike the makers of other creeds, had nothing to say of demi-gods, of chance, fate, or of monsters of any kind. The author of the Pentateuch was so far from teaching the current theologies of other peoples that he condemned all foreign gods, and the teaching of polytheism in any form was looked upon by the inspired prophets as "the one deadly sin."

A writer in a recent issue of *The Quarterly Review* (London), after going over the ground with scholarly thoroughness writes as follows:

"In the Babylonian cosmogonies everything is unified except the Deity. Gods in the plural number and of both sexes assist at every stage of the creation, and Marduk indeed stands forth as the chief. But this rank, it is clear, is but the reflection of the political prosperity and supremacy of his city. On these inconsiderable but evanescent factors his supremacy depended; when they decayed, his supremacy also vanished. The last state of the Babylonian religion was like the first — a number of local cults, each with its own deity."

One other quotation will be allowed. It is from Professor H. V. Hilprecht of the University of Pennsylvania. Speaking of the absurd claims of critics he employs these words:

"On the basis of my researches, covering a period of fifteen years, I must declare that this is an absolute impossibility. The faith of the Israelites could never have had its origin in the Babylonian mountain of the gods, which is full of death and the savor of death."

But the critic replies, You have given here the opinion of one English writer and of one American professor. Dare you consult the German scholars? Certainly and dare to assert that the best qualified German Assyriologists and Egyptologists almost to a man are opposed to those who have been trying to trace the origin of the Pentateuch to Babylonian and Egyptian sources.

Says the eminent Dr. Koberle of Erlangen:

"Babel may be of interest to us on account of the Bible, but the significance of the Bible does not lie in what comes from Babel, but in that which is independent of Babel, that which goes far beyond Babel, and which is directed against Babel."

The criticism of Professor C. von Orelli, the distinguished Old Testament exegete at Basle is put in these words:

"The Delitzsch theory, that Israel's civilization and religion were of Babylonian origin, really has in it nothing new, or original, and is destitute of sound reasoning and common sense."

In a late university address, Professor H. H. Kuyper, of the Free University of Amsterdam, entitled, "Development or Revelation?" makes this declaration:

"The recent archaeological finds in Oriental lands undermine the whole speculative and philological reconstruction of the Old Testament religion that is advocated by the critics."

Other Germans, who, in one way or another are controverting the views of those who disparage the originality of the Pentateuch, are Professor Edward Konigh, who in

a late article in *The Journal of Theology* entitled, "The Latest Phase of the Controversy over Babylon and the Bible," leaves scarcely standing room for the critic.

Professor John Kunze of Liepsic, who has just published one of the ablest defences of the conservative view that has appeared in late years and Professor Holtzmann of Berlin, who has discovered, he says, that "while radical criticism of the Bible is taking root in America, it already has run its round in Germany," are on the orthodox side of the controversy.

Others who are opposing the claims of the critics are Professor Barth of Berne, Dr. H. Badinch of Amsterdam, said to be "the ablest living orthodox theologian in any country," Professor Camerlynag, of the Catholic University of Louvain, Dr. Dornstetter, another distinguished Catholic theologian, Professor Von G. Hoberg of Freiburg, Dr. Hoffman of Berlin, Professor Fritz Hommel of Munich (one of the foremost Assyriologists in Europe) Dr. Alfred Jeremias of Leipsic, Professor Kautsch of Halle, Professor Kittel of Leipsig, Dr. Klostermann of Kiel, and Dr. Rutgers, one of the most celebrated among German speaking historians and apologetic writers in Europe.

It is interesting to note also that the German destructive critics are fighting among themselves.

Professor Harnach almost fiercely assails the conclusions reached by Wellhausen. Wellhausen denies the Mosaic origin of the Decalogue. Küenen claims that Moses was the author. Wellhausen admits that the Exodus was an historical event, Stade says the thing was impossible; Wellhausen gives one date for the Pentateuch Professor Dillman another, and others dispute them both, and so on.

It is hoped that the purpose in presenting this array of German names will not be misunderstood; it is simply to

meet the challenge offered and to show that our belated American critics, some of whom are editors of religious publications and professors in universities and theological schools do not appear to know what is going on in the world, though everlastingly chattering about "the trend of scholarship," and "drift of modern opinion."

And what has been said may also be helpful to orthodox laymen who have been told that in that land of profound scholarship, Germany, are forging weapons that are to demolish utterly the whole structure of supernaturalism. We may rest assured, however, that nothing of the kind will happen.

And now the closing word, as we turn from these attempts to pilfer the honor of originating the Old Testament conceptions of law, ethics, and religion from the Hebrews and give it to the Babylonians, is this, — that these critics are either ignorant, or malicious and on these questions are entitled no longer to the consideration or respect of a thinking people.

Your attention is invited next to a brief examination of the Old Testament, viewed merely as a body of literature, without regard to its ethical or religious teachings.

The point is this, that there are at least some parts of the old Testament that seemingly could not have been written by the Jews at any time from the Exodus to the destruction of their city by the Romans except by the assistance of a power foreign to themselves.

For illustration, allow a comparison between the psalms of David and Gray's "Elegy, Written in a Country Churchyard."

As a piece of literary art that poem is properly classed among the most faultless gems of the English tongue; yet in beauty, charm and pathos, it does not equal a score of the religious psalms, hymns and odes of David that were written with the least apparent effort. And a fact especially

noteworthy is that the "Elegy" can not be translated into any foreign language without losing almost entirely its English charm, while the Psalms of David are priceless gems in every language.

Gray was a master in classical literature and thoroughly familiar with the world's poets and poetry and spent the best energies of his life in composing that Elegy.

David on the other hand, knew little of the world's literature, except what he read in the earlier books of the Bible. The watching of flocks in his youth, later administering the affairs of a kingdom and engaging in warfare were his employments. How is it then with such odds against him that David easily secures the palm of poetic victory? Certainly no one need be told that the Rig-vedas of India; the poems of Homer, those of Dante and Milton, that royal triumvirate of poets, have no such multitude of admirers and readers from all the walks of life as have the Psalms of David.

It was John Milton who found in the rhetorical and poetic construction of the Psalms of David, as well as in the thoughts expressed, something of which no one else is better qualified to speak. The following is what he says:

"Not in their divine argument alone, but in the very critical art of composition, they may be easily made to appear over all kinds of lyric poetry to be incomparable."

Would it not seem, therefore, that David must have been a superior, literary and religious genius, quite unknown to the world before or since his day, or else have been endowed with some sort of supernatural inspiration?

Among the Jewish people, appeared too that wonderful dramatic poem, with its prose prologue and epilogue, the book of Job, which in grandeur of conception, richness of expression and religious helpfulness, far outranks the

Iliad of Homer, the Divine Comedy of Dante, the Hamlet of Shakespeare, and the Faust of Goethe.

Carlyle speaking of this book of Job, expresses the mind of every really critical student.:

“It is one of the grandest things ever written by man; a noble book. Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliations; soft and great as the summer midnight; as the world with its seas and stars, — there is nothing written, I think, of equal literary merit.”

Or, consider for a moment, the devotional parts of the Old Testament. As everyone knows those prayers offered by the people of God, whether in the home circle, in the social prayer service, or in public, that are most fitting, and that move human hearts most, are those adorned with phraseology found in the Bible.

If one would feel a spiritual uplift mingled with surprise, one should listen to the prayers of even illiterate saints of God that are woven almost entirely out of Bible language, one of which is more to the point and more inspiring than a ship load sometimes heard from the pulpit, eloquent and elegant enough, though apparently addressed not to heaven but to the well-behaved people sitting in the pews.

Matthew Arnold in his book, *Literature and Dogma*, introduces a comparison between the prayers of St. Augustine and those of Israel's poet, quoting the following prayer from that really great and religious-minded church father:

“Come to my help, thou one God, one eternal true substance, where is no discrepancy, no confusion, no death: where is supreme concord, supreme evidence, supreme constancy, supreme plentitude, supreme life; where he who begets and who is begotten of him are one; above whom is nothing, outside of whom is nothing, without whom is nothing; beneath whom is the whole; hearken unto me, my God, my Lord.”

What language to put on to the lips of the great mass of sorrowing and struggling humanity, and what a gulf between that prayer and scores found among those of David.

Listen to his agonizing prayer after his terrible crime:

"Have mercy upon me, O God, according to Thy loving kindness; according unto the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from my sins, and blot out mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me."

That is a universal supplication, going straight to the heart of things.

"Such," says Arnold half ironically, "is how those poor ill-endowed Semites, belonging to the occipital races, unhelped by our Aryan genius, prayed and talked religion!"

The friends of Theodore Parker, the widely-read scholar and brilliant preacher, distinguished above most others of his way of thinking, gathered from a large number of his public prayers a selection of forty that were published in a small volume. The following taken at random is a sample of the rest:

"O thou Infinite Perfection, who fillest the world with thyself, and art not far from anyone of us; we thank thee for the material world . . . for the human world . . . for the transcendent world! O Thou who art Almighty Power, All-present Spirit! who art all-knowing wisdom, and all-righteous justice we thank Thee for Thyself, and for ourselves."

That prayer might have done well enough for an admiring and self-satisfied audience in Music Hall, but how pitifully it fails to touch the poor, distressed, and hungry heart of humanity!

It is to be said, however, to the credit of Mr. Parker that when closing his last public prayer he employed the words of that matchless gem of all that is possible in human adoration and supplication, beginning:—"Our Father who art in heaven, hallowed be Thy name."

And now the question recurs: How was it possible for the Old Testament writers, unaided, to produce this superior and surprising body of literature, embracing history, laws, ethics, religion, theology, poetry, didactic, epic and lyric?

And this question is reinforced by the fact that there are but two known Jewish writers, and they of late date, aside from those who wrote the Bible, that are worthy of mention, Philo and Josephus, neither of whom was poet or prophet; nor would any reputable scholar think of placing these men on the same plane with those who wrote the Old Testament.

And it should also be borne in mind, that when most of the Old Testament was written, the Jews were in almost every way much behind the neighboring nations.

Their most brilliant era was that of Solomon, and yet when building the temple, the King was obliged to send abroad for artisans to work out the plans that had been furnished, as David assured his son, by a supernatural revelation.

The Jew was less scientific than the Egyptians, less artistic than the Greeks, less enterprising than the Carthaginians and less literary than the Romans, and yet this exclusive, inferior, unartistic and unclassic Jewish people produced a body of literature, book after book, and chapter after chapter, which contains the greatest and mightiest conceptions that ever have dawned upon the human mind, having a literary force and beauty unsurpassed in any period of the world's history.

In commenting on these problems Dr. John Smith, in a book entitled *The Integrity of the Scriptures*, speaks thus:

“ Here we have, not a great people like any of those that surrounded them, but a nation, which of its own self could do nothing for science or philosophy, which could not observe and could not experiment, which could not compile a grammar nor invent a meter and yet they produced this literature, a living whole, a supreme literary creation, animated by an ethical spirit which has molded and still moves the world.”

And in a recent publication, *Lines of Defence*, Professor Margoliouth, speaking of the Old Testament, employs these words: —

“After having once taken its place at the head of the literature of the world, the Old Testament has no intention of quitting that post. Egypt and Assyria have produced monuments which were long lost, but now are found and deciphered. But who reads them except out of mere curiosity, or to aid him in some other study? Indian literature is now as easy of access as Greek. But who cares for it?”

And he might have added, What is there in it to men in the common walks of life that is worth the time it would take to read the best of it?

But the critic may suggest that these advocates in their special pleadings for the superiority of the Old Testament appear to overlook such noteworthy writings as those of Plato, four hundred years before the Christian era and those of Aristotle, a hundred years later. Oh, no, they have not been overlooked. But after studying them as carefully and favorably as one may, the surprising fact remains that when the best that can be culled from their writings and from all other so-called pagan classics is placed alongside of the Old Testament Scriptures the differences are so striking that to a thoughtful person they are startling, and the more profoundly they are studied, the more striking and startling they appear.

When, therefore, orthodoxy demands a rational explanation for this transcendence of Old Testament literature and the critic merely stammers in reply, why may not orthodoxy continue to say, Those Hebrew writers were under the spell of an inspiration that stimulated their intellectual faculties, enabling them to do a work otherwise impossible?

But the evidence of intellectual stimulation is no less conclusive in case of the New Testament writers.

The larger number of the epistles, fourteen out of the twenty-one were written by a genius and scholar who would seem to require less mental stimulation than the Evangelists. The Apocalypse, will be mentioned elsewhere in the discussion.

Beginning then with the writings of the Evangelists, there is discovered a literature of such peculiar qualities that, "a fool, though a wayfaring man," can read and easily understand it, and yet written with such literary skill that men of the most thorough scholastic training bow reverently before it, and with such vividness that the one described appears not to be dead at all, but alive and upon the earth.

And the facts and teachings gathered by those Evangelists are so written and reach such depths in human souls that they can be translated into other languages without losing their peculiar power or charm.

Men, the best qualified to judge, do not hesitate to say that the poorest rendering of the New Testament even in the clumsiest dialect of any one of the five hundred languages and dialects into which it has been translated, is "quick and powerful and sharper than any two-edged sword" when addressed to the transgressor, and likewise is more helpful and fuller of consolation to troubled hearts, though only a translation, than is any other book, native to any tongue spoken among men.

Literary criticism has recognized and commented upon this characteristic of universality and adaptation, but on ordinary, or naturalistic grounds the critic fails of an adequate explanation. There is certainly nothing in the genius of the Greek tongue, though a remarkable language, that can account for these phenomena; nor was there anything in the scenery and atmosphere of Judea, or in the waters of the Sea of Galilee, or in the fishing boats and nets of Peter, James and John that could have endowed those men with this unique and consummate skill that was able to weave their selected materials into a record that challenges the admiration of the most critical, scholarly and profound thinkers of this twentieth century.

Does the critic say that this laudation of the literature of the Gospel is too extravagant?

The reply is, No, at least to one who has made it a careful study and at the same time has entered thoroughly into the spirit of it.

Dean Stanley, in the preface of his *History of the Jewish Church*, quotes with approval from Professor Ewald, the celebrated orientalist and Bible critic, these words: "In this little book, the New Testament, is contained all the wisdom of the world." And there are ten thousand other scholars, well versed in comparative literature who entertain no less exalted views of those marvellous records. How, therefore, can the critic escape the conviction that those writers of the New Testament were either extraordinary literary geniuses or else, in doing their work, were helped by some power, or force outside of themselves?

There is in this connection a fact of no inconsiderable importance in its bearing upon this discussion that should not be passed unnoticed; it has to do with the unaccountable conduct of Christ, unless the writers of the Gospel were to receive supernatural aid.

As every one knows it is considered essential to have laws when enacted properly recorded; or when one is entrusted with an important embassy to have all documents relating to it written and authoritatively subscribed and attested. So, too, when an esteemed author dies before revising his books, or a business man, before settling his affairs or making his will, it is spoken of as a very grave oversight.

Now the point is this, that Christ who appears to have known perfectly how soon would end the tragedy of his life, and who repeatedly spoke of the supreme importance of his doctrines and words, never wrote anything except once, and then, as we are told, with his finger, in the dust.

Nor during his life time, as far as is known, did he ever command anything to be written, nor did he revise anything that others had written.

But this teacher, classed among the wisest, merely chose twelve men from the ordinary walks of life to accompany him on his journeys, and had occasion more than once to express surprise at their inability to comprehend him and his doctrines, and even at the last said to them, "O, without understanding and slow of heart!"

Those men walked about with their Master, heard what he had to say, and saw what he did. That was all. He not only gave them no directions as to writing any record about himself, but expressly told them, to take no thought beforehand what to say.

He thus left the teachings and work of his life in this most extremely hazardous shape, and did it with the utmost composure.

What, therefore, is the key to this strange conduct, unless found in the following statement, among the last of his sayings? "These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring to your remembrance all that I said unto you."

Here, therefore, in the conduct of Christ, and in the words of Christ, is there not the most weighty, if not incontestable evidence, that the Evangelists, while doing their literary work, were to be under the spell of the supernatural and that their intellectual faculties were to be quickened by the presence and power of the Holy Spirit?

At this point other questions of importance, which off and on have been under discussion, may be asked again, especially as they are in keeping with anniversary celebrations of this week upon which we have just entered. The

questions are whether this Jesus of whom those fishermen of Galilee wrote was after all an historical personage, a common manual day laborer, the son of a carpenter and his wife, or was he merely a mythical make-up? Did he do and say what is reported of him, or was it all manufactured out of whole cloth, or out of a few odds and ends that had been picked up by the Evangelists?

In other words, are the records of the life of Jesus as found in the Gospel authentic and reliable?

So far as the present discussion is concerned it makes no essential difference whether this question is answered in the affirmative or negative, for it is the New Testament as a body of literature written by men, some of whom had had no training in rhetorical composition, that is under examination.

Here in these writings is found the portraiture of a character that by substantially a unanimous verdict, is perfect; a character that could not have been the natural product of the corrupt, sensual and murderous era of Tiberius, Caligula and Nero; a character as remote from the Jewish type during the reign of the Herods as one can imagine; a character that was *original*, the like of which never before, or since, has walked the earth.

Does the critic reply that it is easy enough for orthodox people to exalt the fame and name of Jesus since they were brought up that way, know no better and have heard nothing else? But that slur is no solution of the problem.

Perhaps the most fitting reply will be two or three quotations from men who have borne the name of *skeptic*.

Says the great Goethe, "the universal genius:"

"I esteem the Gospels to be thoroughly genuine, for there shines forth from them the reflected splendor of a sublimity, proceeding from the person of Jesus Christ, of so divine a kind as only the divine could ever have manifested upon earth."

M. Renan, the French free thinker speaks of Jesus thus:

"Jesus is unique in everything, and nothing can compare with him. . . . He is a man of colossal dimensions, 'the Incomparable Man,' . . . the Adorable One, who shall preside over the destinies — to whom the universal conscience has decreed the title of *Son of God*. After him there is nothing more to develop and fructify.

He was the creator of the eternal religion of humanity. . . . Between Thee and God there will no longer be any distinction."

The concluding words of this Frenchman, in his *Life of Jesus*, are these:

"Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; his legend will call forth tears without end; his sufferings will melt the noblest hearts; all ages will proclaim that, among the sons of men, there is none born greater than Jesus."

This Renan is a long way in advance of some clergymen in our day and neighborhood, who are in "good and regular standing" in so-called orthodox churches. And had Renan been as logical as he was rhetorical the inevitable conclusion would have been orthodox.

The following conversation between Mr. Emerson and the poet Whittier, in the house of a friend who heard it and reported the conversation to your speaker may be of interest:

"The perfect man has not yet come, but is to come," said Mr. Emerson.

"Thee will acknowledge, Friend Emerson," said Mr. Whittier, "that Jesus is the most perfect of all men who have yet appeared?"

"Yes," replied Mr. Emerson, "that I admit."

"Thee will acknowledge," continued Mr. Whittier, "that we have not yet reached the standard which the life of Christ has set before us?"

"Yes," replied Mr. Emerson, "I suppose that must be granted."

"Then," said Mr. Whittier, "ought thee not to receive this as the perfect life until the more perfect makes its appearance?"

"And Mr. Emerson" said my friend, "cast his calm, blue eyes into the empty space, and was silent."

To the question, "Why did you not take Jesus instead of Swedenborg to illustrate the religious character in your *Representative Men?*" Mr. Emerson replied: "That character of Jesus requires a strong constitution to handle."

Theodore Parker, too, has spoken well:

“Jesus pours out a doctrine beautiful as the light, sublime as heaven, and true as God. The philosophers, the poets, the prophets, the rabbis — he rises above them all. Yet Nazareth was no Athens, where philosophy breathed in the circumambient air; it had neither porch nor lyceum; not even a school of the prophets. There is God in the heart of this youth.

That mightiest heart that ever beat, stirred by the Spirit of God, how it wrought in his bosom! Eighteen centuries have passed since the tide of humanity rose so high in Jesus; what man, or church, has mastered his thought and fully applied it to human life? Let the world answer in its cry of anguish.”

For these words one can forgive Mr. Parker for some of his sayings against what he termed “the popular theology;” and even orthodoxy may cherish a sort of brotherly feeling towards him now, for his contention was more against the unworthy representatives of Christianity than against Christianity itself. And the whole world should commend him that he did not remain in orthodox pulpits while preaching unorthodox theology.

Or, consider for a moment the impression that Jesus has made upon the world in which he had an active life of but three years. He spoke and the old order of things stopped, and a new one began.

“Jesus,” as Mr. Emerson once said, “has not so much written his name in human history as that he has *plowed* his name into that history.”

Here is this morning's paper, the date of which is December 21, 1908. The letters you received and mailed the past year, bore the figures 1908 written inside and stamped outside. All private documents wills, deeds, mortgages and notes; all public documents, laws, and treaties; all books published during the past year bore the figures 1908 — nineteen hundred and eight years from the birth of the one who measured up so high, that the world not only cannot lose sight of him, but can see no one else who approaches him; and the year 1909 will only repeat the story of 1908. So will it continue to the end of time.

Next Friday the word *Christmas* will break from the lips of men, women and children round the world as fast as the sun can travel. And what does it mean? Ah! what does it *not* mean?

Has the whole civilized world been fooled by a myth, or by legends woven out of nothing, about somebody who was nobody, started by fishermen and a handful of women?

If that is so then our 'boasting twentieth century should bow its head in the most abject humiliation, or shake itself free (if it can) from the delusions that have enthralled it.

And here, too, is Christianity, the mightiest force on earth, wholly inexplicable except on the basis of the facts recorded concerning that man who "has plowed his name into the world's history." O that the critic could feel the force of what is involved in the words, *Anno Domini*, Christmas and Christianity!

But return to the point of departure. Did those writers of the New Testament, unaided, invent that character? Those fishermen invent that character that is moulding the dates and destinies of the world!

If they did, then let the twentieth century stand with uncovered head in the presence of the most sovereign literary geniuses that this world ever has known.

Is there anything imaginable more absurd than to think that Galilean *Jews* originated a Christ who never tried like a Stoic to conceal his tears, but showed them unwiped on his face when looking upon Jerusalem, and at the grave of a friend; whose lips the next day were lips of thunder, whose assaults on hypocrites were lurid with the fires of hell, who rebuked demons, "and often acted like an angry God — but always like a God?"

But before leaving this point notice more particularly the words said to have been spoken by this personage of whom the Evangelists wrote.

Recall the sermon on the Mount; those four transcendent chapters in the Gospel of John — the fourteenth, fifteenth, sixteenth and seventeenth — the conversation with the woman at the well; the parables of the Sower, the Prodigal Son, the Good Samaritan, the Pharisee and Publican, the Ten Virgins, and the Lost Sheep.

These writings are in our hands, are read by us daily (if we are wise), and all through the centuries have challenged the world's attention and admiration.

Listen to other announcements of the Christ in which he speaks of coming into this world to redeem men, reconcile them to God and give them strength to be ethically as perfect as the Father in heaven.

And what shall be our estimate of these other sayings: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit," a passage almost unmatched in its profound and scientific suggestiveness; and the words, "Whosoever looketh on a woman," with the startling condemnation that follows, words that probe the heart of humanity as does no other sentence ever spoken; and the words, "Consider the lilies of the field how they grow," in which is embodied the most beautiful lesson of faith and trust that can be found in any of the world's prose or poetry; and the words:

"Whosoever shall give to drink unto one of these little ones a cup of cold *water* . . . shall in no wise lose his reward; . . . Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father; . . . Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven."

With such sentences of delicate tenderness, brilliant as flawless diamonds and beautiful as fire-opals do the reported teachings of Christ everywhere abound. And dare the critic say that they were invented without help or prompting, having been written with an ease and a readi-

ness equal to that of the world's masters in rhetorical expression?

But there are sayings reported that have artistic severity as well as artistic beauty.

When that myth of the critic stood before the Scribes and Pharisees, he was no longer the mild-eyed, gentle-spoken young prophet, with golden locks parted in the middle, but became as Edwin Markham says,

“The Lion of God uttering thunders of a mighty poetry and hurling his seven denunciations against the hypocrites. In one breath they are ‘whited sepulchers;’ in the next they are ‘serpents, offspring of vipers,’ that shall not escape the judgment of hell.”

And when he overthrew the tables of the money-changers, flinging their belongings down the steps of the Temple and driving the traffickers into the street, his command, “Take these things hence,” had the emphasis that needs no multiplying of words to express a divine indignation.

And when they thought to trap him, his reply, “He that is without sin among you, let him first cast a stone at her,” set them going till not one of the accusers was left behind. Here is no waste of words. Here is the superb grandeur of style — the “power of saying the greatest things with the most rigid simplicity.”

“The diction used about Christ by most modern writers has been quite sweet and submissive,” says the brilliant author of *Orthodoxy*, “but the diction used by Christ is quite curiously gigantesque. It is full of camels leaping through needles, and mountains hurled into the sea.”

But we may challenge the critic once more and ask him to grasp if he can, the import of such words as these:

“Before Abraham was I am;” “Destroy this temple and in three days I will raise it up;” “I lay down my life that I may take it again;” “I am the resurrection and the life;” “I go to prepare a place for you;” “All power is given unto me in heaven and in earth.”

Did fishermen ever before, or since, originate or conceive such thoughts as these?

Or, listen to the commission that Christ is said to have given his disciples:

“Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world.”

Only a lunatic, liar or a God would speak such words.

But there are other words put into the mouth of this mythical or legendary personage by the fisher-folk of Galilee that reach beyond the present dispensation.

Christ is represented as saying that He is to come again in great and awful majesty to judge the world, and right the wrongs that have perplexed and vexed the souls of men ever since the dawn of human history. The story of that coming is the rapid out-lining of “a vast poem of pity and terror.” There are depicted the appalling separations, unmatched in any literature — “two men in one bed, one taken, the other left; two women grinding at the mill, one taken, the other left;” the sudden wreck of the world, its people and cities swept to their doom as with the flood of Noah, or the fires of Sodom; the righteous shining forth as the brightness of the sun; Christ coming not from Nazareth in the garb of a Jewish peasant, but as if clothed with flashes of lightning that gleam out of one part of the heavens and shine to every other part. What mythical hero was ever described with such poetic and terrific splendor! “And so passes before us in a few brief, strong strokes the outlines of an immense drama that dwarfs every other drama to a mere tumult of ants in the corner of a forgotten field.”

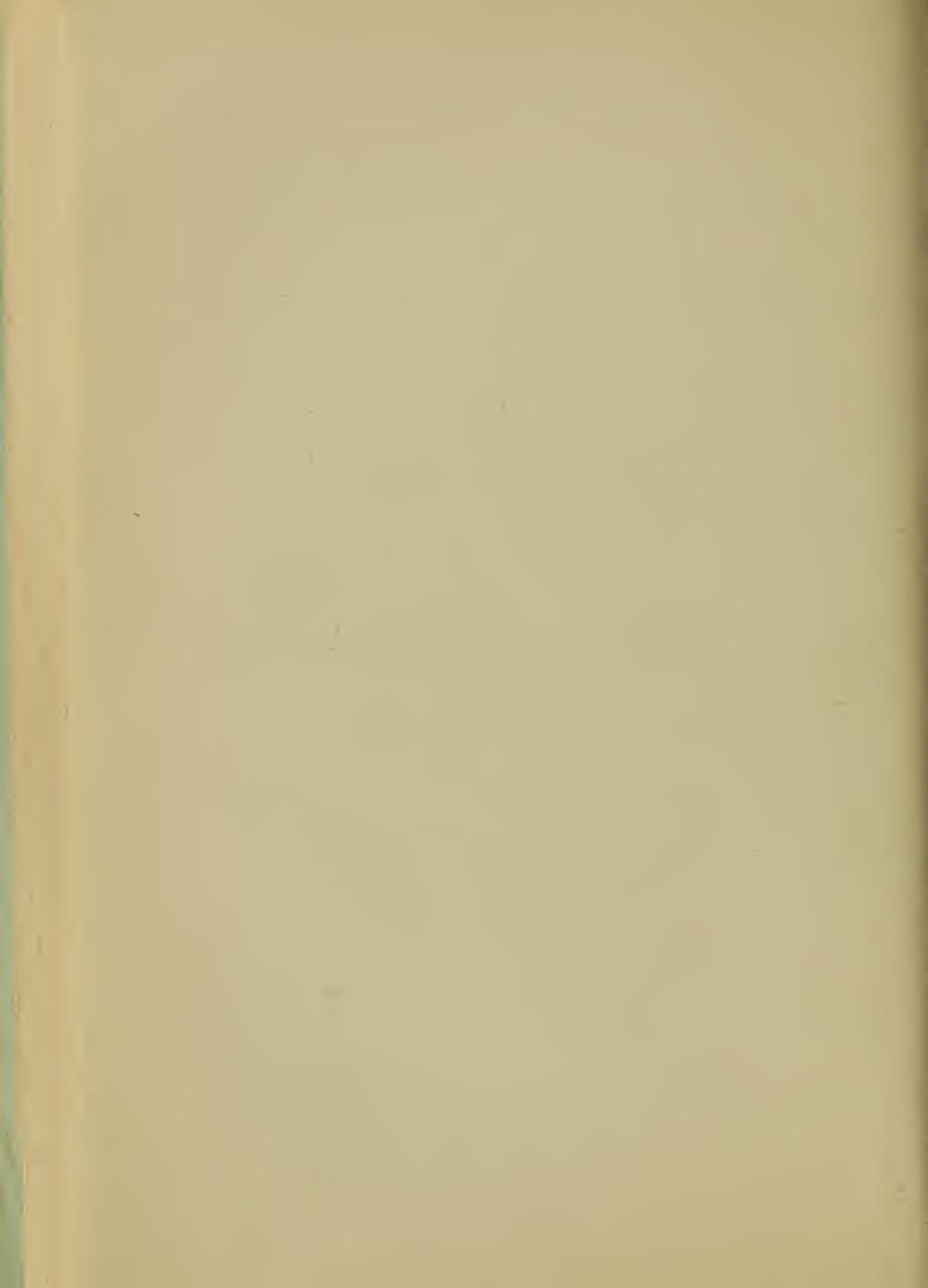
Search the Roman Empire, every province of it, and at any time during the first and second centuries, or for that

matter any part of any other century, a range covering the eras of Seneca, Epictetus, Marcus Aurelius, Scipio, and can there be found any literature the equal of this produced in a despised Jewish province of that great Empire?

Ye scholars and men who think, try to imagine that two "frightened, fugitive fishermen" of Galilee, a tax collector of Capernaum and a doctor of medicine, a native of Antioch, unaided and with no literature in the world for a model, worked up these descriptions of the terrifying end of the world, the splendor of the second coming of Christ, the awfulness of the final judgment, and then put the words describing them on to the lips of a myth or on to the lips of an ordinary Jewish peasant, around whom various legends had grown up within a hundred years after his birth!

A more absurd and irrational piece of nonsense than this mythical and legendary theory never has been invented with which to delude the human race and rob Christ of his glory.

The conclusion is irrefutable — without the living presence of the God-man whose deeds were witnessed, whose words were spoken and heard, and without the help of some supernatural agency, there were not brains enough in the Jewish nation, or in the whole Roman Empire to have written the Gospel of Jesus Christ, the Son of God.



THIRD LECTURE

December 28th, 1908.

Inspiration in the Use of Words;
or Verbal Inspiration



THIRD LECTURE

INSPIRATION IN THE USE OF WORDS; OR VERBAL INSPIRATION

BY verbal inspiration is meant the suggestion of words by the Holy Spirit to those who wrote the Bible.

At times here has been tumultuous and even violent discussion on the subject, ill-becoming those who should rather search for peace and harmony.

On the one hand the contention has been that there is such a gulf between the Holy Spirit and the ear and tongue of men that the theory of verbal inspiration is unreasonable, so much so that it is irrational.

On the other hand the defenders of the theory insist that no line can be drawn between inspiration of thoughts and words; that when a man is inspired the intellectual processes are the same between the Holy Spirit and the inspired man as between two persons when engaged in conversation, and that exchange of thoughts must always be by words.

As to the exact strength of the contending factions, there is difference of opinion. The author of a series of exceedingly interesting and scholarly pamphlets entitled, *Bible Numerics*, who is a firm believer in verbal inspiration, thus states his judgment as to the current belief at the present time: —

“The verbal inspiration of the Scriptures is now so effectually abandoned even among professedly orthodox people that not a single scholar holds it. And even to profess to try to prove it is sufficient cause, in the estimation of scholars, for refusing even a hearing for it.”

While quite confident that this writer, Mr. Ivan Panin, has over-estimated the number of those opposed to verbal inspiration, still it must be confessed that the theory in our latitude has neither a very large, nor enthusiastic following.

The more accurate statement, however, would be this: The verbal inspiration of the Bible has been advocated and is now held by eminent scholars, but is rejected by many others equally eminent.

It is a matter of regret that we have no time to review some of the more valuable literature on the subject, or give the reasons that first and last have been advanced by both metaphysicians and theologians, for and against the theory.

The names of two or three men of scholarly rank may, however, be mentioned.

Professor Richard Rothe states his opinion thus:

“On the whole, words and thoughts are inseparable. There are no thoughts without words; they cannot be expressed and held fast otherwise than in words and by means of words.”

Dr. Abraham Kuyper, rector of the Free University of Amsterdam, called “the prince of Dutch theologians,” contends that the inspiration of thoughts without words would be an unintelligible process; that one might as well talk of a tune without notes, or a mathematical sum without figures; he goes so far as to say that any one who holds that inspiration concerns the thoughts only, and not the words, “is no psychologist, nor even a good thinker.”

He also claims that in Germany the theory of verbal inspiration is just now fast coming into the ascendancy.

With Professor Rothe and Rector Kuyper are to be classed Professor Nösgen of Rostock, Dr. Koellner, author of *Theopneustie* and several others.

On the other hand Pastor Anderson of Flensburg probably well represents the attitude of most of the German

thinkers, except those of the "Free Churches." His statement is this:

"The doctrine of verbal inspiration is not an integral part of the faith of the Evangelical Church, but is a well-meant, though at bottom unbiblical invention of the theologians.

This doctrine to a certain extent is originally derived in part from the Judaism of the Talmud and in part from hellenistic and heathen ideas, which have found their way into Christian theology through Philo.

To return to this doctrine is a return to the letter theology of the Jewish Scribes and to give our congregations stones instead of bread."

One may well ask, therefore, if in any way it is possible to harmonize these conflicting opinions of good men and distinguished theologians?

Perhaps not in every particular and yet, with more accuracy in definition, with a little yielding on part of the contestants and the keeping in mind a statement already made, that God interposes *special* aid only when and to such extent as is necessary to accomplish his purpose, much controversy on the subject may be saved, and the contestants brought nearer together. That is, if verbal inspiration was necessary to answer the divine purpose, then, those who believe in supernaturalism will admit that the Holy Spirit did suggest, or could have suggested, words as well as thoughts, and that if God's purposes could have been better accomplished by the inspiration, or suggestion of every word employed, then it must be still further admitted that every word in the original documents composing the Bible was suggested, or inspired, by the Holy Spirit.

It would seem to be, therefore, more than anything else a question of how best the Holy Spirit could accomplish the purpose intended.

It should, however, be borne in mind, that verbal inspiration does not necessarily imply that the Holy Spirit dictated mechanically, or audibly the words to be employed, though in some instances this appears to have been done.

If the Holy Spirit evoked from the consciousness of the Bible writer words which without that aid would not have occurred to the mind, that would be verbal inspiration; or, if the Holy Spirit aided the Bible writer in the choice of certain words from among others already in the field of consciousness, that too, would be verbal inspiration; or if the Holy Spirit suggested without delay an unfamiliar, or for that matter, a familiar word; or suggested the best arrangement of words in framing the sentence, there would be, in each case, verbal inspiration.

Now if these different processes had been recognized, either one of which is just as really verbal inspiration as either of the others, there would have been saved a large amount of discussion among the friends of the Bible.

That there is at present a measure of scientific evidence in support of the possibility of verbal inspiration no thoughtful person will question.

Certain phenomena, long since recognized and lately coming into prominent notice have established the fact, notwithstanding the supposed gulf between the Holy Spirit and the human ear, that dictation of words by the Holy Spirit to the human consciousness is not unreasonable at all, but is a perfectly sane supposition.

The reasoning is this:

Every person in this audience lives in an invisible, as well as in a visible community.

And every center of consciousness (or every mind) acts more or less perceptibly upon every other center of consciousness (or upon every other mind), and each in turn is acted upon by all others. And besides there is in every person a something that recognizes its own distinct personality; and this same something, or something else that is in every person recognizes personalities that are outside of each one's self.

And it is doubtless true that each personal consciousness is in contact with every other personal consciousness in the universe, whether infinite, human, angelic, or satanic. Almost everyone at times feels that he is not alone, though in a forest, or on the sea, or mountain top, but is surrounded by "principalities and powers." It is the same in the metaphysical as in the physical world. Every mind acts upon every other mind, as every particle of matter acts upon every other particle from one boundary of the universe to every other.

These are scientific postulates, concerning which there can be no doubt. It would seem to follow, therefore, that if one mind can touch another, then one mind can influence another, a possibility recognized by the use of such words as hypnotism and telepathy.

Professor Hugo Musterburg, an authority on these subjects, who has brought hundreds of persons under this hypnotic influence, makes these statements:

"There is no magic fluid, no mysterious power afloat. Everyone can suggest something to everyone else. It is the idea that is strong enough to overcome the idea in another mind that produces the effects wondered at. Hypnotism is only re-enforced suggestion."

And it has been shown over and over again that the hypnotizer not only can awaken such thoughts as he may choose in the mind of his subject, but can just as easily control the verbal expression.

Now since there is this influence and even control of one person's mind over another, why may not orthodox Christians, without being thought belated or irrational, believe that the Holy Spirit in certain instances so far controlled the speech as well as the thoughts of holy men who yielded themselves fully to His leadings, that they employed the very words that were supernaturally awakened in their minds, or fashioned on their lips?

While one need not go quite so far as to say that it would be impossible for the Holy Spirit to make revelations except by the use of words, yet there need be no hesitation in saying, on well established psychological grounds, that the Holy Spirit *in every instance*, could have suggested the identical words employed and would have done so provided the divine purpose could have been better accomplished in that, rather than in any other way.

It may also be said that the world is doubtless on the eve of greater discoveries in mind phenomena than ever yet have been dreamed of, and that psychology has not yet by any means, had its last word as to verbal inspiration.

The possibility of verbal inspiration having been shown to be a reasonable supposition, the next step leads to evidence supporting the theory. Attention is called first to the testimony of those best qualified to speak on this subject, the Bible writers themselves. For example, the following passage from the Book of Exodus:

“And Moses said unto the Lord, Oh, Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: for I am slow of speech and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? or who maketh a man dumb or deaf, or seeing or blind? Is it not I, the Lord? Now, therefore, go, and I will be with thy mouth, and teach thee what thou shalt speak.”

And the identical words Moses was commanded to use he says were given to him.

Nor should the fact be overlooked that though Moses, according to his own account of himself was constitutionally slow of speech, and therefore disqualified to stand as spokesman for Israel before Pharaoh, yet when the time came for speaking, his words appear to have been accurate, ready, powerful, and remain so to this day.

As to the writing of the covenant the reading is this:

“And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee, and with Israel.”

From Moses pass to the era of King David. There is no question that David believed that he had received from some source remarkable plans and specifications for the construction of the tabernacle and temple. The words used in his address to his son Solomon, are these:

“All this the Lord made me understand in writing by his hand upon me, even all the works of this pattern.” That these words mean some sort of verbal dictation there is scarcely room for question; they appear to mean that the words were either spoken to David, essentially the same as he repeated them in the hearing of Solomon, or else they were impressed upon the mind of David, or were awakened in his consciousness by a supernatural agency.

But perhaps the most suggestive fact of all is this, that no student of these subjects is able to explain how David could have come into possession of these plans and specifications, unless there were verbal inspiration. That is, up to the time of David the whole Semitic family was singularly destitute of architectural genius.

And, indeed, no beautiful architecture of any kind, is found in the world until after the building of the Temple in Jerusalem. There were massive structures in Babylon and Egypt that were imposing, but not beautiful.

In a published essay by the accomplished architect William Wilkins, entitled *The Temple at Jerusalem, the Type of Grecian Architecture*, it is claimed that the finest specimens of architecture which adorned the Acropolis were suggested by the Temple on Mount Zion. And Robert Wood, in a treatise bearing the title, *The Origin of Building*, reaches essentially the same conclusion.

Ruskin, the great master in the realm of æsthetics, in his *Modern Painters* (Chapter on “Turnerian Light,”) thus closes the section on color:

“ Finally the ascertainment of the sanctity of color is not left to human genius. It is directly stated in the Scriptures in the sacred chord of color (blue, purple, and scarlet, with white and gold), as appointed for the tabernacle. This chord, is the fixed base of all coloring with the workmen of every great age, and the invariable base of all that is beautiful in Missal painting.”

This certainly is a singular and suggestive fact that the coloring and tapestry ordered for the tabernacle harmonize perfectly with the ideal conceptions of modern art and æsthetics.

And, as was said before, it is hardly conceivable that David could have come into possession of these matters of dimension and coloring, unless in the way he said, and that was by verbal dictation.

The Old Testament prophets, Isaiah, Jeremiah, Ezekiel and Daniel, each testify that the words they employed were given by the Lord God.

Isaiah began his magnificent prophecies with these words:

“ Hear O Heavens, and give ear, O earth, for the Lord hath spoken. And I heard the voice of the Lord and he said, Go and tell my people.” Then Isaiah was given words to speak. And throughout his prophecy, announcement after announcement is introduced with the words, “ The Lord said unto me,” and “ Thus saith the Lord.”

In the introduction of the prophecy of Jeremiah are these words:

“ Then said I, Ah, Lord God! behold, I can not speak: for I am a child. But the Lord said unto me, Say not, I am a child, for to whomsoever I shall send thee thou shalt go and whatsoever I shall command thee thou shalt speak. Be not afraid because of them: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth His hand, and touched my mouth, and the Lord said unto me, Behold, I have put my words in thy mouth.”

The prophecy of Ezekiel contains this announcement:

“ Moreover He said unto me, Son of man, all my words that I shall speak unto thee receive in thy heart, and hear with thine ears. And go, get

thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God."

In the closing chapter of the Book of Daniel these words, not understood, were put into the mouth of the prophet:

"And I heard, but I understood not: then said I, O my Lord, what shall be the issue of these things? And he said, Go thy way, Daniel, for the words are shut up and sealed till the time of the end."

In this instance there is certainly evidence of verbal inspiration, for the prophet asked the meaning of the words dictated to him. What stronger proof could there be that not the mind of Daniel alone, but his lips were under the direction of a supernatural agency.

And every reader of the Old Testament is familiar with such announcements as these:

"The Word of the Lord came unto me saying;" "His word was in my tongue;" "Speak these words;" and "Speak this word unto them whether they will hear or forbear."

Now consider for a moment the character of these men, Moses, Isaiah, Jeremiah, Ezekiel and Daniel, who testify that words came to their lips as well as thoughts to their minds.

There is no hesitation in saying that there is not a critic of the Bible in Christendom, who in intellectual greatness and power, can measure up to either of these men.

The historian, Graetz, in his *History of the Jews*, pays this tribute to Moses:

"Among all law givers, founders of states and teachers of mankind, none have equalled Moses. He transformed a horde of slaves into a nation and imprinted on it the seal of everlasting existence."

Where is the critic anywhere on the face of the earth to whom such tribute could be paid? And among scholars there is no question that there are specimens of oratory in the Book of Deuteronomy from the lips of Moses that are equal to any of the speeches of Pericles, or those of Demosthenes or

those of Cicero, though these brilliant Greek and Roman orators were trained in all the arts of public speaking.

And Isaiah, another of the Bible writers, who said that God put words into his mouth, was not like Moses the founder of a nation, but was an orator of powerful speech, and the greatest of the Hebrew prophets.

Says Renan in his scholarly *History of the People of Israel*:

“Isaiah was the greatest of a race of giants. He gave the final form to Hebrew ideas. He is not the founder of Judaism; he is its classical genius.”

And the higher critic, Professor Driver, in his *Introduction to the Literature of the Old Testament*, pays Isaiah this encomium:

“Isaiah’s poetical genius is superb. His characteristics are grandeur and beauty of conception, wealth of imagination, compressed energy, and splendor of diction.”

Where is the modern Bible critic who can wear those honors? Certainly Professor Driver is destitute of them.

Or where is the modern Bible critic that stands anywhere within sight of Jeremiah and Ezekiel, those patriots, of amazing foresight and of fiery, poetic expression? Or, who is the critic that anyone in the world would think of comparing in any respect, with Daniel, the learned and God-fearing prophet, who was prime minister of four of the greatest monarchs of antiquity — Nebuchadnezzar, Belshazzar, Darius and Cyrus.

Such were those Jehovah prophets, whose word in ordinary matters would not for a moment be questioned, who would not have told a lie to save their lives, whose minds were of the highest order, and whose power in literary expression rarely has been equalled — those were the men who affirmed, with no recompense except persecution, that they spoke and wrote the identical words that the Lord God had supernaturally dictated to them, or had awakened in

their consciousness. What possible ground is there for rejecting their testimony?

But, without pausing for an answer, your attention is directed to other Old Testament evidences of verbal inspiration.

No worker in literature need be told of the difficulty often confronting one when trying to find words to clothe especially the sublimer thoughts that dawn upon the consciousness.

Mr. Emerson once remarked that he would exchange all that he had written if he could put into words thoughts that had passed through his mind in a single hour.

Now, as already shown (p. 31, etc.) the Old Testament writers, under the *spell* of mental stimulation, came into possession of the grandest conceptions possible. Would they not, therefore, have been overwhelmed in attempting to give expression to those magnificent thoughts unless there had been literary or verbal as well as mental stimulation?

A fact, or two, by way of illustration, may add force to the question.

John Milton has been honored of late, quite over the world, and very justly so.

His celebrated *Samson Agonistes* is in some respects, a remarkable drama, but when compared with the Bible story from which it is taken, it seems to any scholarly critic scarcely more than a "stage play," artificial throughout, lacking entirely the simple directness of the Old Testament narrative. Such in substance is the opinion of those whose profession is to compare and pass judgment upon literature.

The dramas of Shakespeare fare no better when brought into competition with the dramatic poetry of the Bible.

In narrative literature the Old Testament is likewise supreme.

The stories of Abraham and Isaac, of Jacob and Laban, of the meeting of Joseph, first with his brethren, then with his father, in rhetorical expression make modern narrative writing seem only trivial and ephemeral.

Professor G. H. Gardner of Harvard University, in a recent publication, *The Bible as English Literature*, makes this unquestionably correct statement:

“Much reading of the Bible will soon bring one to an understanding of the mood in which all modern rhetorical art seems a juggling with trifles and an attempt to catch the unessential, when the everlasting verities are slipping by. The Israelite story-teller left the facts to speak for themselves, as they have for all the centuries since. The quiet self-confidence of this method makes modern story-telling, even in the restrained mechanism of the Greek drama, seem to labor and strive for justification. All the great literature of the Greeks loses when placed beside the compression and massiveness of the Old Testament.”

Boston and other cities have their Browning clubs. That poet is extravagantly praised and in some quarters almost worshiped.

His *Saul* is pronounced the greatest Biblical poem since Milton, and is perhaps his masterpiece, but when compared with the Bible story the supremacy of artlessness over art at once appears.

Or what has Browning ever written that approaches in sublimity the Book of Job? If Browning clubs would spend one hour with that Hebrew author when they spend ten with Browning, their admiration would rather abruptly change its base. There is nothing in the best of Browning that in any way measures up to the opening scene in that Bible drama, where the council chamber of Jehovah is thrown open, or that equals the satanic challenges and satanic cyclones that wrecked houses and killed the inmates, except the one servant whose repeated cry was “I only am escaped alone to tell thee.”

Or what is there in Browning that equals in pathos and dignity the wailings of the smitten hero, the harsh accusa-

tions of his friends and his heart-broken replies and remonstrances?

Or what is there from the pen of Browning that in grandeur matches the Hebrew author when binding unicorns and stars, or when describing horses laughing at trumpets and spears, behemoths drinking up rivers, and leviathans with nostrils sending out volumes of smoke, and with mouths belching lurid flames into the darkness?

Or what is there in Browning that equals the calm and beauty after the cyclone and tempest, with the last days better than the first that dawned upon the hero who had conquered friends, wife and devil — the entire drama never for a moment losing sight of the ethical and religious intent?

From any point of view it comes near literary sacrilege to compare Browning with the Hebrew author of the Book of Job. Browning greatly aggravates many of his readers, with his abiding self-consciousness, his "striving for superlatives, his "dancing whirlwind of words" and his blinding and bewildering obscurity. The Hebrew author, writing with the ease of perfect familiarity and mastery, portraying the mightiest things, even omnipotence in terms suited to the subject, in sentences of majestic reserve, clear as crystals stirs the profoundest emotions of the reader, but always with assurance and an uplift.

The writer of the book of Job is never thought of by the reader; his hero is omnipresent and immortal, and that is the highest type of literary achievement, which rarely is reached by Robert Browning.

Now returns the main question, — How was it possible that those Old Testament Hebrew writers, in accuracy, beauty, clearness and force of expression, in narrative, literature, in dramatic composition, in lyric and prophetic poetry, with odds against them, were and are able to stand pre-eminent among the world's masters in literature, ancient

and modern, unless somehow the Holy Spirit had communicated with them, giving them without conscious effort on their part, apt words and sentences to express thoughts that otherwise would have palsied lip and tongue?

Evidence of verbal inspiration gathered from the New Testament next claims attention. And first in the sciences of anatomy and acoustics, there are discovered certain phenomena, that cannot well be passed in silence and that may be spoken of at this point as well as elsewhere in the discussion.

There are words that orthodoxy claims had their origin or cause in the invisible world, such for instance as those said to have been heard by the shepherds of Bethlehem, announcing the birth of Christ, the mystery of which, even if the record is true, is scarcely more wonderful, all things considered, than the greetings and carols of the Christmas week just past — echoes of the anthem heard two thousand years ago.

To those phenomena belong the words said to have been heard at the baptism of Jesus on the shores of the Jordan, also words reported by the evangelists said to have been heard by three disciples at the transfiguration, and other words said to have been heard by the apostle Paul on the road to Damascus, others by Peter on the house-top at Joppa, and others by John on the isle of Patmos.

In the Old Testament, words from invisible sources, and from bush and beast are likewise reported.

To one who heartily believes in the supernatural and in the credibility of the Bible, there will of course be no question that the reported words were actually heard. And to anyone who thinks deeply these phenomena need occasion no more surprise than ordinary human speech.

A speaker emits a bit of breath through the vocal organs; vibrations are produced in the atmosphere that reach the drum of someone's ear; a tremor is conveyed along the ear tubes and disturbs or jolts a grouping of brain cells. The mind of the hearer recognizes by the peculiarity of the jolt what thought was in the mind of the speaker — all of which is one of the subtlest mysteries in the universe.

Now for the application of these facts to the subject in hand.

The Psalmist asked the question, — “ He that planted the ear, shall he not hear? He that formed the eye, shall he not see? ”, and he might have added, Cannot He who upholds all things by the word of His power cause a vibration in the atmosphere, or a tremor in the organs of hearing, or a peculiar jolt to a group of brain cells, as easily as can a breath of air from the lips of a human being?

If he cannot, is he not more helpless than a coal-pit worker, or street sweeper, or a child two days old?

But if he can do this, that is if he can cause a slight disturbance or vibration in the atmosphere, or a slight tremor in the tubes of the ear, or a jolt in the cells of the brain, then verbal inspiration, as a mechanical and physiological process is just as simple as the act of breathing, and the song announcing the birth of Christ calls for no miracle greater than human speech, at least for but one miracle, the greatest of all — the existence and presence of God.

And the music and songs sometimes heard by the dying, may be the vibration of ear-tubes or brain-cell, caused by the touch of invisible fingers, or by the breath of God to chase away the loneliness of the so-called Dark Valley.

But let us consider evidence of a little different character and perhaps more satisfactory to our friends the critics.

After the death of Christ the evangelists who had spent most of their lives in humble occupations, were called upon

to stand before kings and rulers. They were forced to reply to charges made against them, and to answer the most difficult questions suddenly propounded by their accusers and adversaries.

The brightest minds as every one knows, are frequently disconcerted under such conditions; men stammer and struggle to find the word desired and often need prompting.

If, therefore, those New Testament speakers were able to employ language the most admirable possible, to the amazement of all the bystanders, would it not seem that some supernatural agency must have prompted speech, as well as thoughts?

In the New Testament record the temptations and trials, the controversies, frailties and mishaps of the apostles and evangelists are recounted with more or less explicitness, but there is no hint that those men ever were embarrassed, or that they deliberated a moment for sentence or word, even when called upon to speak before enemies, multitudes, or mobs. Nor was it necessary for them to study all night to know what to say in the morning. There does not appear to have been any weighing of words; such phrases and qualifying clauses as, "that is to say," or "in other words," or "I mean this," common enough among other speakers and writers, are not found in any of their addresses or sermons; nor did they use note or manuscript.

Paul speaks of parchments, but he did not send for them when preaching at Corinth, or Ephesus; it was when he was confined in a Roman prison.

Such excuses as, "I have no sermon thought out, or no remarks suited for this occasion," were never offered by Paul, by Peter, or the rest.

The apostle Peter had received no scholastic, or oratorical training. He had at his tongue's end the harangue and talk of sea and ship, and could swear with the next man, but

the making of a connected and choice as well as thrilling speech before thousands of people, was quite a different affair, and on natural grounds, out of the question. But his immortal and impromptu sermon on the Day of Pentecost, and his speech before the elders and rulers in Jerusalem, for logical arrangement and rhetorical finish are such masterpieces, that they would have been creditable if spoken by any scholar or advocate in the Jewish commonwealth or in the Roman empire.

If any one doubts this statement, let him master the laws of logical arrangement, the rules of rhetorical composition and apply them to that sermon and speech, and he will doubt no longer.

The apostle Paul more than once intimated that his speech was little other than contemptible and yet more apt and apparently ready words never were spoken than when he was addressing the Greeks on Mars Hill, or when speaking before King Agrippa. Those speeches will bear the scrutiny of the best trained masters in the arts of eloquence and logic.

The apostle John had been a fisherman until the three years that found him under the tutelage of Christ.

Later there came from his pen the *Apocalypse*, with its bottomless pits, its vials of wrath, its islands flying from sight, its heavenly hosts, numbering "ten thousand times ten thousand and thousands of thousands," its crowns, sceptres, thrones, and its Paradise — representations that for majesty of conception and fitting rhetorical expression are unmatched outside of Bible literature and are only approached by those who have drawn their thoughts from the Bible writings.

Nor is that all; for the vision of that fisherman-apostle has been able to sustain Christian faith, and hope as no uninspired writing from any pen ever has done. So vivid

are the conceptions that the writer speaks in the present tense of things in the future, and so certain of accomplishment that they seem already to be taking place: — “And I heard a loud voice saying in heaven, Now is come salvation and strength, and the Kingdom of our God, and the power of his Christ.”

Now, in reviewing what has been said, is the critic prepared to give any rational explanation for the rhetorical excellence of the New Testament historic records, or for that of the speeches and sermons, the epistles, and Apocalypse, the last and most surprising of the New Testament writings?

Until the critic is better equipped with facts and reasons than he now is, orthodoxy need not shrink from the theory of verbal inspiration, as already defined, and as set forth in the words of the Master, among the last spoken to his disciples:

“Settle it therefore in your hearts, not to meditate beforehand how to answer, for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand nor gainsay. . . . And when they lead you to judgment and deliver you up, be not anxious beforehand what ye shall speak, but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost.”

FOURTH LECTURE

January 4, 1909

Predictive and Visual Inspiration

FOURTH LECTURE

PREDICTIVE AND VISUAL INSPIRATION

THE type of inspiration to which attention is called in this address, is that which enabled the Bible writers to forecast the future. It is of two kinds, predictive and visual.

I. PREDICTIVE INSPIRATION.

To many minds there is no evidence of Bible inspiration more convincing than the prediction of events that took place long after the prophecies were uttered and recorded.

It should be noted, in passing, that no one of the Jehovah prophets ever pretended to speak of the future from personal knowledge, or from sagacity or worldly wisdom, but by agencies that were believed by them to be supernatural.

“The word of the Lord came unto me saying,” was often the thrilling introduction of the Old Testament prophecies.

It may also be noted that while the predictive prophecies of the Old Testament began in the Garden of Eden they ended with Malachi, and that New Testament prophecy beginning with the birth of Christ ended with John on the island of Patmos.

Outside of these limitations the Jews have no prophetic literature, nor is any other nation in possession of what can be called such literature.

Prophecies were spoken at the dawn of human history, others in the time of Noah whose remarkable fulfillment in both instances challenges the world's attention and investigation.

There were prophecies concerning ancient empires and kingdoms, those of Assyria, Babylon, Egypt, Tyre and others, with their indisputable fulfillments.

And, too, concerning the Jews there are prophecies whose fulfillment has confronted the skeptic on every page of history since the exodus of that people from Egyptian bondage.

Christ, in history and prophecy, is a topic, more prolific than any other of which a scholarly student of the Bible speaks thus:

"I have gone through Old Testament prophecy, and have collected one hundred and fifty-one definite predictions concerning the birth, life, ministry, death, resurrection, ascension, and glorifying of our Lord Jesus Christ. Every one of them has been minutely fulfilled."

These Old Testament prophecies concerning Christ were all written four hundred, and some of them sixteen hundred years before his nativity was announced to the shepherds on the hills of Bethlehem.

Passing to the New Testament there are found prophecies concerning the spread and triumphs of Christianity that are now fulfilling in some of which the daily experiences and work of ourselves and our neighbors are silently taking their places.

And the affairs of the mightiest nations on earth, and the quiet revolutions in the whole eastern world, especially in China, Japan, Turkey and on the islands of the sea, appear to be at the present time shaping themselves for the fulfillment of prophecies concerning the still greater triumphs of Christianity.

It would seem, therefore, if one can find in the field of prophecy no evidence of predictive inspiration, that such an one has a case of blindness that is total and incurable.

It is, however, a fact of considerable interest to the orthodox believer that though critics with their philological batteries have been making almost continuous and very bold attacks upon the authenticity, credibility, genuineness and inspiration of the Bible, they have in the meantime been quietly withdrawing from the field of prophecy.

The trouble seems to be that Bible prophecy, when approached with destructive intent, looms up, here and there, with such rugged defiance and is found so thoroughly impregnable, like the granite of the great continental mountain ranges, that our critics have wisely concluded to occupy themselves with other and less difficult matters.

As you very well know, an entire discourse could be given on either of the predictions just mentioned, — those concerning historic nations and peoples or concerning Christ and Christianity, without exhausting it; yet owing to what has been an embarrassment all along, our time limitations, those magnificent prophecies with their startling fulfillment must be passed over, though with this relief, that you are already familiar with them.

But there is a group of prophecies, not frequently discussed, suggested by what has been much in your thought during the past week, the news of which were heralded over the world last Tuesday morning announcing one of the world's greatest tragedies the earthquake that devastated three of the beautiful provinces of Southern Italy, that may well engage our thought. They are scientific and foretell some things that are to take place on this earth sooner or later.

The following, from the prophecy of Isaiah, is representative:

“Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree.”

The New Testament is fuller than the Old and is more explicit in its prophecies of these last things. The following announcement and exhortation are from the apostle Paul:

“But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as *do* others; but let us watch and be sober.”

* * * * *

“See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven.” * * *

“Whose voice then shook the earth: but now he hath promised saying, Yet once more I shake not the earth only, but also heaven. And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God *is* a consuming fire.” * * *

Few sublimer conceptions ever entered the human mind than the one represented in the following words of the apostle John:

“And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven. And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer. * * * * *

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.”

Our Lord, likewise, is represented by the evangelists as prophesying the ending of the present dispensation:

“For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered

into the ark. And knew not until the flood came, and took them all away: so shall also the coming of the Son of man be. Watch therefore; for ye know not what hour your Lord doth come. * * *

In the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded: But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed *them* all. Even thus shall it be in the day when the Son of man is revealed. * *

In that day, he that shall be upon the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field let him likewise not return back. * * *

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. Heaven and earth shall pass away."

Grouping these prophecies, there is no evading the fact, or the charge, that the Bible is fully committed to the teaching that a day is coming when not a vestige of the physical universe, as now constituted, is to remain; that sun, moon, stars, the heavens and earth shall be seen no more, forever.

Shakespeare, taking his thought from the Bible, thus echoes these revelations in his *Tempest*:

"The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve;
And, like this insubstantial pageant, faded,
Leave not a rack behind."

The predictions affirm that when the catastrophe comes, it will be with the suddenness of a flash of light; the precise time of which no one knows.

And if any man should say, I know the end will be next year, or next week, or next Saturday, and if he really does know it, it certainly will not come then, for the Master says: "Of that day and hour knoweth no man, no, not the angels of heaven."

But that the end is coming some time, and without announcement, and suddenly, there can be no question in

the minds of those who believe that the Bible writers were supernaturally inspired with prophetic knowledge.

At this point the orthodox believer is confronted by the critic who says, — Really you do not believe that these old Bible writers foreknew anything of these matters predicted?

The critic in turn may be asked if he can give a single reason for saying that there is not to be an end, or that it will not come in the way predicted?

His reply is that there is no evidence of it. But one may ask, Is there any evidence against it? His rejoinder is, that these revelations are contrary to the nature of things, and then he begins a dissertation that has been repeated perhaps a thousand times since the days of Hobbes and Voltaire: The Bible writers lived in an unscientific age, had no means of knowing of these things, and, therefore, should not have spoken of what they did not know.

But one may ask, if the critic is sure that the Bible writers had no means of knowing concerning things of which they wrôte; for that is the very point at issue. And if they knew nothing of these things, why did they speak about them at all? And is the critic dead sure that the Bible writers were merely guessing and that the guessing is all wrong?

Before there is a surrender by the orthodox believer, some rational tests would better be applied to the assumptions of the critic. And what could be more to the point than the testimony of noted scientists?

Professor Lyell was fairly well qualified to speak on these subjects. The following statements are from his pen:

“ When we consider the combustible nature of the elements of the earth the facility with which their compounds may be decomposed, and the quantity of heat which they evolve during the process; when we recollect the expansive power of steam, and that water itself is composed of two gases, which by their union produce intense heat; when we call to mind the number

of explosive and deteriorating compounds which have been already discovered, — we may be allowed to share the astonishment of Pliny, that a single day should pass without a general conflagration.”

After long-continued study on these questions the two authors of the book entitled, the *Unseen Universe*, make this announcement: “Heat is *par excellence* the dread communist of our universe and it will no doubt ultimately bring the entire system to an end.”

The late professor John Fisk, speaking before the American Geographical Society, reached essentially the same conclusion:

“It has been proved that every planet is slowly losing a part of its molar motion of rotation. The earth is also losing molecular motion by radiation. If along with the dissipation of the molar and molecular motions, the planets are also losing angular velocity, this loss of motion will ultimately result in their integration with the sun.

There is also another fact to be considered. The inter-planetary spaces are filled with matter, and consequently all planetary bodies rushing through them must meet with resistance and lose momentum, which proves that the immense momentum will be eaten up by the resistant force. This loss of tangential momentum must bring all the planets into the sun; and at last our planet must strike the sun with tremendous force. The heat generated by the earth and the sun in such a collision would produce a temperature of nearly 5,000,000 degrees, centigrade. Of course, disintegration would immediately follow, and the next stage is the dissipation of the whole into a nebulous gas in a state of intense combustion.”

The late Professor Tyndall also discovered indications that the earth^u some day may disappear in smoke and flame. His statement is the following:

The shock that would be created were the motion of the earth to cease would be sufficient not only to set the whole earth on fire and melt it, but also to convert it into a mass of vapor. The heat would be equal to that derived from the combustion of fourteen globes of coal, each equal to the earth in magnitude. And if after the stoppage of its motion the earth should fall into the sun, as it assuredly would, the amount of heat generated by the blow of contact with the sun would be equal to that developed by the combustion of five thousand six hundred worlds of solid carbon of the size of ours.”

Professor Charles A. Doremus, the distinguished chemist, while giving his opinion of the end of the world, employs this language:

“The story of Herculaneum and Pompeii is familiar to us all. And what shall we say of *Ætna*, *Vesuvius* and of the other great volcanoes of the world? These volcanoes are but a pocket edition of the world we are living in.”

Sir William Thompson is an authority not to be overlooked in this enumeration. His prediction is this:

“The day of doom, though often postponed, must come at last. System after system will concentrate, collision after collision will occur, nebula after nebula will come into being, and since with each collision two systems are merged in one, finally the entire universe will exist as a single enormous nebula, but a nebula far feebler in proportions, energy, and capacity, than in the beginning. The history of this final nebula will be like that of our solar nebula, so that, in the end, the visible universe will be a huge ball, dead and frozen, solid and black.”

If the Professor had made the full statement it would have been this: — With each of these successive collisions there will be a solar system wrapped in flames.

The statements of two American University professors are these: — “The earth, if left to physical agencies, will at length collapse into an exhausting sun.”

“The total obliteration of the solar system is to be the final result.”

And it is to be presumed that no one in this audience who has given attention to these problems will question the fact that star conflagrations are not very uncommon occurrences in the physical universe.

Those who were looking in the direction of the constellation of the Northern Crown in May 1866, would have seen a star suddenly burst forth with extraordinary brilliancy. Twelve days after this it diminished from the second to the eighth magnitude and then disappeared.

There is no question in the minds of scientific men that this outburst of light was a star suddenly wrapped in the flames of a burning atmosphere.

In 1878 a star of the third magnitude appeared in the constellation of the Swan where no star had been. It was subjected to a searching observation with telescope and

spectroscope and was found to be in a state of glowing vapor. Later, it disappeared from its place in the sky.

Star conflagrations impossible in the nature of things! Who says that?

Serpentariions in 1604 A.D., the bright star in Scorpio 900 A.D.; another in Aquella, 388 A.D., and the still more celebrated and classic lost Plaiad have disappeared, some of them amid flames of such intensity and magnitude as defy human comprehension. The estimate is that in some of these star conflagrations, the sudden increase of heat, could not have been less than a thousand fold above that which was the normal temperature.

Now if we may reason from analogy the sane conclusion would be this, — that just such a sudden conflagration is in store for our solar system

Hence, if nothing different should befall our sun than what already has taken place in case of these various stars, that blazed up, or exploded, and then disappeared, there would come to pass the saying written: —“ The elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up.”

Professor Proctor, the eminent English astronomer, speaking of star conflagrations employs these words:

“ Our sun being a variable star may itself suddenly blaze up, and go out as other suns are known to have done. In this case, the intense heat of the colossal conflagration would destroy everything on the earth, and perhaps even vaporize the earth itself.”

The scientific probabilities, therefore, are, that when the last chapter of earth's history is reached, it will be fire, coming with entire unexpectedness, like a thief in the night that will complete the record.

But while thus contemplating the sky, have we lost sight and thought of another scientific threatening right under the feet of mortals?

A conclusion long since reached of which there has been a forcible reminder the past week, is that the interior of our earth is liquid fire, the estimate being that there are not over two hundred miles of outside crust.

If, therefore, this estimate is correct, there are in the bosom of the earth reckoning from side to side, seven thousand six hundred miles of liquid or molten fire. Need it be, therefore, a matter of surprise that changes of equilibrium, and that natural cooling and contracting processes are followed by earthquakes and volcanoes? A pitcher of water poured on to this fire-liquid, if confined long enough, and securely enough, would wreck the whole American continent in one second.

It is a wonder, therefore, that there are not ten earthquakes where there is one; for this old gray earth, is loaded with dynamite; it is a smoking bomb-shell, in condition for explosion any moment.

As a matter of fact the Creator, for some reason, has made this world and flanked it with fire. Fire above in every star that twinkles, whose twinklings are the flashing of flames; fire below in the bosom of the earth; fire behind from which the earth has come; and fire in front to which the earth is hastening. Fire everywhere!

Flee from a wrath to come, is the orthodox entreaty. Jump, for you are on the brink of a hell, is the stern command that science is repeating.

A French scientist paints the picture and condition thus:

“We go on and on careless of the future, without ever asking ourselves if, by chance, this frail bark that bears us over the ocean of the Infinite is not in constant danger of upsetting; but really the end is coming. Humanity will have to say, Adieu, earth! The last day has come. Pouff! A little bluish flame rises tremblingly; then two, then three, then one million. The entire globe burns an instant, is extinguished. All is ended. The earth is cremated. Each human being stumbles and falls dead, amid smoke and darkness. The last man throws a last glance over the earth. He says adieu in the name of all, and from his poor burnt eyes falls a tear, the last tear of humanity. He gathers it in his hand; he drinks it and dies looking up at the heavens, amid flashing flames and horror.”

This Frenchman has given his imagination considerable play, but the scientific basis for what he says is indisputably established.

Now, from all these scientists and from this Frenchman we go back two thousand years and listen to a fisherman who lived, as the critic says, in an unscientific age and had no means of knowing facts that only lately have been fully established.

The following is his account of what is to be the end of things:

“ For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was being overflowed with water perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But the day of the Lord will come as a thief in the night in the which heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things be diligent that ye may be found of him in peace, without spot and blameless.”

A more forceful and splendid type of hortatory sermon, built on solid scientific facts, was never spoken. And will the critic say that men should not heed it?

But, you fisherman of Galilee, with the spray of the lake still on your face, with hands still cramped from grasping the meshes of a fish net — you fisherman who knew nothing of conflagrations among the stars, or of fires under the crust of the earth, Who taught you to utter words that the most learned scientists and university professors, in this twentieth century are now speaking?

But without pausing for answer, or explanation, consider for a moment other prophetic announcements as to

“that great and notable day,” with its “wonders in the heavens above, and signs in the earth beneath; blood, and fire, and vapor of smoke,” and falling stars, quaking earth, the sun becoming black as sackcloth and the moon red as blood, sending the utmost confusion and consternation into the hearts of men.

And does the critic say that these Bible representations are overwrought? Overwrought!

Our thoughts turn again to the south of Italy where in miniature has been witnessed the end of the world with its crashing timbers and terror.

The report from the observatory at Messina was this:

“The first and the devastating shock lasted for twenty-three seconds only. It was accompanied by remarkable atmospheric phenomena. The surcharged air was filled with sparks and flashes of flame, which flared up until the heavens seemed afire. The crest of the earth appeared suddenly to drop. These phenomena were followed by distinct lateral oscillations that threw the panic-stricken people off their feet as they rushed to the streets.”

And then amid explosions that tore open the earth; amid clouds of dust, and sulphur-vapors, steam and gases that filled and poisoned the air; amid torrents of rain, the rush and roar of an up-lifted sea, that overtook and drowned the fleeing people; amid the reeling of the earth, the falling of hill tops and toppling down of cities — in this kingdom of death and ruin, there was agony indescribable stamped on the faces of the living and the dead; the air was filled with lamentations and supplications; the people took refuge in grottos and caves; men were crazed, rushing here and there, muttering incoherent sentences; others, stricken with idiocy, were howling madly, then ending their agony by suicide. Such were the scenes reported in Messina, Reggio and other towns, now wrapped in robes of sackcloth and ashes.

But Italy is only a small kingdom, and Sicily only a

small province, and the scenes and devastation just described, covered an area of only a few miles.

What then shall be said of the day of the crash of all things; the day of an unparalleled upheaval of waters, of thunderbolts that smite one another till exhausted, and of planetary and stellar funerals by the billion!

To the prophet Isaiah, the future doom was so vivid that it appeared like the commingling of scenes, future and present:

“Fear, and the pit, and the snare, *are* upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it: and it shall fall, and not rise again.”

And our Lord, at least so the New Testament writer Luke reports, was not silent as to this day of havoc:

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.”

In the prophetic vision of John, the fisherman-evangelist, the future became so vivid that the writer placed himself in the future and looked back upon scenes yet to be, as if already past:

And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains: and said to the mountains, and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the lamb. For the great day of his wrath is come; and who shall be able to stand?

When, therefore, these revelations of the prophets, the apostles and of our Lord are closely paralleled by announcements from the world's masters in science, what has the critic to say? His sneer, often his only weapon, is not to the point. In all reason and earnestness may not an appeal be made for him to give to the winds, or at least give a rest for a while to his several speculative sources of the Pentateuch, his two, or twenty imaginary Isaiahs, his attempted re-location of the Daniel epoch, his Hebrew pointings, inverted commas, slanting Greek letters and other like trifles and grapple with these profounder and more important questions until they are better comprehended and explained by him than they yet have been?

But these Bible prophets also speak good tidings and do not leave the world in a fright, without hope.

He to whom is committed the ordering of these and all last things has pledged his word, say the records, that there is preparing a home for those fitted for it.

The apostle to whom remarkable revelations were made gives these assurances:

“We that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep; the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds to meet the Lord in the air; so shall we ever be with the Lord; wherefore comfort one another with these words.”

That men can be and have been comforted with these prophetic assurances amid experiences the most appalling, such as come amid cyclones, shipwrecks, volcanoes and earthquakes, there can be no question in the mind of one who has been a witness to any of these things.

A friend who was in Charleston, South Carolina, during the earthquake there, a few years since, gave this account of what he witnessed in the streets of that city on the morning of the earthquake:

“The earth seemed to be reeling and heaving like the sea. Many people felt that the last day had come. Men and women were terrified, groaning and trying to pray.

But the most impressive sight to me was that of an aged man walking one of the streets, pausing every few moments and bringing his staff to the pavements with a sharp thud, meanwhile glancing upwards, with a smile on his face and speaking but one word, ‘glory,’ ‘glory.’

He verily thought that the Master was to delay his coming no longer, and was about to welcome his servant to the clouds and mansions.”

II. VISUAL INSPIRATION

It is not stated in every instance by inspired writers whether their revelations came by dictation or vision. There are, however, instances in which there is no room for doubt.

When the prophet Jeremiah says, “Then the word of the Lord came unto me saying,” he clearly does not mean that the revelation was visual, but was by dictation. On the other hand, when Ezekiel says, “The heavens were opened and I saw visions of God,” he does not mean revelation by dictation, but by vision.

According to the Bible records visions came to inspired men during both day and night time; when they were asleep, also when fully awake.

The vision of a smoking furnace, seen by Abraham, the ladder vision of Jacob; the vision granted to the servant of Elisha in Dothan, and the many visions seen by Daniel, Ezekiel and the other prophets are familiar to every reader of the Old Testament.

In the New Testament there is an account of numerous visions, notably the one to Stephen when dying, to Peter on the housetop at Joppa, to Paul on the road to Damascus and to John on the isle of Patmos.

Visual inspiration was both historic and prophetic. When historic it enabled the inspired person to see what had taken place in the past as well as what is to take place in the future.

The different stages, or days of creation, recorded in the Book of Genesis were not guess work, as some of the ablest scientists concede, and they appear to have been revealed in a vision to some one, at some time, and no valid reason has yet been offered why that vision may not have come to the one who wrote the Book of Genesis as well as to any other.

Visual inspiration, when prophetic, enabled the one inspired to see things that are to take place in both a near and remote future. This, however, should be noted, that for some reason there are only a few instances where the prophets were permitted to know the precise time when the prophetic vision would become a reality, or when any other form of prophecy would reach fulfillment. So it is with mankind; every man is to die, but when only a few have been permitted to know.

Likely enough at this point the critic offers the objection urged once before, that the Holy Spirit is on the far side of a gulf so wide that He and the human mind can have no such communication as visual inspiration implies, and that while the mind may have visions, they are never produced by supernatural agency.

But is the critic so very sure that there is an impassable gulf between the human mind and the Holy Spirit such as he imagines? Or is he sure that whatever is in the infinite mind, whether past, present or future may not also become as an "open vision" to holy men if God is minded to make the disclosure?

An entire volume could be written on the psychology and mechanical physiology of visions. The few following sentences will have to serve the present purpose: Everything that comes to the consciousness of man was previously wrapped up in the mind, or as the point is sometimes stated, nothing can be evolved from the mind that was not

previously involved in it. All possible lines, shapes and colors are part and parcel of the mind's native furniture. What is perceived by either of the five senses (though the five are reducible to one, that of touch) merely helps in awakening to consciousness what is dormant in the mind. The stone, tree, or rainbow do not go into the pupil of the eye, strike upon the retina and go to the brain through the optic nerve; nor does the brain leave its chamber of darkness to touch or examine the objects of sight. The process is far simpler; the rock, tree and rainbow reflect the light that falls upon them; these reflections reach the optic nerve, produce a tremor which is conveyed to the brain; and the Creator has so constructed the mechanism of the brain that certain vibrations will bring to the consciousness colors, shapes or sizes that are signified by those vibrations. It follows that in the mind of every sane man slumber the shape, size and beauty of rock, rainbow and the city that "lieth foursquare" with its streets of gold and gates of pearl described in the Apocalypse, all of which can be brought to the consciousness by a few jolts of the brain. And if the optic nerve or the brain cells even of a man stone blind be disturbed in certain ways, the stone, tree, rainbow and city of God would appear the same as to one who might have the best pair of eyes through which a man ever looked.

Is the critic, therefore, in position to say that the Holy Spirit is less able to produce a slight disturbance on the retina, in the optic nerve, or among the brain cells than is the stone, tree or rainbow? If so should not worship be transferred from God to the stone?

The visions that have come to the dying may be the breath of God, giving motion to nerve and brain, the mind thus getting a glimpse of the glory that is to be, robbing death of its sting and the grave of its victory. Such is prophetic vision and the scientific basis of visual inspiration.

One can not prove that there are no possible ways except these just mentioned by which the Holy Spirit could have impressed upon the human consciousness things invisible, or that the mind must always be confined in the rayless cells of the skull, or that there can be no conscious activity of the mind separate from and independent of the body and brain, and certainly there are phenomena that seem to give a degree of outside freedom to the mind, but one may insist that the critic and scientist have no ground for denying that there may be awakened in the human mind any possible conception, past, present or future by the physiological and mental processes of which we have been speaking. And if here is a God who knows the past, present and future, then, by the methods mentioned, a vision of the past, present and future could have been awakened in the minds of those whom the Holy Spirit inspired.

As already suggested prophetic vision was not limited to scenes transpiring in this world. With surprising daring unless God-inspired, the Bible writers, especially the authors of the New Testament, entered realms unexplored by science, of which the great thinkers and writers of the world, except when familiar with the words of the prophets and apostles, are dumb.

The better to enforce this thought a comparison may be instituted between the teachings of the New Testament and what is found in the *Odyssey* of Homer.

For the suggestion of this comparison a glad acknowledgment is made to one of the brainiest of the Methodist Bishops, the late Gilbert Haven.

In this audience no one need be told that the *Odyssey* and the New Testament are in the same language, or that in force and sweetness of expression and in clearness of vision, every other ancient uninspired writer of poetry, or prose, whether Hindoo, Persian, Arabian Egyptian,

Grecian or Roman falls below the author of the *Odyssey*, "the sovereign among the poets of Greece."

It would be, therefore, what one would expect that the Homeric vision of the invisible world would be as clear and rational as that of any other writer of the Greek tongue.

The greatest of Homer's heroes was Achilles. He with one other, Teresias, was admitted into the superior abodes. Achilles is represented as a great ruler among the dead. Ulysses visited and congratulated him on his high position. Achilles, replying, uttered this complaint:

"Noble Ulysses, speak not thus of Death,
As if thou couldst console me. I would be
A laborer on earth, and serve for hire
Some man of mean estate who makes scant cheer,
Rather than reign o'er all who have gone down
To death."

That is, to be the slave of a mean man on earth whose service is void of cheer, is better than to be a princely ruler among the dead, was the best glimpse of the world beyond, that came to the mind of the "divine Homer."

Ulysses had a high-born and gentle mother who died. He sought and found her in the other world, and tried to press her in his arms, but "the form passed through them like a shadow or a dream."

He begged a more solid embrace. She then mournfully told this story of the dead:

"'Tis the lot of all our race
When they are dead! No more the sinews bend
The bones and flesh, when once from the white bones
The life departs. Then like a dream the soul
Flies off, and flits about, from place to place."

And that is the best that Homer had to offer, even in case of the most pious souls that have walked the earth, — flitting, flying ghosts in tears and darkness.

The other Greek book as everyone knows, is the work of several authors, some native to the Greek tongue, but most

of them foreign to it, and it was written about two-thirds of the time back from us to Homer, and yet in purity of conception and clearness of vision, there is nothing in the world's literature that approaches it. Its predictive visions are radiant as the throne of God and comforting as angels of light:

“ Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions, (abiding places), if it were not so, I would have told you, for I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself; that where I am, there ye may be also.”

No wailing ghost! No wandering shade! No darkness are there! A home in a Father's house and a city that breaks in splendor on the vision of the dying, and the dead, its light the Lamb, its temple, the Lord God, its people, kings and priests, are in the vision of God's *Seers*.

The first martyr of the New Testament declared “ with his dying lips that his dying eyes beheld,” “ Jesus standing at the right hand of God ;” and the vision was so real that Stephen asked him to receive his spirit. “ Then God's tender light smote the face of this first Christian martyr ” and he fell asleep while waking in a world already in his inspired vision.

But there are other New Testament revelations that are full of comfort and wonder:

“ We know that if our earthly house of this tabernacle (bodily frame) were dissolved, we have a building from God, an house not made with hands, eternal in the heavens.”

“ *We know!* ” No Greek writer before that date knew, or ^{ever} ventured to guess, at such visions.

It was this same New Testament Greek writer who was enabled to say, “ For me to die is gain! ”

In the New Testament, too, God is seen wiping away all ^{tears}, and redeemed men are enthroned, and the smile of heaven is on every face.

And the figurative representations of harpers harping with their harps, of songs on the lips of unnumbered multitudes, like the voice of many waters and as the voice of mighty thunderings, of seas of mingled glass and fire, that never break nor burn; of a river clear as crystal whose waters never rage nor drown; of trees that bloom and fruit every month —st_{th} these descriptions may not and can not tell us what the invisible world of God is, but they do tell us, as does no other book in the world, what, in superlative grandeur and inexpressible splendor it is to be. John had the vision and did the best that can be done in human speech to describe what he had seen.

The critic is again confronted with a question not yet answered. Why did not that noble Greek, the writer of the *Odyssey*, the poet-theologian of the classic world speak one word of cheer for his fellow men when leaving this world for another?

“To die is gain,” that is the echo heard in every part of the New Testament. But tears in the eyes of the dead, is classic Greek. Achilles’ mother, his leader, his servant, his greatest soldier, and Hercules himself, are represented as wailing and weeping and wishing themselves back on earth. The sad complaint in the *Odyssey* is this:

“For Death to come at length, ’tis due to all;
Nor can the Gods themselves, when fate shall call
Their most-loved man, extend his vital breath
Beyond the fix’d bounds of abhorred Death.”

Why this contrast between the New Testament Greek book with its resplendent visions of the future, and the Homeric Greek book whose visions are doleful and repulsive?

Why did not Homer pass from realms of darkness and sorrow into those of light and song? Why did he not picture Jupiter wiping away in tenderness the tears of Ulysses’

mother who was one of the saints of earth? What was it that illuminated the vision of Stephen, Paul, and John, enabling them to see what the greatest poet of classical Greece could not see?

Is there any reply but this, — Homer spoke no word of cheer because he had none. When looking toward the other world he could not see his hand before his face. Nor was he alone in this darkness.

The prayer of the whole devout Greek world was summed up in the words: —“En se phi ki odesson”—“Give me light, let me die.”

Plato always spoke hesitatingly of the life hereafter. The great Socrates having told his friends what he thought of life and death, died with this confession on his lips: “Such is my view since you wish to know it; but whether it is true or not the Gods only can say.”

The Roman world was no better off.

“Give me consolation, great and strong,” exclaimed Pliny, “of which I have never heard or read.” “The philosophers of the Academy affirm nothing. They despair of arriving at any certain knowledge,” was Cicero’s complaint. And Virgil, Rome’s most honored poet, found no way for the souls of his dead to enter the Elysian fields of which he wrote, and his crowds of ghosts are almost identical with those of the writer of the Greek Odyssey, though he had the advantage of living a thousand years later.

But what of the more modern poets Dante and Milton; were they not seers? Honor to whom honor is due, is fair criticism. Dante wrote thrilling words about heaven and hell, but was entirely dependent upon Bible revelation for the prophetic fury that exalts and kindles into flames his poetry. Milton’s supremacy is due to Scripture imagery, of which he was a diligent student.

The best as to the future that is found in Browning, Longfellow, Tennyson, Whittier and the others never would have been written had they not gleaned their thoughts from Bible writers.

The belief of the primitive Christian church was that the visions of the New Testament Greek writers were supernatural. And the world today is waiting a better solution of the problem, if a better can be discovered.

This address, the last in the course, will be concluded with a few words from men of eminence, who with a multitude of others have spoken and written confessing the supreme excellence of the inspired Scriptures. These men are quoted with the hope that some hearer who has closed his Bible may be induced on advice from these men who are not professional or special pleaders, to open it again, and secure the benefits its study is sure to afford.

Sir William Jones was a fellow of the Royal Society, perfected himself in twelve languages and was Judge of the Supreme court in Bengal. Besides this, quoting from Lord Teignmouth, "he was a profound jurist and linguist, an elegant poet, whose name is one of the brightest ornaments of English literary history."

When the opinion of such a man is given, very poor judgment is clearly shown by the critic if he hastily sets it aside. These are the words of this linguist and jurist:

"I have carefully and regularly perused the Holy Scriptures, and am of opinion that the volume, independently of its divine origin, contains more sublimity, purer morality, more important history, and finer strains, both of poetry and eloquence, than could be collected within the same compass from all other books that were ever composed in any age or in any idiom."

Another man whose name is written high in the annals of our national history, who in strength of eloquence and comprehensive grasp of intellect remains quite without a peer, is Daniel Webster. He was a constant student of

the Bible and was called the walking concordance of the United States Senate.

In the following words Mr. Webster gave what he regarded as the source of his best thoughts and inspirations:

“From the time that, at my mother’s feet, or on my father’s knee, I first learned to lisp verses from the sacred writings, they have been my daily study and vigilant contemplation. If there is any thing in my style or thoughts to be commended, the credit is due to my kind parents in instilling into my mind an early love of the Scriptures. . . . I have read the Bible through many times; I now make a practice of going through it once a year. It is a book of all others for lawyers as well as divines, and I pity the man who cannot find in it a rich supply of thought and rule for conduct.”

Recently there has been published the following tribute to the Bible by Justice David G. Brewer of the United States Supreme Court:

“No book contains more truths, or is worthy of more confidence than the Bible; for none brings more comfort to the sorrowing, more strength to the weak, or more stimulus to the nobly ambitious; none makes life sweeter, or death easier, and less sad.”

Charles A. Dana, late editor of the *New York Sun*, a journalist, standing in the front rank of his profession, while speaking to the students of Union College on Journalism, made the following remarks as to the value of the Bible to those engaged in this field of literature:

There are some books that are absolutely indispensable to the kind of education we are contemplating and to the profession we are considering and of all these the most indispensable, the most useful, the one whose knowledge is most effective, and from which the most valuable lessons can be learned, is the Bible. I am considering it now not as a religious book, but as a manual of utility, of professional preparation and professional use for a journalist. There is perhaps no book whose style is more suggestive and more instructive, from which you learn more directly that sublime simplicity which never exaggerates, which recounts the greatest event with solemnity, of course, but without sentimentality or affectation, none which you open with such confidence and lay down with such reverence.”

But it might seem a one-sided argument should this enumeration be closed without allowing someone to speak who represents un-orthodox scholars and thinkers.

At the head of the extreme Unitarian and radical movement of his day stood Theodore Parker. These are his views of the enduring excellence of the sacred Scriptures:

“Some thousand famous writers come up in this century to be forgotten in the next. But the silver cord of the Bible is not loosed, nor its golden bowl broken, though time chronicles his tens of centuries passed by. . . .

“You can trace the path of the Bible across the world from the day of Pentecost to this day. There is not a boy on all the hills of New England; not a girl born in the filthiest cellar which disgraces a capital in Europe, and cries to God against the barbarism of modern civilization; not a boy nor a girl all Christendom through, but their lot is made better by that great book.”

The distinguished philosopher Fichte wrote thus:

“This ancient and venerable record contains the profoundest and loftiest wisdom, and presents those results to which all philosophy must at last return.”

Said the French skeptic Rousseau, “I must confess that the majesty of the Scriptures strikes me with astonishment.”

And there are a thousand and more testimonies, similar to these, and from men no less eminent, that could be given did time permit.

But perhaps there is need of no more; for here are words from representative men — one a linguist and otherwise accomplished, another a statesman, another a judge on the United States Supreme bench, another a noted journalist, another an opponent of the “popular theology,” and two others, one a German, the other a Frenchman, both un-orthodox, and both eminently distinguished.

While, therefore, one might hesitate to ask the people of this pious and impious, this conceited and humiliated, this believing and skeptical city of Boston to accept the testimony of those who speak from this platform, yet there can be no impropriety in asking the people here and elsewhere to heed the counsel of these men who speak, not professionally, yet with keen intelligence and profound conviction.

And there is a world of thinking people who never have been nearer than now to this confession of faith: When the truths of the Bible shall become the rule of conduct among men and nations there will then be realized the most perfect physical development, the most rapid intellectual progress, the greatest political prosperity, the most perfect and universal reign of peace and the highest, moral and spiritual perfection that can be attained by the human race.

We have now canvassed the ground intended in these addresses, but no one could feel more keenly than your speaker that his efforts have fallen immensely below what the theme demands.

Still it is hoped that the outcome of these studies will awaken in some minds renewed interest in Bible study and investigation and that ultimately the honest inquirer will be persuaded that through the inspiration of the Holy Spirit there has come into the world the most precious and wonderful book ever written — a book whose records contain the earliest history of mankind, now being confirmed by recent research and excavation; a book whose narratives, in pathos, simplicity and universal interest are unequalled, and in form of statement are free from every characteristic that attaches to legend and myth; a book whose characters, unlike those of other literature, are never overdrawn, nor underdrawn; whose book of Job and the Apocalypse are the most majestic poems in any literature; whose psalms go so deep into the religious experiences of men that they will remain to the end of time the fittest manual of devotion that ever has been composed; whose ethical teachings, by proverb and parable, are the purest ever spoken; whose principles of law are so profound that the legal world is still a copyist; whose prophetic literature stands among all

other productions of human genius so absolutely alone that there are no other writings with which it can be classed; whose exhibition of divine love in Jesus Christ is the most constraining ever yet conceived by the human mind; and whose visions and representations of the invisible world are so attractive that they have robbed death and the grave of their sting, and so self-consistent and rational that the civilized world accepts them to the exclusion of every thing else that the pen of man has written concerning the future life; a book that has overlooked no condition of human life; whose words sometimes are a terror to the wicked but give strength to the weak, consolation to the sorrowful, hope to the discouraged, promises of reward to the good, and of pardon to the penitent and whose words spoken at the bedside of the dying have been able to quell every misgiving and leave the brow calm and serene as heaven.

For such a book let no Christian and no thoughtful man ever offer apology, or hesitate to be prophet enough to proclaim in street and on house-top, that, whatsoever shall yet be written, this **WORD OF GOD BY INSPIRED MEN** is to remain in the future as it has been in the past the most ennobling and inspiring book in all the world's literature.

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The price of the following books is reduced to that named below:

Story of Jonah and Higher Criticism, .20; Satan and Demons, .25; God's Goodness and Severity, .25; Adam and Eve; History or Myth, .25; Deluge; History or Myth, .35;

Editions of the following books, occasionally called for, are exhausted: Lost Forever; Intermediate World; Fate of Republics; Faith Work, Christian Science and Other Cures; The Bible and other Ancient Literature; Art of Speech, Vol. I. Studies in Poetry and Prose; Vol. II. Studies in Eloquence and Logic; Mosaic Record and Modern Science; Evolution and Creation.

The following pamphlets and booklets may be ordered as above, at .10 per copy.

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The following pamphlets are out of print:

True and Pretended Christianity; Chinese Question; Outlines of Christian Theology; Elements of General and Christian Theology; Failure of all Attempts to Destroy or Remodel Bible Theology; Re-embodiment of the Dead; God is Where He Was.

The following books and pamphlets will soon be in the hands of the publishers: Anastasis, or the Blessed Life; Humanity and the Stars; Origin and History of the Bible; Authenticity, Genuineness and Credibility of the Bible; John Calvin and Calvinism; The Jew in Prophecy, in History and in the Twentieth Century.

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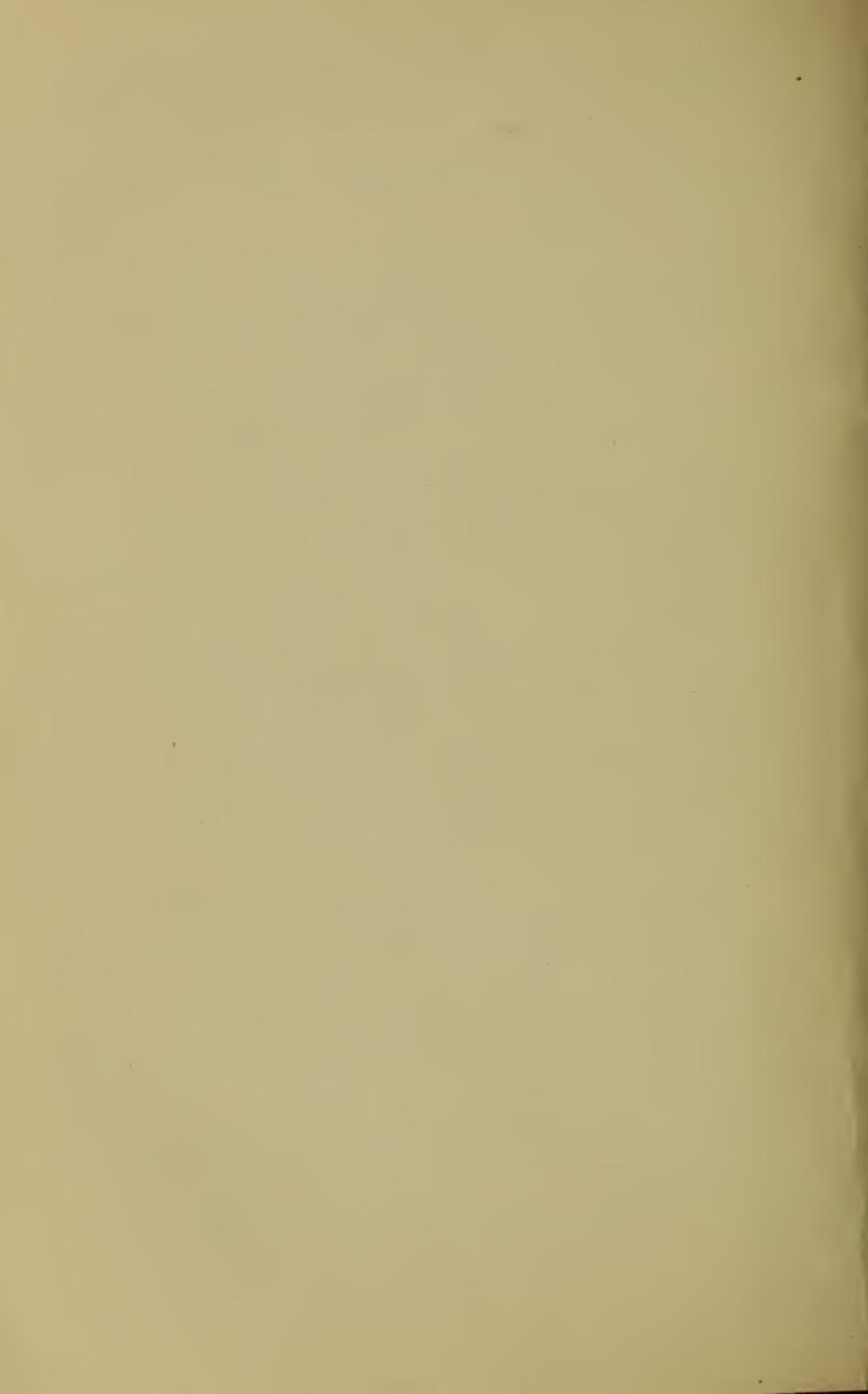
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