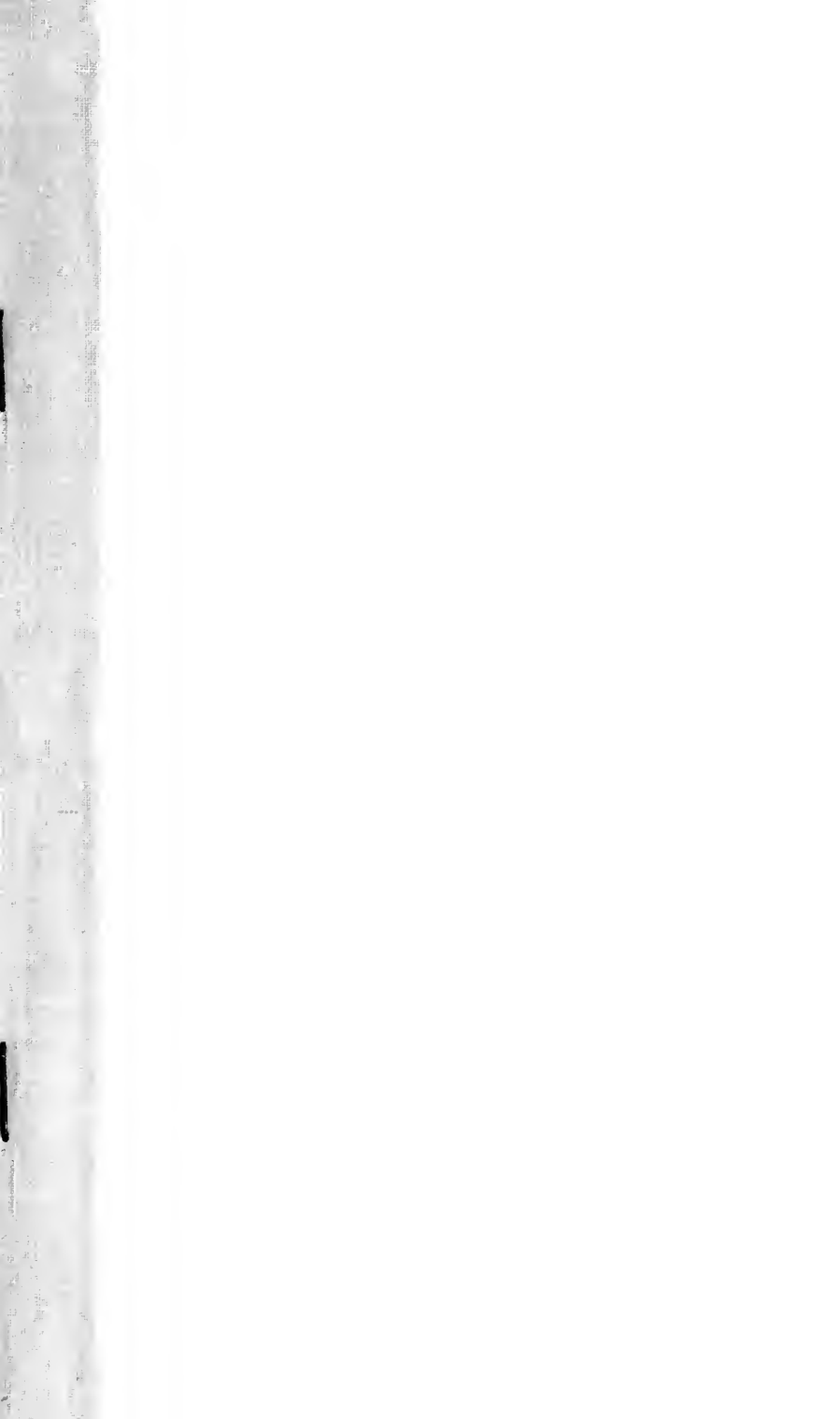


R. Wilson

The Bible on the Rock:
A Letter to
Principal Rainy

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THE BIBLE ON THE ROCK:

A LETTER

TO

PRINCIPAL RAINY,

*ON HIS SPEECH IN THE FREE CHURCH COMMISSION, AND
ON PROFESSOR W. R. SMITH'S ARTICLES IN
THE 'ENCYCLOPÆDIA BRITANNICA.'*

BY THE AUTHOR OF

'THE SABBATH ON THE ROCK.'

R. Wilson

SECOND EDITION.

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NOTE.

ON THIS ROCK, *viz.*:—That it is impossible for God, as an infinitely just and truth-loving Lawgiver and Judge, to bring the Bible into Court at the Last Judgment against those who, in their life-time on Earth, knew, and yet disobeyed its laws and truths (Rom. ii. 12-16), *unless* the Bible were true in every page, *unless* it contained truth without *any* mixture of error—that it was impossible for God to give the Bible, *the whole Bible*, as *the RULE of faith and life* (Confession, 1st Chapter) if it contained *any* erroneous statement—for then men would be *bound by the RULE* from God to believe what was untrue—*on this rock*, that the Bible, as ‘*the RULE*’ and *the WITNESS against transgressors*, must, of necessity, be true in every part—the Bible may safely rest till the Archangel’s blast summon the dead to Judgment. If any member or office-bearer in a church were to be at liberty to conjecture and assert that parts or part of the Bible was not true, all would be entitled to the same liberty, and then, each man following his own fancy or reason, would receive and reject as he pleased; the result being, that there would be a vast variety of contradictory and conflicting beliefs, under which the doctrine of the Inspiration and Divine Authority of the *whole Bible* would be utterly abandoned. No church, in these circumstances, could possibly exist in harmony and peace. Wherefore it is absolutely necessary for a Christian church to bind its members together in unity of faith, by making them adhere to the doctrine of Inspiration as laid down in the Confession of Faith, Chap. 1st, where it is said the Holy Scriptures are ‘*infallible truth*’ in every part, for ‘*all the parts consent*,’ or agree, that the obscure parts are to be interpreted, not by the conjectures or reasonings of men, but by those ‘*places*’ of Scripture ‘*that speak more plainly* ;’ that no error is to be conceived to be in the Bible, on the ground that it was written by men and that men may err, because the Confession asserts that the writers of Scripture were not left, like the authors of the Apocrypha, to their merely human fallible powers, but were inspired by God to write the truth, and that, therefore, the Holy Scriptures are the real and true ‘*Word of God*,’ He Himself being responsible for all the statements therein, precisely as a merchant is responsible at law for letters signed by the firm, though they were written by the corresponding clerk. God attached His signature to the books of the Bible by giving the writers the power to work miracles, or allowing none of their words to fail in coming to pass. If, therefore, any office-bearer in a church shall assert that parts or part of the Bible is not true as delivered by God’s inspired writers—that any one of them put in his own false *inferences*, founded on his ignorance, as part of a true narrative—that historical *facts* related in certain books, as that of Jonah, and which are declared to have been historical facts by our Lord Himself (Matt. xii. 39-42) are nevertheless *not* facts but poetical *fiction*, mere *invented* incidents imagined to point a moral or adorn a tale; if such office-bearer shall thus, and in other ways, *contradict* the Holy Scriptures, he has entirely renounced, in his *works*, the doctrine of Inspiration, and, therefore, his *word* cannot be received that he believes in the doctrine. Either his *general Affirmative*, that he believes in the doctrine, is a falsehood; or, he is incapable of perceiving so simple a truth as that ‘*A whole includes all its parts*.’ For if he declares that the *whole Bible* is true, and the *whole* of it is of Divine Authority, why does he destroy his *Affirmative* by his *special NEGATIVES*, which declare that such and such *parts* are *not* true. He *must* retract his *special NEGATIVES* before his *general AFFIRMATIVE* can be received by any church.

A LETTER, &C.

42 RUTHERGLEN ROAD,
GLASGOW, 28th March 1877.

TO PRINCIPAL RAINY,

REV. SIR,

The defence of Bible truth is the duty of every christian man. This is my apology for writing this Letter to you. I deeply regret, both for your own sake, and that of the churches in Scotland, that in your speech delivered on 7th inst., in the Free Church Commission on Professor W. R. Smith's Case, you seemed to take up positions which cannot be logically maintained. These positions are dangerous to the stability of scriptural truth in the land; and I keenly felt at your appearing to throw over them the shield of your well known character as a calm and deliberate thinker. I am persuaded that you occupied these positions, not from a desire to do so, but from misconception. I know that the interests of religion are not dearer to me than they are to you, and I hope that when the truths I have to illustrate are presented to you in a light different from that in which you have been accustomed to behold them, we may see eye to eye, and be of one mind.

Your first erroneous position was, that the references by Christ and His Apostles to the writings of Moses, do not indicate that Moses was the author. Your own words, as corrected in the *Daily Review*, are as follows:—

Principal Rainy. 'What I really said was that the references by our Lord and His apostles, to sayings or doings of Moses, do not decide as to the authorship of the books in which these sayings or doings are recorded.'

This is exactly the position on which Professor Smith stands. In his remark to the College Sub-Committee, in vindication of his article entitled 'Bible,' he says (*College Committee, Special Report, page 21*):—

Professor Smith. 'It is asked whether our Lord does not bear witness to the Mosaic authorship of Deuteronomy. If this were so, I should feel myself to be on *very dangerous and untenable ground*. But it appears to me that only a *very strained exegesis* can draw *any* inference of authorship from the recorded words of our Saviour.'

In the following simple reasoning, I shall not attempt a 'very strained exegesis,' and yet will be able to infer that Christ held Moses to be the author of Deuteronomy, and that, consequently, Professor Smith, according to his own confession,

stands on 'very dangerous and untenable ground.' First, I admit that neither our Lord nor His apostles say in words so express as these, 'Verily, verily, I say unto you, that Moses wrote the book of Deuteronomy, with the exception of a few brief additions recording events which occurred after his death, and which, therefore, had to be appended by another sacred writer' (see the record of the death and burial of Moses in the last chapter). But such express declaration is not required, since the doctrine of the Confession of Faith is, that a deduction by 'good and necessary consequence' is as binding as what is 'expressly set down in Scripture' (Chapter 1st, Clause 6th). The appeal then is to reason to decide the question; and in my reasoning I shall, as a layman, only give expression to the unbiassed common sense of the laity of Scotland. When Luke, in Acts xv. 21, says—

'For Moses of old time hath in every city them that preach him, being read in the Synagogues every Sabbath-day.'

If he does not mean that the writings of Moses were read in the Synagogue, *what* does he mean? Again, when Luke states that the Risen Lord enlightened His two darkened disciples at Emmaus, and (Luke xxiv. 27)

'beginning at Moses, and all the prophets he expounded unto them in all the Scriptures the things concerning himself.'

If by the word 'Moses,' the sacred writer did not mean the writings of Moses, who shall venture to say that by 'prophets,' he meant the writings of the prophets? We know what answer Professor Smith is prepared to give to these questions—he conjectures that the Jews *conjectured* that Moses was the author of the Pentateuch! And his followers do not hesitate to say that Christ and His apostles addressed the Jews according to their false belief, for they sought not to teach them historical criticism, or the facts of the case, but only the way of salvation. It is needless to remark that this assertion is pure conjecture, incapable of any proof, seeing that neither Christ nor His apostles are here to inform us that their business was not to teach according to historical truth. Passing from such verses as these two now quoted—we approach those from which the school of higher criticism shall attempt in vain to escape. Jesus Christ, the final Judge of Jew and Gentile, knows what will be transacted at the day when all shall stand before the great White Throne, and to the Jews He uttered these ever memorable words (John v. 45-47).

'Do not think that I will accuse you to the Father, *there is one that accuseth you, even Moses, in whom ye trust.* For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not *his writings*, how shall ye believe my words.'

It has ever been held that by these words the Saviour meant that the Jews would be judged by the Law or five books

of Moses. Paul distinctly announces the same truth (Romans ii. 12).

‘For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law.’

The book of Deuteronomy confirms this view. God said to Moses, ‘Write this song that it may testify against them *as a witness*’ (Deut. xxxi. 21). The whole book of the Law was to be a witness against them (Deut. xxxi. 26); and Moses, in reference to disobedience of the Laws in Deuteronomy, said, ‘Cursed be he that confirmeth not all the words of this law, to do them’ (Deut. xxvii. 26). The same view can be established from the writings of even Professor Smith. In his article ‘Bible,’ he says:—

‘Ezra is a scribe who comes to Jerusalem armed not with a fresh message from the Lord, but with the book of the Law of Moses. This Law book was the Pentateuch; and the public recognition of it, as *the rule* of the Theocracy, was the declaration that the *religious* ordinances of Israel had ceased to admit of development.’

Since the Pentateuch then was ‘*the rule*,’ the Law of the great moral Governor for the life—the daily practice of the Jews, His moral creatures, it follows of necessity that by that rule they shall be judged at last. And the point of our argument is, that FACT *not Fiction*, can become the basis of judicial action; of a sinner’s condemnation before the final bar of God. If there be a flaw in the indictment—if the law which is to be a witness against the sinner was not really enacted at the time, it bears on its face that it was enacted—then that forged law cannot be produced to condemn the criminal. On the face of it, the book of Deuteronomy many times declares it was written by Moses (Deut. xxxi. 24, etc.). With the distinctness of a Law passed by the British Parliament, Moses gives even the very day when part was addressed to the Jews before they crossed the Jordan. ‘In the fortieth year, in the eleventh month, on the first day of the month, Moses spake unto the children of Israel, etc. (Deut. i. 3). But if the book of Deuteronomy, as Professor Smith first conjectures, and then asserts, was not written by Moses—if, as he says, the speeches ascribed in the book to Moses were never uttered by him, but composed by some unknown author about 700 years after Moses was dead—if this unknown author acted the part of Sir Walter Scott, when writing the Waverley novels, by putting into the mouth of an historical person what he never said, then there is a flaw in the indictment of Jesus Christ against the Jews, and they would have been justified in saying unto Him ‘We are not afraid of Moses accusing us of neglecting any references to you. If these references exist anywhere, they are in the book of Deuteronomy, and that book was written not by Moses but by

some author unknown to us, who fabricated the book seven centuries after Moses was dead, so Moses or his writings will never accuse us before the Father about you.' A plain illustration will send this argument home. During the reign of Charles the Second, the King's commands to the Scottish Parliament in Edinburgh were generally written and signed, not by the King himself, but by Lauderdale. If seven days after Lauderdale had ceased to be the King's minister, a person in London had drawn out a Law, and both dated it a month before the time when it was actually written, and signed it with Lauderdale's name, such forged document could never appear in Law against any subject. How then could the book of Deuteronomy, with its numerous laws, be as Moses affirmed, *a witness* against transgressors (Deut. xxxi. 26), how could it be brought into court against the disobedient, if the book, on the face of it, was dated seven centuries before it was written, and bore the signature of Moses as the writer, though he was not the writer? If the school of higher criticism, conjecture that the Jews were entitled to be judged by the book of Deuteronomy, if they, irrespective of its authorship, believed it was divine—such conjecture would be a wilful evading of our argument, which is, that a just Law-giver cannot bring a forged document into court against his subjects. Even that Scottish Parliament which sat in Edinburgh during the reign of Charles the Second—a Parliament that shall ever be infamous in the memory of Scotchmen for its injustice and tyranny—even that Parliament would not have produced in court against the Covenanters a Law written and signed, not by Peter Wedderburn, the Clerk of Council, but by another individual personating Wedderburn, and signing his name—would not have produced it, even though the Covenanters had believed the forged document to be genuine. Professor Smith, this reasoning is no 'very strained exegesis.' I know my countrymen, and I appeal to their plain common sense to say, if Jesus Christ could be worse at the last, than that infamous Parliament that drenched the soil of Scotland with the blood of unoffending men—if the Judge of all the earth, who ever shall do right, could bring a forged document into court against either Jew or Gentile—if *fiction* instead of *FACT*, can become the basis of judicial action.

We pass now to a reference made to Moses, not by Christ himself, but by the apostle Peter. In his sermon, after he had miraculously healed the lame man at the gate of the Temple, he introduced, as an essential part of his reasoning, these words (Acts iii. 22-23)—

'For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to

pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.'

Upon this passage we remark, that though fiction as a parable may *illustrate* Divine truth, it can never become an essential part of reasoning with a moral creature on his duty. And the question is, Did Moses utter that prediction, or did he not? The declaration of the Holy Ghost through the lips of Peter is, that Moses truly said these words. Either he said them, or he did not. If, as Professor Smith conjectures, he did not say them, then the Holy Ghost, speaking through Peter, declared that if the Jews did not receive the fiction that Moses said what he did not say, and believe that Christ was the prophet Moses predicted was to come, though Moses predicted nothing of the kind, or, in other words, if they did not believe a lie, they would, every soul of them, be destroyed from among the people! According to Professor Smith's conjecture, we are to suppose that Peter, or rather, the Holy Ghost speaking through him, reasoned after this fashion—'These ignorant Jews conjecture that Moses prophesied of One like unto himself, who was to arise in their midst, though he did not so prophesy; and I will take advantage of their false conjecture, and threaten them that if they do not receive Jesus as the promised Prophet, they shall be utterly destroyed.' Again, we repeat, it is impossible for men, and more so for God, to make *fiction* instead of *FACT* the basis of a solemn appeal to immortal souls on matters which directly concern their eternal destiny. If Professor Smith will admit that Moses is the author of the words which Peter quoted from Deuteronomy (xviii. 18, 19) predicting the coming of another Prophet mighty in signs and wonders like Israel's leader out of Egypt, then his theory regarding the book of Deuteronomy is overthrown in a moment, for in his article 'Bible' he says—

'There is no reason to think that a prophet ever received a revelation which was not spoken directly and pointedly to his own time.'

I have (Principal Rainy) given only these two passages as a specimen of what can be deduced by 'good and necessary' inference from the many references by Christ and His apostles to the writings of Moses. The other numerous passages you can yourself carefully examine in the light of good and necessary inference. Permit me now to point out to you another line of thought. According to the doctrine of the Larger Catechism, which is one of the Free Church Standards, it is laid down that Christ, the Alpha and Omega of Revelation, is in His character of the Prophet of the Church responsible for all the references to the writings of Moses which are to be found in the Old Testament, because (Question No. 43)

Christ executeth the office of a Prophet, in revealing to the Church in all ages, 'by His Spirit and Word, the whole will of God.'

These words 'IN ALL *ages*,' imply that Christ was the revealer of truth in Old Testament as well as in New Testament times. And Peter expressly says, that the Spirit which was in the prophets, or writers of the Old Testament, was the Spirit of Christ (1 Pet. i. 11; 2 Pet. i. 20). Carrying with us this truth that our Lord is responsible for all the Old Testament references to the writings of Moses, let us for a single trial turn to the book of Joshua, and find what can be deduced from it by 'good and necessary consequence.' The book opens with an account of God appearing to Joshua immediately after the death of Moses, and giving him this charge (Josh. i. 7, 8)—

'Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee; turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This *book of the Law* shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is *written therein*.'

From this passage we infer that a written book which Joshua had then in his possession—a book containing what Moses had commanded—was to be the sole guide, the only rule of Joshua's actions. Moses died 1451 years before Christ, and within seven years after Joshua had received the solemn charge not to turn to the right hand or to the left from the written book of the Law of Moses; he came with the Israelites to Mount Ebal, and then and there carried out to the very letter the instructions contained in the written book, which for seven years he had kept in his possession. That book was the book of Deuteronomy, because there is no book in the Bible except Deuteronomy which contained the Mount Ebal instructions. From Joshua 8th chapter 30–35th verses, we learn that, as commanded by Moses, Joshua built an altar at Mount Ebal, offered sacrifices, wrote a copy of the Law on the plaster on the stones, read the Law to the people, and proclaimed the blessings and curses as contained in the 27th chapter of the book of Deuteronomy. Within the short space of five verses the author of Joshua four times informs us that Joshua rigidly and faithfully carried out all his instructions as contained in the written book then in his possession. Professor Smith conjectures that the book of Deuteronomy was not then in the possession of Joshua, not being in existence until 700 years afterwards—that is, Professor Smith conjectures that Joshua acted according to his written instructions 700 years before the instructions were written out! This is certainly a very tall conjecture—a very strained specimen of exegesis—but as we proceed we shall see that there is no conjecture too deep or too high which the school of higher criticism is incapable of forming. But conjecture as it may please, that school shall never escape from the inevitable conclusion

that Joshua could not possibly obey the laws in the book of Deuteronomy, and read out before the people the very blessings and curses, word by word, if the book of Deuteronomy had not then been in his possession. A profound critic might suppose that the book of Joshua was not written until 750 years after the death of Moses, consequently about fifty years after Professor Smith's supposed date for the writing of Deuteronomy, and that the author of Joshua, finding the Mount Ebal instructions in Deuteronomy, made his narrative in the book of Joshua to agree with the Mount Ebal commands in Deuteronomy. But such a conjecture would be not only an utter abandonment of the doctrine of the inspiration of the Scriptures—a plain assertion that one lie had been forged to cover another—but it is a conjecture that no Scottish peasant, who knows his Bible, could possibly form. From 1 Kings ix. 16 we learn that 440 years after the death of Moses, the King of Egypt captured Gezer, burnt it with fire, slew the Canaanites that dwelt therein, and made a present of the city to his daughter, Solomon's wife. And from Joshua xvi. 10, we find that when the book of Joshua was written, the Canaanites had not been driven out of Gezer, but were dwelling therein "*unto this day*," that is, at the time the book of Joshua was written. Again, from 2 Sam. v. 6-8, we learn that 402 years after Moses died, David captured the stronghold of Zion, and drove out the Jebusites, who formerly inhabited Jerusalem. And on turning to Joshua xv. 63, we find these words,—

'As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out; but the Jebusites dwell with the children of Judah at Jerusalem "*unto this day*."

From this verse it is evident that the Jebusites were not driven out of Jerusalem when the book of Joshua was written; and, as David drove out the Jebusites at least 300 years before, Professor Smith's supposed date for the writing of Deuteronomy, it follows of necessity that the book of Joshua was written centuries before Professor Smith's conjectured date for the writing of Deuteronomy; that, therefore, the author of the book of Joshua could not fabricate his Mount Ebal narrative (Josh. viii. 30-55) to agree with Professor Smith's unknown author, who put into the mouth of Moses words he never said. Conjecture as it may, the school of higher criticism shall never wriggle from the inevitable conclusion that Joshua could not keep the Mount Ebal instructions as written in the book of Deuteronomy if the book of Deuteronomy had not been in his possession, and that Jesus Christ, the revealing Prophet of the Church in all ages, is responsible for the declaration in the book of Joshua, that Joshua at Mount Ebal faithfully carried out to the letter the Mount Ebal instructions contained in the written

book of the law of Moses. That the book of Deuteronomy was really in the possession of Joshua is evident even to every unlearned reader, for Deuteronomy expressly says that ‘when Moses had made an end of writing the words of this law in a book, until they were finished;’ that Moses commanded the Levites to put the book of the Law which he had just finished writing in the side of the ark of the covenant for safe preservation (Deut. xxxi. 24, 26).

I have thus, Reverend Sir, briefly indicated how, by deductions of good and necessary consequence, the truth can be established, that the references by Christ, His apostles, and other sacred writers, to the books of Moses, *do* decide that Moses was the author of Deuteronomy—of as much of it as the Bible ascribes to him, which, I may say, is the whole of it, with the exception of the last chapter, which is merely a biographical appendix briefly relating his death and burial, and this biographical appendix in no way interferes with the Mosaic Laws and addresses. If you will carefully examine all the other Bible references by this mode of good and necessary inference, you will soon come to hold with me that there is no truth in the Confession of Faith or Shorter Catechism which has better Bible proof than the truth that Moses was the author of Deuteronomy.

The second erroneous position you took up in your speech in the Commission was, that Professor Smith’s views do not involve a renunciation of the doctrine of the Inspiration of the Scriptures. Two lines of reasoning are here open to me. Either to make Professor Smith prove that by his baseless conjectures he has reduced the book of Deuteronomy, as well as other books, to the rank of apocryphal writings, or to exhibit what is the doctrine of the Confession of Faith on Inspiration, and then by quotations from Professor Smith’s articles in the ‘Encyclopædia Britannica,’ show how completely he has departed from the doctrine as held by the Free Church.

In the first centuries of the Christian era there were in existence, in addition to the books which at present compose the New Testament, several epistles which, on their face, pretended to have been written by Peter, James, John, and Jude, but were not in reality written by these apostles. The early Christian Church excluded these epistles from the canon of Scripture on the ground that they were *spurious*, because they pretended to have been composed by the apostles when they were not. The words of our Lord to the Church in Ephesus may, in a sense, be applied to these epistles; the Church ‘had tried them which had said they were the apostles’ writings, but were not, and had found them liars (Rev. ii. 2). For excluding the pretenders, the Church received the commendation of her Lord. And the question which I put to Professor Smith is, ‘Did the early Church

act wisely and righteously in excluding epistles which pretended they were written by the apostles but were not? If the Church then acted wisely and righteously, on what principle can he justify the Jewish Church for not excluding Deuteronomy when it appeared?—because, he says, those living when the book appeared *knew* it was a mere personation—a mere pretending to have been written by Moses. Moral duty is eternal. What was just for Christ's Church of the first century was as just for His Church seven centuries before. There were God-sent men living, as Jeremiah, Habakkuk, Josiah, when the book appeared; and Professor Smith distinctly says they knew it was a personation: how did they not exclude the pretender from the canon, precisely as the early Christian Church excluded the pretending epistles? He little knows with what absurdity he has robed himself about by his conjectures, and, therefore, for his own sake, for the sake of the Free Church, and the sake of truth, I shall now trample these conjectures under foot.

It has ever been held in Britain that a book which was not written by the author whose name it bears (as Deuteronomy bears on its face, in many pages, the name of Moses as the author), then the book is spurious or *forged*, and forgery *is fraud*. The same plain common sense view has been held on the continent of Europe by even the Rationalistic divines. Thus, Dr Kuenen, the Rationalistic Professor in Leyden, Holland, whose critical views and conclusions are almost in every case the same as those of Professor Smith—Dr Kuenen says—

'It may now be accepted as proved that the discourses and laws of Deuteronomy were put into the mouth of Moses. At a time when notions about literary property were yet in their infancy, an action of this kind was not regarded as at all unlawful. Men used to perpetrate such fictions as these without any qualms of conscience. . . . The ideas of that day were not the same as ours. "Now or never;" the Mosaic party had to gain their end. Their victory, although *gained by cunning*, must not be attributed to the stratagem of which they made use, but to the good cause which they upheld, and with the weapons with which they defended it.'

Professor Smith knew very well it would never do to inform the British public that many of the books of the Bible had been got up by fraud, and, therefore, in his article 'Bible,' he presented a theory of his own, which he thought justified the sacred writers in pretending to be, not themselves, but other men. They did not write, he said, in '*pious fraud*,' but

'as ancient (heathen) writers are not accustomed to distinguish historical *data* from historical *deductions*, the author of Deuteronomy *naturally* presents *his* views in dramatic form *in the mouth of Moses*' (article 'Bible').

In defending his theory, he said to the College Sub-Committee that it was

'the theory that God permitted the author of Deuteronomy to take a

liberty common to every historian of antiquity, and thrown certain didactic matter into the form of a speech.'

At such a theory and such a defence the critics of even the Higher School on the Continent could not but scoff in utter disgust; they are too clear-sighted not to perceive, what Professor Smith cannot perceive, that the things he has compared cannot bear comparison. He says, the liberty taken by the author of Deuteronomy, was a liberty 'common to every historian of antiquity.' I challenge him to the proof. I challenge him to produce a single instance of even a heathen historian who wrote a book, and on almost every page of it said it was written, not by himself, but by another man. Let him search the records of Greece and Rome for even a single case. Let him remember that the date he assigns as that of the first appearance of Deuteronomy was 700 years before Christ, and that at that early period no heathen *historian* whatever had begun to write, and that consequently the author of Deuteronomy could not possibly copy their example. Greek and Roman historians, when describing the heroes of their history, could look at the particular circumstances in which these heroes were at the moment placed, and, judging of their feelings under these circumstances, make the heroes paint themselves, by giving expression to their feelings in a speech. That speech, made by the historian, was a representation of *the probable*; but when Rabbi Shammai, or whatever else was his name who wrote the book of Deuteronomy, said on almost every page of it, that it was written, not by himself, but by Moses, who died 700 years before the time of the real writer, was that a representation of the probable? It was a downright lie, and every man who can perceive the plainest of moral distinctions, will say it was a lie—a lie such as even a heathen historian was never guilty of. No, Professor Smith, the charge against your theory is not, as you say, simply the putting of 'didactic matter into the form of a speech.' I am astonished beyond expression at Professor Smith's comparison and defence. God '*permitted*,' he says; but if God be the God who inspired the Bible, He must have approved and assisted, as well as permitted. And is there not a heaven-wide difference between the Bible by which the whole Christian world shall be judged at the last, and such books as those of Tacitus, Livy, or Thucydides? The heathen authors might put speeches into the mouths of their characters, as Shakspeare made speeches for Shylock, imagining how, in the circumstances, they would feel and act; but will these heathen productions be used as a law-book to judge the world? The Great Moral Governor, in view of Adam's race standing before His bar, had to make sure that His Book of Judgment was perfect truth in every page. Again, the book of Deuteronomy is

in reality a book of *legislation*, and again I challenge Professor Smith to find a single case out of the records of antiquity in which the heathen author makes his characters enact laws, giving the very date, place, and circumstances of the enactments, when in reality they had not enacted these laws. The book of Deuteronomy gives *the place*, 'on this side Jordan,' etc.; *the date*, 'the fortieth year, in the eleventh month, on the first day of the month, Moses spake unto the children of Israel these laws,' etc. (Deut. i. 1-3). So it turns out that no heathen author ever acted as Professor Smith declares was done 'by every historian of antiquity;' that, in short, no heathen historian had such a base conscience as the unknown author of Deuteronomy. And yet morality, when Deuteronomy was written, was not so low in Israel as among the heathen, for Moses, in chap. iv. verse 4, asked the children of Israel, 'what nation is there so great, that hath statutes and judgments so righteous as all this law which I set before you this day?'

I believe that if Professor Smith had been able to see beforehand the *logical* consequences of his conjectures, he would have shuddered at the thought of ever forming them. To the College Sub-Committee, when they told him his views had caused a feeling of anxiety as to the influence of his tuition upon students, and as dangerous 'in the way of surrendering to objectors the literal credibility of *other* books of Scripture hitherto received as historical,' he thus wrote—

'I am convinced that there is nothing in what I have written to touch a faith which moves in the lines of sound Protestant doctrine, and rests on the bases indicated in the first chapter of our Confession; and I cannot be answerable for the effect of my teaching on men whose belief in the Bible moves in other lines and other foundations.'

And in his defence to the Sub-Committee what did he write?—that notwithstanding the book of Deuteronomy having been written by a man who pretended he was Moses when he was not Moses, and lived 700 years after Moses was dead, he (Professor Smith) believed the book had Divine authority, and that its Divine authority 'rested on the witness of our Lord and *testimonium Spiritus Sancti*,' which means a fabricated story has Divine authority, and that Jesus Christ and the Holy Ghost bore witness and testified that men should believe in a lie. If the school of higher criticism can sink to a lower depth of conjecture, let it descend at once, that we may know how low human nature can fall.

I am anxious to avoid doing injustice to Professor Smith. I only desire by a plain and full dissection of his views to open his eyes—the logical eyes of his mind—but I think I do him no injustice when I say, that after he found, from the strong condemnation of his theory of the liberty of ancient heathen

authors being a justification of the fraud of his unknown author in having personated Moses, he formed a new theory as a cover for the crime. That second theory is, that the personation was not fraud, because the people who lived when the book was first given to the Church knew it was a personation. It was in his article 'Chronicles,' this second theory first reared its head. He there says, that when the chronicler coined the speech of Abijah in 2 Chron. xiii., 'the contemporaries of the author *understood* it was a free (or coined) composition.' Then he wrote a letter to the *Daily Review*, in which he said—

'It seems to me plain that the author of Deuteronomy was at liberty to choose such a way of setting forth his *inspired* admonitions. The use of literary forms is *not* FRAUDULENT when the nature and object of the form are as transparent as they *must* have been to the *first* readers in the case before us.'

This second theory is worse and more untenable than the first; for 1st, It is purely imaginary to say that the first readers *must* have known of the personation, because, as we have said, there never was such a case of personation as that which Professor Smith ascribes to his unknown author of Deuteronomy, inventing the enactment of laws, with date, place, and circumstance, and putting on almost every page the name of a false author as the real author. There never having been such an author, there never could have been such readers. 2d. This theory makes Jeremiah, Habakkuk, Josiah, and the whole Jewish Church extremely *culpable* in covering a fraud. 3d. It makes the unknown author and Jewish Church exceedingly blind in not seeing that though the first generation of readers were aware of the personation, succeeding generations would not be aware of the literary freedom or trick, and so be deceived into the belief, that when the book of Deuteronomy said that Moses was the writer, he was indeed the writer. Put this to the proof. In any Sabbath-school let a teacher, holding Professor Smith's views, say to the children, 'Now, though Deuteronomy says that Moses wrote it, he really did not write it,' and the children will at once ask, 'Why, then, does the Bible tell a lie?' I have been a Sabbath-school teacher for thirty years, and know how children reason. 4th. It is impossible for Professor Smith to hold this second theory, for, in his article 'Bible,' he had formed another theory, which swallows up this second one.

The Pentateuch, and the so-called earlier prophets (Joshua to Kings) form together a continuous narrative. It is plain, however, that the whole work is not the uniform production of one pen, but that in some way, a variety of records of different ages and styles have been combined to form a single narrative. Accordingly, *Jewish tradition* bears that Moses was the author of the Pentateuch, Joshua, the book named after him, Samuel, the book of Judges, and so forth. As all Hebrew history is anonymous—a sure proof that people had not yet learned to lay weight on questions of authorship—it is not probable that this tradition rests on any surer ground

than *conjecture*; and, OF COURSE, a scribe *who saw in the sacred books the whole outcome of Israel's history WOULD NATURALLY leap to the conclusion that the father of the Law was the author of the Pentateuch.*

Here Professor Smith affirms three things. 1st. That Jewish tradition bore that Moses wrote the Pentateuch. 2d. That the tradition probably rested on *conjecture*. 3d. That from what a scribe saw in the sacred books, he would *naturally leap* to the conclusion that Moses was the author of the Pentateuch, and so of Deuteronomy. Professor Smith has two kinds of *natural* leaping. 1. That a scribe on reading the sacred books (as the Pentateuch) would *naturally leap* to the conclusion that Moses was the author. 2d. That those who first read Deuteronomy *naturally* leapt to the conclusion that Moses was *not* the author, but that some unknown author had personated Moses. Now, which of these two kinds of leaping will Professor Smith abide by, for he cannot hold them both? If the really natural kind of leaping was to recognise Deuteronomy at once as not the production of Moses, but a personation, how did the Church for twenty centuries lose the art of leaping naturally, and come to such a wrong conclusion as to hold that Moses wrote Deuteronomy? We shall hereafter show that this suspension of natural leaping must have been caused by a miracle.

Should Professor Smith form a third theory of *exculpation*, it shall be demolished as easily as the first and second have been swept away. In the meantime, we may regard it as a settled point, that when the unknown author declared on every page of Deuteronomy that not himself, but Moses was the author, his statement was *fiction*, not fact; or, in other words, that Professor Smith's theory necessarily makes Deuteronomy to be a fiction. Now, what is his theory with regard to fictions? In his article 'Bible' he says—

'Esther, too, has been viewed as a *fiction* by many who are not over sceptical critics, but *on this view* a book which finds no recognition in the New Testament, and whose canonicity was long suspected by the Christian as well as by the Jewish Church, must *sink to the rank of an Apocryphal production.*'

If *fictions* such as Esther, and the books of Job and Jonah are, as we shall yet see, also fictions or mere inventions in the eyes of Professor Smith—if *fictions* must, as he says, sink to the rank of Apocryphal productions, why should not Deuteronomy, Ecclesiastes, Daniel, Song of Solomon, etc., for he gives us to understand that all these books were personated, instead of being written by the authors whose name they bear on their face, why should they not all sink to the rank of Apocryphal productions? Verily the mouth of the pit is opening!

Our second line of reasoning is the most convincing to show that Professor Smith has entirely renounced the doctrine of Inspiration, as held by the Free Church. In *words* he says he

holds the doctrine, but in *works* he denies it; and only by his works shall he be justified or condemned. We have to inquire, 1st, What is meant by Inspiration—Inspiration of the Scriptures? 2d, Wherein has Professor Smith renounced the doctrine of Inspiration, as laid down in Scripture? 1st, What is an inspired writing? It is a God-*commanded*, God-*assisted*, and God-*superintended* writing, and therefore is as true in every page of it as if it had been written by the finger of God Himself; it is truth without *any* mixture of error. It must have been commanded, for Jehovah always selected His own messengers. It must have been God-assisted, for the writers of themselves knew not exactly how much or how little God desired them at the time to declare, and especially they knew not what future events to predict, or what *new* knowledge God then wished to communicate to men. It must have been God-superintended to keep them from *error* in the statement of *old* truths, such as selecting from old manuscripts before them, and especially to keep them from error arising from their *individuality*, which would have to a certainty often opposed the aim of God, had not the Holy Ghost enlightened that false-tending individuality. Thus the individuality of Peter, his Jewish prejudices, his natural standpoint, perfectly unfitted him to proclaim the Gospel to Cornelius or other Gentile. Consequently the Holy Spirit had to correct that biased individuality by the vision of all manner of beasts in a great sheet (Acts ix. 11-16), *before* Peter was allowed to preach to the Gentiles. When the knowledge possessed by the writer and his individuality were exactly fitted to represent what God wished to communicate to the Church, the superintending Holy Ghost allowed the mental powers and individuality of the writer to have full swing, for only thereby could the writing be natural and powerfully affect the reader, but the moment the knowledge was defective, or the individuality tending to misrepresent the aim of God, then the Great Superintender interfered with the necessary correcting process. Paul says he spoke some things by permission of the Superintending Spirit, other things he gave by express commandment, or communication received. Even Paul could not be left to himself, for then he often would have opposed the aim of God. He of himself would have preached the Gospel in Asia, but was forbidden by the Holy Ghost. He assayed to go into Bithynia, but the Spirit suffered him not. He knew not God's intentions with regard to Macedonia until the night vision indicated the mind of the Spirit. The view thus given of Inspiration is the doctrine of the Confession of Faith, as shall hereafter be shown.

Before quoting from Professor Smith's articles in the 'Encyclopædia Britannica,' it must be distinctly understood that the complaint against these articles is not one regarding the author-

ship of books on which the Bible is silent respecting the authorship. Where the Scripture is silent, every man has a right to form his own conjecture as to the author; but when the Scripture is not silent, he has no right to *contradict* the Scripture. Personally I believe that some unknown *inspired* writer was employed by God to add to Deuteronomy the account of the burial of Moses; to add to Joshua the account of Joshua's burial; to add to 1st Samuel what occurred after the death of Samuel, etc.; and that Ezra, under the guidance of the Holy Ghost, made a few necessary additions to several books, as Gen. xxxvi. 31-39, and gave late instead of the primitive name to places, because, if the additions were ever to be made at *the right time*, it was when *numerous* copies of the Law and the Prophets were required for the use of the synagogues, which arose after the captivity. But I shall never object to any man supposing it was not Ezra who made the last very brief yet necessary additions in several books; and such additions are never in the Bible ascribed to the main author of such books, only he is bound to suppose it was some *inspired* writer, acting under the superintendence of the Holy Ghost. Nor is the complaint against freedom of thought. No man more vindicates free thought than I have ever done, and have ever practised. The complaint against Professor Smith is that he has *violated his contract* with the Free Church. That Church is an association of those believing in the Inspiration of the Scriptures, as laid down in the Confession; and it placed Professor Smith in his Chair to DEFEND the Bible, *not to contradict it*. He has contradicted it, and, therefore, having violated his contract, he *must* stand before the bar of the Church.

The order in which Professor Smith's articles should be read is 'Chronicles,' 'Bible,' 'Canticles,' and 'Angel.' The article on 'Chronicles' first awakens suspicion of coming mischief, that entitled 'Bible' confirms the first impression of error and danger, 'Canticles' shows what an exquisite capacity the School of Higher Criticism have for forming conjectures, and 'Angel,' instead of being robed in the light of heaven, is a dreary negation. The trail of the Rationalistic serpent is over them all, but around 'Angel' the slime is most abundant. We now give quotations, beginning with the article 'Chronicles:—

'What seems to be certain and important for a right estimate of the book [of Chronicles] is, that the author lived a considerable time after Ezra, and stood entirely under the influence of the religious institutions of the New Theocracy. This standpoint determined the nature of his interest in the early history of his people. . . . After the Captivity, it was impossible to write the history of Israel's fortunes otherwise than in a spirit of religious pragmatism. But within the limits of the religious conception of the plan and purpose of the Hebrew history, more than one point of view might be taken up. The book of Kings looks upon the

history in the spirit of the prophets—in that spirit which is still echoed by Zechariah (i. 5, 6), “Your fathers, where are they, and the prophets, do they live for ever? But my words and my statutes, which I commanded my servants, the prophets, did they not overtake your fathers, so that they turned and said, ‘Like as Jehovah of Hosts thought to do unto us, so hath he dealt with us.’ But long before the Chronicler wrote, the last spark of prophecy was extinct. The New Jerusalem of Ezra was organised as a municipality and a church, not as a nation. *The centre of religious life* was no longer the living prophetic word, but the ordinances of the Pentateuch, and the liturgical service of the sanctuary.’

Do you mean that, though the people had the books of the Prophets, these prophetic books were not to be a guide to their religious life as well as the Pentateuch? But go on—

‘The religious vocation of Israel was no longer national, but ecclesiastical or municipal, and the historical continuity of the nation was vividly realised only within the walls of Jerusalem and the courts of the Temple in the solemn assembly and stately ceremonial of a feast day. These influences operated naturally most strongly on those who were officially attached to the sanctuary. To a Levite even more than to other Jews, the history of Israel meant, above all things, the history of Jerusalem, of the Temple, and of the Temple ordinances. Now, the author of “Chronicles” betrays in every page his essentially Levitical habit of mind.’

There is as yet no harm in this conjecture, because, if an inspired writer’s individuality was exactly fitted to represent the aim of God in the communication, the individuality in that case would be an advantage. But, beware how you conjecture farther. Go on—

‘It even seems possible, from a close attention to his descriptions of sacred ordinances, to conclude that his special interests are those of a common Levite rather than of a priest, and that of all the Levitical functions, he is most partial to those of the singers, a member of whose guild Ewald conjectures him to have been. To such a man the older delineation of the history of Israel, especially in the books of Samuel and Kings, *could not* but appear to be deficient, in some directions, while in other respects its narrative seemed *superfluous*, or open to misunderstanding—as, for example, by recording, and that without condemnation, things inconsistent with the Pentateuchal Law.’

Now you are on dangerous ground, for God never selected inspired agents whose individuality was prepared to quarrel with inspired writings then in existence. But go on—

‘For the sake of systematic completeness, the Chronicler begins with Adam, as is the custom with later Oriental writers. But he had nothing to add to the Pentateuch, and the period from Moses to David contained little that *served his purpose*. He, therefore, contracts the early history in a series of genealogies, which were doubtless by no means the least interesting part of his work at a time when every Israelite was concerned to prove the purity of the Hebrew descent. From the death of Saul the history becomes fuller, and *runs parallel* with the books of Samuel and Kings. *The limitations of the author’s interest* in times past appear in the *omission*, among other particulars, of David’s reign in Hebron, of the disorders in his family and the revolt of Absalom, of the circumstances of Solomon’s accession, and of many details as to the wisdom and splendour of that sovereign, as well as of his fall into idolatry.’

Is this all pure conjecture of yours, that the narrative of the 'Chronieler' was all shaped by the '*limitations of his own interest*' in the subjects which he describes? so that he omitted recording events in which he had no personal interest? You thereby reduce him from an inspired to a mere human author. Since his interest led him to omit, did it also lead him to invent, and thus record what never occurred?

'In *general*, it seems safe to conclude, with Ewald, Buthean, and other *cautious* critics, that there is no foundation for the accusation that the Chronieler invented his story in the interests of his parenetic and practical purposes. But, on the other hand, it is *not to be doubted* that, in shaping his narrative, he allowed himself the same freedoms as were taken by other ancient (heathen) historians, and even by early copyists; and it is the business of historical criticism to form a clear conception of the nature of the limits of these freedoms, with a view to distinguish in individual passages between the fact devised by the Chronieler from his written sources, and the *literary* ADDITIONS, explanations, and influences which are his own.'

The cloven foot appears now. Give us a sample of the literary additions made out of his own imagination by the Chronieler.

'A certain freedom of literary form was always allowed to ancient (heathen) historians, and *need not* perplex any one who does not apply a false standard to the narrative. To this head belongs especially the introduction of speeches, like that of Abijah in 2 Chron. chap. xiii. This speech is, *no doubt*, a free composition, and would be so understood by the author's contemporaries. By such literary *devices*, the author is enabled *to point a lesson* without interrupting the thread of his narrative by reflections of his own.'

I would rather a historian 'pointed a lesson' without sticking it on the head of a lie. I always believed, until I read your conjecture about the inspired writers being employed by the Holy Ghost *to coin speeches out of their brain*, that king Abijah, the grandson of Solomon, really uttered the speech to Jeroboam which we find in 2 Chron. xiii. chap.; but now I do not know *what* to believe. You dare to tell the public that they are not to perplex themselves about the coining of the Bible speeches! Is it nothing, sir, to be led to the conclusion that *every* speech in the Bible, even the speeches of Jesus Christ, are mere fabrications? I shall show you that your articles inevitably lead to this conclusion. In the meantime, give us a specimen of the Chronieler's literary 'explanations and influences which are his own.'

'Thus, in 1 Chron. xxi. 28, an *explanation* is given of the reasons which led David to sacrifice on the threshing floor of Ornan, instead of going to the brazen altar at Gibeon. But *it is certain* that, at the time of David, the principle of a single altar was not acknowledged, and, therefore, *no explanation was required*. In 1 Kings iii. 3, 4, Gibeon appears only as the chief of many high places; and it is difficult to avoid the conclusion that the Chronieler has simply *inferred*, from the importance of this sanctuary,

that it must have possessed a special limitation, which could only rest in the presence of the old brazen altar.'

It shall be proved to you that the principle of a single altar for all sacrifices, except those extraordinarily ordered by God, *was* known long before the time of David. This unfortunate conjecture of yours, or rather imported from the Continent, has been a direful will-o'-the-wisp. It has placed you on a false standpoint, from which you cannot survey the Bible aright. Instead of your finding fault with the Chronicler for his uncovering to us the mind of David, and accusing him of *inferring* from *his ignorance*, and putting in his false inference as part of a true narrative, you would, had you possessed a clear critical eye, have thanked him for the information he gives us. If you compare the narrative in 2 Sam. xxiv. 15-25, with that in 1 Chron. xxi. 14-30, you will find that both agree in saying that David reared an altar on the threshing-floor of Araunah, the Jebusite, and offered sacrifices thereon, simply because he was *commanded* by the prophet Gad to do so—the prophet having been sent with the order from the angel of the Lord. And then the Chronicler lets us see within the soul of the bowed-down monarch. In his heart he preferred, as an altar, that which stood beside the Tabernacle, then at Gibeon, for there he had been accustomed to sacrifice to God, his chiefest joy; there was the ark before which he had leaped with overflowing joy—the ark for which he longed to build a temple; there his own psalms were sung; there he had lately commanded burnt offerings to be presented continually every night and morning (1 Chron. chap. xvi.), to the God who had in the past delivered him out of all his troubles; but to that beloved altar he could not go in that hour of his extremity, when the angel stood over the doomed city to destroy it; he could not go where his heart yearned to go, *to enquire of the Lord*, who had so often answered him; he could not go, because he was commanded by God to build the altar on Araunah's threshing-floor; he could not go because that order from God came to Gad through the dread angel with the drawn out sword. The Chronicler offered no needless explanation; and by your asserting he *inferred* from his own false conjecture, and then put the inference in three verses as part of the narrative, you practically accuse him with *inventing* a part of the story, for he does not give his statement as an inference, but as a *fact*. You thus rob him of the attribute of an inspired writer, for no inspired writer was ever permitted by the Superintending Spirit to invent upon false suppositions.

In the article 'Chronicles' Professor Smith has thus practically renounced the doctrine of inspiration. Now, we will quote from the article 'Bible.' The first extract shows that he regards the writers of the historical parts of Scripture merely as

human authors left to their own judgment and resources without any assistance from the Divine Spirit.

‘If a man copied a book, it was his to *add and modify as he pleased*, and he was not in the least bound to distinguish the old from the new. If he had two books before him, to which *he* attached equal worth, he took large extracts from both, and *harmonised* them by such additions and modifications as *he* felt to be necessary. But, in default of a keen sense for organic unity, very little harmony was sought in points of internal structure, though great skill was often shown as in the book of Genesis in throwing the whole material into a balanced scheme of external arrangement. *On such principles*, minor narratives were fused together one after another, and at length in exile a final redactor completed the great work, *on the first part of which Ezra based his reformation*, while the latter was thrown into the second canon.’

Was Professor Smith living 3000 years ago, that he knows the ancient mode of compiling the Sacred Books? Let him produce his proof, and not act like his own chronicler in inferring from his own ignorant conjectures. This, then, is Professor Smith’s theory of inspiration, that the sacred writers, in composing the books of the Old Testament, copied so much from old documents, and *added and modified as they pleased*. This is the explanation of ‘Holy men of God spake as they were moved by the Holy Ghost.’ As for the prophets, they sprung up like mushrooms from the soil.

‘In spite of the crass and unspiritual character of the mass of the people, the noblest traditions of national life were entwined with religious convictions; and the way in which a prophet like Amos could *arise untrained* from among the herdsmen of the wilderness of Judah shows how deep and pure a current of spiritual faith flowed among the more thoughtful of the laity. Prophecy itself may, from one point of view, be regarded simply as the highest efflorescence of the lay element in the religion of Israel.’

If Amos had got no preparation from the Holy Ghost for his prophetic work, all the efflorescence of the lay element in the land would have been of no more use to him than the efflorescence of the thistles of the wilderness. In addition to adding and modifying as they pleased, to putting in their false inferences as true narrative and personating other men, the inspired writers went a step farther, and, like Homer in the *Iliad*, *invented* incidents which never happened, and then got succeeding *inspired* writers to declare that the *fiction* was *fact*. The school of higher criticism has got this length, and yet declares it holds with a true and loving heart to the Confession’s doctrine of inspiration.

‘In the book of Job we find poetical invention of incidents *attached for didactic purposes*, to a name apparently derived from old tradition (Satan? 1 Chron. xxi. 1). There is *no valid a priori reason* for denying that the Old Testament may contain *other* examples of the same *art*. The book of Jonah is generally viewed as a case in point. Esther, *too*, has been viewed as a *fiction* by many who are not *over* sceptical critics, but on this view a book which finds no recognition in the New Testament, and whose canonicity was long suspected by the Christian as well as by the Jewish Church, must sink to the rank of an apocryphal production.’

If the book of Job be a poetical invention of incident, how does the apostle James speak of his patience and deliverance as fact (James v. 11)? Was James *inspired* to mislead men to the end of time by calling *fiction fact*? With regard to the remarks on the book of Jonah, I know not whether to burst out into indignation or into tears at such melancholy blindness.

Would Jesus, the faithful and true Witness, solemnly speaking to the Jews of the last judgment (Matt. xii. 40-42), introduce into His reasoning as *facts* the repentance of the men of Nineveh at the preaching of Jonas, and of the fact of that prophet having been three days and nights buried in a living grave, as a type and promise that he himself would remain *un-corrupted* three days and nights in another tomb if these events had not occurred? In the same breath he speaks of the Queen of Sheba's visit to Solomon as a *fact*; was it not a fact? Shall the school of higher criticism contradict Jesus Christ when He asserts that the narrative is historical fact? If they dare to do so, let that school renounce the name of Christians, for verily they follow not Christ.

Professor Smith loses no opportunity to contradict Christ and His apostles. Our Lord distinctly affirms that David wrote the 110th Psalm (see Matt. xxii. 43-45). In the sermon which converted three thousand souls, Peter based his argument upon David having prophesied of Christ's resurrection (Acts ii. 25-36). Peter declares that David wrote the 16th and 110th Psalms, but Professor Smith does not allow that David wrote either of them. From article 'Bible' we quote—

'The assertion that *no* psalm is David's is certainly *hyper* critical, and few remains of ancient literature have an authorship so well attested as the 18th or even as the 7th Psalm. These, along with the indubitably Davidic poems in the book of Samuel, give us a sufficiently clear image of a very unique genius, and make the ascription of several other *poems* to David extremely probable.'

Here he allows that David wrote only the 18th and 7th *Psalms*; and the question is, why did he not also allow that David wrote the 16th and 110th Psalms, when Peter ascribes both to him; and our Lord distinctly says he wrote the 110th. Is it because these two latter prophesied directly of Christ? and Professor Smith does not believe in *prediction*, it being *miraculous*. Why does Professor Smith deny that Isaiah wrote chapters xl.-lxvi.?

'Other applications follow, namely, in the book of Isaiah, where the *anonymous* chapters xl.-lxvi. *cannot* be understood in a natural and living way, except by looking at them from the historical stand-point of the exile.'

He here positively declares that chapters xl.-lxvi. were written at or after the captivity, consequently by some '*anonymous*' writer, who lived about 200 years after Isaiah. Now

Matthew (chapter iii. 3) declares that Isaiah wrote the 3d verse of the 40th chapter. In Matthew viii. 17 he declares that Isaiah wrote the 4th verse of the 53d chapter. John, in chapter xii. 37, 38, affirms that Isaiah wrote the 53d chapter. Paul, in Romans x. 20, asserts that Isaiah wrote chapter 65th. And the question is, how dare Professor Smith contradict these three apostles? Again, we ask, is it because he does not believe in the *miraculous*? and, therefore, rejects Isaiah's direct predictions of Christ. We must get at the bottom of this contradicting the inspired apostles, and so we go on quoting.

'In this sketch of the prophetic writings we find no place for the book of Daniel, which, whether composed in the early years of the Persian empire, or, as *modern critics hold*, at the time of the Maccabee wars, presents so many points of diversity from ordinary prophecy as to require entirely separate treatment.'

Professor Smith is a *modern* critic, and he says, 'Modern critics hold that the book of Daniel was written at the time of the Maccabee wars, or about 140 years before Christ, and 400 years after the time of Daniel; consequently, the book was written *after* its predictions had been fulfilled. That is, the *lying* author put accomplished history, *past* events, into the shape of prediction. Did Professor Smith's hand not shake when he wrote the lines we have quoted. But now for a richer quotation still.

'The prophecies contain, 1st. Reproof of *present* sin; 2d. Exhortation to *present* duty; 3d. Encouragement to the godly, and threatening to the wicked, *based* on the certainty of God's righteous purpose. In this *last* connection prophecy is *predictive*. It lays hold of the ideal elements of the theocratic conception, and depicts the way in which, by God's grace, they shall be actually realised in a Messianic age, and in a nation purified by judgment and mercy.'

The truth is out at last. In Professor Smith's conception of prophecy there is no room for the prediction of future events. The only sphere of prediction which he will allow is for *any* man to foretell that God will 'encourage the godly,' 'and threaten the wicked, *because* it is God's certain and righteous purpose in all ages to do so. What a mighty prophetic power is needed to predict *all this*! Why, *any* Saul, with half-a-head, may now be among the prophets! How I love that misty sentence, 'Prophecy lays hold of the ideal elements of the theocratic conception (that means the conceptions of rebellious Israel, who, according to Isaiah, did not know as much as the ox or the ass (Isaiah i. 3) lays hold of *their* conceptions, *ideal* conceptions (not true conceptions of the predicting Holy Ghost), and depicts the way in which these ideal conceptions of *men* shall be actually realised in the Messianic age.' They must have been wonderful men, those with the ideal conceptions, and quite different from their descendants, who lived in the days of Christ; for He came

unto His own, and His own did not recognise Him by their ideal conceptions: they received Him not. Professor Smith, be a man, and tell us plainly if you believe the Holy Ghost gave to the prophets predictions of Christ, which no human imagination could have conceived; tell us plainly, if you deny the *miraculous*.

The age of miracles has not ceased; we shall prove it. Let us remember, then, that many books which bear on their face and throughout their pages their real author's name—as Deuteronomy, Daniel, Song of Solomon, Ecclesiastes, etc.—Professor Smith affirms were not written by their real authors. For instance, of Ecclesiastes he says—

‘The book of Ecclesiastes bears every mark of a very late date, long after the exile.’

Let us also remember that, when these fictitious books appeared, the people, as Professor Smith declares, *knew* that they were fictions. And now let us look at this procession. First comes Moses, *the second*, with a Deuteronomic scroll in his hand, and pretends to be Moses the first, the leader out of Egypt. But the people only smile, for they *naturally* jump to the conclusion that he is Moses the second. Following him is a venerable aged man, with his silver beard to his knees. He holds up ‘Job,’ but the people cannot receive his statement that it is true, though they say it is a poem almost divine. Then comes a queer-looking fellow, with a sailor's cap, for he has lost his own. His scroll is named ‘Jonah,’ and contains inventions far surpassing those of Sinbad the Sailor, which he passes off as fact; but the people know better, and only laughingly say, ‘that it is as likely *he* swallowed the whale, as that it swallowed him.’ Next comes an old battered Jew, personating Solomon, the preacher in Jerusalem. The mob laugh immoderately, at which he indignantly holds up ‘Ecclesiastes,’ whereupon they laugh the more, for they would not believe he was Solomon, though he wore a crown of brass—the veritable Solomon having been dead 700 years. With pompous stride a little man, with a sword by his side, next appears, and declares he is Daniel, Prince of Babylon. The mob cheer him, saying he is a splendid fellow, who can write *past* history like *future* prophecy. After him comes a fat jolly singer, known as the ‘Chronicler,’ with lungs strong as a bull of Bashan, and an enormous nose, for he had been singing through his nose all his days. Holding up ‘Chronicles’ he cries, ‘all true; all true as father Abraham himself.’ Some of the people, with a merry twinkle, reply, ‘We know you coined Abijah's speech, and clipped your story to your tunes;’ while others bawl out for a song. In the wake is a motley crew of literary impostors, with their various cries and scrolls; but in every case the people *naturally jump* to the true conclusion, and, with an instinct as true as an ox for grass,

they distinguish fiction from fact. Now, I can prove from Professor Smith's articles that this natural jumping continued among the Jews for 600 years, and therefore it was a natural, not an accidental, faculty of the people. I can also prove that this natural jumping faculty was suddenly suspended about a century before Christ, and that the suspension has continued for twenty centuries, for during these twenty centuries people believed that Moses wrote Deuteronomy, etc. I can also prove that the suspension is not everlasting, because the old *natural* mode of jumping is being reintroduced into the School of Higher Criticism. The suspension, therefore, must have been caused by a miracle, for that school says a miracle is a suspension of a natural law. What indescribably clever fellows are the higher critics to have *discovered* and revived a system of natural jumping, so long unhappily lost to the world. With what title shall we honour them? Shall it be 'The real descendants of the Original Jumping Jews,' who *knew* that when a man said 'yes' he meant 'no?' If this title be too long, call them 'The Professors of *oblique* Jumping.' The age of miracles has not ceased. There is another suspension that requires to be restored, and will, no doubt, in this age of resurrection, be soon revived. The sacred writers personated (Professor Smith says), and they did it *naturally* (he further says); and they did it out of *pure disinterestedness*; 'for he still further says the people knew of the personation, and, therefore, the writers could not derive the slightest advantage from it. Out of a pure law of their mental nature they did it. For 600 years this law of disinterestedness operated, but in the New Testament times it suddenly ceased, for the Church would not receive personated epistles. If the subsequent articles yet to be printed in the 'Encyclopædia Britannica' appear with the signature of '*The Prophet Jeremiah*' as the *real* author, instead of with the initials 'W. R. S.,' every one will cry out, 'the suspension has been removed; the good old times are back again; the prophetic spirit of Israel is restored!'

The subject is too serious for mockery. If God employed the inspired writers of the Old Testament to 'add and modify as they pleased;' to put in their false inferences, based on their erroneous conjectures, as part of a true historical narrative; to *invent* historical incidents, as those in Jonah, and then employed Christ and His apostles to declare that the poetical invention was historical fact—did God not also employ the inspired writers of the New Testament to carry on the same system of atrocious fraud? Will the School of Higher Criticism leave us anything in which to believe? Will they leave untouched the New Testament? *No, they will not.* Ewald, the prince of conjecturers, whom Professor Smith in his articles glorifies, did he

receive even the doctrine of the resurrection of Christ? That School of Higher Criticism, renouncing, *practically* renouncing the supernatural and miraculous in the Old Testament, because, as Dean Stanley said the other day, 'the supernatural and miraculous were becoming more and more distasteful to men of *culture!*' that school cannot *logically* stop from denying the resurrection of Christ, because it *was* miraculous. And if Christ be not risen, then farewell to hope for miserable earth. Professor Smith will not leave even the New Testament alone. We quote from article 'Bible'—

'All the earliest external evidence points to the conclusion that the Synoptical Gospels are *non-apostolic* digests of spoken and written apostolic tradition, and that the arrangement of the earlier material in orderly form took place only gradually, and by *many* ESSAYS.'

What does Professor Smith mean by this sentence? One thing he means is, that the Gospels were not written by Matthew, Mark, Luke, and John. He got an opportunity of explaining to the College Sub-Committee his meaning, and he did not, in the vindication he returned, allow that these men wrote the Gospels. He said—

'I fully recognise that the *material* of the Synoptical Gospels is genuine apostolic *tradition*. I speak only of the steps by which that *tradition* was digested into its present shape.'

Nothing is so unfair in a case like Professor Smith's, where the deep anxiety of the Church has been awakened, than *ambiguous* language. *If* he means that the tradition or *first* statement was genuine apostolic, and *also* that the first true statement continued to be truly handed down from one to another until written truly in the gospels, why does he speak in a very different manner in his article 'Bible'?

'A considerable portion of the New Testament is made up of writings not directly apostolic, and a *main problem* of criticism is to determine the *relation* of these writings, especially the *gospels*, to apostolic *teaching* and *tradition*.'

If the gospels are perfectly *true*, why should criticism make it a main part of its work to determine the relation between the gospels and apostolic teaching and tradition. If, beforehand, Professor Smith admits that the gospels perfectly represent what he calls apostolic teaching and tradition (for he will not admit apostolic *writing*) that admission declares that the relation is already known, and needs no further investigation. The very fact, that he says the relation requires still to be determined, is the assertion that the school of higher criticism, or the pulling down school, is not satisfied that the gospels contain truth without error. And *why* should the gospels contain truth without error, since Professor Smith holds that Old Testament narratives are not to be received as narratives, seeing the narrative contains heathen historian *freedoms*, invention of incidents, and false

conjectures, based on ignorance or prejudice, put in as part of the truth? The Lord, that changeth not, could not be expected to be *less* fraudulent in the New Testament than He was in the Old; but if the blame of the fraud is to be thrown not upon Himself, but upon His servants, then they were inspired indeed, inspired by the *Holy Ghost*. Let us dissect this theory of Professor Smith. He says that after '*many essays*' or attempts the gospels were gradually worked up into their present shape. Then all the attempts which preceded the final successful attempt were not inspired, for an inspired attempt would have been complete at once. If all the *abortive* essays to write a gospel were made by *one* individual, how did the Holy Ghost come to inspire only his last attempt? If made by many uninspired individuals, was the man whom Professor Smith calls the '*final* EDITOR' left to his own judgment like the '*chronicler*' what to put in and what to keep out, according to his own stand-point and the interests of his profession? for then we would all need to be jumping Jews to know what freedoms he took, and how many of the speeches he coined himself, and then ascribed to Christ. Again, if the gospels were written *while* the apostles lived, were the apostles not the fittest of all men to declare what they had seen and heard in the company of Christ? and if the gospels were written *after* the apostles died, how does Paul say that the Gospel of Luke was lying beside him when he wrote the First Epistle to Timothy? Paul, in 1 Tim. v. 18, says, '*The Scripture saith,*' 'The labourer is worthy of his hire.' On turning up a Greek Testament, we find that Paul exactly quoted these words from Luke's gospel, 10th chapter, 7th verse. In the Greek Paul uses the very same words as Luke, though our English translators have expressed the same Greek word in two forms; by '*hire*' in Luke x. 7, and by '*reward*' in 1 Tim. v. 18. I calmly put this question to Professor Smith, 'Which is the most *natural* conjecture, that God employed men *after* the apostles were dead to paint the character of Jesus Christ to mankind while the world lasts, or that He should employ as painters the apostles, who had been in the company of Christ night and day during His ministry; who gazed upon His countenance in all its changes of compassion, sorrow, and joy; who had leaned on His bosom, and seen into His soul, and who, therefore, as John beautifully expresses it, were able to declare unto men 'what they had heard, what they had seen with their eyes, what they had looked upon, and their hands had handled of the Word of life' (1 John i. 1)? Every man knows that this last is the most *natural* conjecture, viz., that God would employ men like John to paint the Saviour of the world, but this natural conjecture does not suit the purposes of the Higher School of Criticism, for then they could scarcely declare that

the apostles who sealed their testimony with their blood could misrepresent Christ in their gospels. Therefore the Continental School hold the gospels were written by men who could and *did* misrepresent things in the gospels, being necessarily led to this from their stand-point interests and prejudices. Professor Smith, let me say to you, that you know the mass of church members in the Free Church are labouring men and women, of men who, like myself, have never been in a Divinity Hall in our life, that we take a plain common sense view of things, and believe that if the gospels had been written, as you say the book of Chronicles and other books of the Old Testament were written, there is not a single page of any of the gospels which we then could assuredly know was true, the anchor of our souls would be gone, our hopes for ever blasted, and we would be justified in treading the Bible under our feet with scorn, and casting it from us with intense disgust. But I know heaven and earth shall pass away before you or any higher critic shall prove that any part of the Bible was written as you say the books of Deuteronomy, Chronicles, Job, Jonah, and Daniel were written.

Professor Smith thinks his views have a *right* to exist in the Free Church. To the College Sub-Committee he wrote—

‘It is not, of course, my present business to answer all objections to my views, but only to elucidate their *right to exist*, and be discussed within the Church.’

He should have said a right to exist *without* being discussed, for the discussion of them is their death. I shall discuss with him, and, to give prominence to his views, I shall put them in large type, and my own reasoning in small type. The initials S.S.T. mean Sabbath-School Teacher; Prof. S. means Professor Smith.

S. S. T.—When did Deuteronomy first make its appearance?

Prof. S.—‘It is difficult to suppose that the *legislative* part of Deuteronomy is as old as Moses. The Law of high places given in this part of the Pentateuch was not acknowledged till the time of Josiah, and was not dreamed of by Samuel and Elijah. The Deuteronomic *legislation* is not earlier than the prophetic period of the eighth and seventh centuries before Christ. . . . A written law-book was found in the Temple, and acknowledged by the high priest (2 Kings xxii. 23). The legislation of this book corresponds not with the old Law in Exod. xx. 24, which contemplates the worship of Jehovah on other altars than that of the central sanctuary’ (Deut. xxxiii. 19) (Art. ‘Bible.’)

S. S. T.—The supposition of there being a *new* law in Deuteronomy regarding a *single* NATIONAL altar, different from the law on that point in Exodus or Leviticus, is, as I shall yet show you, one of the wildest conjectures ever formed, and totally opposed to Scripture. You think Deuteronomy was written shortly before it was discovered in the days of

Josiah—that is, about 700 years after the death of Moses. Why do you think Moses could not write that book?

Prof. S.—‘The whole theological stand-point of Deuteronomy agrees exactly with the period of prophetic literature, and gives the highest and *most spiritual* view of the law to which our Lord Himself directly attaches His teaching.’

S. S. T.—I cannot see how, at the commencement of the Theocracy, God did not require to give holy and spiritual laws to guide His people, since in Exod. xix. 5, 6, Moses said God’s object was to make the Jews, by their obedience to His laws, ‘a peculiar treasure, a kingdom of priests, an holy nation.’ Moses in Deuteronomy does not rise higher than this, for in 14th chap. 2d verse, he repeats the thought—they were to be ‘a peculiar people, an holy people.’ In point of *fact*, Deuteronomy is *not* more spiritual than Exodus or Leviticus. When the apostle Peter summoned *Christians* to holiness, he had no higher sanction than to quote Lev. xix. ii, ‘Be ye holy, for I the Lord your God am holy.’ In Exod. xx. 6, God said, ‘He showed mercy unto those who LOVED Him and kept His commandments:’ and the royal law of love which Christ repeated, ‘Thou shalt love thy neighbour as thyself,’ was a quotation from Lev. xix. 18; it was *not* from Deuteronomy. Why, then, since Deuteronomy is *not* more spiritual than Exodus or Leviticus, do you think Moses could not write it?

Prof. S.—‘Deuteronomy cannot be placed at the beginning of the Theocratic Development, without making *the whole history UNINTELLIGIBLE.*’

S. S. T.—Do you not see that, by such a conjecture, you make your unknown personating author *unintelligible*? We will suppose that he held the same opinions that you do, and if you contradict each other, then you cannot both be true. He reasoned thus: ‘The book I have to write is *too spiritual* for Moses to have composed it, *therefore* I will put it in the mouth of Moses! It would make the whole history of Israel *unintelligible* if I were to date it at the *beginning* of the Theocratic Development, *therefore* I will date it at the beginning of the Theocracy! Why, sir, you make your personating author a complete *bedlamite*. Why was he so foolish as to put his writing into the mouth of Moses?’

Prof. S.—‘If the author put his work into the mouth of Moses, instead of giving it, with Ezekiel, a directly prophetic form, he did so, not in *pious fraud*, but simply because his object was not to give a *new* law, but to expound and develop Mosaic principles in relation to new needs.’

S. S. T.—Well done, Professor Smith; you have, with your own hand, fired the mine beneath your feet, and up you and your personating author go into the air together. You have annihilated yourself, and made him doubly demented. The strength of your argument for rejecting the Mosaic authorship of Deuteronomy is, that Deuteronomy contained *new* laws, not known till the days of Josiah; and then you destroy your own argument, by saying that the object of your author was not to make *new* laws. And you have made him doubly demented, for, if his object was not to make *new* laws, why did he *really* make new laws, which are not to be found in Exodus, Leviticus, or Numbers, as the Mount Ebal instructions (Deut. 27th Chap.), prohibition against multiplying horses, etc., etc.? Do you not admit that both you and your author are unintelligible, truly incomprehensible, for why should you engulf your own conjectures?

and why should he put into the mouth of Moses a writing too high for Moses, and ascribe to the beginning of the Theocracy a book that would not do for its beginning, and enact new laws, when he had no intention of enacting new laws? Tell me truly what this demented author of yours really intended to do?

Prof. S.—‘I have said his object was not “*pious FRAUD*,” but “to expound and develop Mosaic *principles* in relation to *new needs*.”’

S. S. T.—Now you make him triply mad; as to the piety of his fraud, madmen are not responsible. His object, you say, was ‘to expound and develop Mosaic *principles* ;’ but you deny that Moses gave the *principle* of a single altar, for, in your article ‘Chronicles,’ you say ‘it is certain that, at the time of David, the principle of a single altar was *not* acknowledged.’ That you have made your author triply mad shall now be proved. If his object was to expound and develop Mosaic *principles* to the *new needs* of the men in the time of Josiah, why did he put in the Mount Ebal instructions, since the men of Josiah could truly say, these instructions have *no* relation to us, for our fathers crossed the Jordan more than 800 years ago, and to Mount Ebal we have no access, the whole territory of the ten captive tribes being now a province of Assyria. In like manner the men of Josiah could have said to your author, ‘Your orders about slaying or driving out every Canaanite in the land would have suited our fathers, before Joshua and the Princes of Israel made a league with them to let them live, but they do not suit us since the league was made. Your orders against the multiplying of horses would have suited Solomon’s time better than ours. Your warnings against idolatry and following the inhabitants of the land, should have been given to our fathers before they crossed the Jordan, not now when ten tribes of Israel are away, and it may be for ever, into captivity. Your prediction of women eating their own infants through famine in the siege, has come after the fulfilment, for unhappy mothers in Samaria fed on the innocent babe (2 Kings vi. 29). Your book cannot be a witness against the whole twelve tribes of Israel, as you say it is for their disobedience; for ten of these tribes are not to-day, and they have never seen your book. The book is too late by eight centuries at least. Jehovah has come with His message too late for His people.’ Thus, Professor Smith, all that you have yet said against Moses not being the author of Deuteronomy is utter folly. Why do you think he did not write it?

Prof. S.—‘The book of Deuteronomy presents quite a distinct type of style. Many critics since Graf have had the idea that the Deuteronomic hand is the hand of the last editor of the whole history from Genesis to Kings, or at least of the non-Levitical parts thereof.’

S. S. T.—I am no critic, nor the son of a critic, but an unlearned, self-taught layman, and yet I know that the style of any man changes in forty years. Does the old man of sixty write as he did when twenty years of age? Moses was eighty years when he wrote Exodus, and one hundred and twenty when he wrote Deuteronomy, and that book of Deuteronomy is an exquisite photograph of the soul of Moses when one hundred and twenty years of age, and when he *knew* that within a month he must die. The heart of the old grandfather of his people is seen in every page. With the frequent repetition of an *old* man, who tells the same story again and again, he is not content with telling the people *twice* within three chapters that the Lord was angry with him for their sakes, and would not let him cross into the promised land (i. 37; iii. 26), he must repeat it

again in the 4th chapter, 'I must die in this land: I must not go over Jordan.' And how, with intensest earnestness, he warns and entreats, entreats and warns—an intensity that could come only from having seen the bodies of the whole rebellious generation laid in the sands of the desert—an intensity based on the fear of unparalleled judgments in the future for disobedience, as if these judgments, like an overflowing flood, would carry them on in agony to destruction. In all Adam's race, from Adam to this hour, there never has been a man except Moses who could write Deuteronomy, for he alone had the age, the fidelity to God, the sympathy for man, the wilderness training which were absolutely necessary to its being written as it is. Professor Smith, why cannot you believe that Moses wrote the Pentateuch?

Prof. S.—'Astruc (1753 A.D.), observed that the respective uses of Jehovah (Lord), and Elohim (God), as the name of the Deity, afford a criterion by which two documents can be dissected out of the book of Genesis. That the way in which the two names are used can only be due to difference of authorship, is now generally admitted.'

S. S. T.—It seems to me the critics of the higher school will admit anything but the deductions of common sense. Do you imagine that it required *two* authors to construct the brief story of Jacob's dream of the ladder at Bethel (Gen. xxviii. 12-22), for in that brief story of a dozen verses the names Jehovah and Elohim, Lord and God, are both used? A lay elder sometimes puts on a white necktie, and sometimes a black one; and the higher critics declare that the wearing of the two ties is proof that the elder is *two* different men! As to your other reasons why Moses could not be the author of the Pentateuch, I am ashamed to answer them myself, for the answering of them is work only for Sabbath *scholars*, not for a Sabbath-school *teacher*. For instance, you conjecture that Deut. ii. 12 refers to the *whole* of Palestine already being in possession, when it refers only to the territory then acquired on this side Jordan, and in such safe possession that the men of the two tribes could leave their wives and children in the cities, and go over Jordan to fight with the other tribes the battles of Israel. You conjecture that Gideon could not have refused the offer of the people to make him ruler, if the law regarding the kingdom or the choice of a king, in Deut. xvii. 15, had then been known. But why cannot you see that the verse says God was to choose the king, it was *not the people*, and that Gideon, knowing God had not anointed him, could not but refuse? Saul was chosen and anointed by God. And, coming to that disastrous conjecture of yours, that the principle or law of a single *national* altar was not known in Israel till the age of Josiah, know that Exod. xx. 24 does *not* countenance a number of 'high places.' Our translators have put, 'In *all* places where I record my name;' but in the Hebrew is it not, 'In *the* place where I record my name?' And even were it in the Hebrew 'in *all* places,' still it must be in places not chosen by the people, but 'places where I the Lord record my name.' Your supposition that Deut. xxx. 19 *commands* one altar, is totally unfounded; it no more commands one altar than it *commands* Zebulun and Issachar 'to suck of the abundance of the seas, or of treasures hid in the sand.' And now, shall I astonish you, by telling you that the book Deuteronomy, of which you write so much about, is the very book you seem to know nothing about, for it is the only book in the Bible that *COMMANDS one altar for national and all general purposes*—Deut. xii. 4-14: 'In *the* place which the Lord shall choose in one of thy tribes, *there* thou shalt bring thy burnt-offerings,' etc., verse 14; 'Take heed that thou offer not thy burnt-offerings in every place,' verse 13; 'There shall

be a place which the Lord your God shall choose,' verse 11—the only book in the Bible that commands *one* altar for *general* purposes, and *also* COMMANDS a *special* altar for a *special* purpose. At that very time the place of the one general altar was *God's habitation* (Deut. xii. 5), even the door of the Tabernacle where the ark reposed, and where that ark reposed, whether in Tabernacle or Temple, there was God's habitation, and there the Jews must bring their sacrifices (Deut. xii. 5). And yet God, foreseeing all the future, commanded Moses to write that a *special* altar for a *special* purpose was to be erected at Mount Ebal, and sacrifices offered thereon (Deut. xxvii. 5, 6).

In thus commanding in Deuteronomy a special altar for a specially commanded or permitted purpose, God was looking on to the hour when He would command Gideon to build an altar 'unto the Lord thy God upon the top of this rock, and offer thy father's young bullock for a burnt sacrifice thereon' (Judges vi. 25, 26): to the hour when He would *command* David to rear an altar on the threshing-floor of Araunah; when He would permit Manoah to offer a kid on the rock beside him (Judges xiii. 19, 20); to the hour when, under His guidance, Elijah would propose the test of fire from heaven upon the altar on Mount Carmel, the altar never to be forgotten while the sun looks down on earth. At Mount Ebal the Jews had *both* the *national* altar before the door of the Tabernacle and the *special* altar erected of stones. And it was *not* in Deuteronomy that the law of *one* altar for national purposes was first given. In Exod. xxix. 10, 11, the place for offering was 'the door of the Tabernacle.' In Leviticus many times it is said the offerings *must* be brought to the door of the Tabernacle (Lev. i. 3; iii. 2; iii. 8; iii. 13; iv. 4, etc.) And so stringently was a single altar for all general and national purposes announced in Leviticus, that 'the man who did not bring his ox, lamb, or goat to "*the tabernacle of the Lord,*" blood was to be imputed to that man, and he was to be cut off from among his people' (Lev. xvii. 3, 4). So Moses ordered a single altar for general purposes, with more sternness in Leviticus than in Deuteronomy. That the Jews *did* know of a single altar within seven years after the death of Moses, is evident from Joshua xxii. 29: 'God forbid that we should rebel against the Lord, to build an altar for burnt offerings etc., besides *the* altar of the Lord our God *that is before His tabernacle.*' The descendants of these men who thus nobly spoke acted differently, and sacrificed upon high places of their own choice, and God bore with that violation as He bore with many others; but when the cup of judgment was full, Judah was not carried into captivity for sacrificing *to the Lord* on high places, but for burning incense and sacrificing unto *other* gods (2 Chron. xxxiv. 25). I am sick of your baseless conjectures about Deuteronomy; so turn from that book, and tell me why you reject Solomon as being the author of 'Canticles.'

Prof. S.—'It is certain that the title is not from the hand that wrote the poem.'

S. S. T.—It is of no consequence with me whether Solomon, Ezra, or other sacred writer put in verse 1st, the Song of Songs, which is Solomon's. What is your view of the poem?

Prof. S.—The view which is at present dominant recognises in the poem a more or less pronounced dramatic character, and following Jacobli distinguishes the Shepherd, the true love, or husband of the Shulamite from King Solomon, who is made to play an ignominious part.

S. S. T.—I know the higher critics suppose Solomon is acting the part

of a villain, in attempting to get the Shulamite into his harem. What could the object of the writer be in thus representing Solomon?

Prof. S.—The poem cannot be long dated after the death of Solomon, and it was written in a spirit of *protest* against the court of Zion, and probably based on recollection of an actual occurrence. It is a poem in the northern dialect, with a northern hero, and scenery contrasting the *pure simplicity* of Galilee with the corrupt splendour of the court of Solomon, and is clearly the embodiment of one phase of the feeling which separated the ten tribes from the house of David.

S. S. T.—The Bible says it was heavy burdens or taxes, not the pure feeling of Galilee, that made the ten tribes revolt at the senseless answer of Rehoboam. I understand, from what you have written, that the object of the poem was to represent the love of the Galilean maiden for her shepherd, and also to serve the political purpose of keeping severed the pure ten tribes from the corrupt court of Zion. If Jeroboam's subjects, with their calves for gods, were so good, how did all the religious people among them flock to Judah and Jerusalem (2 Chron. xi. 13-16)? and if the poem was partly to serve a political purpose, how did 'Canticles' find its way into the Canon?

Prof. S.—The deletion of the book from the Canon was providentially averted by the allegorical theory.

S. S. T.—Here you renounce the doctrine of inspiration again. You hold the book is not a Divine allegory; and also, that because it was mistaken for an allegory, it found its way into the Canon. Since it is there by mistake and on a false ground, you must believe it should not be there; *but* the Confession declares the Song of Solomon is inspired, and should be in the Canon; thus you contradict your Confession. The poem *is* a *protest*, but a protest from *God*, against man loving the creature with warmer affection than the Creator is loved, and *is* an allegory, though the connection between the earthly and heavenly bride is not to be sought for in every verse. In the writing of it, the imperial fancy of Solomon laid all Palestine under tribute for his imagery; we see the poetical power that mellowed into the description of old age when the almond tree should flourish; the style of parts of his proverbs, 'Let the wife of thy youth be as the loving hind, and pleasant roe.' Your unknown author must have been an inimitable politician in concealing so successfully his political object, that if a million Scotchmen were to be made to read his poem, and then asked, 'Did you discover that the object of the poem was a protest of pure Galilee against the court of Zion?' not one man in the million would say he had discovered such protest. Your conjectures, Professor Smith, are so original and *above* common sense, that I want your notions about the angels—'angels ever bright and fair.'

Prof. S.—The notion (long current in dogmatic theology, and which goes back to the earliest controversies between Jews and Christians) that 'the Angel of the Lord,' as contradistinguished from created angels, is the Logos, the second person of the Trinity, has found defenders down to the present time (Hengstenberg, Kiel, etc.) but *certainly does not* express the sense of the Old Testament writers.

S. S. T.—You are at your old trick again—*contradicting* the Scriptures. Turn to Exod. iii. 2, and find that 'the angel of the Lord' in the burning

bush is called 'God' and 'Lord' in the 4th verse, and the 'I AM' in verse 14. Christ applied the name 'I AM' to Himself (John viii. 58.) Is there no distinction in the Old Testament between created angels and 'the Angel of the Lord?'

Prof. S.—The two angels, when they come to Lot, are apparently as direct a manifestation of God to him as the third was to Abraham (Gen. xix. 13, 14). . . . The *function* of the angel so entirely overshadows His *personality* that the Old Testament does not ask who or what this angel *is*, but what He *does*. And the answer to this last question is that represents God to man so directly and fully, that when He speaks or acts God Himself is felt to speak or act.'

S. S. T.—*Contradicting* the Scriptures again. The two angels that went to Lot did *not* conceal their personality, for they said to Lot, 'The *Lord* hath *sent* us to destroy this place (Gen. xix. 13), while the third who waited with Abraham is called '*the* LORD' Himself (Gen. xviii. 13, 17, 20, etc.) The Old Testament and the New give the angels names, as 'Gabriel,' 'Michael' (Daniel ix. 21; x. 21; Luke i. 26; Jude 9). Do you suppose the angels are mere allegories, representing a peculiar mode in which God Himself manifests Himself to men?

Prof. S.—It is indeed certain that the angelic *figures* of the Bible narrative are not mere allegories of Divine providence, but WERE *regarded* as possessing a certain superhuman reality. But this reality is matter *of assumption*, rather than of direct teaching. Nowhere do we find a clear statement as to the creation of the angels.

S. S. T.—You say that the angelic *figures* WERE, on an *assumption*, regarded of having a certain kind of superhuman reality; but what is *your own* opinion—were these figures mere figures *of speech*?

Prof. S.—To the guidance of Israel by the angel of Jehovah succeeds the belief in angelic guidance of *individuals*! Psalm xxxiv. 7 ('The angel of the Lord encampeth round about them that fear him, and delivereth them'), more or less *poetically* WORKED UP. Psalm xci. 11 ('For He shall give His angels charge over thee, lest thou dash thy foot against a stone'). *Conversely*, pestilence or other judgments are angelic *visitations*. 2 Sam. xxiv.; 2 Kings xix. 35; Psalm lxxviii. 49, where the '*evil angels*' of the English Version are not *wicked* angels, but angels of evil.

S. S. T.—You thus insinuate, as plainly as possible, that the angel who slew 185,000 Assyrians (2 Kings xix. 35), was not a *person* but a *visitation*! Moreover, you insinuate, or rather assert, that the angel whom God sent to Jerusalem to destroy it (1 Chron. xxi. 15), after David had numbered the people, was not a person but a *visitation*, though the 'Chronicler' says, in verse 18th, that the *visitation spoke*, and said unto Gad the prophet, 'Go, command David to build an altar on the threshing-floor of Araunah.' No wonder you are angry at the Chronicler for putting in as fact his own conjectures, for, if we believe the Chronicler, it is hard also to believe that a pestilence *spoke*. Byron was an open sceptic, and yet he believed the angels were persons—

'The angel of God spread his wings on the blast,
And breathed on the face of the foe as he passed.'

The devil himself believed in good angels, for he applied Ps. xci. 11, 12, to Christ (Matt. iv. 6); and if you do not believe in *wicked* angels, you leave the whole Bible perfectly unintelligible, for, from Genesis to Revelation, the whole theory is that 'the seed of the woman, Christ the Lord, would bruise the head of the old serpent, called the devil and Satan, would destroy the works of the devil, and redeem men from the consequences of the first temptation in Eden.' Professor Smith, why did you not, as a minister of the Gospel, in that article 'Angel,' confess your belief in good and also in fallen angels? Are not the fallen angels reserved for judgment? (Jude 6). Can a pestilence be brought before God's bar to be judged for sin? Why do you delight at every point to oppose the Holy Scriptures? Is it because you know not what they contain, or that you have resolved to reject them? Why will you, a sworn adherent of the Free Church Confession of Faith, not plainly declare your belief in angels, when your Confession asserts the existence of good angels as persons, and of wicked angels who shall be judged? Why will you nibble at the cherished faith of your countrymen, that angels hover around the dying bed to waft the spirit home? For Christ's sake, for your soul's salvation sake, either with becoming manliness come out of the Church, or cease to write such articles as you have written in the 'Encyclopædia Britannica.

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