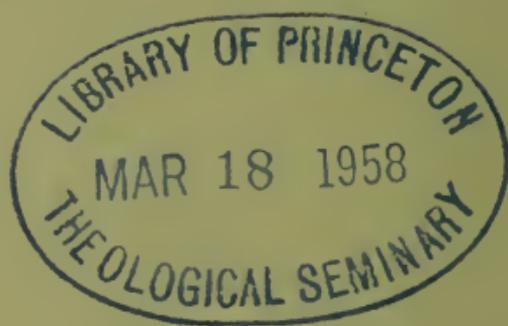


L.W.Munhall



SHORTCOMINGS
of
Professor
Milton S.Terry

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SHORT COMINGS

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OF
PROF. MILTON S. TERRY.

L. W. MUNHALL.

THEOLOGICAL SEMINARY

Prof. Milton S. Terry, of Garrett Biblical Institute, wrote and published a pamphlet bearing the title, "*Methodism and Biblical Criticism*," which was widely circulated among Methodists. I wrote and published a review of the same, which has been also widely circulated. Concerning the same, *The University Register* has the following to say:

"Dr. Munhall has just published a very able and scholarly booklet of 64 pages, in which he reviews Professor Terry's recent pamphlet entitled "*Methodism and Biblical Criticism*." With full knowledge of his subject and with rare skill and merciless logic, Dr. Munhall lays bare the unfounded assertions and unsupported assumptions of Professor Terry. His booklet is so clear, concise, cogent and conclusive that little more need be said. It is so condensed that it is difficult to further condense it by way of review. Anyone wishing to know the unwarranted theories of Professor Terry and other destructive rationalistic critics should read this latest and ablest exposure of rationalistic skepticism. To quote but one or two sentences. In his 'Concluding Words,' the author says:

"The booklet of Professor Terry is one of the most dangerous and sophistically constructed arguments in defense of a lawless and irresponsible "Liberty" for the Methodist Church ever given to the public—an assault upon the sole Supremacy of the Holy Scriptures, their infallible authority, and, the Veracity and Honor of Jesus Christ and His Apostles; and the Methodist Church must meet it. Her faith, purity and peace, her witness for the truth, as a witness-bearing Church, her Standards of doctrine, her fidelity and loyalty to Christ are all at stake."

Professor Terry has written a "Review" (?) of this pamphlet, which was published in a Chicago daily, under the caption, "Absurdities of L. W. Munhall Exposed." The professor has sent marked copies of this paper to many Methodist ministers.

The so-called "Review" wholly ignores the matter under consideration, and the professor sneers at my facts and arguments, throws dust into the air, in order to obscure the real issue, and mud at me in order

to smirch my reputation and injure my influence. His communication is evasive, untruthful, vulgar, vicious and vengeful. A lawyer said to me, "A man using such abusive and scurrilous language, as Professor Terry uses in his communication, would be ruled out of court by lawyers, and would not even be considered a gentleman."

But let us examine the communication: First, he ridicules the idea that I know anything about Higher Criticism, because, with his long experience as a critic, he found in my pamphlet of 26,000 words that I had made two slips, *i. e.*, confounded Bishop Watson, of the Church of England, with Mr. Wesley's associate of the same name, and said Jean Astruc was an apostate Jew. He explained that Astruc was a French Roman Catholic; and he, possibly, got his information from page 12 of a book bearing the title, "The Highest Critic vs. The Higher Critics," that I myself wrote fifteen years ago.

He says: "He speaks many hard things and great, swelling words against the Methodist Bishops, Vincent, Bashford and McDowell, and against Drs. Day, Bowne, Little, Rice, Mitchell, Terry, Raymond and Plantz. He charges them with the infidelity of "Tom" Paine and "Bob" Ingersoll, and such like. But Munhall's anger burns also against the official editors of the Church, whom he charges either with 'sympathy with this wretched business,' or else 'afraid to speak out.' Nor do the book agents and the book editor escape his frenzy, which is very unlike the gentleness and humility of the dumb ass which once spake with man's voice and forbade the madness of a heathen prophet."

Much of the above is absolutely untrue. I did not mention Bishops Bashford and McDowell once in the pamphlet, or even remotely refer to them. All that was said concerning Bishop Vincent was to quote this saying of his: "We can know Jesus Christ by our intuitions." There is no mention of Dr. Day in the pamphlet. I declared that infidel objections to the Bible are taught in many of our Methodist schools, and then quoted sayings of some of the presidents and professors in these schools to prove it. The sayings of Presidents Little, Raymond and Plantz were taken from Professor Terry's own book, "Moses and the Prophets," and were written by themselves; and

the allegations concerning the teachings of the other gentlemen named, were supported by equally reliable authorities. And I did not "charge them with the infidelity of 'Tom' Paine and 'Bob' Ingersoll and such like" *Such statement is absolutely false.* I did pass a criticism upon the editors of our official papers for their policy of silence toward this momentous matter, seeing they are watchmen to warn of the approach and incoming of an enemy, which policy is quite to the liking of the false teachers, for they would not be permitted to sow tares if the Church was awake to what is being done; and upon the Book Agents for printing books containing unbiblical, unmethodistic and soul destroying errors, seeing the Book Concerns were founded and have been maintained for the purpose of publishing books in harmony with our doctrinal standards; and upon the Book Editor, for allowing a book containing "erroneous and strange doctrines" to be issued by the New York Book Concern. Have I no right to criticise these agents and institutions of the Church? I insist that I not only have such right, but that it is my solemn duty to do so, as it is the solemn duty of every Methodist preacher. In doing this, my "bounden duty," I have assailed no man. I challenge any man to point to a single un-Christian Ungentlemanly word I have ever written or uttered against any official or teacher in the Church; and the effort to make it appear that I have is dastardly and devilish.

After delivering an address on the matters in dispute before the Chicago Methodist Preachers' Meeting a few years ago, in which I declared that Higher Criticism of a destructive sort was being taught in two of our Church schools, Rev. Dr. Robert McIntyre, then pastor of St. James Church, arose and asked that I name the schools. I declined to do so, and gave as my reason that I did not want the discussion to be diverted to personal matters. Dr. McIntyre then said: "I have not made the request for the purpose of diverting the discussion from consideration of the subject matter of the address, for I most heartily subscribe to all Dr. Munhall has to-day said, but, because I believe the Biblical critics and their sympathizers are undermining the very foundation of the Methodist Church, and they should be brought to book." This was vigorously applauded by the large

audience present. President Little then arose and said, in substance: "I wish Dr. Munhall had named the schools he had in mind. I am sure Garrett is not one of them. (He has since admitted that the Higher Criticism is taught in Garrett). I keep track of the young men who go out from our halls, and they are Bible men, believing the doctrines of the Methodist Church, and in revivals."

A Presiding Elder then arose and said: "I have more Garrett men on my District than any Presiding Elder in Methodism, and not one of them is any earthly account for revival work." This was loudly applauded. President Little then arose and said: "Brethren, if you feel this way about us and our work, why do you not come to me privately, instead of making the matter public in this way?" A pastor spoke up and said: "We have been to you privately about it, but what good has it done?" And this also was applauded. The Elder above referred to again arose and said: "If the work they are doing in Garrett Biblical Institute may not be considered and discussed by the Chicago Methodist Preachers' Meeting, then I object to calling Garrett a Methodist school, and protest against its agents making appeals to our Conferences and churches for sympathy and support." This met with loud and prolonged applause, as it certainly deserved.

A Methodist preacher—and layman, for that matter—has not only the right to criticise the work being done in the schools of the Church, but it is his "bounden duty" to do so; and when he does his duty faithfully in the matter, the man who tries to make it appear that he is attacking the good name and character of honored and honorable officials in the Church, or even of unfaithful teachers, is guilty of an infamous outrage.

Professor Terry also says: "His wrangles in the committee on education (of the last General Conference) became ludicrous. All the men he particularly sought to defeat were elected, and the Conference finally voted, with overwhelming unanimity, a resolution declaring to the world that 'there is no sufficient foundation for the allegations that certain of our theological schools are disloyal to the doctrinal standards of the Church.'" Memorials, from numerous Annual Conferences, protesting against the divisive and

destructive character of much of the teaching in Garrett Biblical Institute and Boston University School of Theology, were sent to the General Conference. These memorials were referred to the Committee on Education, to which they should not have been sent, seeing said committee was largely composed of educators, most of whom were in sympathy with the teachings protested against (the President and two professors of Garrett being of the number), and their friends. It was very much like the prisoner at the bar adjudicating his own case. The sessions of the Educational Committee occupied about fifteen hours, of which time I took less than ten minutes, all told, with my remarks—"wrangles," according to Professor Terry—but did my work so effectively as to get into the same report adopted "with overwhelming unanimity," the following:

"Bishops are hereby counseled not to nominate or confirm any professor in our theological schools concerning whose agreement with our doctrinal standards they have a reasonable doubt.

"The Bishops are hereby authorized and directed whenever specific charges of misteaching in any part of our theological schools are made in writing by responsible parties, members or ministers of our Church, to appoint a committee of their own number to investigate such charges, whose report, if adopted by the Bishops, shall be transmitted to the trustees of the theological school involved for proper action in the premises."

Since then, charges were brought before the Episcopal Board against Professor Hinckley G. Mitchell, of Boston University School of Theology, for misteaching, and the very same evidence was adduced that was given to the sub-committee of the Committee on Education of the last General Conference; which evidence the Bishops considered to be so satisfactory as to justify them in refusing, by unanimous vote, to confirm Professor Mitchell; which is indisputable proof that the memorials were abundantly justified, and that the resolution Professor Terry quotes with such a flourish, was a bit of artistic whitewashing. The very same reasons exist for side-tracking Professor Terry as those that were instrumental in side-tracking Profes-

sor Mitchell; and Professor Terry's turn will, in all probability, be next.

Professor Terry says: "All the men he particularly sought to defeat (for the Episcopacy) were elected." That is true, with a single exception. But it is also true that all the men I particularly sought to elect, were elected. And it is also true that all the men Professor Terry particularly sought to defeat were elected.

He says: "And yet this persistent and pessimistic disturber of the church bewails the fact that he is not invited, as was once his honor, to conduct evangelistic meetings in the Methodist schools! It seems never to have entered his imagination to suspect that the educators of the Church have become aware of his mental and moral aberration, and prefer other men and other means. It is very clear that, in self-respecting schools of learning, his occupation is, like Othello's, gone." His statement, "Bewails the fact that he is not invited, as was once his honor, to conduct evangelistic meetings in Methodist schools," is absolutely false. I have expressed sorrow at the fact that revivals are seldom known any more in our Church schools, where once they were common, which is quite another thing. The only revival of which I heard last year, in a Methodist university, I myself conducted; and a letter received two weeks ago, from the president of this same school—and he was a member of the Educational Committee of the last General Conference—expressed a wish that I might come to them for another evangelistic campaign. Of course, the authorities in Methodist educational institutions, where infidel objections to the Bible and the unscientific and unbiblical evolutionary theories of Charles Darwin are taught, as in Northwestern, Boston, Syracuse, and others, and of the schools in sympathy with such un-Methodistic and soul-destroying teachings, would never invite me to conduct evangelistic meetings in their halls, not because I am unfit, or incompetent, but because of two obvious reasons, viz.: First, I have done my duty to God and the Church in calling attention to what is being done in these schools, and protested against it; and, second, the gentlemen who are in this condemnation do not believe in revivals, such as were so largely instrumental in making the Methodist Church the great organiza-

tion she now is, and they invite NO ONE to their halls for such work. I recently asked the president of a large and influential Methodist college, "Why do you not have revivals in your college?" He answered, "We are not running a Reform School." I then said to him, "They used to have them every year in Ohio Wesleyan University." He replied, "O, that was an advertising scheme." Does anyone think this man would talk like that when appealing to Methodists for sympathy and money for his college and work?

While I have not indulged in personalities, Professor Terry, in his communication, speaks of me as follows:

"Vociferous and pessimistic cur."

"A desperate pamphleteer."

"Unlike the gentleness and humility of the dumb ass."

"A veritable Don Quixote."

"Munhall is powerful on sanctification."

"This inflated pugilist."

"He flatly falsifies."

"He obviously can't conceive any possible difference between the sayings of Jesus Christ and his own one-sided and purile interpretations of them."

"Even when the Lord appears the second time, it would be just like this small animal to rear up and bark at the sound of the trumpets, as if to say: 'I will not allow it.'"

"Self-centered, inane, mechanical, illiterate, and mad evangelist."

"Has been smitten with the stupidity of a judicial blindness."

"A mongrel Calvinist."

"This calumniator."

"This man's stupidity"

"Stands self-convicted, either of intellectual imbecility or of serious moral depravity, or, possibly, of both."

"A notable exhibit of 'obfuscated cerebration.'"

"This persistent and pessimistic disturber of the Church."

"His mental and moral aberration."

"His chronic habits of malignant inuendo and misrepresentation remind one of the notorious Iago."

It is a proverb, self-verifying in all ages, that "Curses, like chickens, come home to roost," and it

will not fail in the present instance. The malice is manifest as the scorn at the phrase "Shortcomings of Jesus Christ," and no wonder, for "the scorner loveth not him that reproveth him." "There is that speaketh like the piercings of a sword," the man "who with his mouth seeketh to destroy his neighbor, but whose expectation shall perish; and whose reproach shall not be wiped away." "A generation whose teeth are swords, and their jaw-teeth as knives, to destroy the poor from the earth." "Their words are sharp arrows." "They say, 'Aha! So would we have it! We have swallowed him up!'" In the footsteps of this category, Professor Terry has chosen to walk, accompanied by his Presbyterian sympathizer, Dr. Snowden, Editor of the "*Presbyterian Banner*," of Pittsburg, both unmindful that, "He that hath no rule over his own spirit is like a brokendown city without walls," and "He that is first in his own cause seemeth right, but his neighbor cometh and searcheth him."

The Mishnas of the Talmud, as translated for us by Rabbi Rodkinson, speak with equal severity of the personal traducer of his fellow-man: "Whoso maliciously assails the good name of his neighbor is a murderer, for whom no city of refuge is provided." "Who publicly and bitterly defames his brother, intends a wound of his character, and is not only liable to the law, but merits the chain and muzzle of a dog who bites viciously." "If a man curses his neighbor with abusive words, it is a violation of the law, and he who wilfully blasphemes his neighbor's name, intending injury, deserves to be thrown to the dogs." David thought that "Sharp arrows of the mighty and coals of juniper" were a fitting reward. We commend these ethics to Dr. Snowden and Professor Terry, for their prayerful consideration.

One of our Bishops, after reading Prof. Terry's communication, wrote to me, as follows: "But I do not hesitate to say that Dr. Terry's language was utterly inexcusable. What talk to come from a teacher of young ministers; and what an exhibition he makes of his spirit to the world; and what a vengeful act to put his wrath into words to be printed in a Chicago daily, to be scattered, with malicious intent, over the country."

The following is an excerpt from another letter to

me, also from a Bishop: "To my mind, Dr. Terry's article is most disgraceful. But it shows the animus of the man. May God save the Church from such teachers."

The following is from one who stands among the foremost ministers of the Presbyterian Church:

"I have read again your reply to Professor Terry. His answer to you is nothing but the answer of a cursing Shimei. It is an utter evasion, and shows his weakness and consciousness of it. If the Methodist Church can allow to pass unnoticed the language and manner of Professor Terry's newspaper reply to you, it will show a state of things in regard to the Truth and to Theological Professors that is alarming indeed. Hard arguments and strong language are perfectly parliamentary, but personal abuse from a professor's chair, of a minister of the Gospel, is unparalleled."

Copies of the paper containing Dr. Terry's tirade were sent to a large number of the members of the Philadelphia Conference. Without my knowledge, the matter was spoken of in the Philadelphia Methodist Episcopal Preachers' Meeting; a committee was appointed to draft resolutions that would voice the feelings and judgment of the meeting concerning the matter. The following is the Committee's report, which was adopted by a most emphatic vote:

WHEREAS, Marked copies of the *Chicago Evening Post*, of January 8th, 1906, have been received by members of the Philadelphia Methodist Episcopal Preachers' Meeting, which contain a letter from Prof. M. S. Terry reflecting most seriously upon the good name, standing and character of an honored member of this meeting;

WHEREAS, The Rev. L. W. Munhall, D. D., has been for many years an honored member of this meeting, and has always commanded our highest respect and love as a man, a minister, an able and most successful preacher and Evangelist.

Resolved, That there are few men, if any, in the Methodism of Philadelphia, or this whole community, that stand higher in our confidence and esteem than our brother, L. W. Munhall. He is sought and ever welcome in our pulpits and homes, and no denunciation or epithets can weaken our faith in him as a

Christian gentleman and servant of the Church of Christ.

Resolved, That a copy of this paper be sent to the editor of the *Chicago Evening Post*, for publication, as a just defence of Rev. Dr. Munhall.

EPITHETS.

In any conflict between Truth and Error, Holiness and Sin, strong language is a necessity, for Holiness cannot endure sin, and the Truth is a two-edged sword, piercing to the marrow, a hammer to break the pride of man, and a light to expose the hidden things of darkness. The edge, the stroke, and the X-Rays are in order. All the more necessity is there for strong language, when the Sacred Scriptures, the Person, Veracity, Spotlessness and Supreme and Sole Authority of Jesus, the faith of the believer, and the proper training of the Christian ministry are at stake. In the words of Dr. Edward Rupprecht, whom the Bavarian Government honored and medaled for his noble defence of the Scriptures against the Critics, "Our contention is a case where men are not standing in Parliament, but in hot combat with rebels against the absolute authority of Him who was in every word the True God and Eternal Life." The gentle Bishop of Durham admits that in such a conflict the "Courtesies of controversy are not always in place." This, however, is no excuse for indulging in the dialect of personal vilification, which is more than a mere discourtesy. Volcanic eruptions of personal vituperation, hot as the lava, and scarcely less than profane swearing, are no evidence of "Sanctification," or of fitness as a model for a teacher of students for the gospel ministry. The example is a deadly poison, and contagious. It does no good, is self-degrading, and injures the cause that invokes its aid. It merits unsparring condemnation. In the words of no mean critic, "Caricature is unworthy, and personal abuse is not only unchristian, but is non-Christian, and yet it is one of the weapons brought into the fray in reviews and articles plentifully besprinkled with theological billingsgate, and one can only say, with sorrow, 'Ye know not what manner of spirit ye are of.' There is a time to be gentle, and a time to be severe, but there is never a time to be scurrilous. Neither

science nor Religion has anything to gain by personal abuse."

I have been honored, beyond my merit, by evangelical institutions with titles of distinction, too generously given, and by the Higher Critics themselves and their professional sympathizers. To these last, I owe the honor of being called a "Common blacksmith," a "Tooth Puller," "No graduate," a "Thief and hypocrite," "Wearing titles never given," an "Old fossil," "an Ignoramus," an "Impertinent interloper," and an "Ichthyosaurus." And now I am a "Germantown Evangelist," "Inflated Pugilist," "Cur," &c. The high crime that a non-graduate should dare to invade the fancied immunity of a Higher Critical Professor, or presume to call in question his statements, and refuse to burn incense to the inordinate vanity of men, is, in their estimation, the unpardonable sin. It may be so; but, when from first to last, no refutation of the argument and proofs the "Illiterate Evangelist" has adduced can be made, except resort to Epithets, it is rather *prima facie* evidence that the reviling tactics is the result of inability to make a better answer, or of inner malice and contempt toward the Evangelist. I have been amused in contemplating the titles given me, but for the author's sake, have regretted the malevolence and the malediction of this "Christian Scholar;" and I simply remark that "Some men's sins are open before them, going to judgment;" and that to indulge in such vituperation as Professor Terry has done, is only to do what the Higher Critics did in the days of Jesus, when they said, "Say we not well that Thou are a Samaritan and hast a devil," and "took up stones to cast at him."

"SHORTCOMINGS OF JESUS CHRIST."

In my pamphlet, I speak of Professor Terry as the author of "the Shortcomings of Jesus," all of which is strictly true. On pages 266 and 267 of the *Homiletic Review*, March, 1900, is a three-column article bearing the title, SHORTCOMINGS OF JESUS CHRIST, By M. S. Terry, D. D., LL. D., Professor in Garrett Biblical Institute, Evanston, Ill.

Concerning this matter, I wish, first of all, to quote from a pamphlet from the pen of the late Dr. D. J. Holmes, of the Rock River Conference, issued a short

time before his death. The Pamphlet bears the title, "A Protest Against Rationalistic Teachings and Teachers in our Evangelical Schools and Theological Seminaries. Forty Reasons Why We Should Cry Aloud and Spare Not." The 13th Reason is as follows:

The *Homiletic Review* for March, 1900, page 266, has an article headed in this way:

SHORT COMINGS OF JESUS CHRIST.

BY M. S. TERRY, D. D., LL. D., PROFESSOR IN GARRETT BIBLICAL INSTITUTE, EVANSTON, ILL.

In this article the distinguished professor puts certain questions in the mouth "of a faithful and devout inquirer"—look out for a stab when he holds up to public gaze his biblical reverence. After untwisting the sophistry and assumption from these questions, in substance they are as follows:

1. "As the men of Christ's day turned the scriptures into allegories. why did not Christ denounce them for it" They did not. As a nation they believed the entire Testament just as implicitly as we do, but for the few who disregarded them Christ said: "They have Moses and the prophets, if they will not heed them" (but turn them into Allegories.) "Neither would they believe though one rose from the dead."

2. "Why did He not fix the limits of Old Testament Canon?" Answer—Because they were fixed already. All the books from which he quotes had been received for centuries as the word of God (Josephus against Apion, book 1, par. 8). The question about the Apochrapha sprang up afterwards.

3. A long question about Jude quoting from the book of Enoch, which Dr. Terry pronounces "a very unfortunate citation." Ans.—When it is settled that the book of Enoch antedated the book of Jude, it will then be time to settle the question.

4. "Did Christ not know that the current opinion of the very first chapter in the Bible would be universally rejected by intelligent readers in a future age?" No. He did not know any such thing. There are scholars the equals, at least, of Dr. Terry, who do not reject it. If Dr. Terry rejects it, he perjures himself, and should be ejected from the faculty of Garrett Biblical Institute.

5. He asks: "What lamentable failure, what reprehensible short coming, nay, what immorality in the Christ of God to know Geology and Biology and the disturbing theories of Darwin and yet allow the world go on in ignorance?"

6. "Why, if He knew, did He not set men right on the Ptolemaic system?"

7. "Why, knowing the unspeakable woes and ravages of war, did He draw illustrations from it, and even say Himself: He came not himself to send peace but a sword."

8. "Why did He not attack the political quackery of "The Divine Right of Kings?"

9. "Why did He not attack human slavery?"

10. "Why was He not a prohibitionist, but on the contrary a manufacturer of wines?"

Then he unfolds his handkerchief, and with weeping eyes, positively refuses to ask any more questions, no matter how much they press upon him for utterance, but gives one final wail, which he calls: "One pitiable cry over the shortcomings of our Lord." What a mercy it was to the Scribes and Pharisees that they durst not ask him any more questions, or they might have had the temerity and hardihood and impudence to have antedated these 10 questions. But that satanic honor was reserved for a professor of Homiletics in Garrett Biblical Institute. "Oh, Rome, hast thou lost the breed of noble men?"

Now, what stirred this professor of homiletics to ask these questions and elicit the exclamation: "Tantaene Animis Caelestibus irae?" Because Rev. E. F. Burr, D. D., LL. D., lecturer in Amherst College, and distinguished author, in a previous number of the Homelitic monthly, had taken the ground that if the Bible of Christ's day, as to dates and authors, was fraudulent or had fraudulent elements in it, then our Lord who knew all things would have been under obligations to the race to have exposed the fraudulency when He ordered His disciples (John 5: 39). "Search the scriptures, for in them ye think ye have eternal life and they are they which testify of me."

But the *Homeletic Review* gives Dr. Burr one-half column to abbreviate a reply to the Evanston professor, and he says: "I feel that I must use my first sentence to express my gratification that I can agree with the apostles of the Lord and His church universal in

thinking that as a religious teacher Jesus Christ had no shortcomings whatever."

2. "And I also feel that I must use another of my few sentences to express my regret that the Proposer of the questions seems unable to share with me this same inexpressible gratification."

3. "Some of these questions seem to me far away from the matter in hand, which is vitally connected with the essentials of our eternal salvation; others base themselves on facts, which are still subjudice among scholars. Still others of these questions deny the science and the intelligence of such men as Dawson, Dana and Gladstone; and all of them, taken as a whole, are not exactly what one could desire from a theological institute, or such as we can easily welcome as the gospel for an age of Doubt."

The following is from a letter bearing date February 15, 1906, written by a scholarly pastor of a Methodist Church in New England: "Your ground against Milton S. Terry is well taken. I have read his article on "Shortcomings of Jesus Christ." It appeared in the *Homiletic Review* of New York. I considered it one of the most blasphemous things I had read for a long time. Let the fight go on."

The above opinions will serve to show what impression the reading of the article in question created. I have not expressed my opinion of the article. I simply stated that Professor Terry was the author of the "Shortcomings of Jesus." Professor Terry says he is not the author of a "Book" bearing the title, "Shortcomings of Jesus." This is a quibble. *I never said he wrote a BOOK* entitled "Shortcomings of Jesus," and no one else ever did. It has been said that the title is in quotation marks. THIS IS NOT SO. Dr. Terry is as responsible for the title as for the article. Concerning the article, I will say this:

It takes the ground that Jesus was not bound to let the people know the truth about Moses and the Pentateuch, any more than about Apocrypha, Genesis, War, Slavery, Darwin, Wine, &c.!

He could say what was untrue, knowing the truth, according to the Pleromatic theory, and say, "Moses wrote of Me;" or could say what was untrue, not knowing the Truth,—the Kenosis theory: In any case, He was under no "obligations to tell the truth in the matter."

“SHORTCOMINGS.”

The “Shortcomings of Jesus Christ” is an expression used to designate those results of the Higher Criticism which, if the criticism is true, affect the Personality of Jesus, His Prophetic Office, His Obligations as a Moral and Religious Teacher, and His Character and Conduct. In all these relations Jesus Christ comes short of what He should have been, and should have said and done, if He were really what He claimed to be. By the loss of His Omniscience (Kenosis) He made Himself less than God, yet claimed absolute equality with God. Two “Shortcomings” here, one as to His Deity; it was imperfect; one as to His Truthfulness and Trustworthiness—both imperfect. Imperfect, also, He was in His Humanity, being fallible and errant as a Teacher. He came short of what He claimed to be, viz.: Sinless, authoritative, taught daily by His Father to say what He did, opening His ears to hear and speaking nothing whatever from Himself but the words the Father gave Him to speak—two more “Shortcomings;” one as to His Humanity, the other as to His Reliability. Imperfect in His Deity, Imperfect in His Humanity, He became Imperfect in the discharge of His Prophetic Office, as a Teacher of men, Imperfect in His Character, and, of necessity, Imperfect in His Conduct. As proof of this Imperfection, He

(1) Claimed equal Deity with God, but was less than God.

(2) Claimed sinless and perfect Humanity, yet was full of error.

(3) Told the Jews Moses wrote of Him, when Moses never wrote of Him.

(4) Told the Jews that the Five Books of Moses were “His” writings, when they were not.

(5) Said that David, in Spirit, wrote the 110th Psalm, when David never did.

(6) Ascribed the Prophecy concerning the “Servant of Jehovah” to the same Isaiah who wrote the Prophecy concerning the Messianic King, whereas the Same Isaiah had nothing to do with it.

(7) Appealed to the Book of Deuteronomy as the Word of God written by Moses, whereas it was a forgery and fraud invented in *Josiah's* reign.

(8) Told the Jews Moses gave them the Law—the three codes—whereas Moses did not.

(9) Referred to the 70 weeks' Prophecy concerning His birth and crucifixion, and the destruction of Jerusalem as spoken by "Daniel the Prophet," whereas it was the invention of a Jew hundreds of years later.

(10) Allowed the Jewish nation to remain undeceived as to the Origin of its Scriptures, and under no obligations to correct it.

(11) Used the formulas "It is written," "The Scripture saith," as though it were "God saith," final and authoritative, whereas the Bible is only human literature, or what merely man saith, full of error and contradiction.

(12) Made use of a popular delusion to support His Messianic claims, accommodating Himself to the superstitious notions of His times, for His own interests.

He is simply lacking in good sense, or is a special pleader who says these are not "Shortcomings of Jesus," and even open transgressions, if the Higher Criticism is true. They are "Shortcomings" in the most solemn and important matters with which we have to do—Jesus Christ came short intellectually, came short morally, came short constitutionally in His Personality, He came short of the Obligations that bound Him as a Teacher sent from God to open blind eyes, and guide men into all Truth. Blemishes of the worst kind are these things, if the Higher Criticism is true, and give us a Spotted Christ as the Son of God, and the Object of our faith. It was to smite this just designation of these things as "Shortcomings of Jesus Christ"—a name applied by Defenders of *His Veracity* to these results of the destructive and prevailing criticism Professor Terry wrote his "Irony," and his imbecile and irrelevant ten points to sustain it, while asserting in the same breath the "right" and "full liberty" to teach the criticism that gave them birth. Dr. Snowden, the Editor of the *Banner*, in sympathy with Higher Criticism, by the use of personally libelous language, comes to the defence of Professor Terry, apparently ignorant of the fact that this "terrible word" charged upon Professor Terry is the word the whole Presbyterian Church, to which he belongs, charged as the result of the teachings of Professors Briggs, Smith and McGiffert, whom it dismissed from its communion.

THE KENOTIC VIEW.

According to the "Prevalent" Higher Criticism, with which Professor Terry is in accord, and claims the "full liberty" to teach in a Methodist School, the Ignorance of Jesus as to the non-Mosaic authorship of the Pentateuch is accounted for by the limitations of His Knowledge, that limitation due to the loss of His Omniscience by Kenosis. Imperfect in His Godhead, and imperfect in His Humanity, He did not know that Moses did not write of Him, and yet said he did write of Him, and said that the Books of Moses, in the hands of the Jews, were Moses' "writings," when they were not, but were the writings of men from 600 to 1,000 years after Moses was dead. And this He said, while daily taught of the Father what He should say, and filled, besides, with the Holy Ghost without measure. Making Himself equal with God, He yet made Himself less than God, by emptying out His Omniscience. He built His Messianic claims upon His Ignorance, and was the innocent dupe of a false popular Tradition, affirming that to be true which Professor Terry holds was not true, and this in spite of the fact that He was daily taught by the Father and indwelt by the fulness of the Holy Spirit. Here are four "Shortcomings," one as to His Deity, one as to His Humanity, one as to His Trustworthiness, and one as to His Conduct. He was an unreliable Teacher, short in all these respects.

THE PLEROMATIC VIEW.

According to Professor Terry, Jesus did not empty Himself of His Omniscience, but was One in Whom: "dwelt the whole fulness of the Godhead bodily," and as Perfect God, Knew all things; Knew, according to Professor Terry, that Moses did not write of Him—the Higher Criticism being true. Therefore did Jesus, as Perfect God, utter what He knew to be false when He said it. Perfect God, and as to His Humanity, taught by the Father and indwelt by the Spirit, He yet, as *God*, and filled with the Spirit, spoke what was false, and known to be false when He said it, and, like a cunning politician, accommodated Himself to the popular and superstitious notions of His people, for His own personal interest, knowing these superstitions to be false. Here again are "Shortcomings." (1) In that God Himself could be guilty

of known falsehood. (2) In that His Humanity, taught of God, and filled with the Spirit, could be guilty of the same untruth. (3) In that He wrecked His own reliability as a Teacher. (4) In that His Conduct was that of an unscrupulous politician.

Professor Terry may take which ever view of the Person of Christ he chooses. In either case, Jesus was guilty of "Shortcomings," which admit of no excuse, the Higher Criticism being true—and he holds that it is, and claims "full liberty" to teach it to the rising ministry of the Methodist Episcopal Church.

UNDER NO OBLIGATIONS.

Jesus Christ, whether as God or Man, when in debate appealing to "Moses" and "his writings," as manifold witness to His Messianic claims, was "under no obligations" to tell the truth that Moses never wrote of Him, nor wrote what were called "his writings," but had full liberty to state what was untrue, whether knowing it to be untrue, or not knowing it to be true; and, for that reason, His Testimony to "Moses" and "his writings" is to be excluded from the field of Old Testament Criticism! He was an untruthful and unreliable Teacher. Is this no "Shortcoming of Jesus?"

He who announced Himself as the "Speaking One" everywhere in the Old Testament, saying, "Behold Me! I am the Speaking One!" the Medium of God's communication; Who "put His words in Moses' mouth;" Who "gave" the Laws to Moses, and controlled the History; Who knew the *Torah* by heart, and knew that David wrote of Him, saying in the Psalms, "In the Volume of the Book it is written of Me, I delight to do Thy will, O, My God; yea, Thy Law is within My Heart," and knew that Moses, the Psalms and the Prophets, all bore witness of Him; Who in foresight of His Mission said—"The opening of My lips shall be right things, My mouth shall speak the truth, and My words shall be in righteousness, falsehood is an abomination to My lips;" "I, the Lord, speak the things that are right," did speak the truth in every utterance, and felt His obligation to speak it as none other ever felt them. He was not "a man that He should lie," nor as God could he falsify. He "established the lips of truth." "The law of Truth was in His mouth. "He could say absolutely, "I am the Truth"—the Truth when He said

Moses, David, Isaiah, wrote of Me, and when He said Daniel was a "Prophet." His constant double "*Verily, Verily*, I say unto you;" His ever-recurring formula, "I tell you the Truth;" His principle of obligation, "If it were not so, I would have told you;" His whole life, was a proof how deeply He felt His obligation not to mislead nor allow to be misled, without reproof, the multitude that hung upon His Words. It is a bold, high slander of the spotless Son of God, ordained to be the Witness for the Truth and the Judge of all mankind, to say of Him that He was under no more moral obligation to speak the Truth concerning Moses and the Pentateuch than concerning the Higher Criticism, the Apocrypha, War, Slavery, Huxleyism, Darwinianism, Prohibition, etc., but was at liberty to withhold the Truth, and utter what was false, without any "Shortcoming" in Morality. Such a defence of the "Shortcomings of Jesus Christ" only adds insult to injury, and mocks the common sense of all mankind. The Reynard practice, and the "Irony," will not avail to hide the immorality of such a defence, or provide a shelter for Professor Terry.

"IRONY."

Professor Terry's defence is "Irony"—the ironical use of the term "Shortcomings of Jesus Christ." But "Irony" is no defense. It is well to remember that "Irony" is not a denial of the thing ironically spoken of, but an admission of it with sarcastic sneer at the term by which it is expressed. Its purpose is to pour contempt upon the term—"that pitiable outcry over the Shortcomings of Jesus Christ"—in order to evade the force of an argument, and the power of an expression felt to be irrefutable—a common method in debate or writing, and in some rare cases the companion of vituperation and scurrility, designed to cover with derision the argument-of the opposing side. In brief, it is simply "a sneer," and, in the words of the learned Professor Tregelles, "Who can answer a sneer?" It refutes nothing. The Defenders of the Veracity and Trustworthiness of Jesus charge that, if the Higher Criticism is true, it makes Jesus guilty of serious "offences" and "Shortcomings" in the discharge of His Prophetic office. Professor Terry admits what the Criticism teaches, but denies that the things denoted are "Shortcomings," as all evangelical scholars hold—

if the criticism is true. The Christian conscience recoils from a Science that leads to such accusation of the Son of God, and the Spotless Son of Man. Therefore, while holding to and teaching the science, some way must be discovered by which to remove the "terrible word of the Evangelicals. That method is "Irony"—a "Sneer!" The public, deceived by a sneer, will think that the Ironical man repels with indignation the things denoted by the "terrible" expression. That is the Ironical Man's defence, and victory for the ignorant and simple-minded. It is a vain sneer; nor can it ever exculpate from just condemnation anyone, the logical effect of whose Critical Science is to strike at the Sinlessness of Jesus, and make a Spotted Christ—Spotted morally and Spotted intellectually—constitutionally spotted, out of Him who "offered Himself without spot unto God," for our sins. Higher Critics may resent the use of the term "Spot," but it is just the term by which their science is true. Professor Terry may sneer at "Shortcomings," but it is exactly the expression to be used, unless we add "open Transgressions." The "Irony,"—"That pitiable cry about spots!"—that pitiable cry about "Shortcomings"—amounts to nothing but what legal gentlemen have actually said it amounts to, viz.: "What lawyers call the plea of Confession and Avoidance!" Professor Terry is welcome to his "Irony," as he is to his Vituperation; but the calm judgment of men and women who have some experience in such matters will see through the thin disguise, and pronounce sentence according to the truth.

Anyone can see, in a moment, that the whole force of the "Irony" is not against the Higher Criticism, nor is it a protest against the things denoted by the term "Shortcomings," but is a defence of the criticism and a rebuke of the opposers of it for their use of the term. It is an effort to get rid of the expression; a sneer at scholars like Professors Bissel, Forbes, Ederheim, Osgood, Green, Mead, Douglas, Jordan, and the whole phalanx of the Defenders of the Veracity and Purity of Jesus, whose language, compared with the phrase, "Shortcomings of Jesus Christ," is as a hurricane to a feather. Dr. Edward Ruppert denounces the criticism as unscientific, immoral and anti-Christian. It implies the indorsement of the things charged under that title. That "pitiable cry" is a

defence by implication, of the critical conclusions respecting the testimony and alleged policy of Jesus Christ. It is as if Professor Terry, charged with the use of Vituperative epithets, should reply, "ironically," "that pitiable cry over vituperative epithets!" I charge the Rumseller and saloonkeeper as being the enemies of mankind. They reply, ironically, "That pitiable cry over the Enemies of Mankind!" What does it mean, but approval of their course, with a sneer at the title? The Irony convicts the user of it as the author of an offence which he regards as no offence.

Professor Terry, now that he has been brought to book, is reported in the *Presbyterian Banner* to have said, "I have *no liking* for the so-called Kenotic theory of his incarnation; *rather* I would maintain a Pleromatic theory." (The emphasizing is mine.) The inconsistency of this statement, in view of the fact that he accepts and advocates the "prevalent" Higher Criticism of the Old Testament, is made doubly noticeable by some things to be found in his writings. For instance: In "New Apologetics," page 69, he says: "Where is the scholar who now holds to the literal interpretation of the first chapter of the Bible?" In the first chapter of the Bible, in the 27th verse, we are told, "And God created man in His own image, in the image of God, created He him; male and female, created He them." Jesus held to the literal truth of that much of the chapter, for He said, "But from the beginning of the creation, male and female made He them," Mark 10: 6. Thus, Professor Terry teaches that Jesus did not know what scholars now know; that He was ignorant and fallible. What is this but *Kenosis*?—a "Shortcoming of Jesus Christ?"

Again. On pages 23, 24 and 25, of "Moses and the Prophets," Professor Terry says: "There is not a word in the Book of Genesis to show us who the author was. Most of its contents refer to things which occurred centuries and millenniums before the time of Moses. In Exodus, however, we find a few passages where it is said that Moses made a record. . . . But all these passages are no conclusive proof that Moses wrote our Book of Exodus. . . . All the rest of the Book of Exodus is cast in narrative form, in which Moses is spoken of in the third person, and it may have been written centuries after

Moses' death, by a scribe who had access to the facts and documents employed. The same may be said of Leviticus and Numbers. Much is said of Moses and his legislation, and in Numb. 33: we have a memorandum of 'the journeys of the children of Israel,' which, it is said, Moses wrote (verse 2). But there is no claim or evidence that he wrote the books, as a whole. The Book of Deuteronomy consists of a series of discourses attributed to Moses, but they are set in an historical framework, in which Moses is spoken of in the third person, and in the last chapter his death and burial are recorded. . . . So far, therefore, as the several books of the Pentateuch testify for themselves, we find nothing to show that Moses was the author of any one of them."

"Jesus, speaking to the Jews, said: "Think not that I will accuse you to the Father; there is one that accuseth you, even Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe My words?" (John 5: 45-47). Where in the writings of Moses is anything said of Jesus? In Gen. 3: 15 it is said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The evangelical scholars are agreed that this is a prediction of Christ, and is one of the writings referred to by the Saviour as by Moses. Another one of these predictions is found in Gen. 22: 18. Likewise a double prediction in Deut. 18: 15, 18. Jesus says Moses wrote these. Professor Terry's views of the authorship of Genesis and Deuteronomy discredit this testimony of the Son of God. If the "prevalent" criticism is true, either Jesus did not know any better (Kenosis); or, knowing (Pleroma), He falsified in saying He did. So, whether he holds to the one view or the other, Jesus came short in what He said to the Jews on the occasion above referred to.

Professor Terry, in the Appendix to his book, "Moses and the Prophets," propounds the following question: "Do the references to the Old Testament books, or the manner of citation from them, or any statements concerning them made by Christ and His Apostles, as recorded in the New Testament, commit either our Lord Himself or any of His Apostles to an

authoritative judgment on the question of the authorship or the historical character of the writings so mentioned?" He sent this question to the Presidents of a number of Methodist Educational Institutions. The replies appear in the Appendix, with the evident approval of Professor Terry. I will quote from three of the replies. Charles J. Little, LL. D., President of Garrett Biblical Institute, Professor Terry's own school, says: "In brief, these citations (that Jesus made) display neither a remarkable knowledge of the Old Testament, nor a remarkable reverence for the letter of it." "There is little to show that Jesus knew the Old Testament thoroughly, or that He was thoroughly acquainted with any one book." (Kenosis.) "If Jesus was bound to correct errors as to the Old Testament Scriptures, was He not bound to correct all the errors that He touched? For example, He said, 'Not that which goeth into a man defileth him; it goeth out into the draught.' This is not true; it may, and does often poison the blood. Impure water conveys typhoid fever. Why did not Jesus correct this false and dangerous physiology?" (*Identical argument of Professor Terry.*)

Bradford P. Raymond, D. D., President of Wesleyan University, Middletown, Conn., says: "As seen from the philosophical side, it is evident that there must have been such a limitation of knowledge on Christ's part as put Him essentially under the conditions of other men; otherwise, much that He said and did would become a caricature, if not a fraud. (Kenosis.) "To affirm that He had knowledge of the critical questions which agitate Christian *Scholars* to-day is to deny He was made like unto His Brethren."

Samuel Plantz, D. D., President Lawrence University, Appleton, Wis, says: "I regard it as doubtful, therefore, whether He knew the historical process of the composition of the biblical writings." (Kenosis.)

Why did Professor Terry propound the above question, and publish, with evident approval, these answers? Simply to give added weight and influence to what he himself believes and teaches, as set forth in "Moses and the Prophets." In other words, he does believe in the Kenotic view; it is seen in his writings, and is a part of the "prevalent" Higher Criticism that

he claims the "full liberty" to teach the rising ministry; and he justifies his views and work by the testimony of certain eminent Methodist Educators, who are avowedly *Kenoticists*. Professor Terry may deny all this, but we conclude: First—That the title selected by Professor Terry for his Article, "Shortcomings of Jesus Christ," was chosen in order to attract attention.

Second—The design of the Article was to smite the title; sneer at it, hold it up to contempt.

Third—The Argument of the Article was intended as a blow at the Evangelical Defenders of the Veracity, Authority and Infallibility of Jesus who use this their own title, "Shortcomings of Jesus," to denote what the Higher Critics and Professor Terry teach as to the conduct of Jesus Christ in His debates with the Jews about "Moses and "His Writings," and in other cases. The title was set up in order to be gibbeted—transfixed—(1) by the argument and (2) by the Irony, or sneer of Professor Terry.

Fourth—The "Shortcomings" of Jesus were denied, but the conduct of Jesus underlying the title, and which gave rise to the title, was admitted by implication, and not denied, but defended, on the ground that Jesus was under "no obligation" to undeceive the Jewish nation as to their false belief concerning "Moses" and "His Writings." According to Professor Terry, the conduct of Jesus was not a "Shortcoming," but it was just what the critics say it was, the assertion of what was untrue, since, according to their views, Moses never wrote the Pentateuch, and, therefore, did not write of Christ.

Fifth—The proof of this is found in the Kenosis theory of the constitution of Christ, viz.: that as the Eternal Son of God, He Emptied Himself of the essential attributes of omniscience, and so was Ignorant, like other men.

Sixth—The Ironical Theory (in *Homiletical Review*), viz.: that the things charged against Christ under the title "Shortcomings," are not "Shortcomings," and it is a "pitiabale cry" to say so, because Jesus, a moral and Religious Teacher sent from God and Founder of the Christian Religion, was not bound to tell the Jewish Nation they were deluded as to the Mosaic authorship of the Pentateuch and as to Moses

being a Witness for *His* Messianic claims. (John 5: 30-47.)

(a) Not bound, because He did not know that Moses did not write of Him (Kenosis).

(b) Not Bound, even though He did know that Moses did not write of Him (Pleroma).

Therefore was at Liberty to say that Moses wrote "*Writings*" about Him, and that "Moses wrote of Me," when He either couldn't know, because of His Kenosis, or did know, because of His Pleroma, that what He said was deliberately and intentionally false. On the one hand He was an Ignorant Pretender, and the dupe of a false Jewish belief. On the other hand, He was a knowing pretender, and played the politician, taking advantage of the Jewish popular delusion to support His Messianic claims. In either case, He "Came Short" of what was required in an Infallible, Moral, Religious Teacher, and in both cases guiltily short, on Professor Terry's own showing, who holds to Kenosis in one breath, to Pleroma in the next, and to both under the thin disguise of "Irony." The "fast and loose" trick in polemical and exegetical straits, is manifest to every reader. That "Irony" is a mask, a cover, a blind, an expedient, a mere evasion, a pretense.

One of the ablest volumes ever written upon the question, "Who is the Author of the Five Books of Moses?" recently published, opens his chapter on "The History and Present Status of Pentateuch Criticism," with the following statement: "Not only do the Laws in the Pentateuch claim to be given of God to the People of Israel, through Moses, the Mediator of them, but the whole Pentateuch itself claims to be written by Moses, the father of the Nation. With harmonious and constant voice, the Saints of the old Covenant have also regarded the great legislator as the author of the Books that bear his name. Following the example of Christ and His inspired Apostles, the Christian Church has also held Moses to be the author of the Book of Genesis, the first Book of the Holy Scriptures. (Finke's "Five Books of Moses," p. 1.) Had Professor Terry written such sentences as these, and not have written "New Apologetics," "Biblical Apocalyptic," "Moses and the Prophets," and numerous other writings, men might believe he holds to "orthodox" views of the Deity and Human-

ity of Christ, and of His personal veracity, instead of appealing to his "Irony" against the phrase "Shortcomings of Jesus Christ," as proof that he believed in the trustworthiness of Jesus in His words concerning "Moses" and "his Writings." But, impossible. The whole purpose of the plea for "full liberty" to teach the "prevalent Higher Criticism" is to assail such sentences, and show that the Pentateuch was not written by Moses, and that the faith of the Old Testament Church, of Jesus Christ and His Apostles, and of the Christian Church herself, is a delusion. Nor can the subtle tactics of "Irony" obviate a conclusion so inevitable.

THE TORAH, OR PENTATEUCH.

It is a saying of the *Talmud*, "He who studies the Torah, but does not teach it as Moses did, is like a man who sows and reaps no harvest. The Torah is the Word of God to Israel. Moses has written nothing better. One should always occupy himself with the Torah as divine. He who denies the Torah as divine, has no part in the world to come." Such was David's view when he called the Pentateuch "the Law of the Lord," at which the *wicked* scoffed.

The "Five Books of Moses," with their History, and Three Codes of Laws, put into the mouth of Moses by the mouth of God, Ex. 4: 10-16, are in perfect agreement, and are a unitous production by the same author, "Moses," for a definite purpose, with a definite Theme and a definite Plan of writing. I do not speak of any editorial notes or remarks added by some prophets or historiographers of Israel, and which, as Adam Clark, Dr. Strong, and a thousand others, have said are of "no moment" as to the question of Mosaic authorship, but of the "Books" as a whole. All from Genesis I to Exodus XIX is preparatory History; all following, to the end of Deuteronomy, is the continuation of the History in connection with the Laws God gave to Moses for both the external and the Spiritual life of the people, and for the political administration of the *Theocracy*. The "Book of the Covenant," Ex. 20-22, is the corner-stone of the whole subsequent legislation. The one *Theme* of the whole is the Establishment of the Covenant of *God* with the Hebrew people to be His people forever. That *Theme* is the "*Pole*" around which all the His-

tory and all the Laws turn. The *Theme* is one, the Plan of writing is one, the Author is one, "Moses" himself, called of God to be the great Historian, Legislator, Leader and Founder of the Hebrew Nation. That Genesis was written by Moses, and that, apart from this Book, the other Books are unintelligible, is evident to the most ordinary reader. Still more: Not only do the Laws of the Pentateuch claim to be from God, through Moses, but the whole Pentateuch claims to be written by Moses, the father of the *Hebrew* Nation. With unanimous voice, the Prophets, Kings and Saints of the Old Testament regard Moses as their Law-giver, and also as the inspired Author of the Books that bear his name. We know that "God spake by Moses." They called the whole Bible the "Torah," or "Instruction" from God. But pre-eminently and technically, the Pentateuch was the "*Torah*," the written "Law of the Lord," as David, the Prophets and Ezra call it—the "*Teaching* of Israel." It was the Codex and Standard of their Covenant—Life, Supreme, authoritative, final. *The Talmud* itself so defines it. Following the example of Christ and His Apostles, the whole Christian Church, from the beginning, held Moses to be the Author of Genesis and the four Books that follow; nor was there a dissentient view, until the modern Higher Criticism arose, and assailed, by its audacity, ignorance and craft, the Self-Testimony of the Pentateuch, of the *Jewish Church*, of the whole body of Rabbinic teaching herein, of Jesus Christ, of His Apostles, and of the Christian Church as a delusion, and denied that Moses wrote of Christ, and affirmed that what the Lord called "his writings," were not "his writings," but the self-contradictory compositions, fable-filled, unhistorical, mythical, of unknown men, who lived and wrote them, compiled them from floating and corrupted traditions, edited, worked over, re-edited, from 600 to 1,000 years after Moses was dead—as many as two and three authors, living far apart, responsible for a single verse. This is the "Higher Criticism." It is this destructive, negative criticism—the "prevalent" criticism (I use Professor Terry's own words) that Professor Terry claims "full liberty" to teach in the Methodist Church, and declares he is supported in the claim by John Wesley and the fathers and founders of the Church. To establish

this claim, he wrote his pamphlet on "Methodism and Biblical Criticism." To defend this criticism, he wrote his three-columned article on the "Shortcomings of Jesus Christ," in order to smite the name, while still holding to the criticism that created the thing, the "Shortcomings" themselves. He didn't like the name. It was too hard on his criticism! And as for the thing, there is no "Shortcoming" in the case, since Jesus could act no otherwise than He did, nor was under any obligation to undeceive the *Jewish Nation*! And it was to try and vindicate himself from the charge of holding and teaching a criticism that creates and accuses Christ with these "Shortcomings" that he emptied himself of the vituperative epithets in his Review (?) of my reply to his Pamphlet—having no answer to make.

Dr. Hazard, no "Mongrel Cur," asserts what everyone knows, who knows anything about the Higher Criticism, that "the prevailing system of criticism is an advance of such profound significance that, as compared with the old, the two are nothing short of mutually destructive." (*Int. to Gibson's Reasons, &c.*, p. 17.) So Gibson himself, "The two are face to face of open antagonism." (p. 100.) Yet more, in the words of Professor Osgood, "You cannot have Christ and the critics both; you must choose whom you will follow." Professor Osgood once said to me: "I have known, personally, almost all the great scholars of the past thirty years in Germany, who are Higher Critics, and not one of them believed in the Deity of our Lord." So the great Edersheim, "If the prevailing Criticism is true, it makes the Bible a Fraud and a Forgery." And it is just this Criticism Professor Terry affirms the Methodist Church has a right to teach to her rising ministry. The Lord save the Church from such instructors and instruction! No compromise is possible. The Gulf is great as between Dives and Lazarus. In the words of Professor Volch, of Dorpat University, Russia, one of the ablest scholars of the Old World, and most tolerant and liberal in his opinions, "Peace between the two camps is impossible. The Gulf between them cannot be crossed;" and in the words of Dr. Jourdan, of Kingston, Canada, "It is no use attempting to minimize the difference between the two modes of treating the Old Testament. The difference is immense. They can-

not be reconciled." Everyone knows that is true. A criticism which teaches that the Inspiration of the Bible is no guarantee of infallible truth, whether scientific, historical, moral, or religious; but that both Testaments are full of error, myth, fraud, pious forgery, self-contradiction, and are contradicted by contemporary evidence; and that the Bible can no longer be received as our fathers received it, a criticism that gives the lie point blank to Jesus Christ and His Apostles, is emissary of Satan, with which no parley or compromise can be made. Antagonism is our one and instant duty, if we are loyal to Jesus Christ.

No one will deny that the pernicious spirit of infidelity has gone forth with alarming activity and subtlety in the present day. Perverted learning and intellectual power are Satan's strongest lever for overturning the foundations of faith and loosening the bonds of morality and truth by which society is held together. Attacks on the inspiration of the Bible, and on the doctrines of faith, found everywhere, not only in the secular, but in the religious press, are serious enough; but when, by professedly Christian Instructors of students for the Ministry, what would be pronounced the world over as immorality, in public and professional life, is defended as no Shortcoming, if found in the life and conduct of Jesus, it is high time the anti-Christianity were expurgated from every chair in every institution of the Church. The Spotted Christ of the Critics is not the Christ of the Bible.

The fundamental law of the Methodist Episcopal Church declares: "The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures we do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the Church." When Professor Terry was ordained an Elder, the Bishop asked him the following question: "Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word?" In the most solemn manner possible, Professor Terry answered: "I will, the Lord being my helper." I

charge that Professor Terry is not only faithless, in that he does not do what, in this Covenant vow, he declared he would, *i. e.*, "with all faithful diligence banish and drive away all erroneous and strange doctrines contrary to God's Word;" but is himself promulgating "erroneous and strange doctrines contrary to God's Word;" and is trying to justify his treason under the specious plea for liberty to teach the "prevalent" Higher Criticism in the schools of the Church.

The American Bible League has in its Directory Presidents Henry A. Butts, of Drew Theological Seminary; Francis L. Patton, Princeton Theological Seminary, and twenty other gentlemen, of the first standing and scholarship in the churches of the country. "The Bible Student and Teacher" is the official organ of the League. In the February number of the "Student" appeared the following, by the Assistant Editor, William M. McPheeters, D. D., President Presbyterian Theological Seminary, Columbia, S. C.:

"When once we lose our Bible, there will, of course, be an end to Bible-study. Hence, believers in the dogmatic authority of the Bible owe a debt of gratitude to Dr. L. W. Munhall (Germantown, Philadelphia), for his little brochure, "Methodism and Bible Criticism," and to the Rev. G. W. Wilson for his book, "Methodist Theology vs. Methodist Theologians." The more so because the task undertaken by these writers, namely, the bringing home to particular individuals their faithlessness to Covenant engagements as ministers of the Word, and representatives of a well defined system of truth held by a particular body of Christians, while a necessary task, cannot but be a more or less painful one. There is no more surprising, as there is no sadder spectacle presented in our day than is furnished by the number of men who, availing themselves of the impunity guaranteed them by a spurious liberality, are content to remain within the several branches of the Christian Church and assail well nigh every doctrine which they have engaged by solemn ordination vows not only to hold, but to teach. We are all shocked beyond measure at the disclosure of dismal business ethics in certain circles of "high finance," and yet there is no general outburst of indignation against the men who, while they pose as leaders of "advanced" religious ideas, as purveyors of a "new," and what boasts itself to be,

a better theology, at the same time display an ethical obtuseness that would put the McCurdy's and McCalls *et id genus omne* to the blush. These men extol one another as "reverent scholars," as "deeply religious" natures, etc. It may be that they are. If it be so, it only illustrates the truth of at least one theme upon which they harp, in treating of certain Scripture personages, namely, that religion and ethics do not necessarily go together. Whether their religion is the Christian religion, may be questioned. Certainly it is not the religion which not a few of them professed and pledged themselves to propagate, when they took their ordination vows. It is further certain that, if these men were to take their practical ecclesiastical ethics with them into any political party, and treat their party obligations and pledges as they treat their ecclesiastical vows, they would be read out of the party as traitors; if they carried their practical ecclesiastical ethics with them into any fraternal order, and treated their fraternal obligations as they treat their solemn ordination vows, they would be expelled from the order as traitors; if they carried their practical ecclesiastical ethics with them into the army, and treated their oaths of allegiance as they treat their ministerial vows, they would be court-martialed and shot as traitors. And yet, strange to say, while keenly alive to what they are pleased to regard as the defective ethics of the Old Testament, for example, it never seems to have even occurred to them that their own ethics need revision."

The deposing of Professor Mitchell confirmed my contention, and was a step in the right direction. The other members of the faculty at Boston entertain, almost to a man, the same views as Professor Mitchell, and continue to teach them. They are very wrathful over the action of the Bishops in refusing to confirm Professor Mitchell. I quote, as follows, from a letter now before me, written by a student of Boston University School of Theology, a few days ago: "I am a Methodist, and love the Church. I have heard more against the Methodist Church and the Bishops since entering Boston University than I ever heard in all my life. If this school is a Methodist institution, I am not a 'Methodist.'" A very prominent Methodist in Boston said this to me in December last: "The temper shown and things being said in Boston

University School of Theology indicate the spirit of ecclesiastical anarchy." The authorities must not stop with their action in the Mitchell case. The whole school needs purging. So, also, Garrett Biblical Institute, and some other Methodist schools. They are undermining the very foundations of the Church, and destroying its efficiency as a glorious, God-honored organization for the salvation of men.

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