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NO SEPARATION OF MOSQUE AND STATE

The cat is finally out of the bag. Children may pray and worship in public school—but only if they are Muslims. A December 1 New York Post article states:

"Who says students can't pray in public school? The learn...." Board of Education allows Muslim students to worship in school buildings during the holy month of Ramadan. The Post has learned.

"One Brooklyn high school gives Islamic students YOU" for sending me the special privileges to be 15 minutes late for class and to turn the auditorium into a makeshift mosque for their can you put me on the list Dec. 29, 2000 daily prayer vigil."

The Post report continued, "At Lafayette HS, also in Bensonhurst, students get a special pass to be late to seventh period so they can pray in the school auditorium. Muslim students said the prayers usually take 15 minutes. They said they appreciated Lafayette's religious tolerance.

"The school let's us do our own prayer. It's beautiful,' said Umit Kulug, a 17-year-old senoir from Turkey. 'They let 100 of us boys and girls pray together in a big auditorium. Some of the non-Islamic students get a pass to watch us pray.' Kulug said teachers even help students catch up on what they missed in class.

"Prayer rooms are provided at other high schools." including Brooklyn Tech and International HS in Long Island City, Oueens.

The same article also nots, "The accomodation of Muslim students comes only weeks after Brooklyn Shallow Intermediate School in the Bensonhurst section painted over a playground mural dedicated to neighbourhood youths who died because it featured Jesus Christ."

Let me get this straight. Public schools do not allow their students to sing Christmas songs that mention Christ. Manager scenes are not allowed. And Christian children may not read their Bible or pray, because thay are told it violates the "separation of church and state." Under this rubric, even murals that mention Jesus Christ are painted over.

Yet, Muslim children are allowed to conduct mass prayer meetings during school time, in school buildings, and teachers will even help them make up any missed work. And all this is done without anyone raising an objection.

Any honest observer should realize that this call for liberals, Christians are told that their sacred symbols and

From Our E-Mail

by mistake, ... Thank Goodness, I have been searching the

Nov. 4, 2000

Just to say "THANK sponse. Thank you! BAPTIST PILLAR, please again for 2001...I thank Would it be possible for and what is written on the your newspaper? pages. Stand for the truth.

Dec. 15, 2000

Dear Baptist Brothers

I praise God for finding love it... Thanks, your website. I am happy

to find other Baptists Hi, ... I found this web sight with the same convictions.

.... I have been looking for Trail for so long to see your Blood in Portuguese. words, preach, teach and Could you refer me to some sources for this, or do you print them?

I appreciate a soon re-

Brazil

you for the great magazine us to get a subscription to

Please e-mail me the information, and price, as we are very interested in your website. We have read here for hours, and

Virginia

Editor's Note

In The Baptist Pillar we use articles taken from many different publications and written by many different authors. Please realize that this does not necessarily mean we agree with the doctrinal position of the publication or the author of the article, but that the particular article presents a scriptural truth we do agree with.

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the "separation of church and state" is in reality nothing their personal expressions of faith have no place in more than a thinly veiled attack against America's public life. At the same time, however, Muslims are historic. Christian foundation. In a world ruled by assured that there is no separation of mosque and state.

'... The church of the living God, the pillar and ground of the truth.' I Timothy 3:15

Independent



CANADA'S ONLY TRUE BAPTIST PAPER

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THE BIBLE—IS IT DIVINELY INSPIRED?

By Rev. J. T. Sharman, 1910

denied to be the Word of God.

Higher Critics,' who after examining certain then if the criticisms of the higher critic be portions of the Bible by methods of their true, if the narratives referred to are only own, declare the Bible to be without Super- myths, even though all the rest be accepted, naturalism, and without Divine Authority, then it is impossible to say that the Bible is They say they do not believe the Old Testa- the Word of God. Either the criticisms are ment, and only a portion of the New. They false, or else the Bible is not the Word of do not believe in the Incarnation of Christ, God. they do not believe His miracles, they say there is no Resurrection in the Bible, no Ascension, no Atonement, and so on, and even Mount.

but I want to say to the man who cuts up

God's Word and tries to rob me of the fundamentals of my faith as laid down in God's The importance of this subject is seen in Word, that he is nothing more than an infithe great amount of criticism which it has del, in fact he is worse than that. There is no received. The age in which we now live, is person but who expects a serpent to hiss indeed an evil age, not so much because of when he is near, or a dog to bark, a lion to the overwhelming increase of sin which is roar and even an infidel to advertise himself true, but because the fundamental, the foun- when he comes to town, but here is a man, dation truths of our Faith are attacked. The who is a wolf in sheep's clothing. He has very Scriptures are attacked by some and come as an angel of Light, under the pretence of a devout Christian, but his one ob-Today we have a class of people called the ject is to try and destroy God's Word. Now

Objections to the Bible

say that Jesus was not infallible. Merely all There are those who today claim, that the the teaching of the Bible they seem willing Bible is nothing more than the inventions of to accept is a little bit of the Sermon on the good men. But to this claim we reply, that it could not possibly be the work of good men Of course these men wear long clerical as some claim, for good men do not usually coats and have highly polished manners and tell lies; and it certainly would be falsehood they pass off for very devout Christians and for anyone to write in the Bible: "Thus saith many people really believe them to be so, the Lord" when it is merely their own words.

(Is it Divinely Inspired continued on page 4)

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THE WALDENSIAN CHURCH OF NORTHERN ITALY

Taken out of the book, "Forgotten Heroes," 1905

A railway ride from the city of Turin to the small and the outskirts of European civilisation. secluded town of Pignerol, and then a coach ride along the high road to La Tour, brings the traveller to the cen- launched against the Waldensians in their own valleys tre of the Waldensian valleys. On the one hand is the was 1198, when the Emperor Otho IV., in his visit to Valley of Angrogna, with that of Perouse, and that of St. Rome to be crowned by the Pope, issued a decree emwith flowers, rich vineyards, cornfields intersected by pastor was carried off to prison at Marseilles. Twenty mulberry trees, peaceful homes, and thriving settle- years later the attempt was repeated; and in 1378 the ments. The valleys are twenty-two miles in length and first monster of cruelty, the inquisitor Borelli, had 150 eighteen in breadth. Twenty thousand people dwell in Waldensians besides women and children, burnt at them, prosperous and contented, none making them Grenoble. This was followed by the tragedy at Christafraid. They have a handsome church in Turin itself, mas, 1400, when a whole community of Waldensians opened in December, 1853. Over the outer door are in- were suddenly surprised in the dead of night, and chased scribed the words of Jeremiah—" Ask for the old paths, over the mountains thickly covered with snow. When where is the good way, and walk therein, and ye shall morning dawned, the bodies of fifty children were found find rest for your souls." Over the inner-"God is a dead, many in the arms of their mothers, who had like-Spirit, and they that worship Him must worship Him in wise perished of cold. To this day the memory of that spirit and in truth." On the pulpit is the motto, "Lux lucet Christmas night has never been forgotten. in tenebris." Yes! The day has broken, and the shadows have fled away! But a price had to be paid, and it is of droppings of the coming storm. Rome perceived that this we must now hear.

lands of Europe. At a very early period in their history Turks, should be proclaimed. their mountain territory was divided into parishes, each The Pope's bull was addressed to the King of France parish being placed under the guidance of a pastor, who and to the Duke of Savoy. Indulgences were promised to was aided by a consistory of laymen. This synod met all who were willing to assist in the complete exterminaonce a year, usually in the Valley Angrogna; it was com- tion of those whom the Pope described as venomous posed equally of pastors and of laymen, sometimes as serpents. Earthly rewards were also held out to the crumany as 150 of each would assemble. No higher office saders, for all who should slay the Waldensians were to was known among them than that of moderator. The have their lands and goods for their own spoil. Ruffians youth, owing to the cost and scarcity of written MSS., of the worst description flocked to the Papal armies from were taught to learn by heart the whole gospels and epis-

tles. The Waldensian Church was from early times a missionary Church. Candidates for their ministry would be sent to foreign universities in order to learn the arts of dialectics and disputation. They had a law that all who took orders should work three years as missionaries. They would copy out for themselves MSS. of the Scriptures, and they would travel with these MSS. Throughout the countries of Europe, either in the guise of merchants or of troubadours. So it was that by the year 1200 there were communities of Waldensian believers in places as remote as the provinces of Russian Poland on

The earliest date of a persecuting edict having been Martin—the latter close to the French frontier where powering the Bishop of Turin to suppress and excommu-Felix Neff laboured. On the other hand is the Valley of nicate them. The result is not known, but it was the be-Lucerna or Pellice, above which rises the majestic height ginning of five hundred years of sorrow, and thirty disof Monte Viso. The scenery is grand-mountains cov- tinct outbreaks of Papal cruelty. In 1332 the Pope first ered with wood nearly to the summit, meadows bright sent an inquisitor into the valleys, by whose agency a

Dreadful as these incidents were, they were only the isolated and spasmodic efforts would be of no avail, and It is probable that the sword of the persecutor would all through the century she endeavoured to stir up the have ultimately overtaken them in their own homes, secular powers to do the work of extermination. In the even supposing that they had never sought to obey the course of the Middle Ages the Waldensians had been last command of the risen Christ to go forth and to martyred in all the countries whither they went; but in preach the Gospel to every creature. But the danger was their native valleys the Kings of France and the Dukes of precipitated by the determined efforts which the Savoy had seldom authorized persecution. But now the Waldensians made to pierce the dense darkness of the year 1487 had come, and Pope Innocent VIII., resolved Middle Ages and to send forth missionaries over the on a grand effort. A crusade, as though against the

(Forget Not the Past continued on page 9)

clearly that if I reject either of these great truths, and cling to the other, it will tow me away into fathomless depths of folly and impiety. But, how do you reconcile these two doctrines? Reconcile! I do not reconcile them at all. I am not required to reconcile them. Who made me a judge and reconciler of God's acts and attributes and dearly revealed testimonies? No, my brethren; let us rather with Job exclaim, "Behold I am vile, what shall I answer thee? I will lay my hand upon my mouth. Once have I spoken, but I will not answer: vea, twice, but I will proceed no farther. Lo. these are parts of thy ways. but how little a portion is heard of him. I know that thou canst do everything; therefore have I uttered that I understood not, things too wonderful for me which I knew not. Canst thou by searching find out God? Canst thou to the decisions of Revelation. Reason must ascertain find out the Almighty unto perfection? It is high as heaven, what canst thou do? deeper than hell, what canst quiesce in humility and reverence. thou know?"

doctrines I seem to see two parallel lines stretching away into eternity with thousands of other lines, all of which that he knoweth anything, he knoweth nothing yet as he my vision can pursue but a little way. How they can ever ought to know." It feels that all our present knowledges meet, or whether they meet at all, I have no means of are only puerilities which will be put aside when we deciding. They appear to be ultimate facts, between become men, a sort of nescience which "shall vanish which we can discover no links, but which are perfectly away" when our minds are emancipated from darkness. harmonious in the Divine Mind. We can discern no con- There is a region of truth inaccessible to argument and nection between them; but it is preposterous to affirm logic; there is a "sea of light" before whose excess of that there is collision; pre-posterous in the exact meaning of the word, since a prerequisite to such an assertion blindness. These domains we may one day fully peneis a knowledge which we cannot possess.

believe each, unless I can show some connection be- only one course remains. As to predestination and other tween them. "There is such a country as England." "The kindred subjects we must "have faith in God;" we must sun is shining brightly." What would you think of his not expect to comprehend all the parts and hearings of intellect who should say, Both these propositions are all things revealed in the Bible; we must never carry our clear, but I will not receive them unless you show me the systems farther than the teachings of the Word will jusrelation between them. Such a man you would pro- tify; especially we must never impinge upon the clear nounce a lunatic. Very well, now apply this reasoning to doctrines of revelation. A profound philosopher has well the doctrines before us. "God has pre-ordained all remarked that "the wall of adamant which bounds huthings." "Man is a free responsible agent." Neither of man inquiry has scarcely ever been discovered by any these propositions can be denied; why do you reject ei- adventurer until he has been roused by the shock which ther of them, unless I can show the connection between drove him back." All which is necessary to the perfect them? You will reply, Because they contradict each repose of a devout mind, is the knowledge, either that other. Now, this I deny, and this you cannot possibly the truth has been ascertained, or that it is inaccessibly prove. The whole matter is reduced to this single ques- concealed in the abysses of light in which God dwells. tion: Can God foreordain all things, and yet form an As to the abstruse topics upon which we have been intelligent being who shall be a perfectly free, moral, accountable agent! And it is clearly preposterous for any with perfect confidence. If we attempt to explain and finite mind to attempt to answer that question; for the reconcile the doctrines of predestination and free decision demands omniscience. God only can solve that agency, we find impassable barriers hemming us in, and problem, and, as we have his solution, as he declares sharp adamant striking us back. But the proofs of these that he has peopled the earth with beings as free as if doctrines are irrefragable. Their harmony we must leave there were no decrees, our duty is plain. In this, as in with God; it is an ultimate fact transcending our other mysteries of Godliness, our speculations must thoughts; but clear to that Intellect which is the supreme cease, we must subject our "philosophy and vain deceit" fountain of all light and love.

Note from the Editor:

We in Canada like the United States have just gone through an election. Praise God its over, howbeit the Canadian elections were not as complicated as the U.S., nor did our elections turn out as good. We must endure another four years or so with a Liberal Government and as Isaiah 32:8 says, "But the liberal deviseth liberal things; and by liberal things shall he stand."

Look up America you do not have to endure a few more years of Clinton.

what God says, and then both faith and reason must ac-

True wisdom is always humble. The wisdom which For my own part, as I contemplate these two grand descendeth from above is so profoundly humble that it at once confesses its ignorance and says, "If any man think brightness our feeble intellects are dazzled into utter trate. Now we can reach them, not by reasoning, but When I affirm two distinct truths, you never refuse to only by childlike love. And for true spiritual wisdom meditating, we may, therefore, rest from all speculations (Predestination continued from page 9)

tive objector has assumed the attitude of a caviller who, the supreme Judge grounded it, grieved to be excluded sudden retort, "Nay, but, O man, who art thou that repli- he does the happiness of eternal glory. My child, replied est against God?"

creatures, that reverential awe which is due to such a other wise."

author has recorded much useful information concerning constructed systems. anecdote.

middle place where there was neither pleasure nor pain does he silence the arguments of man by a stern, abrupt, because he had not done either good or evil. When the insertion of his sovereignty; and this is when all inquisi- youngest heard his sentence, and the reasons on which daring to believe less and presuming to comprehend from Paradise, he exclaimed, Ah, Lord, hadst thou premore than is revealed, finds fault with his decrees be- served my life as thou didst that of my good brother, cause, as he pretends, they destroy man's moral freedom. how much better would it have been for me. I should It is this very presumption the Apostle cuts short by that have lived as he lived, and then I should have enjoyed as God to him, I knew thee, and I knew, that hadst thou The pillar by which Jehovah led his people was lumi- lived longer, thou wouldst have lived like thy wicked nous all night long, but in the day it became an impene- brother, and like him wouldst have rendered thyself detrable column of murky cloud; and it is thus God how serving of the punishment of hell. The condemned reveals himself to us. His precepts and our duty are all brother, hearing this discourse of God, exclaimed, Ah, so plain, that the wayfaring man, though a fool, need not Lord, why didst thou not confer the same favor upon me err therein; but if instead of pursuing our way humbly as upon my younger brother, by depriving me of a life and earnestly, we seek to fathom the abysses of his ador- which I have so wickedly misspent as to bring myself able wisdom, we are baffled; clouds and darkness are under a sentence of condemnation? I preserved thy life, round about him, "he makes darkness his secret place, said God, to give thee an opportunity of saving thyself. his pavilions round about him are dark waters mid thick. The younger brother, hearing this reply, exclaimed clouds of the skies" And, as in the wilderness the black- again, Ah, why then, my God, didst thou not preserve ness proclaimed the majestic presence as gloriously as my life also, that I might have had an opportunity of the splendor, so now, "it is the glory of God to conceal a saving myself? God, to put an end to complaining and thing." His independence, his infinite superiority to all disputing replied, Because my decree had determined

Being, require that much in his providence and every— Let us, my brethren, study this fable, and be instructed thing in his secret counsels shall be inscrutable to man. by these ingenious heathen. Other teachers begin by If from Paul the traveller, animating his har-proposing to their scholars the examples of those who rassed, tempest-tossed fellow voyagers, we turn to Paul have distinguished themselves in learning. Jesus comthe theologian, and ask how the immutable purposes of mences by setting before us a little child, and requiring God can be harmonized with the perfect freeness of men us to cultivate an humble, docile temper. The fact is, we he does not attempt to gratify our curiosity; he has but are familiar with names, and we mistake this for a one answer, he exclaims, "O the depth of the riches, both knowledge of things; we adopt a system and love that of the wisdom and knowledge of God! how unsearch- more than truth. The inspired writers never set themable are his judgments, and his ways past finding out." selves to build up well adjusted scientific schemes; they And this temper, this humble confession of our incom- simply announce "God's testimony." But we must competency, this profound submission of our reason to mys- pact the truths revealed into a regular symmetrical body teries which are above us, is taught not only by inspira- of divinity; we examine the Sacred Oracles, not to learn tion but by natural reason. We have taken our text from all they disclose, but with a fixed determination to dethe travels of an Apostle, let us borrow from another fend our theory. Hence we study, not the Bible in its traveller a case of casuistry which has been well cited by amplitude, but the authors who advocate our dogmas. his illustrious countryman, and which ought to be profit- And hence, too, we seek to wrest those Scriptures which able to many now before me. This acute and accurate conflict with the beauty and harmony of our ingeniously

the Persians; and he tells us that among those Moham- Do you receive the doctrine of predestination? Cermedans the duty of remembering the limits of the human tainly. To reject it, I would have to stultify my intellect, understanding is inculcated by the following curious to discard prophecy, which is based upon this truth, to abjure the unequivocal teachings of the Bible, to believe "There were once three brethren who all died at the that God had abandoned the earth to chance and disorsame time. The two first were men; the eldest having der, and to plunge into I know not what absurdities. always lived in a habit of obedience to God; the second, Well, then you do not receive the doctrine of man's free on the contrary, in a course of disobedience and sin. The agency. Indeed I do; for otherwise I must renounce my third was an infant, incapable of distinguishing good own distinct consciousness, I must disbelieve the Scripfrom evil. These three brothers appeared before the tri- tures, I must make God the author and yet the punisher bunal of God; the first was received into Paradise, the of sin, I must precipitate myself into I know not what second was condemned to hell, the third was sent to a absurdities. I embrace both doctrines. Nay, more; I see

PREDESTINATION

Editor's Note: Please realize we are not hyper- presses, the peasant and philosopher alike cry to God for Calvinists. This is one of the best article we have ever deliverance, and put forth all their efforts. It is only in found on predestination and free-will. Please read the idle impenitence and disobedience, that the enemies of complete article which is taken from the book entitled, God insult him, by pleading his decrees as a pretext for Baptist Doctrines, 1892, by Rev. Richard Fuller, D. D. their indolence and passions. Late of Baltimore, MD

shall be no loss of any man's life among you, but of the find a place in this pulpit; and now nothing is farther ship. For there stood by me this night the angel of God, from my wishes than that any of you should be encourwhose I am, and whom I serve, Saying, Fear not, Paul; aged to leave the paths of pure, undefiled, simple piety, thou must be brought before Caesar: and, lo, God hath for the mysteries of tangled metaphysical polemics. given thee all them that sail with thee. And as the ship- "The secret things belong unto the Lord our God; but men were about to flee out of the ship, when they had let those things which are revealed belong unto us and to down the boat into the sea, under colour as though they our children forever, that we may do all the words of this would have cast anchors out of the foreship, Paul said to law?" the centurion and to the soldiers, Except these abide in If we are properly engaged about the plain duties of the ship, ye cannot be saved." Acts 27: 22, 23, 24, 30, the Gospel, we will not be tempted to perplex ourselves

fect of his exhortation; and the rescue of all on board.

really did. Nor does it strike you that there is any contra-interminable labyrinths. diction between this positive assurance of safety to all As, however, men affecting to be wits and geniuses stranded bark.

Our philosophers, however, are astonished at your little they can take by their infidelity and ribaldry. simplicity, and, of course, at the simplicity of the Apos- I am first to treat our subject doctrinally. And you see tle and the inspired historian. For if God had determined at once that it presents the very question which, century that all should reach the land in safety, how could it be after century, has been the source of bitter controversy; affirmed that in any case some would be lost?

sagacity as these cavillers, yet he urged no objection, but church, and council against council. The problem to at once complied with Paul's counsels. And just so now, which I refer is that of God's decrees and man's moral When in earnest, no man ever pretends that predestina- agency, to solve which two systems have been advotion has anything to do with his free agency. No farmer cated, two parties have been formed. Let us examine (though in theology the most fierce hyper-Calvinist) was each of these systems, let us hear each of these parties, ever heard of, foolish enough to neglect the cultivation whom, (that I may avoid the shibboleths of hostile reliof his fields, because nothing can be left to contingen- gious prejudices and factions) I will designate as the cies, and, therefore, it is predetermined whether he shall Libertarians and the Necessarians. reap a harvest or not. In a shipwreck no fatalist ever The Libertarians reject the doctrine of predestination; folded his arms, saying, "If I am to perish, I will perish; they deny that God has fore-ordained all things. But, can if I am to be saved, I will be saved." When danger (Predestination continued on page 6)

I am going to offer you some thoughts upon this difficult subject, treating it first doctrinally, and then practi-"And now I exhort you to be of good cheer: for there cally. It is very seldom that such abstruse discussions

with the subtleties of controversial divinity, any more You are all familiar with the narrative of Paul's ship- than will a traveller, pressing homeward, wish to leap wreck. In spite of some plausible objections, it is almost into every quicksand that he may fathom its depths, or to certain that the vessel was lost upon the island now rush into every thicket by the wayside that he may try known as Malta. The whole danger; the commanding how far he can penetrate. It was through pride of reasonattitude of the Apostle during that fearful night; his in- ing that man fell. Revelation constantly assails the arrospiring address as the dim morning light reveals the ter-gance which impiously arraigns the credibility of the rified, haggard company, two hundred and seventy-six divine word, unless our puny intellects can comprehend in all, shivering on the deck of the sinking ship; the ef-things which it is the glory of God to conceal. The design of the Gospel is to humble this temper, and to nour-As you read the account, you feel that, if the sailors ish in us the spirit of "a little child," without which the believed Paul's declaration as to a revelation from mind will go on sounding its dim and perilous way, till it heaven, it would put fresh heart in them to work, as it is lost in endless mazes, bewildered inextricably in dark,

and the subsequent warning as to the impossibility of are, in books and in conversation, forever parading their saving the passengers unless the crew remained in the flippancies on the question of predestination and freeagency, it is worth while to show them, once for all, how

which has not only supplied the sceptic with the sneers. The Roman centurion had, I dare say, quite as much but has exasperated pulpit against pulpit, church against

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(Is it Divinely Inspired continued from page 1)

gels of bad character, to write a book which com- evidence of the Divine origin of His Word. manded duty of all men, which forbids all sin and even condemns their own souls to hell through all eternity.

Now, after carefully studying these objections to the Bible, we must conclude that they are without ground and void of all reason and so far as the Divine authority of the Bible is concerned, it still remains unharmed.

The Meaning of Inspiration

Before we consider the Evidence of Inspiration let us get at the meaning of the term Inspiration.

The word Inspiration means "God-breathed." It is composed of two Greek words, —Theos, meaning God, tures are God- breathed.

Of course God must have some agency into which to breathe and through which to record and to convey His Ghost" with the words of our text "All scripture is given ing His messages to His people.

ing of God into men, qualifying them to give utterance to truth, in other words, to say the Bible is the inspired by God to the minds of men and then that truth recorded under the guidance of the Holy Spirit. (Book of Books.)

Now, what are we to infer from the word "All" recorded in our text? "All scripture is given by inspiration He speaks of the scriptures as the Word of God. of God."

There are those who tell us that the word, all, here. does not imply all the Bible, but only the Old Testament, or that which was written up to the time of Paul writing the words of the text. Let that be as it may, all who wrote after Paul, also claim to be divinely inspired last writer, John, the aged apostle, closes the record of away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city and from the things which are written in this book." Rev. 22:19.

Now while there are many things which rest upon And then others say, that the Bible is the work of bad faith alone and must be accepted alone by faith, yet it is men, or the work of fallen angels, but this likewise not necessary that we accept the Bible alone by faith, would be ridiculous and very unlikely for men, or an-since God has given to us both Internal and External

EVIDENCES OF DIVINE INSPIRATION Internal Evidence: The Testimony of Christ.

In the beautiful sermon which Jesus delivered to His disciples upon the Mount, we find Jesus defending the Scriptures and saying, "Think not that I am come to destroy the Law and the Prophets, I came not to destroy but to fulfill, for verily I say unto you, till heaven and earth pass one jot or one tittle shall in no wise pass till all be fulfilled." Matt 5:17. I8.

And speaking concerning the stability and endurance of the Scriptures, Jesus said: "The Scriptures cannot be and Pneuein, meaning to breathe, and to say that the broken. John 10:35. And yet again, in giving to the dis-Scriptures are inspired of God, is to say that the Scripciples His parting benediction, He prayed "Sanctify them through thy truth, thy Word is Truth" John 17:17. And how very noticeable it is, that no less than four hundred times does the Lord Jesus quote or refer to the Old message, so, if we compare II Peter 1:21, "For the Testament scriptures. Surely in these passages we cannot prophecy came not in old time by the will of men, but fail to see Christ believing the scriptures as Divine reveholy men of God spake as they were moved by the Holy lation and defending them as such. Now if Christ were the Truth, as He claims to be, and as we believe Him to by inspiration of God" we find the agency which God be, how can any man be a believer in Christ and reject used in recording His revelation of truth and in convey- the scriptures which Christ Himself accepted and believed to have their origin with God. Doubtless there are Again, by comparing these two passages of scripture many today who do not believe in the Divine origin of we see. that Inspiration is the strong conscious inbreath- Christ, infidels of every type and yet even these men speak in the most respectful terms of Jesus Christ and look upon Him as the best man that ever lived. And so if word of God, is to say, that the Bible is truth revealed He was and He certainly was. why then should not the testimony of Christ regarding the Scriptures be accepted as good; or how can any man bow before Christ as greater than the greatest and then turn from Him when

The Testimony of Miracles

The success of the Gospel during the time of our Lord and His apostles, was greatly due to the miraculous power which they manifested. There are many who tofor the task of writing as did the apostle Paul and the day ask, why do we not see the working of miracles today among Christian workers as was done by Christ and truth, with this solemn warning "If any man shall take His apostles? The answer is this, God is today working miracles, although another kind of miracle to those done in the days of Christ and the apostles. Every time a soul is born again, God by the Holy Spirit performs a miracle just as great as any performed by Him while upon earth.

rejection of either involves us in consequences absurd (Forget Not the Past continued from page 2) and impious. And what is still more confounding, the all parts of Italy and France. The invading host consisted bewildered.

Thus perplexed and staggered, what are we to do? Thus far we have only been entangling ourselves in a decided to send a deputation to the Papal Legate. Two labyrinth; following first a path which leads one way; Waldensians, Campo and Desiderio, were dispatched for then returning and pursuing another path running in the this purpose, and they thus addressed the Legate—"Do opposite direction; but every attempt involving us more inextricably, until we feel hopelessly lost. What are we to do? It is evident that there is only one hope left us. We must confess our absolute blindness, and procure a guide who comprehends all the dark intricacies; one in whom we have perfect confidence; who can and will conduct us safely; and we must surrender ourselves to yourselves His anger by persecuting us. If God so wills him. Suppose that two men born blind were to enter into a dispute as to the color of an object; one affirming that nothing avail." it is red; the other that it is blue. It is clear that these discussions would be simple absurdities; since neither of was given. Horrible deeds of cruelty marked the passage them possesses that sense by which color can be known. Mr. Locke gives the case of a blind man who insisted that he knew what the color of scarlet resembled; and hopeless and disgraceful failure. Many remarkable inciwhen asked what, he answered "The sound of a trum- dents occurred. On one occasion the Waldensians met secure such a guide as we have described? Where is the pierced by an arrow, whereupon the troop took to flight, arbiter to be found, who perfectly comprehends these the Waldensians pursuing them with heavy loss. deep things of God, and to whom we may with perfect confidence refer the difficulty?

us. It is God himself. He understands fully his decrees; nation, when a white cloud gathered upon the summits he also comprehends man's free agency; and he declares and rolled down into the valley, completely enveloping as we have seen, that all our speculations are wrong; that the Papal army and hiding the Waldensians from their both these doctrines are true; and, of course, that, there view. A frightful panic ensued; they turned to fly, misis no discrepancy between them. I have shown that it is impossible for us to reject either of these great truths, and it is equally impossible for our minds to reconcile them. But here, as everywhere, faith must come to our aid, teaching us to repose unquestioningly upon God's veracity; reminding us that "secret things belong unto the Lord our God;" and rebuking the arrogance which demands that our intellects shall penetrate and reconcile those thoughts of the divine mind which are as high above our thoughts as the heavens are above the earth. With unspeakable condescension, God constantly invites the Papal Legate what had befallen the rest, for otherus to confer and plead with him. "Come now," he says, "let us reason together." Only once, in all the Scriptures,

Bible, with a directness and plainness admitting of no of at least 18,000 men. It was divided into two pordispute or evasion, inculcates both of these conflicting tions—one was to invade the valleys from Dauphiné, the doctrines, requiring our unmutilated faith in each, with- other from Piedmont. The command was given by the out even noticing the inscrutable difficulty and seem- Pope to Cataneo, Archdeacon of Cremona. Before the ingly palpable contradiction by which our intellects axe invasion began, a swarm of monks and friars entered the Vaudois territory, but they found that it was not possible to gain a single convert. The pastors, after a conference not condemn us without hearing us; we are Christians and faithful subjects; we are prepared to prove in public or in private that our doctrines are conformable to the Word of God. ... Our hope in God is greater than our desire to please men; beware how you draw down upon it, all the forces you have assembled against us will

The Legate would not hear, and the signal for advance of both the invading armies. At first they met with some success, but in the end the whole crusade terminated in pet." Their controversy could be decided only in one for prayer on the top of a lofty hill. As the Catholic army way. An umpire must be found who can see; and who slowly approached, they lifted up their voices and will decide the question truly; and they must submit to cried— "O God of our fathers, hear us and deliver us." his arbitrament. This analogy illustrates exactly our con- A French captain stood out from the enemy's line, and dition as to the subject before us, which is confessedly with shocking blasphemies told them that he would himbeyond the reach of human faculties. But, now, can we self answer their prayers. Directly after this he fell dead,

The Legate met with a total defeat in person. He had penetrated into the very heart of their mountain district. My brethren, the guide, the arbiter we seek is before and was on the point of achieving his work of extermisiles of every kind were hurled upon them, the whole army became a mob of fugitives trampling each other down, and pushing each other over the precipices.

The war lasted a year, and of all that mighty host few ever returned to tell the tale. One division of 700 men was cut off to a man; the ensign of the band crawled away and hid himself among the rocks, till, famished with hunger, he crept forth and begged on his knees for mercy. The Waldensians let him go, and bade him tell wise the Pope would not be able to solve the mystery.

So ended the tragedy of 1487. It was not the worst but (Predestination continued on page 10) the least of what we have to tell.

our nature, and our moral responsibility is one of these wings, and ye would not. Behold your house is left unto primary truths.

they are committed inevitably to them by their creed.

demned by the Scriptures as unequivocally as that of difficulty one step farther. The advocates of this thesis their opponents. The cases which I have just now cited do not belong to a third class, they are Necessarians, and to establish the doctrine of predestination, are equally as ascribe all events to God's decrees as rigorously as if no convincing as to man's free moral agency. For you re- agent had been employed. In a former part of this dismember that the inspired writers expressly charge the course I remarked that those who admit God's forecrimes upon their authors, without the slightest intima- knowledge, but deny his fore-appointment, gain nothing tion that God's decrees have anything to do with man's by the discrimination; since, in the Creator, our minds guilt. In fact, they announce each of the doctrines now can draw no distinction between foreseeing and forebefore us in the same sentence without any attempt to ordaining. I make a similar observation now as to the reconcile them, without seeming to be aware of any sort interposition of a medium. Nothing is gained by it. The of contradiction between them. Recall the illustrations I unthinking may be thus satisfied; but it is an old axiom, submitted to you a moment since, the cases of Joseph, of that he who performs an act by another, performs it him-Pharaoh, of Ahab, of Rehoboam, of Judas, of the cruci-self. In human affairs God never acts immediately, exfixion, and you will find them just as incontestable with cept when working miracles; he uses instruments and reference to Liberty as to Necessity. They take for agents. These, of course, are chosen by him; and if they granted man's free agency, as well as God's sovereign are necessitated by his decrees, as is supposed in the and universal control. Indeed, it is manifest that every case before us, the introduction of one or many agencies call, every threat, every expostulation, every exhortation produces no modification in the system, which is that of in the Bible supposes that man is a free agent. If he be mechanical force and stern compulsion. In these assemnot free, if he be the passive victim of inexorable, irre- blies where you are compelled to listen in silence, a sistible destiny, the Sacred Volume is a compilation of preacher may think that he has triumphed, when he thus glaring inconsistencies, of sheer, downright falsehood disposes of an objection; but he deceives himself. His and mockery. If a fixed fate has fore-doomed men as hearers see clearly that he has not fairly met the diffimere machines, how can God utter those tender com- culty; he has only shifted it a little out of sight. plaints of their conduct with which the Scriptures In the recital from which our text is taken, Paul anthis day?" In a word, if God's purposes bind men inflexi- by the winds and the waves. unto thee, how often would I have gathered thy children minds not only irreconcilable, but antagonistical. Yet the

are some original truths written in the very structure of together even as a hen gathereth her chickens under her vou desolate?"

But let us look a little more closely at this scheme of If you have followed me, I think you will confess necessity, and see if it does not conduct us to issues now, that neither of the two classes indicated can be quite as monstrous as those which have just shocked us right. The Libertarian is plainly in error when he rejects in the opposite system. If man is not free, what then? the doctrine of predestination; and the Necessarian is as Why, then, he is not accountable when he sins. If man be plainly in error when he rejects the doctrine of free forced by necessity, it is absurd to predicate any moral agency. And these are the only two parties. I am aware quality of his actions, to call them either good or evil. If that some theologians profess to belong to a third and man be compelled, it is impossible to deny that God is moderate school: and they undertake to reconcile the the author of sin, of all the sin which is perpetrated, difficulties of our subject by this solution; that God, who From conclusions so profane and repulsive as these, appoints the end, appoints also the means. This is the even the hyper-Calvinist and fatalist shrink back, yet proposition advanced by Dr. Chalmers in an admirable sermon upon the very text now before us. It is no doubt This is not all. The system of the Necessarians is convery true; but it elucidates nothing, it only removes the

abound? If his decrees compel men, how can he so ear- nounced, by express revelation from heaven, that not a nestly admonish and beseech them to repent and turn soul on board the ship should perish. Yet when the seafrom their evil ways? If men are forced by God's pre- men were about to leave in the boats, he as confidently ordination, how can he utter that assurance, "As I live, I declared that unless they remained in the vessel the pasdesire not the death of the sinner, but that he turn and sengers could not be saved. According to the intermedilive?" How could Jesus affirm that, if the mighty works ate system, the Apostle was very inconsistent in this last done in Chorazin "had been done in Tyre and Sidon, admonition; since he must have seen clearly that if God they would have repented long ago in sackcloth and had predetermined the salvation of all, he had also indeashes," and that if the mighty works done Capernaum feasibly adjusted the means, and that his decree could no "had been done in Sodom, it would have remained until more be frustrated by the treachery of the mariners than

bly in chains, what is the meaning of that touching, In reference to predestination and free agency, there weeping exclamation, "O Jerusalem, Jerusalem, thou are, then, only two systems, that of the Libertarians, and that killest the prophets and stonest them which are sent that of the Necessarians. These schemes seem to our teacher come from God; for no man can do these mira-ticular lines. cles which thou doest, except God be with him." So we The first is in relation to Jesus Christ. There is not a see from the fact that miracles were associated with the single prophetic utterance in the Old Testament regardteachings of Christ, and the same thing is true of the ing the first coming of Christ, the manner of His coming, Apostles, that they were performed as an evidence that the manner of His life, the purpose of His coming, the the religion they were establishing came from none other nature of His work, the nature of His sufferings upon the than from God and the whole purpose of Christ in work- Cross of Calvary, even the very words which He uttered ing miracles was to give the people a revelation of the while upon the cross, but were predicted in some in-Father.

Jan./Feb. 2001

The Testimony of the Morality of The Bible

Christ.

The Testimony of Prophecy

claimed to the people was a sure evidence that it had its accursed." Galatians 1:8. origin with God. And to the prophet of old we must give the verdict of scripture, that holy men of old spake as

Again, miracles were associated with the teachings of they were moved by the Holy Ghost. How noticeable it Christ and the apostles as an evidence that the gospel is that there is not a single prophetic utterance in the Old they were introducing came from God. This is why Testament, but what has already been fulfilled or will Nicodemus said to Jesus, as recorded in the third chapter be. We cannot dwell at length on this subject of prophof John and verse two, "Rabbi, we know that thou are a ecy, but I do want to make reference to one or two par-

The Baptist Pillar

stances, thousands of years before He came into the world at all, and they have all been fulfilled to the very

Now then from the evidence that we have seen, from The high standard of holiness which is taught through- the claims of the Bible itself, from the testimony of out the entire Bible, is an evidence of its divine origin. Christ from the testimony of miracles, from the testi-As we study more and more the various systems of mony of moral standard of the Bible, from prophecy, religion which have their origin in the mind of man, we putting all this evidence together, though critics may are convinced that their moral force is nothing more than lash it and cut it with the knife, there is but this one conritualism and the burden of the ritual demanding strict clusion "the Bible could be of none other origin than to observance, the worshippers claim as an excuse for ne- come from God" and when I hear anyone ridicule or glecting moral duties. For instance, there are many today deny the teachings of God's Word, I am reminded of a whose religion extends no further than the observance of story told by a gentleman about his little dog. "The first the church ritual. Mohammedanism gives the highest time our young dog heard thunder it startled him. He reward to those who fight and fall in conflict; Hinduism leaped out, gazed around and then began to bark at the rewards most those who observe best the worship of the disturber of his peace. When the next crash came he ritual, and Jewish tradition taught that all Jews were grew fierce and flew around the room, seeking to tear to certainly saved. But the Scripture, the blessed Word of pieces the intruder who dared thus defy him. It was an God, brings all men alike into the presence of a Being of odd scene. The yelping dog pitted against the artillery of infinite holiness before whom the loftiest characters fall heaven. The poor foolish creature, to think that his bark condemned; the heart of every man is naked to the eyes could silence the thunder clap, or intimidate the tempest of God and all men in His sight, are condemned alike as of heaven. What was he like? His imitators are not far to sinners with their salvation and their holiness in Jesus seek. Among us are people of exceeding doggish breed, who go about howling at their maker. They endeavor to bark the Almighty, out of existence; and try to silence the voice of His warnings. They both deny and defy Him today, but they may be crushed beneath His righteous With one consent the Prophets of scripture regarded indignation tomorrow." Let us stand by the old Book themselves the spokesmen of God. In approaching the which gives to us God's universal and eternal plan of people with a message, there was attached to their mes- salvation, which is a lamp to our feet and a light to our sage a formula which the people accepted as coming path and let me conclude this with the message of the from God Himself, "Thus saith the Lord"—"Hear ye the Apostle Paul, "But though we, or an angel from heaven, word of the Lord" and "the Word of the Lord came unto preach any other Gospel unto you than that which we me"—the prophet claimed that his message came from have preached unto you, let him be accursed. As we said God, and the people accepted it as such: and the very before, so say I now again, if any man preach any other fact that their message was fulfilled as it had been pro- Gospel unto you than that ye have received let him be

(Predestination continued from page 3)

perfect fore-knowledge that such a being, so constituted very striking, and which silences all cavil and sophistry. and so tempted, would sin and perish) did he created The dispositions to which I now refer are gathered fore-knowledge from fore-appointment. The denial of brethren, of the conspiracy among these brethren to slay ignorant and unthinking.

plain evasion, it would be impossible for us to accept cruel and unnatural traffic. There never was a transacsuch a solution; for it dethrones Jehovah; it surrenders tion in which human passions, envy, hatred, revenge, the entire government of the world to mere chance, to cupidity, were more confessedly the role ruling cause wild caprice and disorder. According to this system, and motive from the first to last. "And the patriarchs," nature, providence, grace are only departments of athe- said Stephen, "moved with envy, sold Joseph into ism; God has no control over the earth and its affairs or, Egypt." Yet the result, from beginning to end, is asif that be too monstrous and revolting, he exercises au- cribed to God's purpose and decree. "And Joseph said thority over matter, but none over the minds and hearts unto his brethren. Be not grieved nor angry with yourof men. "The king's heart is in the hands of the Lord as selves, that ye sold me hither, for God did send me berivers if water, he turneth it withersoever he will"; such fore you to preserve life. So now it was not you that sent is the declaration of the Holy Spirit; but their theory me hither, but God." And the Psalmist utters the same rejects this truth. If God exercises no control over men's declaration. "He sent a man before them, even Joseph, hearts, prophecy is an absurdity; providence is a chi- who was sold as a servant, whose feet they hurt with mera; prayer is a mockery; since God does not interfere fetters, he was laid in irons until the time that his word in mortal events, but abandons all to the wanton humors came, the word of the Lord tried him." and passions of myriads of independent agents, by Take, next, the fatal obduracy of Pharaoh. In the book whom his will is constantly defeated and trampled under of Genesis it is repeatedly said that "Pharaoh hardened foot. A creed so odious, so abhorrent to all reason and his heart and sinned yet the more," but in the same chapreligion, need only be carried out to its consequences ters it is declared the "The Lord hardened the heart of and no sane mind can adopt it.

Bible. It is deeply to be lamented that theological parti- same purpose have I raised thee up, I might show my sans so often treat texts of Scripture, as the hired advo-power in thee, and that my name might be declared cates in our courts treat those witnesses whose evidence throughout the earth." damages their cause, cross-examining and brow-beating In the first book of Kings, the people appeal to Rehothe clearest passages, seeking to perplex their plain boam, to abate a portion of the burden under which they meaning, and to exhort from them a testimony they will groaned. That monarch seeks the counsel, first of the old not and cannot give. But after all ingenuity has been men, the former companions of his father, and then the

tion. "The counsel of the Lord standeth forever, the this negation even be mentioned without shocking our thought of his heart to all generations." "All the inhabireason and our reverence for the oracles of eternal truth? tants of the earth are reputed as nothing, he doeth ac-I might easily show that nothing is gained by this de- cording to his will in the army of heaven, and among the nial, that it only removes the difficulty a little farther inhabitants of the earth, and none can stay his hand, or back. This system rejects predestination, and maintains say unto him, What doest thou?" "And they prayed and that God has left all men to act as they choose. But what said, Lord show whether of these two thou hast chosen; is meant by a man's acting as he chooses? It is, of that he may take part of this ministry and apostleship." course, that he obeys the impulses of his own feelings "Whom God did foreknow he did predestinate, moreand passions? Did not God know that if certain tempta- over whom he did predestinate them he also called." tions assailed the creature to who he had given these "Being predestinated according to the purpose of him passions, he would fall? Did he not foresee that these who worketh all things after the counsels of his own temptations would assail him? Could he not have pre- will." Passages like these might be easily multiplied, but vented these temptations? Why did he allow him to be I prefer to take another course, and to establish the docexposed to these temptations? Why, in short, (having a trines of the Sacred Oracles by a sort of proof which is

him at all? None will deny the divine fore-knowledge; from those narratives in which man's free agency is when the Creator, of his own sovereign pleasure, calls taken for granted or expressly affirmed, while at the an intelligent agent into being, fashions him with certain same time, the entire event is ascribed directly to God's powers and appetites, and places him amid scenes where over-ruling decrees. Let us turn for a moment to these he clearly sees that temptations will overcome him, it is records, and let us begin with the transportation of Joself-evident that our feeble faculties cannot separate seph into Egypt. Read the history of his mission to his preordination, it only conceals the difficulty from the him, of Reuben's scheme to save his life and restore him to his father, of the arrival of the Ishmaelite merchants, But even if the theory of the Libertarians were not a of Judah's proposition to sell him to them, and of the

Pharaoh." And in the Epistle to the Romans it is written, And this heresy is condemned on every page of the "For the Scripture saith unto Pharaoh, Even for this

exhausted, how unequivocal is the language of inspira- young men who have grown up with him. Wilfully re-

nical measures recommended by the passions of his and Pontius Pilate, with the Gentiles and the people of vouthful associates. The consequence is, the revolt of the Israel, were gathered together, for to do whatsoever thy ten tribes. Here was an arbitrary decree of a despot, in- hand and thy counsel determined before to be done." Lord spake by Abijah the Shilonite unto Jeroboam the assertions of the Bible. Son of Nibat."

which was guide to them that took Jesus."

the Prince of Life," whom "with wicked hands they cru- is all false. cified and slew." Nor did these murderers attempt any Just so in the case before us; the testimony of the intepalliation. "They were pricked to the heart," and cried rior sense is equally conclusive against all specious deniout in anguish, "What shall we do?" Yet this conspiracy als of our freedom. Indeed, if our will and conduct are and its triumph only accomplished the predetermination not free, they are, of course, under compulsion; and it is of eternal wisdom and love. "Those things which God impossible for conscience either to approve or to conbefore had showed by the mouth of all his prophets, that demn our actions or our motives; the deliberate murderer Christ should suffer, he hath so fulfilled." "Him, being is no more guilty than the innocent victim of brute force, delivered by the determinate counsel and fore- who, in spite of his protestations, is compelled to disknowledge of God, ye have taken and by wicked hands charge a pistol into the breast of a stranger. have crucified and slain." "For of a truth against thy Whatever theological dogmas men may adopt, there

jecting the sage advice of the elders, he adopts the tyran-holy child Jesus, whom thou hast anointed, both Herod

stigated by an evil heart and evil counsellors; yet the If anything be certain, then, it is that the antiwhole is attributed directly to God's decree. "The king predestination system is wholly untenable. It is good for hearkened not unto the people; for the cause was from nothing, since it solves no difficulty, it stultifies our reathe Lord, that he might perform his saying, which the son, it is practical atheism, and it contradicts the express

This argument is highly pleasing to some of you, I In the same regal history, Ahad disobeys God; and the perceive. I read your approbation in your countenances. prophet is sent to warn him that, as a punishment, he I see you are ready to come forward and extend to me shall be slain in battle. The monarch disguises himself so the hand of fellowship and cordial congratulations. that he is not known; and "a certain man drew a bow at a "Certainly," I hear you exclaim, "all that you have adventure, and smote the king of Israel between the joints vanced is incontestible; it is just what we firmly believe. of the harness, and he died." The archer aimed his shaft None but an idiot can reject the doctrine of predestinaat no one, but discharged it "at a venture" against the tion. Reason and Scripture both condemn the heresy confused masses. Yet it was winged and guided by which leaves man a free, independent agent. We have always maintained this, and your reasoning ought to In the entire volume of the Book nothing is more fear-silence the presumption of those who proudly arrogate ful than the epitaph upon the soul of Judas Iscariot, spo- liberty of will and action." The men who thus speak beken by the Saviour himself, "It had been good for that long to the other class I have mentioned; they are Necesman if he had not been born." You at once perceive that sarians; they hold that God not only fore-knows but this sentence consigned him to everlasting misery. The fore-determines all things; that his decree controls irre-Universalist can never evade this passage. For if, after sistibly all matter, all mind, all feeling, all action; and, myriads of ages, the lost shall be released and translated therefore, that man's free agency is a tenet false, unto heaven, those centuries of wickedness will be only as scriptural, and absurd. Let us turn to this system, and a moment, as nothing, compared with an eternity of hap- examine it for a moment. Now, in the very outset we piness; and it would not then be true that the culprit had encounter one objection to this creed, which amounts to better never been born. But now this treason, though a refutation, and which nothing can remove; it is the instigated purely by covetousness, the ruling passion of consciousness of free will and free agency which every the apostate, was a part of God's pre-arranged purpose. man carries in his own bosom. Reason, refine, cavil as "None of them is lost, but the son of perdition; that the we may, one thing is certain we feel that we are free Scriptures might be fulfilled." "The Son of Man goeth as agents. Consciousness is an inward faculty which init is written of him, but woe unto that man by who the forms us of what passes within us; and its intuitions are Son of Man is betrayed, it had been good for that man if conclusive and final as to the principles of our mental he had not been born." "Men and brethren, this Scripture constitution, just as the authority of the senses convinces must needs have been fulfilled which the Holy Spirit, by us of what takes place in the outward world. No matter the mouth of David spake before concerning Judas, what metaphysicians and schoolmen say, I am not more sure that I see the sun in the heavens, than that I act in In fine, the great catastrophe of the Bible, the cruci- accordance with my own unrestrained volitions. Supfixion of the Redeemer, if ever a deed was perpetrated pose a man should construct an ingenious argument to by cruel, relentless malignity, it was the murder of that prove that you do not see and cannot walk. You might innocent benefactor of mankind. The actors in that trag- not be able to detect the fallacy of his reasoning, but so edy were charged with heinous guilt in having "killed long as you do see and do walk, you know that his logic