

THE DAILY EXAMINER

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THE WEEKLY EXAMINER

is issued every Friday morning. It is made up of matter which has appeared in the Daily, and is a first-class newspaper, containing all the latest news. Subscription \$1.00 a year.

STAND BY THE OLD PATHS

Sermon by Rev. Benj. Chappell, M. A.,

DELIVERED IN PRINCE STREET METHODIST CHURCH

On Sunday, July 24, and in Summer-side, on the 31st.

(PUBLISHED BY REQUEST.)

Hebrews XII. 27. "That those things which cannot be shaken may remain."

The present is often spoken of as a time of mental disquiet.

"Achilles ponders in his tent, The Kings of modern thought are dumb, Silent they are, but not content, And wait to see the future course."

The ages of faith it is said are in the past, ours in the age of doubt. But if we had our choice, who would not rather live in an age of honest doubt than in an age of unquestioning faith?

If, however, this be a true description of our time, it is well to search for, if haply we may find, the sure and abiding, well to distinguish between that which has been already or may yet be shaken and that which cannot be shaken and remains; careful not to accept as fundamental anything which, if removed, would leave faith a wreck about its feet.

For instance: Calvinism or Arminianism, infant or believers baptism, baptism with as in water, one or more in the Christian Ministry, the pre or post-millennial return of Christ. These are subjects upon which most devout and learned men have differed, and right views concerning them cannot be of great importance or God would have revealed the truth so plainly that no one could easily make a mistake. Does he love Christ? Then wherever found he is a Christian. "Grace be with all them who love our Lord Jesus Christ."

Again: Scholarship has for some years been diligently searching for the origins, from the human side, of the word of God. The post-exilic compilation of the Pentateuch, only a part of the prophecy of Isaiah written by him whose name it bears. Ecclesiastes written long after Solomon's time, the Old Testament simply the collection of a nation's literature. Well, if all this and much more be admitted what then? Simply nothing. As the conservative Green of Princeton said, that while he did not accept these results, if they should be accepted, they would not at all effect the Divine authority of the Old Testament revelation; or as Delitzsch

wrote in his new preface to his commentary on Genesis after surrendering to the general results of higher criticism. "I believe the Easter announcement, and I accept its deductions."

Again, there was a time when Christian men would say, if evolution be true, the bible is false. But that was a very dangerous foundation to build upon. We have no evidence that God ever intended to reveal a scientific fact. Enough that the Sacred book contains a slowly unfolding revelation of God.

"I believe in the resurrection of Christ," writes one of the most widely known evolutionists of today, as the best attested fact of ancient history. If I were convinced that the resurrection of Jesus Christ is not consistent with the doctrine of evolution, I should be compelled to modify or abandon that doctrine. It is not necessary at this late day to say that a man may be an evolutionist and a devout Christian.

Again, much harm has been done by placing all passages of scripture on a level, by picking out certain verses and saying, now this is the word of God and therefore final. Such method has given the ritual infidel his sharpest weapons. Take, for instance, war; the Bible sanctions war, you say, and then turn to Jude 1 or the Kings or some psalm which tells us that they shall be happy who dash out the brains of little children against the stones. If these be the proof texts, then war in its roughest barbarity is certainly justified. But when we turn to the Gospels is not every one prepared to accept the statement of the International Peace Union that "all war is contrary to the spirit of teaching of Christ." It hath been said by them of old time, "I say unto you," Mr. Wesley was in fact, as in so many other respects ahead of his time when in his preface to the book of Psalms for use in public worship he states that he left out other parts of some psalms because they were not suitable to be put into the lips of a Christian congregation.

The Bible contains God's revelation of Himself. That is enough. A seed is living only in the sense that it is in it that every particle of the seed is alive. A satisfactory definition of inspiration is as impossible as a definition of life. Yet the believer knows that the life of God is in the word. Higher than the higher is the highest criticism, when the Holy Spirit in the heart answers to the Holy Spirit in the word and spiritual things are spiritually discerned.

The keen eye of critical scholarship was next turned upon the New Testament. When were the Epistles written? When the Gospels? Each new research brought the Epistles of St. Paul nearer to the time of Christ, until it is agreed that there were on twenty-three years between his earliest epistle and the Resurrection. And the Gospel of John? Was it written in the first century by the Apostle or the second or the fourth by some other John? While the controversy still waxed hot, Yonder in a Syrian monastery was found the long-sought Diatema of Tatian, written about 120, A. D., and the mystical theory was by this one discovery demolished and the early date of all four gospels placed beyond doubt. But the question will arise "What if these had not been found?" Was that which is so precious as my Christian faith at the mercy of some dusty old manuscript?

"I have a life in Christ to live; But, ere I live it, must I wait Till learning can clear answer give Of this and that book's date?"

I have a life in Christ to live, And must I wait till science give All doubts a full reply?

Nay, rather, while the sea of doubt Is raging wildly all about, Questioning of life and death and sin, Let me but creep within thy fold, Oh Christ!

And at Thy feet take but the lowest seat,

And hear Thine awful voice repeat In gentle accents, heavenly sweet, 'Come unto Me and rest; Believe me, and be blest.'

But investigation has come still closer, —perilously, we might at first think, near the foundation itself. For instance, we are reminded that as the accounts given of the inscription above the cross do not exactly agree, so as Christ's reported words in one gospel are not exactly the same as in another, therefore we cannot be always sure that we have His exact words; while the acknowledged greatest Methodist theologian and exegete of today has in his last book, referring to a certain passage in the eschatological chapters in the gospels, said that the only explanation he can give is that the words of Christ had been colored in the minds of all three evangelists by their expectation of His speedy return. Suppose Dr. Terry and Agar Beet are right? "What then? Is the foundation of my faith taken from under my feet? There was a time when I might have felt that it was, but not now."

We have Christ. Nothing can deprive us of Him. Discrepancies? We can afford to have them. Colorings? Perhaps. The letter killeth. But if we have not in every case His exact words, we have enough to catch glimpses, though only glimpses of Him, and from them to know that He must be not less, but more, than His reported words and portrayed life.

The actual character must have been much more than any possible representation of it by the pencil of man. If we do not see Him in, we may see Him through the gospels.

Hear, concerning this, a few testimonies from men outside of catholic Christianity, —one each from France, America and England:

Renan: "Far from having been created by His disciples, Jesus appears in all things superior to His disciples. Upon the whole His character, far from having been embellished by His biographers, has been belittled by them."

Theodore Parker: "Measure Jesus by

the light He has shed upon the world. Shall we be told such a man never lived? Suppose that Plato and Newton never lived? But who did their work and thought their thoughts? It takes a Newton to forge a Newton. Who could fabricate a Jesus? None but Jesus." J. S. Mill: It is of no use to say that He, as exhibited in the gospels, is not historical. Who among His disciples was capable of inventing the savings ascribed to Jesus, or imagining the life and character revealed in the Gospels?

Yes, we might as easily believe that man created the starry heavens as that He created the Christ of the four gospels. And now shall we spend a little time in meditation upon Him. Passing by His childhood of stainless beauty, we find Him opening His public career by announcing as His mission the establishment upon earth of the Kingdom of Heaven, —a kingdom more far-reaching than any world-conqueror ever dreamed of. When we think of the beneficence, the universality, the religious grandeur of this idea, it surpasses the greatest flights of imagination!

In the establishment of this kingdom we are impressed with the manner of his teaching. Confucius left in his own writings the principles and laws he sought to establish. This person wrote not with a pen upon enduring parchment, or with a stylus upon imperishable brass, but stooped and wrote on the unrecording ground. He chose to trust His words to the faithful keeping of memory and love, yet said of them, with sublime confidence, that they should never pass away. He taught from the fishing-boat, or by the hill-side, or in the house. He advocated teachings that far outweighed all philosophies, yet he spoke so simply that the

(Continued on sixth page.)



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*The Revised Curriculum in the Faculty of Arts comprises courses in Classics, English, Modern Languages, History, Philosophy, Mathematics, Physics, Chemistry, Botany, Zoology, Geology. These courses are open also to PARTIAL STUDENTS without Attribution.

*In the Faculty of Applied Science, the courses in Civil, Mechanical, Electrical, and Mining Engineering, Chemistry, and Architecture, are also open to PARTIAL STUDENTS without Attribution.

Examinations for 20 FIRST YEAR ENTRANCE EXHIBITIONS in the FACULTY OF ARTS, ranging from \$50. to \$200. will be held on the 15th September at Montreal. St. John, N. B., Halifax, Charlottetown, St. John's, Nfld., and other centres.

The McGill Normal School will be reopened on 1st September. Particulars of Examinations, and copies of the Calendar, containing full information as to Conditions of Entrance, Courses of Study, Regulations for Degrees, Exhibitions and Scholarships, Fees, etc., may be obtained on application to

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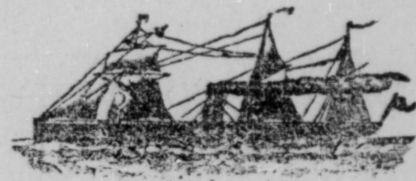
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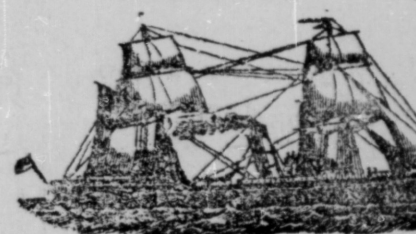
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