

**THE BIBLE: ITS
STRUCTURE AND
PURPOSE, VOL. I**

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The Bible: its structure and purpose, Vol. I by John Urquhart

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JOHN URQUHART

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STRUCTURE AND
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The Bible: Its Structure and Purpose

BY
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"The New Biblical Guide," "What are We to Believe?"
"The Inspiration and Accuracy of the Holy Scriptures."

WITH

AN INTRODUCTION BY

DR. ARTHUR T. PIERSON

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INTRODUCTION.

A great conflict is now in progress, and many think it is the last great decisive battle of the ages. A gigantic foe, boastful and pretentious, under the guise of the "higher criticism," wearing the showy armor of German rationalistic scholarship, is defying the armies of the living God.

Many who ought to have proven champions and defenders of the faith once delivered to the Saints, and to the Covenant of Christ, are faint-hearted and flee in dismay.

The author of this series we know; he is a man of strong convictions and of the courage of his convictions, and he shows the spirit of David, and with sling and smooth stones gathered from the brook of the Word of God, he goes forth and meets this Philistine boaster, challenging him to battle in the name of Jehovah.

His writings, we feel, are what in our day meet the needs of the great crisis. He is an intelligent advocate of the truth, and he finds and exposes the weak points of the foe that assails the truth.

The value of his work is acknowledged everywhere by the friends of God's Word. We can safely commend his books to the careful reading of all believers, and we hope that they may have a wide circulation, and may be called to the attention of many whose minds have been disturbed as to the foundation of their faith.

Arthur D. Pearson

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The Bible: Its Structure and Purpose

THE BIBLE AND CRITICISM: IS THE BATTLE ENDED?

CHAPTER I.

THE PRESENT STATE OF THE QUESTION.

MUCH is said at the present time of the overthrow of traditional beliefs, and of the necessity under which every intelligent man now lies of adapting himself to the new condition of things. But has criticism already and finally won the battle, and has the time really come to divide the spoil? That is a question which should not fail to be asked by those who are seeking to adjust their theological bearings. If the last word has indeed been spoken, and if that word has confirmed the critical verdict, the outlook is one which we can hardly contemplate with a light heart. The Bible has made our country. The best manhood and womanhood in it have been awed, warned, changed, and cheered by its words. It has repressed what we thought was baser in us, and

strengthened what we thought was nobler. It has humanised us. It has laid upon us the bands of brotherhood. It has done all this because it was received as God's Book, and because we felt that conviction of its sacred character deepened the more we studied its pages. If it is to be to our children all that it has been to us and to our ancestors, we may count upon the same national strength and honour, the same quiet reserve of power, the same hatred of wrong, the same endurance for right. But, if that belief in the Bible is to pass away like a dream, there is little to re-assure us in the usual lofty talk. The ancient world had its philosophies and its culture. But the multitude was dropped as a weight which no philosophy or culture was able to carry; and the best efforts could not save the cultured classes themselves from sinking down into pollution which placed the civilisation of the time infinitely beneath its barbarism.

I am quite aware that truth has its sacrifices, and that no regard for consequences can make us keep on believing that two and two make five. But regard for consequences has its place. It enforces caution. It commends sobriety and earnestness in judgment. Is it really true that science has discredited Scripture? I know that this is confidently asserted, and that it is still oftener assumed as being as much beyond argument as the Copernican theory. But I happen also to know that the science which is supposed to have discredited the Bible is the science of sixty years ago. I know that its indictment of the Creation history

in Genesis cannot be sustained by the science of to-day; that authoritative geology has recently brought back the Flood and finds in it the great dividing line between palæolithic and neolithic man; that, in the brighter light shed by recent research, supposed differences between Scripture and science have disappeared, and left an agreement apparent which is one of the marvels of our time. The man who begins to settle his theological bearings under the belief that science has hopelessly discredited the Bible will, therefore, settle them under an unhappy delusion.

The higher criticism has worked along its own lines and has had its conclusions summarised for the reading public in a Bible Dictionary, in a couple of Encyclopædias, and in the Polychrome Bible. In this last, which is also the most important of the critical publications, we are presented, not with the results of a discussion, but with the demands of a revolutionary junta. This thing of many colours and shreds and patches, which is really the *reductio ad absurdum* of critical methods, is the only Bible which is now to be left to the Churches, the Sunday-schools, the educational institutions, and the homes of our country. And this is no empty threat. This "Bible in tatters" is being handed to ministers and teachers all over the land as the new critical Revelation. It is being presented and accepted as "the truth about the Bible." It has even entered the Mission field. It is easy enough to calculate the results of this movement. When the teacher's place is taken, and the pulpit is filled, by honest men who have no