

The Sunday School Times

Copyright, 1945, by The Sunday School Times Co. Entered as second-class matter July 16, 1879, at the post office at Philadelphia, Pa., under the Act of March 3, 1879. Entered as second-class matter at the post-office department, Ottawa, Canada

Published weekly by The Sunday School Times Co., 325 N. 13th St., Phila. 5, Pa., U.S.A.

Philadelphia, February 3, 1945
Volume Eighty-seven, No. 5

\$2.25 a year, in clubs, \$1.75
See page 95

Lesson for February 18 in this issue

Lesson 7.—Treasures of the Kingdom.
Matthew 12 to 14.

Notes on Open Letters:

Mr. Bryan's Watermelon Again	82
Is This a Record?	82
When Elder Liu Welcomed Swen Yat Sen, IV. By Charles Ernest Scott, D.D.	83
International Uniform Lesson	85-92
The Young People's Prayer Meeting. By John W. Lane, Jr.	93
A Correction	94
For Family Worship. By Ernest M. Wadsworth, D.D.	94

When Darkness Falls

By Martha Snell Nicholson

WHEN darkness falls upon us, and
our feet

Are groping for the path,
We are so prone to think God must have
turned
His face away in wrath,

Or has forgotten us, for darkness seems
A dire and dreadful thing —
Belov'd, there is a darkness come from
God,
The shadow of His wing.

He uses darkness as a robe to cloak
His power and majesty,
His moving finger. How could God allow
The eye of man to see

Him work out His eternal purposes
With great and certain hand?
His Spirit moved when darkness was
upon
The formless deep and land;

And "while it was yet dark," on Easter
morn,
The Son of God arose.
O child of God, fret not when darkness
falls;
Your Heavenly Father knows.

His glory shines undimmed behind the
veil.

Wait while He works. Some day
In His good time our God will shed His
light
Again upon your way!

How to Settle a Quarrel

Quarrels ought not to exist among Christians, but they do. They are often called by more high-sounding names, but sometimes the shorter word, used to describe the skirmishes of childhood, does just as well, and exposes the trouble in its true colors. As everyone knows who has read his Journals, John Wesley had a pungent, concise style that dealt with men, books, doctrines, and events, in short, pithy paragraphs. On a certain Wednesday, September 18, he visited Plymouth-Dock, and records the following in his diary: "The Society at the Dock had been for some time in a miserable condition. Disputes had run so high, concerning a worthless man, that every one's sword was set, as it were, against his brother. I showed them how Satan had desired to have them, that he might sift them as wheat";

and afterwards told them, there was but one way to take, to pass an absolute act of oblivion; not to mention, on any pretense whatever, anything that had been said or done on either side. They fully determined so to do. If they keep that resolution, God will return to them." He does not tell how the plan worked, but it sounds practical and sensible. One reason why quarrels do not pass into oblivion is that they are often stirred up by the participants like the smoking embers of a dying fire. Some things simply will not be settled this side of Heaven, and when we get there many of them will be forgotten. Therefore it is often best to follow Paul's rule: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

The Revision of the Davis Dictionary

FOR nearly fifty years "A Dictionary of the Bible," by Dr. John D. Davis, has been widely used by Bible students. It has passed through four editions (1898-1924), and has been recommended frequently by THE SUNDAY SCHOOL TIMES as an almost indispensable tool for Bible students. Dr. Davis was professor in the Old Testament Department at Princeton Theological Seminary, and the dictionary strongly upheld the position which that institution maintained, prior to its reorganization in 1929, in support of the integrity and full trustworthiness of the Word of God. Since it is twenty years since the last edition of the dictionary appeared, it is altogether reasonable that a new edition should be published by the present professor of Old Testament in the institution in which Dr. Davis served.

The statement on the front flap of the jacket of the book reads as follows:

"The well-known and universally accepted 'Davis' Bible Dictionary' has now been completely revised and rewritten by Professor Davis' scholarly successor in the chair of Old Testament at Princeton Theological Seminary. Having long fulfilled a useful purpose for pastors, Church workers, students, and Bible teachers, this thoroughly revised handbook continues to maintain its tradition of sound and conservative scholarship, while yet receiving new life through recent advances made in philology, geography, history of the ancient Near East, and Bible criticism."

In view of this statement it is rather disappointing to find that there is comparatively little new material dealing with the geography and history of the ancient Near East, and that most of the other changes of any importance consist, not in the introduction of any new evidence in Biblical criticism, but in the removal of the tone of certainty which was typical of the Davis dictionary, and the insertion of liberal doubts regarding the authorship of various books. These doubts were well known to Dr. Davis and utterly rejected by him. Not new advances but old doubts are inserted!

Comfort for Dark Days

"Let not your heart be troubled:
ye believe in God, believe also in
me" (John 14:1).

One of the few places where reference is made to a discovery of recent years is in the article on "Daniel," where evidence is presented from the texts discovered at Ras Shamra in northern Syria. Without a word of disapproval, the following statement is made: "Daniel [heading] 3. A hero Danel (Daniel) in the Ras Shamra texts who renders justice to the widow and orphan. It has been supposed by some that Ezek. 14:14, 20; 28:3 refers to this ancient hero. It is noteworthy that in these 3 verses the kethib of the Hebrew text like Ras Shamra omits *yod*." The article entitled Ras Shamra describes the texts found there and designates them as "records of Canaanite religion and mythology." Heading 4 of the article on "Daniel," which deals with the prophet, follows Dr. Davis in saying: "About this time Ezekiel cited Daniel as a notable example of righteousness and wisdom (Ezek. 14:14; 28:3)"; but adds, "but see DANIEL 3." Thus the impression is clearly given that the interpretation is a probable one, and that Ezekiel was referring not to Daniel the prophet but to a hero of the Ras Shamra texts.

Let us think for a moment what this means to our attitude toward the Bible. In the passage cited, Ezekiel says (14:14): "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God." If the Daniel whom Ezekiel places between Noah and Job as a supreme example of righteousness is not the prophet Daniel but a hero of that Canaanite heathenism which the Israelites were ordered utterly to extirpate from the land, a fatal blow is struck at the entire Christian doctrine of the uniqueness of God's revelation. Even the wicked polytheism of the Canaanites becomes a true revelation to which the prophet referred with approval! A greater break with historic Christianity can hardly be imagined; yet this theory is presented without a word of warning, as one of the few reports of recent advances contained in the book.

In view of this, it is not at all surprising to note the complete change in the attitude taken toward the Book of Daniel. The article by Dr. Davis strongly maintained that the book comes from the time of Nebuchadnezzar and Cyrus, and gives an eyewitness account by the Daniel who is so active in it. This is the view which the Christian Church has held through the ages, and to the defense of which Prof. Robert Dick Wilson, who was Dr. Davis's colleague on the Princeton faculty, devoted many years of his life. Dr. Gehman repeats much of Dr. Davis's material

This editorial reviews the "Westminster Dictionary of the Bible," by John D. Davis, Ph.D., D.D. Revised and Rewritten by Henry Snyder Gehman, Ph.D., S.T.D. (Westminster Press, Philadelphia 7, \$3.50.)

verbatim, but, while admitting that "some excellent modern scholars continue to date the book in the time of Daniel in the 6th century," he shows by frequent statements that he prefers the view "that it was written under the name of Daniel c. 168 B.C." This makes it four centuries later than the time of the events, reduces its wonderful predictions of the period between to pretended predictions written after the occurrence of the events, and forms in fact a foundation for denial of the reliability of any of the prophetic portions of the Old Testament. The view he presents is one of the foundation stones of modernistic unbelief; it is incompatible with belief in the deity of Christ, for our Lord quoted the words of Daniel the prophet as a genuine prediction (Matt. 24:15) and not a forgery of a period four centuries later.

Similar attitudes are found at other vital points where the Higher Criticism denies the authenticity of Biblical books. Thus the article on "Isaiah" repeats verbatim most of Dr. Davis's arguments for the unity of the book, but adds statements strongly suggesting the opposite conclusion. The view maintained is that of the criticism of fifty years ago when many writers tried to believe in a multiple authorship of the book and at the same time to hold to a high view of Scripture. Developments of recent years have shown the impossibility of maintaining this position. Those who divide the book into two or three or more Isaiahs have in almost every instance gone on to deny any supernatural element whatever in its composition. The statement on page 271, "If anyone favors the view of a Deutero-Isaiah and a Trito-Isaiah, he can hold that opinion without lowering his conception of Scripture," is not borne out by the attitudes of the many scholars who hold such views. Since our Lord Jesus Christ quotes from all three portions of the book as the words of Isaiah, such an interpretation does away with any belief in His divine knowledge. It is no wonder that Dr. Gehman omits the words with which Davis's article ends, "The Church has always believed in predictive prophecy and in the inspiration of Isaiah."

The third place at which destructive criticism begins its attack upon the authenticity of the Old Testament is the authorship of the Pentateuch. Here Dr. Davis was positive in his insistence on the Mosaic authorship and concluded his article with the words, "And the criticism which distributes the narrative among different writers on the ground of differences of style or alleged contradictions is demonstrably invalid." Dr. Gehman substitutes, "According to those who hold to the traditional Mosaic authorship, the criticism which distributes the narrative among different writers on the ground of differences of

style or alleged contradictions is demonstrably invalid." The change of attitude is obvious.

It is really amazing, after seeing the introduction of modernistic unbelief at these vital points in the Old Testament, to find many of the articles dealing with other books not carrying through in it but reproducing the statements of Davis almost unchanged. The new material is thus contradictory in attitude and purport to the great bulk of the Dictionary.

The introduction to the Dictionary
(Continued on page 84)

Notes on Open Letters

Mr. Bryan's Watermelon Again

I see in the issue of December 23 the situation about the famous Bryan address to the melon!

We have the enclosed available free of charge if of any use to your readers.—
T. Christie Innes.

The Editors are grateful to the Rev. Mr. Innes for calling their attention to the fact, which they did not know, that William Jennings Bryan's clever little essay on the watermelon has been printed in a four-page leaflet. It may be had from the American Tract Society, 21 West 46th St., New York 19, N. Y.

After hearing from Mr. Innes, the Editors also received the following from a New York reader:

Do you know that William Jennings Bryan's watermelon incident is printed in tract form? It is entitled, "Wisdom from a Watermelon," and may be ordered from the Evangel, P. O. Box 202, St. Petersburg, Fla. Price, 10 cents a doz.; 25 cents for 100; \$1 for 500.

It is well worth circulating, which seems to be your thought, too.

Is This a Record?

It is unlikely that there are many who have been subscribers to the TIMES for 70 years. Sixteen years after the TIMES was begun, Mr. Thomas J. Hunter, now a retired Baptist pastor, began taking the TIMES. When he recently received a copy of the TIMES 1945 calendar, he wrote the following interesting letter:

It might interest you to know that I began subscribing for THE SUNDAY SCHOOL TIMES 70 years ago, shortly after my conversion, when residing in Dublin, Ireland. And after coming to this country, while engaged in the work of an evangelist, I influenced many to subscribe for it, continuing to do so during the 40 years of my pastorate, knowing that it was a perfectly safe magazine to recommend; its articles and Bible lesson expositions giving out no uncertain sound, Christ being honored and exalted, error and false teaching boldly denounced,—not in an unchristian manner, but in a loyalty to the Word of God which is commendable.

May the Lord continue to bless the staff of this most excellent magazine is my earnest prayer.

The Revision of the Davis Dictionary

(Continued from second page)

lists the scholars from whom the author professes to have drawn extensively. It is noteworthy that the list which he gives includes scarcely a man who would accept the strong statements on the inspiration and authenticity of Scripture which are included in many articles taken over almost verbatim from Dr. Davis. Many of them have written books flatly denying verbal inspiration. Such names as Robert Dick Wilson and Oswald T. Allis, scholars of the old Princeton who wrote extensively in the defense of the Word of God, are conspicuous by their absence. No reference is made, for instance, to Dr. Wilson's two volumes of "Studies in the Book of Daniel" which defend the authenticity of the book, or to Dr. Allis's recent book entitled "The Five Books of Moses," with its scholarly defense of the Mosaic authorship. The name of Melvin Grove Kyle, formerly Archeological Editor of THE SUNDAY SCHOOL TIMES and author of various books on the integrity of the Word of God, is also not found in the list.

In view of the claim of the book to present the scholarly advances of the last twenty years, it is almost ludicrous to note the actual changes which have been made. Only in one point can the claim be reasonably maintained—in respect to the brief etymologies at the beginning of the articles. "Dr. Gehman is a philologist, and his authority in this field should be considerable. The new material on ancient history rarely goes beyond what could be gleaned from the Encyclopædia Britannica. References to Palestinian archeology are seldom found. Though Albright is mentioned as one from whom the author has drawn extensively, his excavations at Gibeah and Debir (Kirjath-Sepher) are not even mentioned in those articles. The article on Debir says, "Dhāhariyeh, about 12 miles s.w. of Hebron, has been accepted by many as the site"; no mention is made of the fact that in 1932 Albright made numerous soundings at that point and found "conclusive evidence that no fortified town existed here in antiquity." In the fourth edition Dr. Davis ended the article on Jerusalem with a column entitled "Modern Excavations." Instead of enlarging this section to include investigations made at Jerusalem since Dr. Davis wrote, Dr. Gehman omits the section altogether! The article on Jericho fails to mention Garstang's important discoveries relating to the sudden downfall of the walls; in fact, the excavations are not even mentioned. The article on Sodom reproduces from Dr. Davis the evidences for a location at the southern end of the Dead Sea, but makes no mention whatever of the expedition of Kyle and Albright in 1924 and its

important discoveries. Similar instances of failure to refer to important discoveries might be multiplied. The claim that the book gives one a knowledge of recent discoveries is simply not borne out.

It is striking to compare some of the main articles in the 4th edition with those in the 5th and find that often the only changes consist of substituting Holy Spirit for Holy Ghost, reversing the order of two halves of a sentence, and changing Roman numerals into Arabic! The bulk of the dictionary remains unchanged. Dr. Davis did an excellent job, and all Bible students are indebted to him for the valuable collection of material which he published.

It is unfortunate that, while adding little that shows up-to-date research or modern scholarship, the Dictionary at so many points introduces modernistic unbelief which Dr. Davis explicitly rejected. In its present form the book has become a sugar-coated pill admirably suited to the introduction of poisonous unbelief into the minds of conservative Bible believers who can be misled by the sound tone of the great bulk of the Dictionary.

Comparison of the book with the older editions shows the striking change in Princeton Seminary since its reorganization in 1929. The old attitude of triumphant assurance of the certainty of God's Word is replaced by one of doubt and concession to unbelief. The old Dictionary gives a true, conservative picture. This book gives a jumbled impression, leaving one uncertain where to stand. It is a transition stage. Unless a complete about-face is to be made, the next edition should logically carry the concessions to unbelief much further and remove most of the splendid Christian statements which this book retains from the older editions.

It is indeed sad that this Bible Dictionary, and Princeton Theological Seminary from which it has come, after having been such great instruments of blessing to God's people, should now be changed into subtle devices to deceive God's children and to tear down their faith in His Word.

✽

When Elder Liu Welcomed Swen Yat Sen

(Continued from page 83)

official German Government envelope. It was signed by Prinz Heinrich, brother of the Kaiser (who was there commanding Germany's crack Asiatic Cruiser Squadron); by Admiral Meyer von Walddeck, Imperial Governor of the Naval "Kiautschow Kolonie"; and by a hard-faced, and fierce, mustachioed chief of police (whose name I now forget, but who was the prototype, in spirit and in viewpoint, of the present Gestapo chief). It reached us in the early morning of

the Sunday forenoon Swen was to address us. (He arrived Saturday afternoon.) And it banned the meeting; forbade our assembling to hear the George Washington of China.

We felt it was a bluff; resolved to take it. Promptly we phoned to the Administration Building. The Trio were there. This confirmed our conviction. We asked for the privilege of a conference. It was granted. The pastor, Liu, and I were ushered into the large and elegant inner office of the admiral (whom we had met often, socially, and on mission business). But the Trio, in their contemptuous ignorance, did not know with whom, in the person of Liu, they were dealing; did not understand the man of quiet and unassuming demeanor, who possessed the respect and confidence of all who knew him; and he was well known in North China.

Liu, the ideal Christian gentleman, was the hero of the occasion. Himself a careful and elegant dresser, he was immaculate and impressive as usual in his silken trousers and jacket, and brocaded satin robe. Utterly fearless, steady and composed, he was quite unabashed by the browbeating attitude and harsh tones of these "great ones." Respectfully he listened to them, as they did most of the talking. Then, coolly, and in quiet, well-modulated tones, and looking the Prince straight in the eye, he said, with that innate dignity that characterized him: "Sir, you do not dare stop this celebration. We would advertise you to the whole world. We shall proceed with the meetings as scheduled!"

Liu's moral greatness was that of Lincoln in a moral crisis. And the famous lines of Lowell about Lincoln in his noble "Commemoration Ode" flashed into our mind at that instant, as applicable to Liu:

"Fed from within
With all the strength he needs."

After we had returned to the pastor's study, we received a second note, delivered post-haste by a naval aide who sat in the Governor's big black car, while two lackey-drivers, dressed in expensive black leathern suits, handed the official missive to us. It was laughable. To save their "face," the Trio indulged in a weak, final fling. Realizing that we intended to go ahead anyhow with the proceedings as planned, and that they did not quite dare to interfere, they "graciously conceded" that the meetings might be held; "but we shall have our secret service men present. And, if there is any discussion, even mention, of such ideas as 'Republic,' 'political freedom,' 'individual liberty,' etc., they will break up the meetings!"

Needless to say, there was plenty of mention before the crowd that packed the church and churchyard, of these

(Continued on page 92)