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Notes Editorial and Critical

The Moody Bible Institute is planning for a special Summer Course this year to meet the needs of pastors, evangelists, returned missionaries and public school teachers during their vacation season. The course will cover the English Bible, the art of preaching and teaching, Gospel music and the defence of Christianity against modern attacks. Dr. James M. Gray, the Dean, will be supported by the larger part of the faculty of the Institute, and several pastors and specialists of reputation selected from other institutions of the country.

*The Moody
Institute*

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It is a great joy to know that the "Old Gospel" has not lost its power to save. Some time since a prominent young business man in a Western City sent us the following letter:

"I am a subscriber to your magazine, and thank God that there is a religious journal that will stand for the Old Gospel.

"I am enclosing a newspaper clipping, giving parts of the beliefs of our

*The "Old
Gospel"*

new pastor. I say parts, because some of the statements he made, he did not see fit to give to the press. Last Sunday, in a sermon on 'Reason in Religion', he said that thinking peo-

ple had tabooed the old idea of saving a soul, and that the only way to save a drunkard was to change his environment. Think I shall change mine, and get into a church where the 'Old Gospel' is preached.

"I thank God that men were preaching the 'Old Gospel', and not picking it to pieces, the night I, a drunken business man, with the best of environments, stumbled into Mell Trotter's Rescue Mission".

And here is a brief record, from one of the Michigan dailies, of an anniversary day (spent in good company) in the life of the man (who does not desire his name made public), who was transformed by the power of that "Old Gospel":

"On the third anniversary of his conversion in the Grand Rapids Rescue Mission, _____, a well-known contractor of this city, Friday evening gave a talk in the Grand Rapids Mission. Nearly 3,000 people listened to the story of his conversion. He wandered into the mission at Grand Rapids three years ago and was so impressed with what he heard there that he has been an active worker in mission affairs ever since. The other speaker of the evening at the meeting was Dr. Gray of the Moody Bible Institute".

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tioned by any who have taken note of the almost universal religious unrest. A new religion is evidently being formed, possessing some of the elements of all religions and lacking the fundamental elements of Christianity. It has no thought of a divine Christ, an atonement for sin, or the need of individual salvation. It is essentially and avowedly a religion of the worship of "Man", the worship of "Humanity", the religion of "Humanism"; it is the establishment of the "Church of Man". Such a religious order was not possible until the modern unification of the race, by the breaking down of the barriers of differences of speech, was ushered in. But it is possible now, and it is fast becoming a fact. Is not this the *Babel apostasy resumed*, now rapidly to come to its climax? The "Religion of Humanism"! "The Church of Man"! This is something new in its development though old in its germ idea. Let those who are members of "The Church of God" note well the character of this new religion, "THE CHURCH OF MAN"!

The student of prophecy, seeing things by the light of the "Lamp shining in a dark [squalid] place", will understand well the character, extent and end of this apostasy, and will readily detect its elements in modern thought and tendencies; and will understand the modern conditions causing its development at this time. God gives the race in its solidarity *one* chance to show what it can and will do. All things with God are accomplished in the 'fulness of time'. When the race began to put forth its united effort in the plain of Shinar, the "time" for this had not yet come. God therefore thwarted this effort and caused men to work out their wicked plans separ-

ately and in parts. In the meantime He has sent his messengers to every kindred and tongue and people, telling of His love and inviting them to share in His grace. Multitudes have heard and believed. But in the end of the ages, when human energy and ingenuity have run their course and we have come to the climax of our imposing civilization and the solidarity of man is again accomplished, then God will again say, "Behold, they are one people and they have all one language; and this is what they begin to do: and now nothing will be withholden from them, *which they purpose to do*". *He will let them do it*. What they will *do* has long been revealed and the record thereof may be read in the thirteenth chapter of the Revelation. It is well if we read and understand.

The climax of this apostasy will end in judgment, as did its beginning so many centuries ago, but a judgment of a very different kind. It will not scatter the elements of evil but destroy them. It will not separate the sons of men but bring them together in a true brotherhood of love. The entire human race will be formed into a kingdom. A king "shall speak peace unto the nations: and his dominion shall be from sea to sea and from the river unto the ends of the earth. . . . The Lord shall be King over all the earth: in that day shall Jehovah be *one* and his name *one*". The prophecy of Pentecost shall be fulfilled. The race shall be one and its language one. The families of the earth shall go unto Jerusalem to worship the King, the Lord of Hosts. "The earth shall be filled with the knowledge of the Lord as the waters cover the sea".

The Article "Miracle", from "A Dictionary of the Bible"*

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Miracles are wonders, signs, types, powers, works of God (Deut. xi. 3; xxix. 3; Ps. lxxviii. 7, 11, 12, 43; xcv.

*We have reprinted this compact and judicious article, by a recognized "authority", to guard our readers against the loose utterances regarding the nature, scope and aim of "miracles", that are everywhere being urged with blinding and maddening reiteration:—Miracles impossible; unhistori-

cal; useless; never intended to furnish credentials to divinely-sent teachers; require proof themselves, and so tend to discredit the messages they accompany; etc.—All these points Dr. Davis, by his comprehensive grasp and plain and straightforward statements, makes clear in brief space to all intellectual readers. We have often commended his Dictionary to our readers, and scores—if not hundreds—of copies of it have been sent out from the office of The Bible Student and Teacher.—*Editor*.

9; Mark ix. 39; Luke xxiii. 8; John ii. 11, 23; ix. 3; Acts ii. 22; vi. 8; viii. 13; see R. V.). They are not merely wonderful events; but are also signs, types, powers, works of God. They are not merely supernatural events, like the creation of the world; for God is not represented as bringing the universe into existence as a sign of attestation. Nor are they merely extraordinary providences, which men sometimes term miracles of providence, and which are brought about by secondary means and are not signs; such as the storm which dispersed the Spanish Armada. The locusts which were blown into Egypt by the strong east wind and blown away again by the west wind (Ex. x. 13, 19), and the arrival of quails, which migrate in the spring and supplied the camp of Israel with meat for an evening (xvi. 13), were extraordinary providences, but with additional elements. They were foretold and were intended as signs. The plague of locusts was one of the signs and wonders wrought at Zoan (Ps. lxxviii. 42, 46), and the quails were sent that Israel might know that Jehovah is God and their God (Ex. xvi. 12).

In the strict Biblican sense, miracles are events in the external world, wrought by the immediate power of God and intended as a sign for attestation. They are possible because God sustains, controls, and guides all things, and is personal and omnipotent. Perhaps the manner of working these deeds in the realm of the physical universe is illustrated by the power of the human will. Man wills, and muscular force is exerted which controls or counteracts nature's laws; as when one hurls a stone into the air against the law of gravitation.

Miracles are not to be credulously

received, but their genuineness must be tested. The tests are: 1. They exhibit the character of God and teach truths concerning God. 2. They are in harmony with the established truths of religion (Deut. xiii. 1-3). If a wonder is worked which contradicts the doctrines of the Bible, it is a lying wonder (2 Thes. ii. 9; Rev. xvi. 14). 3. There is an adequate occasion for them. God does not work them except for great cause and for a religious purpose. They belong to the history of redemption; and there is no genuine miracle without an adequate occasion for it in God's redemptive revelation of himself. 4. They are established, not by the number of witnesses, but by the character and qualifications of the witnesses.

The miracles of the Bible are confined almost exclusively to four periods, separated from each other by centuries; the time of: 1. The redemption of God's people from Egypt and their establishment in Canaan under Moses and Joshua. 2. The life and death struggle of the true religion with heathenism under Elijah and Elisha. 3. The exile, when Jehovah afforded proof of his power and supremacy over the gods of the heathen, although his people were in captivity (Daniel and his companions). 4. The introduction of Christianity, when miracles attested the person of Christ and his doctrine. Outside of these periods miracles are rare indeed (Gen. v. 24). They were almost totally unknown during the many centuries from the creation to the exodus.

The working of miracles in the apostolic age, although not confined to the apostles (Acts vi. 8; viii. 5-7), were the signs of an apostle (2 Cor. xii. 12; Heb. ii. 4; cp. Acts ii. 43; Gal. iii. 5).