"Ye do err, not knowing the scriptures, nor the power of God" (Matt. 22:28). The Bible stands.

Some of the historic attacks upon it may be listed as follows:

1. Charles E. Briggs of Union Theological Seminary

Dr. Briggs, in an inaugural address installing him in the chair of Biblical Theology, January 20, 1891, attacked the trustworthiness of the Holy Scriptures. He was tried for heresy, suspended from the ministry! And Union Seminary withdrew from any connection with the Presbyterian Church. The actual charge of which he was convicted reads:

"The Presbyterian Church in the United States of America charges the Rev. Charles A. Briggs, D.D., being a minister of the said Church and a member of the Presbytery of New York, with teaching that errors may have existed in the original text of the Holy Scripture, as it came from its authors, which is contrary to the essential doctrine taught in the Holy Scripture and in the Standards of the said Church, that the Holy Scripture is the Word of God written, immediately inspired, and the rule of faith and practice" (*The Presbyterian Digest*, 1938, Volume II, page 308).

Union Seminary has since been a citadel of unbelief, and had for many, many years, as Professor of Christian Ethics, Harry F. Ward, who has been identified by three former Communists as having been a member of the Communist Party. Ward had a major hand in drafting "The Social Creed of the Churches" of the old Federal Council of the Churches of Christ in America.

2. The Auburn Affirmation, May 5, 1924

An Affirmation, drafted in Auburn, N. Y., and signed by 1,293 Presbyterian ministers, repudiated the declaration of the General Assembly of the Presbyterian Church in the U.S.A., 1923, which said, "It is an essential doctrine of the Word of God and our standards that the Holy Spirit did so inspire, guide and move the writers of Holy Scripture as to keep them from error." The Affirmation maintained that such a statement was "without warrant" and actually asserted that the doctrine of the inerrancy of the Scriptures "impaired their usefulness in the church." To these men a corrupted Bible was better than an infallible Bible.

The Auburn Affirmation also questioned the virgin birth, the blood atonement, the bodily resurrection of Christ, and His miracles. The acceptance of these men within the circumference of the church established the "inclusive church," which is the basis of all the church union movements, and is the foundation for the building of the ecumenical church. There is room for all, regardless of their faith and attitude toward the Holy Scriptures.

3. George A. Buttrick's Apostasy

A popular president of the Federal Council of Churches, now the National Council of the Churches of Christ in the U.S.A., was George A. Buttrick of New York City. In his book, *The Christian Fact and Modern Doubt* (Charles Scribner's Sons, 1935), he made havoc of the Holy Scriptures. On pages 162 and 163 he wrote:

"Literal infallibility of Scripture is a fortress impossible to defend: there is treason in the camp. Probably few people who claim to 'believe every word of the Bible' really mean it. That avowal held to its last logic would risk a trip to the insane asylum. . . . Meanwhile we should frankly admit the bankruptcy of 'literal infallibility,' and, under guidance of the facts, set out on the long hard quest for truth. If the Church is not soon forthright in honesty about the Bible, worthy men and women will betake themselves to science, where, even if they are more remote from the central shrine, they need at least harbor no evasions"

Again, on page 170, he wrote:

"Having dethroned an allegedly infallible Church, men dared not make venture with 'the Beyond that is within.' Craving external supports, they raised an infallible Book to the vacant throne. From that false move and its tyranny we now break free — but with what throes of spirit and what strife of tongues!"

Dr. Carl McIntire prepared charges and specifications against Dr. George A. Buttrick on the basis of the Briggs trial and conviction and filed the same with the Presbytery of New York and also with the then stated clerk of the General Assembly, Dr. William B. Pugh. They were ignored.

4. Sunday School Literature's Attack

Crossroads, April-June, 1955, in a lesson for June 12, says, "The Bible is not the Word of God until God speaks through that written word to the reader."

According to this, the Word of God is not an objective Word that stands whether men will listen or not, but is a subjective "something."

The lesson continues, "Its authority does not stem from the writing itself, as if that very writing were infallible. . . ." "The book is not the revelation."

This is the official Sunday school literature of the present United Presbyterian Church. So the United Presbyterians voted to remove Bible reading from the public schools.

5. The New Bible — the RSV

The National Council of Churches, September 30, 1952, presented to the country its copyrighted and authorized Revised Standard Version of the Bible. This book removed the prophecy of the virgin birth from Isaiah 7:14. It took the deity of Christ out of passage after passage. In its translation it substituted "you" and "yours" for "thee" and "thou" except in reference to deity and then proceeded to refer to Jesus Christ as "You are my son," Psalm 2:7, making Jesus only a man. In the Preface of the RSV, the neo-orthodox theory of the inspiration of the Scriptures is presented, which does not accept the Bible as literally, verbally, plenarily inspired. It believes that the meaning may be found somehow "hidden under words." The NCC uses profits from its royalties from the sale of this Bible to help carry out its left-wing program, and has indeed made merchandise of the good name of the Bible.

6. The New English Bible — the NEB

Working far greater havoc and making much freer use of language, the New English Bible, March 14, 1961, stirred up a storm in Great Britain. It has been rejected by Bible-believing Christians.

The Trinitarian Bible Society, London, England, appraised the book as follows:

"The Translators' Preface to the Authorized Version of 1611 reverently acknowledges the Divine Inspiration and authority of the Holy Scriptures as the Word of God, a gift from Heaven. One seeks in vain for any such testimony in the new version. The preface and the long statement issued by the sponsors at the time of publication are silent on this subject. . . ." It is called "a version so utterly alien to the faith of our fathers and unacceptable to those who still cherish some respect for the old paths."

7. Fosdick's Unbelief

Harry Emerson Fosdick, pastor for many years of the Riverside Church, New York City, the John D. Rockefeller cathedral, declared in a letter of January 31, 1945, to Mr. W. B. Barnhart, Harrisburg, Pa.:

"I am a liberal in theology, and have been so ever since I was a young man. . . . Of course, I do not believe in the Virgin Birth, or in that old-fashioned substitutionary doctrine of the atonement; and I do not know any intelligent minister who does."

Fosdick was the preacher for the Federal Council of Churches on Sunday afternoons for many years, on free time, on a program originating in New York.

8. Gospels Not Scripture

The official Sunday school literature of The Methodist Church, the *Adult Student*, October, 1953, featured a unit on "The Bible in the Life of the Church," by Dr. Lindsey P. Pherigo. Here the trustworthiness, the authority, the accuracy of the Gospels, are openly denied, "Even the Gospels were not written as Scripture."

Then again, speaking about Jesus' critical attitude toward parts of the Bible, we read:

"These examples show clearly that Jesus, although he profoundly respected the Bible, did not think of it as inerrant or infallible. It was for him a divinely inspired but human production. Even after almost two thousand years many Christians still have this lesson to learn from our Lord."

No, indeed! Jesus said, "Thy word is truth."

9. Modernism for Youth

Lessons for Intermediates, October-November-December, 1947, publication of The Methodist Church, largest Protestant church in the United States, with the subject, "God and the Lawmakers," really attacked the Old Testament when it taught:

"Folks used to think that Moses wrote all these books [the Pentateuch], but the best Bible scholars now tell us this is not so. There were several reasons for this earlier belief. The authors of the books *said* they were written by Moses, for one thing. . . . Moses was the great pioneer lawgiver, and they knew that their laws were written in his spirit, if not in his actual words. It was perfectly permissible, according to the practices of their day, for them to ascribe their writings to Moses.

"As a matter of fact, the books of the Pentateuch, in their present form, were written many years after Moses' death. . . . We don't know for sure that he wrote anything, or that he knew how to write!"

In direct contradiction to all of this unbelief, Jesus Christ said in John 5:46, "Had ye believed Moses, ye would have believed me: for he wrote of me." Our Lord Jesus Christ knew more than the writer of the Methodist Sunday school literature for November 23, 1947.

10. "Sola Scriptura"

When Dr. Eugene Carson Blake, December 4, 1960, preached his famous sermon from the pulpit of Bishop James A. Pike in San Francisco entitled, "A Proposal Toward the Reunion of Christ's Church" (The plan is called the Blake-Pike proposal), Blake said:

"So long as the wording 'sola scriptura' is required, no bridge can be made between catholic and evangelical. But it is now clear in ecumenical conversations that Protestants generally have come to recognize the right place of tradition. . . ."

Protestants have always maintained that the