

The
Sword Unsheathed
or the
Bible for the Masses

J. M. PHILLIPPI

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By
J. M. PHILLIPPI

Editor
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FOREWORD

THE first three addresses in this volume were given before the Ministerial Association of Southeast Ohio Conference of the Church of the United Brethren in Christ at Chillicothe, Ohio, June 28, 29, 1911. Their very cordial reception is responsible in part for their appearance in permanent form. The fourth address is added that an important phase of the subject might receive due notice.

This session of the Ministerial Association of Southeast Ohio Conference was a grateful recognition of the blessings of three hundred years of the English Bible. All the interest centered in the Word of God, and in its distribution to the masses. The open Bible and the uplifted cross were the parallel needs set forth, in harmony with the expressed conviction of many similar assemblies which are at least partly celebrational of the greatest gift to the English-speaking people.

It is noteworthy that the Bible was the first book ever printed from type. It continues to lead the way in all material progress, as well as that which is spiritual. If the following pages shall increase the general use of the Scriptures, or inspire reverence for the sacred Book of Christianity, and thus lead to the acknowledgement of Jesus Christ as personal Savior, and God himself as loving Father, the desire of the writer will have been accomplished.—J. M. P.

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Growth of the English Bible

ANY modern growth must root in the past. The English Bible cannot stand on its own foundation any more than the shingles for a house can grow in their present form. The Hebrew Old Testament came to its present proportions through a period of more than a thousand years; but the Hebrew became a dead language before the birth of Christ.

In order to give different nations the Bible in their own languages, translations were made. Thus the Septuagint was prepared in North Africa by somebody at some time for the use of Grecian and Egyptian Jews. Synchronizing with it are the earliest Chaldee versions for those dwelling in Palestine and Babylonia. The early Christians adopted the Septuagint, which had a few Greek rivals for supremacy; but they failed to win approval,

and almost all now are lost. In the second century after Christ, the Syriac version was made for the Syrian Christians, and a Latin translation of the Septuagint was prepared for the people of Rome. In the fourth century this was superseded by the immortal work of Jerome, called the Vulgate, after the Latin word "vulgus," meaning "common." It was to be a common Bible for all people. The seventh century brought the Arabic version, the Jews translating from the old Hebrew, the Christians from the work of the Seventy. Besides these versions, which are regarded as chief, there were various translations into different tongues. The New Testament needed no early translation because it was written in Greek, the language generally understood.

These versions are to the English Bible what the foundation of a house is to the superstructure, or what the soil is to the tree. The original Hebrew, the Septuagint, the Vulgate, and some French translations served the English scholars the best, though no one

is to despise the German translation of Martin Luther, which still is regarded as a great German classic.

Before the "morning star of the Reformation" attracted wide attention, there were other stars. The night was darkest because the morning star had not appeared above the horizon. To Cædmon, a Benedictine monk, who died in 680, belongs the honor of the first English translation of any part of the Bible. An ode composed by him in praise of the Creator is the earliest specimen of Anglo-Saxon metrical verse extant. Another and longer poem treats on the creation and fall of man. This is scriptural paraphrase rather than faithful translation. It was the first ray of light from the stars. About 700, the Psalms appeared in Anglo-Saxon from the pens of Aldhelm and Guthlac, working independently.

The Venerable Bede, who died in 735, besides writing an ecclesiastical history of the English nation, translated a part of the Bible. Although contracting pulmonary dis-

ease through hard study, he worked on and on until the last day. Dictating the Gospel of John to his amanuensis, and feeling that the end was near, he asked the scribe how many chapters remained. "Only one," he replied, "but you are too weak to dictate." "No," said Bede, "take your pen and write quickly." Soon the scribe said, "Master, it is finished," using the Latin, "Consummatum est." "Thou hast said truly, 'Consummatum est'; it is finished," referring to his earthly life rather than to the completion of his work. As if in benediction upon biblical translation which in the future should need the blessing and protection of the Lord, the dying man began to chant the Gloria, "Glory be to the Father, and to the Son, and to the Holy Ghost." One of his students, in marked appropriateness, says that as he reached the words, "the Holy Spirit," that Spirit bore him away to the Father and the Son, whose praise he had been chanting.

The next Bible translator was that staunch defender of the faith, Alfred the Great, who prefixed a paraphrase of the Ten Command-

ments to all the laws he issued. Freeman gives a picture of his character in the following words, making him a fit man to hand the Bible to his subjects: "He was a saint without superstition, a scholar without ostentation, a warrior all of whose wars were fought in defense of his country, a conqueror whose hands were never stained by cruelty, a prince never cast down by adversity, never lifted up to insolence in the day of triumph." Alfred was engaged in making a version of the Psalms when he died in 901.

It is noted that these different men either were translating verse or composing in verse. It was the natural response of unfettered souls to the influence of the Almighty. Rhythm is native in man, and it marks the outpourings of the human soul when God has his way.

Between these stars of the midnight and the morning star, herald of the dawn, there was a period of darkness. The sky was clouded over, storms threatened, lightnings flashed, and thunders rolled.

John Wyckliffe is called the "morning star of the Reformation." One must arise early to see the morning star in all its glory. As herald of the king of day, which Martin Luther might be called, Wyckliffe is a commanding figure.

Every man must be measured in connection with a study of the times in which he lives. As the character of Peter the Hermit can be appreciated only after discovering the condition of Palestine under the blight of Turkish rule, and that of George Washington only after knowing of the birth throes of American freedom, so Wyckliffe can be estimated aright only with knowledge of the political situation and the tendencies of his times. Indeed, the Bible which he prepared never would have been translated except for the ecclesiastical and national movements and purposes.

Wyckliffe was born about 1324. Papacy was trying to keep its heel on developing nationality and personality. Spain and France and England had begun to feel national strength and long for political independence.

True to its age-long purpose and practice, the Roman Catholic Church was holding on to temporal power and enjoying the temporal reward. Friars were false to their trust, monks became spies more than spiritual messengers, worship degenerated into a form and purpose to defraud, and feasting and merry-making beguiled the time of the spiritual overseers. Under the slavery of superstition, in which the Catholic Church has held its adherents whenever and wherever possible, the Latin monks were supported by oppressive tribute levied on countries dominated from the Tiber.

The doctrine of transubstantiation was the greatest weapon in the hands of the priests. The lowest men were exalted to church positions and controlled the consciences of the most enlightened. The Pope decreed what was good and what evil, but gave men liberty to do the bad for suitable reward, and excused from doing good for remuneration. In brief, the pope had taken the place of God Almighty and of Jesus Christ. He was able so to do because the Bible was in the

hands of the clergy, but not in common circulation among the laity.

The soul of Wyckliffe was vexed because he saw the individual man's way to God hedged up by Pope and clergy and saints. It was restive under the papal denial of national and individual liberty. It rebelled at the superstitious views of the Lord's supper which enslaved the people. With difficulty it brooked the begging of mendicant orders for the indulgence of immoral and lazy priests. It saw the solution of these problems in a popular Bible.

At this time the language of the pulpit was French, with a mingling of monkish Latin, which many of the clergy understood as little as the people. Neither the Norman French Bible nor the Vulgate of Jerome was of any use to the masses. Chaucer was contemporaneous with Wyckliffe, which shows that the English language was finding a permanent setting throughout the country. When the clergy interpreted the Scriptures to suit their own greed, made and unmade religious principles and laws as selfishness suggested, and

the people, deprived of the Scriptures, had no recourse, a righteous soul which saw the hypocrisy and tyranny on the one hand, the superstition and servitude on the other, could but determine to change conditions.

The purpose to bring about this change made Wyckliffe the morning star, the John the Baptist, of the Teutonic Reformation, which set all western Europe free. Except as kings truckled to popes for favors, Wyckliffe had the support of the nobility when espousing the rights of the personal conscience; but, when he attacked the doctrine of transubstantiation, the nobles misunderstood and failed to follow. A dauntless will determined to put the Bible in the hands of all, and thus teach them that salvation is by personal faith in a personal Savior, rather than dependent upon the caprice of a self-appointed vicegerent of the Almighty. He purposed to give the people truth for falsehood, liberty for slavery, morality for immorality, independence for dependence both in thought and action. Did he succeed?

Wyckliffe, though of Oxford University, was not a thorough Hebrew and Greek scholar. Using these sources but little, his translation was made from the Latin Vulgate and the Norman-French Bible then in use. Starting with the Apochrypha, he had the New Testament completed by 1381. Death followed a paralytic stroke in 1384, before the Old Testament was finished. But there were two kindred souls, Nicholas de Hereford and John Purvey, whom the Lord honored with the privilege of completing the unfinished task.

The art of printing had not yet been invented. All the Bibles made had to be written by hand—manuscript versions and copies. These were the ones distributed all over England for the next century. The Scriptures were circulated and explained by what were known as “poor priests,” the adjective reflecting light upon the general condition of other priests. They were called Lollards by others. As a semi-monastic order the Lollards came into notice about the year 1300 at Antwerp, finding a sphere of work in caring

for the sick and the dead. They were Wycliffe's staunch supporters when alive, and after his death, helped his influence to survive. Their duty as colporters was foreshadowed by the peculiar name of John Purvey—a purveyor, in truth, of the truth.

No people can be kept in slavery long, or long subject to an ecclesiastical tyranny, if the Bible is in their hands and inspiring their thought. It works thus universally. Nehemiah and his readers gave the great congregation the Bible and helped all to understand its meaning, with marked influence for good. When the high priest, Hilkiah, found the long-lost book of the law in the house of the Lord in Josiah's reformation, there was a great revival of righteousness. The Savior's command to go into all the world and preach the gospel looks toward the same end. Whatever things are crooked the Word of God helps to make straight. It transforms the bad things to good, and changes the iniquities of life to fairness and equity.

Wyckliffe's Bible had an influence upon the masses hardly to be estimated. The results were more apparent fifty years after his death, when the Catholic Church, seeing itself the loser through his labors, commanded that his body be disinterred and the ashes of his burned flesh and bones be scattered upon the brook Swift. On went these remains into the Avon, then into the Severn, then into the sea, and out into the ocean to touch every land, an emblem of the blessing which his translated Bible brought to every kindred and nation.

The morning star heralded a later dawn, and the dawn enlarged into the full day. All that Wyckliffe hoped to accomplish by a general circulation of the Scriptures was realized after his death. His Bible was a second vulgate, for, like that of Jerome, it was in the language of the common people. But the sun had not yet risen. Other stars shone, and they claim attention.

The Bible of William Tyndale was needed fully as much as that of Jolm Wyckliffe.

Every effort had been made to check the circulation of the Scriptures because the prevalence of such a book defeated the selfish ends of the Catholic Church. Oppression cannot thrive where information and light penetrate.

But the Bible could not have become general if the English throne and the Roman Pope had been favorable. The making of enough manuscript copies to go around was a physical impossibility. Besides, the cost was prohibitive. The "poor priests" had expounded the Scriptures more than they had sold them.

Tyndale was born just one hundred years after Wyckliffe died, in 1484. The interval was one of action. Papacy was rent by rival claimants to the so-called throne of Peter. After the third hearing, the Council of Constance had condemned John Huss to be burned at the stake, and the execution was carried out in 1415, Jerome of Prague, his disciple, suffering a similar fate, thus putting Bohemia in line for religious reformation. The eastern empire had gone to pieces at the middle of the

fifteenth century, and the influx of scholars into the west presaged a revival of common learning. Martin Luther had been born the year before Tyndale, and the Teutonic Reformation was preparing to shake the ecclesiastical throne on the Tiber. America had been discovered by Columbus, and the world was rubbing its eyes as if awakening to the significance of affairs. Most important of all, the art of printing had been invented on the continent, and William Caxton had introduced it in England in 1476. Erasmus, born at Rotterdam, was making the first edition of the New Testament in Greek, putting it forth in 1516. It is not surprising that the church despots and grafters had no love for the printing press. One of the monks said, "We must root out printing, or printing will root us out."

In England all was stir. Kings allied themselves with popes to keep out the light, for some of the rulers placed their dependence in the favor of the church or the ignorance of the people, or both. Decrees were backed up by sentence of death. England was dyed

red, and her streams were sprinkled with the ashes of her slain. Those who labored to make the Bible a common book passed over the road which the authors of the original Bible trod. If the yielding of life for a cause attests its worth, there is abundant proof of value here. In another sense, the blood of martyrs is the seed of the church.

Tyndale had one dominant purpose, to give his brethren of England the same taste and understanding of God's Word with which he himself had been endued. He concluded that the shortest road was to put the Bible in a form accessible to all. Knowing the corruption in the church, and confident that a common Bible would render graft impossible, he bent all energies to one end. To a monk who declared that it would be better to be without God's laws than without those of the Pope, he replied: "I defy the Pope and all his laws; if God spares my life, I will cause a boy that drives a plow to know more of the Scriptures than you do."

Tyndale was an accomplished scholar. He went back to the Hebrew and the Greek and made his translation directly therefrom, while Wyckliffe had been obliged to stop with the Latin and the French versions. Inasmuch as there were no lexicons or grammars worth mentioning, his work would be counted monumental even if he had been favored by church and state. He had a copy of Wyckliffe's version at hand, but depended on it not at all.

The New Testament came from the press in 1529, published on the continent through opposition at home. Tunstall, the bishop of London, and other churchmen were aggrieved and determined to end the publication. The bishop concluded to buy the whole three editions for destruction. Augustine Packington, a friend of Tyndale, playing a double rôle, offered to act as purchasing agent. Soon the bishop had all the books, Packington had profuse thanks, and Tyndale had plenty of money—to print a new edition. When these New Testaments came across the English Channel by boat load, the bishop called Packington to

account, but the purchasing agent replied that the bishop made a mistake in not buying up all the type and printing presses.

At another time a more serious loss was suffered. While going from Antwerp to Hamburg to print some Old Testament translations, he was shipwrecked, and lost all his books, writings, copies, and money. But he boarded another ship, found other friends and helpers, received a new impulse himself, and returned to Antwerp in a year with more accomplished than he had hoped for at the first.

Tyndale's success enraged the Pope and prelates, and they rested not till the king was enlisted against him. He was betrayed on the continent by a supposed friend, thrown into prison at Filford, near Antwerp, and finally strangled as a punishment for the most unselfish devotion to the rights of the people. To make the vengeance more complete and the example more impressive, his body was burned and the ashes scattered. It was in 1536. With assurance of his own right course, with conviction that the church and

king were wrong, Tyndale prayed fervently with expiring breath, "Lord! Open the king of England's eyes." Henry the Eighth, by his very opposition, encouraged the Bible translators.

The six thousand Bibles already distributed had revolutionized England. It was made a criminal offense to possess a copy. Men and women were burned for it, a condition of affairs which we scarcely are able to appreciate. But it is because of the leaven of Tyndale's work that we can possess a copy of the Word and not be in danger of the stake or the hangman's noose. The same year that Tyndale died, eight editions of the New Testament were printed on English soil. The eyes of Henry the Eighth were opened—to the futility of trying to suppress a work which God was directing. There were forty editions in all, it is said.

Tyndale's enemies asserted that his translation was full of errors and heresy. He had responded: "I call God to record against the day we shall appear before our Lord Jesus, that

I never altered one syllable of God's Word against my conscience, nor would this day, if all that is in the earth, whether it be honor, pleasure, or riches, might be given me." His work was approved by the revisers of the next century, who followed partially the standard form of Tyndale. Much of his translation remains intact in our present Bibles, and his spirit pervades the whole. He made the Bible popular, rather than literary, spiritual rather than formal. His own life backed up the truth, and his jailer, with members of his family, was converted through his influence. An English historian characterizes Tyndale as a man whose history is lost in his work, and whose epitaph is the Reformation.

Henry the Eighth ruled on the throne twenty-five years before Tyndale died. Between his death and the appearance of the Authorized Version is a step of seventy-five years—momentous years in history-making for England. Henry lived according to caprice, or at least by rules which never have been reduced to a system. His first marriage to

his brother's widow, six years his senior, was followed by the blessing of the Pope because Catharine of Aragon was a faithful Catholic. His five subsequent marriages, some of which were with Protestants, involved him in difficulty with the papal hierarchy. His own attitudes of lover, divorcer, and murderer admit of no explanation. The best thing Henry the Eighth did was to establish schools. It is said that more grammar schools were founded in the latter years of his reign than in three centuries before. This may be accounted for through the king's love of learning, and for the accomplishments in which he took considerable pride, disputing first with the Pope, then with Luther, and finally with his own secretaries, some of whom he sent to their death with the same ruthlessness as that with which he murdered some of his wives.

King Henry was succeeded by his son, Edward the Sixth, who adhered to the Protestant faith partly because his mother, Jane Seymour, was a Protestant. He reigned from 1547 to 1553, and was followed by Mary, the

Catholic daughter of Henry the Eighth and Catharine of Aragon. Her reign was one of terror. A fierce persecution of Protestants was waged, and two hundred and eighty victims forfeited their lives during her last three years. Among the most eminent of these martyrs were Bishop Latimer of Worcester, Bishop Ridley of London, and Cranmer, Archbishop of Canterbury. The execution of these three men alone is sufficient to condemn her to everlasting infamy, and is a rebuke to later historians who attempt to palliate her sins and blame the condition of the times rather than the queen.

During the early part of this period four Bibles appeared, known as Coverdale's, Matthew's, Taverner's, and the Great Bible, all before King Henry died. It would seem that Tyndale's last prayer for the Lord to open the eyes of the king of England had been heard in heaven and answered on earth.

Miles Coverdale worked in the time of Tyndale. All the personal desire which Tyndale had for a Bible in the vernacular of Eng-

land was burning in the heart of Coverdale. When Tyndale lost his manuscript in the shipwreck going from Antwerp to Hamburg, he was enabled to perform an unusual amount of translating in one year because Coverdale worked out the Pentateuch for him. But Coverdale was a translator on his own responsibility. His version of the Bible, published in 1535 at Antwerp, was the first complete English Bible ever printed, a fact worth the remembrance of every Christian.

The association of Coverdale and Tyndale seems to have been mutually agreeable and helpful. Their versions revealed the characters of the men. The stateliness of the translation of Tyndale marks him as a man of will power and determination which would not swerve a hair's breadth from a marked-out pathway, no matter what the consideration or what the threat. It is such men who, when upright at heart, travel straight for the stake of martyrdom without recanting a syllable. The smooth and suave translation of Coverdale betrays a gentler nature, which may win

its point equally well, but less calculated to arouse antagonism while doing so. Some critics have seen in Tyndale's work the strong masculine, and in that of Coverdale more of the feminine nature. Perhaps on this account their spirits were congenial and their work mutually complementary.

Coverdale seems not to have understood Hebrew and Greek, naming the Latin and German translations which were at his side. He had the special favor of Sir Thomas Cromwell, who espoused the Reformation in the year Coverdale's complete Bible was published. At the same time he was appointed by Henry the Eighth as secretary of state. The king had broken with the papacy, had declared himself and his country independent of religious dictation, and had made Cromwell supreme, except for himself, over the independent church of England. Monasteries numbering six hundred and forty-five were abolished at his command, and Coverdale's Bible was issued with the tacit approval of royal authority. That fortune turned and

Cromwell was beheaded for treason is a sad ending of the man who was worthy of a better master and a better fate, and who had much to do with answering the prayer of Tyndale that the king's eyes might be opened. Coverdale was banished, but died later in his native land. Like Martin Luther, he was a monk of the Augustinian order.

Two years after Miles Coverdale's Bible appeared, the one known as Matthew's Bible was issued, in 1537. It is a combination of Tyndale and Coverdale, with some portions in the translator's individual style. The Pentateuch and New Testament were given to Tyndale; the Old Testament from Ezra to Malachi, to Coverdale, and the books from Joshua to Second Chronicles, to the new author. The name of Thomas Matthew is a pseudonym on account of the martyrdom of Tyndale and the consequent danger in which a Bible translator lived. This Bible was dedicated to Henry the Eighth. Its author is supposed to be John Rogers, who was burned in Smithfield in 1555. The chief value of this trans-

lation is its helpfulness to the ones who prepared the Authorized Version in the early part of the seventeenth century.

Two years later, in 1539, another version appeared, made by Richard Taverner. This was the work of a layman, but he was licensed as a layman to preach by Edward the Sixth, anticipating the lay ministry of our own day. The Bible was under the patronage of Cromwell and dedicated to the king. Taverner wrote several volumes to support the reformation, the same general purpose underlying his translation of the Scriptures.

In the same year, 1539, another version, called the Great Bible, was completed. It was fifteen by nine inches in size, and was translated by such eminent men as Cranmer, then Archbishop of Canterbury, Tunstall, Bishop of London, Cromwell, Vicar General of the Church of England, and Coverdale, whose name and work have passed under review. Several editions of the Great Bible were issued under the names of colleagues, so that Cromwell is supposed to have fathered the edition

of 1539, and Cranmer that of 1540. This was intended for use in parish churches. King Henry issued a proclamation in 1540 to accompany its reading. Thus the Bible became a familiar book in every church, although individual homes were not yet supplied because of pecuniary circumstances. It is remarkable that in three years from the death of Tyndale so much was accomplished, and that, by the coöperation of leaders in the church and state. Even Bishop Tunstall, who was chief in driving Tyndale to execution, was helping to prepare the English Bible in this short period, performing the very deeds which had aroused him to bitterest persecution. As an evidence of the spirit of the times, of the devotion of scholars, the dates of these four versions are repeated: Coverdale's, 1535; Matthew's, 1537; Taverner's, 1539; the Great Bible, 1539. The last two were issued eight years before the end of Henry the Eighth's reign.

After the appearance of the Great Bible, eighteen years intervened until another ver-

sion. No other period of equal length was marked by such great and sudden changes in England. Henry the Eighth had begun to play for the favor of Rome. Although his portrait appeared in the Great Bible, he placed the severest restrictions upon its use, or the use of any other. In that Catholic reaction which was aided by the fickleness of the king, Parliament itself was swept off its feet, and in 1543 forbade all translations bearing Tyn-dale's name, and even placed the reading of the Bible under the ban, whether in public or private, for personal edification or the instruction of others, so far as merchants, artificers, journeymen, farmers, and other laborers were concerned. Under this decree the Word of God became precious; but the craving to know the divine will and the longing for communion with God through his Word could not be stifled under threats of imprisonment or death. When Edward the Sixth, before alluded to as the son of Jane Seymour, came to the throne in 1547, for a six years' reign, the Bible was welcomed back into the church

and home. At his coronation he called for a Bible and pronounced it the sword of the Spirit. During his short reign the New Testament passed through thirty-five editions, and the entire Bible thirteen. The sacred Book was commended for the use of the people and no one, rich or poor, great or small, feared either sword or hangman's noose when reading the Word.

But if it seemed that the Book had come to stay, and the people were to enjoy the privilege vouchsafed by virtue of their creation, such hopes were dashed to pieces by the premature death of Protestant Edward and the accession to the throne of his half-sister, Catholic Mary, bloody Mary, daughter of Catharine of Aragon. Again persecution made interest in God's Word thrive, and the blood of martyrs was the seed of progress and knowledge. At once, Mary began the fiercest persecution of the Protestants. Had they not crossed the English Channel for safety, the three hundred martyrs would be an insignificant number compared to those she would

have killed. Among the choice spirits in flight were Coverdale, John Bodley, John Knox, and William Whittingham, the last named a brother-in-law of John Calvin. Perhaps, through this relationship, the presence of Calvin was sought. At any rate the influence of that great reformer was marked in the life and work of Whittingham. He succeeded John Knox as pastor at Geneva, which city had become a peace center on account of the storms raging everywhere throughout Europe. Whittingham's New Testament appeared in 1557, Calvin working side by side in perfecting the French Bible. Thus the persecution of bloody Mary had a direct influence on furthering the very cause which she determined to destroy. It gave another Bible to the people; and the Bible in the hands of the people always is a weapon in defense of right, justice, and liberty.

The Genevan Bible followed Whittingham's New Testament in 1560. It was the first English Bible printed in Roman type instead of the black letters, and the first to break up

the paragraphs into verses as appearing in the Bibles familiar to us. Italicized words were first used to complete the English sense where they did not appear in the original. More than any Bible before, it was a book for the common people and soon found general circulation in England and Scotland. John Knox, whose soul cried out for the salvation of Scotland, used it in place of Tyndale's version. This Bible was almost finished during the time of stress at home. It was given to the public at the most opportune time for general circulation and acceptance. Elizabeth, daughter of Henry the Eighth and Anne Boleyn, consequently the half-sister both of Edward the Sixth and bloody Mary, had ascended the throne, and gave her subjects a gracious reign. It was the golden age of English letters. Shakespeare and Spenser were leaders in England's literary eminence. Elizabeth, though somewhat changeable in conduct if not in character, gave general favor to anything that uplifted the people and advanced them in learning. The Bible issuing from Geneva, the

haven of the persecuted, found free access in every road and byway of England.

The Bishops' Bible was originated and promoted by Matthew Parker, Archbishop of Canterbury, for which reason it sometimes bears the name of Parker's Bible. He distributed the Scriptures to able bishops and other learned men, asking that they translate their respective assignments in accordance with their best understanding, adding marginal notes for illustration or explanation. These translations were to come back to him for final revision, printing, and publishing. Thus a very pronounced, composite work was prepared, quite serviceable for popular use for which it was devised. As there was no persecution of Protestants at this time, the work was done in England. Besides, it was chiefly a Catholic undertaking. The distinction of this version is that it was formally adopted as the basis for the later King James version, not of course to the exclusion of all influence of its predecessors, or its successor, now to be named.

The next Bible in point of time is called the Douay or the Rheims. Northeast of Paris about one hundred miles, the English Catholics were maintaining their oldest college. The city otherwise was rather a dull place, but now has grown to a population of about twenty-five thousand. The increasing influence of the other English versions, particularly in making the people more independent in thought and action, greatly worried the leaders of the Roman Catholic Church. They determined to have a version of their own which would be pointed enough to hold their adherents in line. The Catholics were shrewd enough to see that the common people would read the Scriptures, and that the best thing for the Catholic Church was to have a Bible prepared under strict Catholic influences. Further, the college at Douay, founded by William Allen, taught the Bible daily to its students. This is a remarkable deviation from the beaten path of Catholicism, and cannot be explained otherwise than on the ground that the Catholics feared further defections

from their ranks. So much is to be credited to the Protestant influence in securing the Bible for the masses.

The Genevan Bible was the chief inspiration of that known as the Douay or the Rheims. It is called Rheims sometimes, from the removal of the Douay College to the city of Rheims in the northernmost province of France, where it remained fifteen years, going back to Douay after some national troubles were settled. The new translation was initiated by William Allen, the college founder, an educated teacher in Oxford, then a cardinal in the making, granted a red hat by Pope Sixtus Fifth. Gregory Martin is credited with most of the translating, his work being passed upon finally by Allen, Bristow, and perhaps other associates. The text used as a guide was the Vulgate of Jerome, so that to the Douay version were transferred its excellences and its defects. The New Testament appeared in 1582 at Rheims, the Old Testament in 1609 or 1610, the extended period between the two being due to

the lack of funds for publishing. At the head of the chapters was printed the line of argument. Explanatory notes were made and errors of the so-called Protestant heretics were corrected. Not until the middle of the century were the two Testaments issued together, which was done by Richard Challoner. American editions of this version were made in 1854 and 1861. Revisions in Europe toned down some of the controversial notes.

As the present year is the three hundredth anniversary of the issuance of what is known as the Authorized Version of the Bible, or the King James Version, it has the greatest interest. In point of time and daily use, it has far outlived any other version. While men learned in the Scriptures and exalted in state positions labored together for the production of this monumental work, God himself must have had the directing power. Political affairs were approaching a crisis, which the most prophetic scarcely could foresee. James the Sixth of Scotland had become James the First of England. The two countries were

united under one head. The Puritan movement, which resulted in the Genevan Bible, was growing throughout England, and promising to control the ecclesiastical affairs of the kingdom. This ultra-Protestant movement was balanced by great activity in the Catholic Church, which gave birth to the Douay Bible. Oliver Cromwell was a boy of five, and Charles the First, of whom he became the opponent and avenging fury, was one year his junior. It was but four years to the birth of John Milton, the embodiment of all the force and feeling of Puritanism, in so far as they can be concentrated in one man.

The new King James was a mixture of character traits. While building up his kingdom, his foreign policy was a disgrace. He disappointed the Catholics, who had hoped much from his ascension, and soon turned his back upon European Puritanism likewise. No one knew where to find him. Although he promulgated the doctrine of the divine right of kings, he sent his own son to the scaffold. He was a grafter in monopolies and patents

which would make a modern American of that class envious. Walter Scott's comment that King James was reputed to be the most learned fool in Christendom was justified. That at the same time he possessed great learning and was ignorant of what to do with it, sums up his character. The disappointment of the Catholics resulted in a plot to destroy the king and parliament, known in history as the Gunpowder Plot, the first knowledge of which is handed school children in the rhyme,

“Remember, oh, remember,
The fifth day of November,
Of gunpowder, treason, and plot;
I can think of no reason
Why gunpowder treason
Should ever be forgot.”

But the plot was discovered and its agents foiled. Guy Fawkes was arrested after lighting the fuses, and subsequently suffered execution.

With the storms of trouble gathering, and an era of political importance dawning, a Bible in which all could agree, circulating freely,

would prove a greater mainstay of national and church principles than any other one factor could prove to be.

Only by giving God a large place in directing affairs can we understand the philosophy of history in the early part of the seventeenth century. Human causes are not sufficient for the effects, or human plans for the accomplishments. In January, 1604, James called a conference on ecclesiastical matters in Hampton Court Palace, near London. A Puritan petition, signed by eight hundred clergymen, was denied in toto. Because of their persistence he broke up the conference and threatened to banish them from his realm. Thus James opposed the radical Protestants and radical Catholics alike. Susceptible to flattery, he heeded the suggestions of Dr. John Reynolds, president of Corpus Christi College, and a Puritan leader, that a new version of the Bible should be prepared. Reynolds claimed that the Bishops' Bible, which was regarded as authoritative, was the cause of much of the ecclesiastical trouble. It was a stroke of

policy to get rid of a Bible largely Catholic in the hope of something modified through the growing Puritan influence. The king favored the undertaking and asked various bishops to name men versed in Hebrew and Greek and in the languages of the other versions, to perform the task. Six companies of nine each were formed, two companies working at Oxford, two at Cambridge, and two at Westminster. Representatives brought the finished work together for comparison and unification. The actual labor began about 1607. How thoroughly it was performed is shown in the working over of some passages more than a dozen times. Anticipating a large demand, two editions were set up and printed simultaneously in 1611. The third edition was printed the same year, one copy of which remains now in New York.

The king had directed that the Bishops' Bible be the basis for the new version, but the scholars went beyond this point and used both the Genevan and the Douay Bibles. Both of these had been prepared by thorough scholars.

The catholicity of the revisers is proven by their willingness to get light from the ultra-radical of Protestants or Catholics. Soon the new version came into universal use. In fifty years the epistles and gospels in the English prayer-book were changed for this version. The good, clear, idiomatic style made it a favorite, and it never has relaxed its hold on the affections of men. That it should exist through the mighty changes of empire and tongues and beliefs is attributed to the faithfulness of the translators, and as well to the power of heaven which always is at work for the protection of its own.

What is known as the Revised Version of the Bible was determined by the convocation of Canterbury in 1870. Thirty-seven scholars were set to work on the Old Testament and twenty-nine on the New. Five religious bodies were engaged in England. The United States also had a part, nine denominations contributing. Deliberations were exchanged across the sea. All the versions and manuscripts available were worked thoroughly. The

New Testament appeared in England, May 17, 1881, and in the United States three days later. Three million copies were sold the first year. A Chicago paper received the entire Testament by cable from England and printed all of it in a single morning issue. The Old Testament did not appear until 1885.

There was considerable dissatisfaction with the English version in its home land. One class claimed that too few changes had been made in style and diction. Another class, which had become familiar with the phraseology of the Authorized Version until its words had acquired a kind of sacredness, did not welcome what changes had been made. Americans were displeased because the English revisers paid little attention to the opinion of the West and relegated most of the American notes to an appendix. The English committee disbanded when the work was done, but the American committee maintained its organization.

An agreement had been made that the American committee might issue its own re-

vision fourteen years after the English edition. So, in 1901, the American Standard Revised Version was given to the public, regarded both here and in England as the best translation of the Scriptures ever made. The greatest shipment of Bibles since they were first printed occurred in June, 1911, when two carloads of the American Standard Version were sent from New York to San Francisco, numbering twenty-five thousand, to be carried in the men's parade at the San Francisco International Sunday-School Convention, and then to be distributed to the hotels on the Pacific coast as the gift of the Gideons to their brethren in commercial life.

Whether the Authorized Version will be displaced by the American Standard revision, no one can tell. Present indications are that minds are turning back again to the old book that has had a familiar place for three hundred years. Certain it is that the English revision has lost its grip upon the church. Whatever the future may hold, any honest translation of the Scriptures contains sufficient instruction

to lead a soul out of darkness into light, from the kingdom of Satan into the kingdom of God. In this way God honors his Word as the important channel of instruction and everlasting blessing.

The Bible and Education

PROFESSOR THORNDIKE says that the necessity for education arises from the fact that what is, is not what ought to be. This "ought" may be grounded partly in utility; certainly it has partial basis in that perfection of character which is every man's right.

Education is development, training. It is a cultivation of something for the purpose of growth—the body, the mind, the soul. The methods may be diverse, the scope more or less inclusive, and the purpose as varied as the types of mind. But the whole process is one of growth, of culture, of adaptation, of training. It is a gradual putting of what ought to be in the place of what is.

A liberal education looks toward quantity, toward enlargement. It is unrestricted in spirit and in scope. It despises stint and loves bounty. It implies expansion as opposed to

narrowness. It makes one broad in sympathy, refined in taste, and strong in character.

What has the Bible to do with a liberal education? Is it an impetus behind, an incentive ahead, or a motive power along the way? Or is it an integral part of that education entitled to be called liberal? What is the propriety of hitching these two things together in a single subject?

The Bible has a vital part in a liberal education. It is an impetus, an incentive, a power by the way. It is an essential part of a well-rounded education. Indeed, the statement may be made in advance that an education apart from the form and the spirit of the Bible is as defective as a pyramid without an apex, a steam engine without a boiler, or a man without a heart. In other words, a liberal education without a knowledge of the sacred Scriptures is a contradiction of terms. The subject is all right.

In United Brethren circles it will meet with approval to take the standard of Otterbein University as a guide to that which is liberal

in education. In the current catalogue there are seven general groups of studies, not counting the adjunct departments. And these cover the recognized ground of collegiate education. Without following the catalogue order, they are as follows:

1. Classical Language and Literature.
2. Modern Language and Literature.
3. Philosophy and Education.
4. History and Political Science.
5. Chemistry and Biology.
6. Mathematics and Physics.
7. The Bible and Missions.

The seventh and last is eliminated from the list on the ground that it is an interested party and might be prejudiced in its own favor. The fifth and sixth will receive no notice because of the superior claims of the first four. What has the Bible to do with these, and what attention must it have in order to their proper understanding?

Classical languages and literature have a permanent interest for the student. Here one finds the thought of the past embodied. Medi-

eval life cannot be understood without knowledge of that which was ancient, any more than the present is clear without relation both to ancient and medieval. The principal thing which has descended to us from the remote past is the language and that which is imbedded in the literature. This is the only span of connection between the twentieth century after and the tenth century before, and reveals practically all we know about civilization, customs, beliefs, and racial movements.

No self-respecting scholar can pass ancient literature by and maintain that self-respect; certainly not the confidence of others. Far better is it if the content of the ancient literature is gained from the original language, instead of depending on a translation. A generation ago some mothers chewed meats and vegetables for their children; but the practice was a mistake. Greek poetry and Latin history are offered to us chewed; it is better in every way to do our own chewing.

Generally the classic languages are understood to include the Greek and the Latin. The

Greek has so much of interest in itself, and has so much of value to every modern generation, that it never can disappear from the college courses, let any man try to remove it who will. As long as there is life there will be philosophy; and the grandmother of modern philosophy was Greece before Christ. Positively, we cannot understand ourselves, our present mental processes, or how we reached our present state and present forms of activity, unless we go back nearly forty centuries and come down the line. In this course we come through Greece.

What would a history of philosophy be without Socrates and Plato? How could the chain of history hold every link without Xenophon and Herodotus? How could the drama be understood without Sophocles and Æschylus? How could the epic take its course without the immortal Homer, despised while alive, his birthplace contended for by ten cities after he had died? The works of Aristotle form a reliable text-book yet in natural history. Every line crowded perfection. But, whether we

pursue one course or another, a single one or all together, we are forced to exclaim, "One thing thou lackest." A certain vitality is wanting. There is a striving without attainment, a day dream without realization, a vision of outline but devoid of substance. Yet no one can be ignorant of the Greek language and the literature of the Greeks and claim a comprehensive knowledge of affairs.

Cross the sea to the next peninsula. Change Greece for Rome. Substitute Cæsar, Livy, and Tacitus for the other historians. Take Cicero for Demosthenes in oratory, and for Plato in philosophy. Put Virgil in the place of Homer as the epic poet of the Augustan age. Here is a book which for plot and execution has no superior; a book of beauty, of pathos, and of power. The Latin language alone could occupy one well from the cradle to the grave. Virgil's *Æneid* is worthy a lifetime of study from the standpoint of mere scholarship. The similes which he has developed stand unsurpassed in uninspired literature. No man has a right to love history,

and sociology, and political economy, and constitutional law, and exquisite painting, and renowned sculpture, unless he love the Latin tongue. No one who prizes French and Spanish and Portuguese can despise Latin, for they are the children of the Latin. If one should begin from its mouth to explore the Mississippi River, and should stop where the Ohio empties, and then claim to have a complete and accurate knowledge of the Father of Waters, he would be no less truthful than a man who lays claim to a liberal education but does not go to the headwaters of the stream.

The Hebrew nation antedated both Greece and Rome. While the Greek philosophers were coming to their birth, Hebrew civilization had attained a high standard. While the Greek language was in process of formation, the Hebrew was perfected. Rome came after Greece. The Hebrew books, too, are classics. They are the output of a great nation, ignorance of which cannot be winked at. The Old Testament is the chief production. It is in prose and poetry. It contains myth, legend,

history, legislation, oratory, drama, parable, proverb, fable, philosophy. In the words of another: "It includes the perfervid outpourings of the impassioned worshiper and the deliberate musings of a reflective philosopher. There are utterances hot from the furnaces of passion, and polished poems of the study. Indeed, this literature runs the entire gamut of national and individual emotion as well as of literary form. Among the sacred books of the world's faiths none is nearly so rich in its variety of form, content, and expression as the Old Testament of the Christian Bible."

Here we strike a new element—"sacred books of the world's faith." The crowning piece of Hebrew literature lays claim to an unusual sacredness. The heart of the writer was touched with a power from above. Heaven joined with earth to make the earth a training school for heaven. Revelation took the place of evolution, and lifted mind and heart to heights unattainable by mere human effort. The inspired writings, the classics of the most influential people on earth, have a

vitality all their own. That which was lacking in the literature of Greece and Rome is found all-pervasive in the Old Testament. In place of the man-produced, we have the God-breathed.

To one nation it has been given to direct the practical business of the world more than any other, to find its way into every country and settle in every city, to live according to law and increase in wealth, to maintain physical features and purity of blood, to reverence ancestry and cultivate a kindred fraternalism, to get control of the world to such an extent that no great war dare be declared to-day without asking the Hebrew whether he will furnish the money to finance it.

Out of the loins of this race came a man, the simple story of whose life has transformed the cannibal into a peaceful citizen; converted the nude heathen, clothed him with raiment, and started him in arts and industries; subdued lands and made them bud and blossom; penetrated dark continents, and destroyed idolatry, superstition, and polygamy; robbed the

Ganges of infants sacrificed to offended deities; battered down the exclusive walls of Japan, and lifted her to a rank among nations; cut off the hoary locks of China, and inspired her to discard the robes of an effete past and put on the clothes of modern progress; knocked at the rusty-hinged door of Korea till the sleepy old hermit nation heard the voice, opened the door, and greeted her long-lost Savior. Every nation and tongue and people that heard the story has been healed of infirmities, renewed in youth, and given that one thing which makes it worth while. All this is owed to the fact and the persistence of a certain language, whose most familiar book is a portion of the Bible.

The Greek New Testament was added to the Hebrew of the Old, fulfilling its promises, answering its hopes, calming its fears, and comforting its sorrows. It has gone with swifter foot, with more winsome voice, and with wings of greater healing than its older counterpart, a fellow-soldier in the battles of the cross, and a sharer in all the joys of every

victory. It is this which has changed nations, and boundary lines, and human hearts. The Vedas and the Koran have nothing in comparison, and Confucianism consists of negative moral principles rather than rising into a religion with salvation for the soul. If a liberal education should not include the Bible, what else has a right to be called liberal?

If the Bible had a large part in ancient literature and every department of life that literature touched, much more has it a place in modern language and literature. French infidelity has been occasioned by it, for infidelity is measured by one's antagonistic attitude toward the truth as related to Jesus Christ. German rationalism and English skepticism also are negative beliefs which imply the general presence of a positive. Dante and his "Divine Comedy" must be regarded in a broad education equally with Celsus, the first pagan critic of Christianity, together with his strictures.

But we are most at home in English. That a knowledge of the Bible is necessary to the

interpretation of English literature is shown by Coleridge in these words: "To give the history of the Bible as a book would be little else than to relate the origin or first excitement of all the literature we possess. From this storehouse of literary materials our leading writers have most freely drawn." Both the spirit and the language of the Bible permeate the writings of Shakespeare, the first literary genius of the western islands. Thirty-seven of his plays are said to contain allusions to the Scriptures. Francis Bacon, who has been called the father of inductive study, which course gave us reliable science, was a close second in his acquaintance with the Bible and the use of its terms. John Milton's imperishable work, "Paradise Lost," is saturated with the Bible, and John Bunyan's "Pilgrim's Progress" is a classic whose value approaches zero when divorced from the Bible. Tennyson, who ranks first among English poets, makes above four hundred references to the Bible; Longfellow, the sweet singer of New England, almost as many;

while Browning puts one hundred and fifty scriptural allusions into twenty-five hundred lines. Robert Louis Stevenson, from the mid-Pacific, writes essays that are full of Scripture. Hawthorne, the American writer of fiction, whose "Great Stone Face" is a figure of the soul becoming like its Lord, gives the Bible and "Pilgrim's Progress" as the main sources of his inspiration. Macauley's use of Scripture is familiar to every student. Edmund Burke, the political philosopher of England, read some appropriate Scripture before making any speech in the House of Commons. Charles Dickens, who is the nearest to perfection in character delineation, said that the most touching story in literature is the story of the Prodigal Son. Ernest Renan, the brilliant French infidel, although trying to rob Jesus Christ of his divinity, says that the Gospel of Luke is the most beautiful story of the world. Doctor Spofford, for years librarian of Congress, who opposed making a catalogue of the books in the Congressional Library, being able unaided to point out

almost any subject or reference desired in that bewildering array of books, testified as follows: "The Bible, considered merely as literature, without any regard to its doctrines, has more strong, nervous English, more pathos, more sublimity, more pith and power than any other work in our language." President Schurman, of Cornell University, says: "The Bible is the most important document in the world's history. No man can be wholly uneducated who really knows the Bible, nor can any one be considered a truly educated man who is ignorant of it." No one will charge Doctor Schurman with being unduly prejudiced in favor of God's Word. With these testimonies, how can any one lay claim to scholarly attainments who eliminates the Bible from the curriculum of his study? Certainly it is indispensable to intellectual culture.

Philosophy is the most sublime of all studies. If in earth, by preëminence, there is nothing great but man, and if, by preëminence, too, in man there is nothing great but mind, the best work of the best minds

demands attention. Man always has asked whence he came, and why; what he is, and why he is not something else; whither he is going, and whether he could do otherwise; what his final condition will be, and whether it will be marked by change or permanency; whether consciousness shall persevere while one crosses the great divide, or extinction overtake the soul; whether in the former case a life of regulation is worth the effort, or is a burning of energy to no purpose; whether, in the latter case, joy and sorrow are fixed and everlasting, or yet under control of an independent will; whether a life shall reincarnate itself in a second life, or pass through this world but once; and, finally, what the relation of the created soul is to its Creator.

These questions concern man as man. They overtop physics, and ascend above metaphysics, and touch the eternal verities. Man unaided has groped in darkness, floundered in perplexity, and died in despair. But the Bible lets in the light. Other books have pretended to dispel darkness, but only the Bible's philos-

ophy satisfies the soul. In some way one is driven to the conclusion that the author of the one is the creator of the other, and that he made the two to fit together. It is folly to study Weber or Schwegler from cover to cover and conclude that one knows the beginning and the end of philosophy.

More and more are the teachers coming back to the Bible to learn wisdom. The best educators say that the underlying principles of pedagogy are in the New Testament, and that Jesus Christ is supreme in his methods of leading the mind from the known to the unknown.

The crowning of the king is fresh in mind. England has a Parliament of two branches, far removed from the absolutism of monarchy. The Hebrew commonwealth was the first government on the face of the globe to put any restriction upon the power of a monarchy; and the student of political economy ought to read the Bible enough to know that. We believe in a legislative department, notwithstanding its abuse in States or United

States. The Hebrews were the first people to have a popular assembly of this kind; and students of history ought to know it. The unreliability of officials has created a demand for the initiative and referendum method of making laws, in addition to the general franchise. The Hebrews were the first to ask the judgment of the people in a general election; and statesmen of our age should know it. Our own government, following England in part, has three general branches, executive, legislative, and judicial. The Hebrews were centuries ahead of us in this system; and historians should acquaint themselves with the fact. Our Declaration of Independence asserts that it is a self-evident fact that all men are created equal. The Hebrew nation was the first to prohibit class or caste distinction; and our sociologists should take account of it. We take pride in our system of free schools for the poor and the rich. The Hebrew commonwealth was the first to make any provision for popular instruction; and our present-day educators should discover it. The

Bible is the mine of gold whence come all these nuggets of truth, and the man who longs for a liberal education should recognize it.

President Grant gave us good advice: "Hold fast to the Bible as the sheet anchor of your liberties. Write its precepts on your hearts and practice them in your lives. To the influence of this book we are indebted for the progress made in true civilization, and to this we must look as our guide in the future." Garibaldi spoke a parallel truth: "The best of allies you can procure for us is the Bible. That will bring us the reality of our freedom."

From the point of history, there is a section of land lying between the Mediterranean Sea and the Jordan River which is as rich in records and human action as any other place which receives rain from the clouds and sunshine from the heavens. The unspeakable Turk is its modern curse. Many of its lowlands are waste and its hills desolation. Though small, and poor, and mistreated, and covered with the rubbish of nineteen centuries, this naturally uninviting place is the

center of attraction for travelers, and more tourists seek it than any other place in the world. Out of the districts, take one; out of the multiplicity of cities, take one; out of the three hundred and sixty-five days in the year, take one. Come to this city on this day. Situated on an eminence, commanding all the surrounding country, Jerusalem, which is the preëminent city of the Bible, and which is preëminently a city of the Bible, has the historical significance of being subjected to more sieges than any other city of all the world.

On this special day the narrow and crooked streets are thronged with people, strangers, and sojourners, from all parts of the country itself, from Egypt, from Greece, from Russia, from Turkey, from Asia Minor. Some have come by caravan, some afoot, and some scarcely could tell how they came. It is the one great festival of the Greek and Armenian Catholic churches. The patriarch of the one and the high priest of the other march side by side, each fearing to gain a step on the other lest the jealousy of their respective followers

carry them to riot and murder. Leading a motley procession of twenty thousand, gathered from everywhere, they approach the Church of the Holy Sepulcher, where the frenzied throng jams into a mass, every one carrying a torch which he expects to be lighted by the miracle of the sacred fire.

Hear the chant in the language of the various countries: "Oh, Jew! Oh, Jew! Your feast is a feast of devils. Our feast is a feast of rejoicing." Then hear them shriek, "This is the tomb of our Lord." The chants, the shouts, the shrieks, the hurling of defiance at one another, the Turkish soldiers necessary to preserve moderate peace and prevent flying at the throats of the opposite party, fanatics rushing hither and thither with their torches lighted by fraudulent fire—what do they all mean? There is general concert of answer that superstition and frenzy are responsible for the ceremonies on the Greek Easter day. Perhaps they are for the character of the celebration, but not for the celebration itself. These exercises, curious or repellant as they

may be, have a basis in history. On a certain day of a certain year, a certain man was crucified on a Roman cross, after having been convicted in a Roman court. He was supposed to be dead and was buried; but, on the third day after, all the city, even his closest friends, was amazed at the report that he had risen from the rock tomb in which his body had been placed, and which was fastened with the government seal lest those who loved him might steal his body. One act, attributed to one man, performed in one city, has given that city everlasting interest and renown, has become the basis of the religious faith of kingdoms and empires, and has constituted the man himself worthy to sway the scepter of spiritual power and wear the crown of divinity.

Cut out sentiment and strike history. It took one race, transplanted into this section, above twenty-one hundred years to reach the crucial point and produce the crucial man. Our own brief history of one hundred and thirty-five years of independence is worthy of

volumes. But, from the time that Abraham crossed the plains westward till the time that Pilate pronounced the death sentence, there is a span of fifteen times one hundred and thirty-five years. America has not yet produced a man at whose shrine any pilgrim worships. With all respect to Mrs. Eddy, it has not yet reared such a woman. No era takes its beginning from the day any of America's sons first drew breath. Our temples are reared to the one who made Palestine famous. Suppose an Englishman should lay claim to a liberal education who does not know about the founding of Jamestown or the Revolutionary War. His claim would be a joke, however much he might desire that the historian's pen had written something else. But this little section lived and wrought while America was unknown. It multiplies our authentic records by five, our independent history by fifteen, and our influence upon the world by an indeterminable number. If a knowledge of America must enter into a liberal education, how much more an acquaintance with the land

between the Mediterranean and the Jordan? And this history is found first in the Bible. The political fortunes of the kings and dynasties, and the victorious tread of surrounding militant nations, are recorded with an accuracy that challenges admiration and investigation. And in no land has the revelation of spade, and monument, and papyri been of such striking corroborative value. The history in the Bible is stamped as reliable, and the repudiators have suffered repudiation. A liberally educated man could not afford to be ignorant of an important national humbug, not to mention accurate records of a people which have stamped their customs and beliefs upon the race of mankind beyond any other in the world's history.

But Jerusalem was only a center. There was a circle and an area. What is true of the center is true of the expanding area as each concentric circle was added by the conquest of the Cross. The Nile Valley, as rich in historic treasure as in the fertility of its soil, touches the great characters of the Bible

while they are laying the foundations of a race; and again, when the hope of the race was born; and between these two events, the sojourn and the haven, when alliances were made for political effect. But Egypt became more closely identified with religious influences later, when her cities were Christian centers, when her scholars had the ear of all mankind, when she presented the world with a Greek Bible to match the Hebrew which had grown up around Jerusalem. If a liberal education must cut out the Bible, it must cut out Egypt.

Asia Minor lies to the north and west. The life of one man linked Tarsus and its great university to Jerusalem and its rabbinical schools. The very turbulence of its people wrote rapid annals. It was joined to Palestine by a northwest highway, as Egypt was by a southwest. No one can write the history of Ephesus, and Antioch, and Colosse, and the region of Galatia without connecting all these places most closely with the Bible.

The Easter ceremony at Jerusalem to-day is an enigma unless one takes account of all the civilizations which have chased one another over Asia Minor. The military campaigns of George Washington are not better substantiated than the religious work of the Apostle Paul in Little Asia. But here again the Bible leads, and other sources corroborate. If a liberal education includes a knowledge of the peoples, and the politics, and the basic religious principles of Asia Minor, it must include a knowledge of the Bible. Otherwise, history is a lie, and philosophy is falsely so called.

Nor can one understand the conquests of Assyria, the annals of Babylon, or the chronicles of Persia without knowing what the Scriptures say about these respective nations. When countries are overrun, and cities besieged, and capitals taken, and captives enslaved in the land of their conquerors, the philosophy of history both unravels the connections of nations and investigates why their paths crossed and recrossed. If we subtract

the Bible from a liberal education, Asia contributes little that is worth while, and it provides no means for tying the fragments together.

Perhaps Europe will return more satisfaction to the would-be scholar who would banish the Book which makes his scholarship possible. The military campaigns of Alexander the Great are not as important as the spiritual campaigns of Paul the Little, as measured by the way they have changed maps and minds. That wave of humanity which rolled southwest over Europe from the plains of Iran and filled up the peninsular pocket of Greece, has not had as great influence on the continent of Europe as the preaching of a certain missionary and his helpers who traversed the same country and planted in its chief cities the seeds of a nobler life. That subsequent migration of people from no one knows where, which filled up the boot of Italy and started the race of Rome, grew into world importance as Rome came in contact with higher things when she superseded Greece as mistress of the

world. This is another instance of the conqueror conquered, for the edict of Constantine had its foundation in a leavening of the nation years before. No one can cut Constantine the Great out of history. Making all due allowance for misinterpretation of signs, and mixed motives, and paths that swerved from the accepted standard of modern times, we can endorse the assertion of John Foxe that he was a second Moses. Fighting under the cross of Christ, he vanquished the persecutors of the Christians in Rome who had been at such task for three hundred years. The peace he established was so firm and so lasting that for a thousand years there was no set persecution against the Christians, and they enjoyed peace till the morning star of the Reformation arose in the person of John Wyckliffe. What is Roman history worth without an account of the valorous deeds of Constantine? And what is Constantine apart from the Bible and the Christ of the Bible?

On continental Europe the Reformation led by Martin Luther is more significant than the

taming of the wild German in the time of Tacitus, and his father-in-law, Agricola; more important than warring with France over boundary lines; more important than royal intermarriages and the consequent conduct of the state. The abuse of Biblical interpretation and the arrogation to priests of powers denied, followed by an unselfish reading of the Bible and the incorporation of its principles into the rules of life and conduct, gave the German empire its present state religion; and this has been the greatest fact and factor in her history in the last five hundred years. When Martin Luther, the Augustinian monk, blazed the way, other countries followed. Switzerland came along, and Scandinavia, and Bohemia, and England, and there was a toning up both of the Roman and Greek Catholic churches, with respective headquarters in Italy and Russia, lest the fires of revolt should spread everywhere. God, working on the hearts of men, through the Bible, is the chief maker of European history.

England passed through fiery trials, as did Scotland. And the chief source of trouble was an attempt to override the conscience of men. This met opposition from an inherent sense of right and privilege. When the people saw that the Bible supported them in their ideas of spiritual freedom, the same Bible which their oppressors claimed to follow, they demanded their own. The tyranny of false principles was ended only with the martyrdom of those who stood for the truth, and by the courage which then rose in the human heart. England has an established church, and she has those which refuse to conform to its teachings. These religious differences are at the foundation of her history, and so inwrought into her annals that they form, as it were, the architect's blue prints of her historical structure. On June 22, her new king was crowned, but that priceless crown of precious stones was placed on the head of King George by the Archbishop of Canterbury, the closest possible linking of the Bible and the throne. If

a liberal education does not include the Bible, it has nothing of consequence from England.

Persecution in so-called Christian countries is in spite of their Christianity, not in consequence of it. Narrow men cannot brook liberality. America was peopled by colonies from different European countries because those colonies did not have the Bible freedom in their native homes. The Pilgrims of Massachusetts, the Baptists of Rhode Island, the Quakers of Pennsylvania, and the Huguenots of Georgia could join hands and sing the same song of gratitude and praise for a haven of refuge from tyrants here and despots there. They wanted the privilege of worshipping God according to the dictates of their own sensitive consciences. The Bible was the universal book in their possession. Take it away and the historical foundation of our country crumbles. We have effects without causes, and history without philosophy. From the beginning the moral force of the Word of God has supported the right in legislative, executive, and judicial life, and equally has pro-

tested against the wrong. The strongest argument against an official act in our own day is that it crosses the rights of the people ; and the rights of the people are determined more from the Bible than by all other works of authority combined.

The scope of this theme is limited only by the civilization of the Christian era. Beyond that there is opportunity for contrast. China has hoary locks, but the shape of her head is the same as thirty centuries ago. The Bedouins in part are said to be the lineal descendants of the Herods who opposed the Christ, who, it is claimed, were the direct descendants of Esau—the son that went off into the desert apart from the benign influence of the gospel and the gospel peoples. Persistence of low ideals and wrong ideas characterizes a nation separated from the Bible. Its history is a long, deep rut. Those peoples who are blessed with the Bible do things worth while, and the presence of the divine Book is the only apparent explanation.

Here an objector may ask about the ante-Christian civilizations. Doubtless he will name Greece as the most illustrious example, and cite the supremacy of Athens in the fifth century before Christ. Here was a height of splendor and magnificence. Art, sculpture, literature, philosophy, architecture rose beyond anything antecedent, some of them above anything subsequent. Why should it be so in the absence of the Bible? We must remember that Greece had some leaders at this period who approximated Christian principles more nearly than any other set of men in any country at any time. Socrates was a high-class moral philosopher, so far ahead of his age that he traveled the hemlock route to his grave. Plato, his pupil, was a copious writer on morals and questions of state. Some think these teachers had knowledge of parts of the Old Testament. Their attainments may have been the result of ready response to the voice of God in the soul. Whatever the truth, Greece made her best history when running a course nearest parallel to the Bible path. Had

the Bible been followed, a greater value would have been placed upon the individual as the unit of the state, and the ideal republic of Plato would have had more room for the finer feelings of a cultured and considerate people. China in the days of Confucius is a less conspicuous example, but the conclusions one draws are similar to the foregoing. Egypt falls naturally into the same class.

The obvious conclusion from a running survey of the history of the best nations is that there is a difference between a Bible people and a people deprived of the Bible—a difference in action, in thought, in life; and that the Bible is the cause of the difference. Further, that the great turning points and the forward movements in a nation favored with the possession of the Scriptures come from a better interpretation of the Word and the resultant effort to put the enlarged knowledge in vital connection with human life and conduct. The bibliocentric idea of all the history that is worth while is correct, and he who lays claim to a broad education without including the

Scriptures is guilty of false pretenses, and is playing a huge joke upon himself, for the Bible is the most potent factor in all history.

If it is impossible to gain a fairly comprehensive knowledge of ancient language and literature, of modern language and literature, of philosophy and education, of history and political science, not to mention art, of which biblical themes and persons are the very soul, without including the Bible in the curriculum, why not count it in? Why should it not have a larger place in our homes? Why should certain men, banded together, try to get it out of the Sunday school and substitute something else? Why should a supreme court or two deny the Bible a place in the public school? It ought to be the first text-book selected, and used in every grade. It should have a well-defined place in every college.

Infidels, Jews, and Roman Catholics, with intensity in the order named, are uniting to secure the exclusion of the Bible from our public schools. The highest tribunal of Illinois, because of a case carried up from Win-

chester by Catholics, decreed its expulsion. At the same time a State law requires that the Bible be furnished every penitentiary convict at State expense; and the convict is the only one that the State is caring for in such a way. If a copy of the Scriptures is a good agent in the reformation of the criminal, why should it be regarded as destructive of morals or inimical to the common good when placed in the schoolroom?

The question implied in the subject reappears at the close, "Can one gain a liberal education without a study of the Bible?" The immediate, and emphatic, and indisputable answer is, "No," a thousand times over. If one believes in form without substance, in outline without reality, in pretense without fulfillment, he may believe that ignorance of the chief influence for education is compatible with education itself. But he who is accustomed to display the wisdom of the average man outside the asylum, or indeed inside its walls, will detect the deception of the mirage, place his seal only on the realities, and give the Bible, the

mainstay of education, its fundamental place therein. And he will see that it reinforces the entire superstructure, while the God of the Bible becomes the God of his life, and Jesus Christ his personal Savior, his everlasting King.

The Bible and Spirituality.

WHAT is spirituality? Is the Bible a factor in the production of spirituality and a force in its cultivation? If so, how, and to what extent? On what foundation is spirituality based, and what is the height of its spire? Is the function of the Bible at an end when spirituality is attained?

Human life is the vitality resulting from the union of the body and soul. The body is gifted with the powers of sensation and voluntary and involuntary motion; that is, it can feel pain, and it moves at will if not externally constrained, and at times moves without intending to. The soul, used in the sense of mind, is gifted with the powers of intellectuality, of emotionality, and of free will; that is, it can think, and perform other mental processes dependent upon thought, such as memory, comparison, and judgment; it can feel, as does the body, having the sensation of joy

and pleasure, grief and remorse; and it can do as it pleases, whatever external constraint may be attempted.

Spiritual life results from giving God the control and making him the inspiration of the human life. Spirituality, then, from the mental side, is heavenly-mindedness. Thus far it is the state of the disciples in Gethsemane, whose spirit was willing. But spirituality touches that part of human life represented by the body, and puts strength in weakness by bringing the passions and propensions of the body into subjection to a higher power. This goes beyond the garden disciples, whose spirit was willing but whose flesh was weak. Spirituality is the outbreathing, the manifestation of a nature made over by contact with God. As heavenly-mindedness, it fulfills the condition, "If ye then be risen with Christ." But as heavenly-heartedness it appears in the command, "Seek those things which are above."

Anything which affects the body, the mind, and the soul in a vital way is deserving of

attention. Spirituality is that thing. It implies a transformation of life, which gives the body third place instead of first, rebuking alike the pagan who puts the body first and the ascetic monk who gives it no place at all. It fixes habits of thought after a divine model, in some respects transcending Greek philosophy as well as congenital imbecility. It places the total excellency of man in a reasonable, thinking, immortal soul, with its moral and spiritual possibilities, and impels man to seek there that imperishable excellence of character. Spirituality links the soul of man to heaven as gravity links his body to the earth.

Where, then, does the Bible come in? First, it gives instruction in the way of life. The best that paganism can offer is plunder, and rapine, and murder, and lust, and slavery, and cannibalism, and degradation. Any spirituality here? No, because no Bible is here. The best that Phœnicians and Ammonites can afford is an idol to hold children sacrificed alive by parents who mistake both the purpose and the privilege of life. Any spirituality

here? No, inhumanity, because no Bible is here. The best that Shintoism can offer is ancestor reverence and a superstitious regard for the forces of nature; but again the absence of the Bible forbids the presence of spirituality. The best in Confucianism is moral precepts; but these stop short of spirituality for the reason already thrice stated. Buddhism is a religion of fatalism, whose best, combined with the best in Shintoism, can make men brave and reckless at Port Arthur, and 203 Meter Hill, but it cannot produce spirituality. Mohammedanism can slaughter enemies, and put women lower than brute beasts, but it is as devoid of spirituality as brass heavens are of rain; for the Koran is not the Bible.

When the Bible is denied to the masses, as is the case where Roman Catholicism has its way, notably in South America, the church is chiefly baptized paganism, and many of the priests are fathers in fact as well as in name. Whatever may be the explanation, a general circulation of the Scriptures, followed by a free reading, always goes in advance and re-

mains to accompany any marked national heavenly-mindedness. The only rational explanation is that the Bible contains instruction along the line of man's best nature, and that in this particular, other cults, and religions, and sacred books fail. As knowledge of agriculture is essential to good farming, and knowledge of business necessary to accurate bookkeeping, so a knowledge of the Bible is required that spirituality may flourish.

Secondly, the Bible creates a desire to emulate Jesus Christ. No mind capable of understanding the Scriptures is able to force itself to despise the Son of God. In him we expect spirituality to be at its height. Holding a copy of the Word in his hand, he yet may say, "These are they which testify of me." That testimony, satisfied by his actual life, commands our mental assent, even though we withhold a formal allegiance and refuse a worshipful adoration.

In a well-known city lives a Chinese laundryman. One of his patrons became interested in his spiritual welfare, and pre-

sented him a Chinese New Testament. It was his first glimpse into the Book of books. He read the gospels carefully, thoughtfully. A few days later his friend met him and asked his opinion of the book. "Jesu, fine man, fine man," was the laundryman's reply. It reminds one of the verdict inadvertently pronounced upon the character of Christ by two of his contemporaries, at least one of whom had the privilege of personal contact with the sinless One. Mrs. Pontius Pilate said, "Have nothing to do with this just man." Out of the anxiety of her heart, her cry was that of the Chinaman of the twentieth century, "Jesu, fine man." The old Roman governor himself said, "I find no fault in him." That was Pontius Pilate's "Jesu, fine man." Judas Iscariot, even his hardened conscience seared with the brand of murder, under the pain of condemnation, confessed to his purchasers, "I have betrayed innocent blood." From the very gates of hell, wrung from the lips of a man whose hardened heart

had begun to feel the very piercing of the sword, came the betrayer's "Jesu, fine man."

Group together Isaiah in that vision which revealed himself to himself because he saw the King; Simeon, who was ready to depart because his eyes had beheld the salvation of the Lord; Paul, who was halted by the object of his persecution before Damascus was reached; John, whose loneliness on the Isle of Patmos was banished farther than he himself had been because he looked into heaven and saw Him whose vesture was inscribed "King of kings and Lord of lords"; add the wise men from the east whose guide was a star of heaven, and include the host whose song on the Judean plains was a transfer of the melody of heaven to a favored spot below, and the substance of every expression of esteem, every estimate of value, every ascription of praise is, "Jesus, fine man, fine man." "These are they which testify of me."

"Jesu, fine man," puts in other hearts a desire for true nobility. We crave to become more like our ideals. The laundryman paid a

hundred dollars toward the construction of a Young Men's Christian Association building. He was becoming like the one who possessed all the riches of heaven, but who, for the sake of poverty-stricken men, gave up all, that they, through his poverty, might become rich. Who is he that is honest but does not wish he had the honesty of Christ? What man of nobility does not crave the character of his Savior? What righteous follower would not be as sinless as his divine example? What spiritually-minded Christian does not long and pray for a mind more heavenly and a heart more holy than he possesses—in other words, to be more like the Son of God?

Directly or indirectly, Jesus Christ is the inspiration of every life which has inspiration, the hope of every man who is buoyed up with the hope, the redeemer of every soul that has experienced redemption, the instructor of every pupil that has learned to sing the new song, the fountain of youth, the mainstay of character, and the elixir of life.

Thirdly, the Bible assures the devout reader of progress in Christian life. Every gracious promise in the Word is conditional. The word "devout" is used here to supply that condition of increased spirituality. The soul is not satisfied with the beginnings of things. It cries out for completions. God has made it so, and to halt on the first leg of the spiritual journey is an affront to God as well as an injury to one's deepest nature. The body is not satisfied to stumble forward like the babe of twelve months; it longs for trained muscles, and fleet limbs, and developed physique, because God meant it so. The mind refuses to stop when it has learned the alphabet, and that two and two are four. It sees in these essential things the possibilities of literature, and science, and mathematics, and is spurred on toward superiority by its own inherent force; but all this is in harmony with the unwritten law by which the Lord worked when he made the mind, and man cannot be true to himself if he refuses to progress in matters intellectual. The soul is dissatisfied with a

single glimpse of spiritual things. God made the soul to see, not to squint. He intended that it should feel, not merely guess it has a sensation. The touch of the heavenly garment guarantees the divine cure through inflow of energy into the diseased soul; but restoration to full strength requires exercise with God, and breathing the pure atmosphere of his presence.

There is evidence of spirituality at the first contact with God on the part of a man who has heavenly aspirations; but maturity requires companionship. For this purpose and with this result Enoch walked with God, and his aptitude in the spiritual school is proved by his being taken into the great university of spirituality without a formal examination. In his case the being of God took the place of the Book of God; but Enoch would have made equally good use of his time, his talents, and the means at hand if he had lived in the twentieth century.

The call of God is onward. It is not right to linger at Haran when the summons is to

Canaan. It is a waste of time, a toying with death, and an insult to God to spend thirty-eight years at Kadesh-Barnea when the divine call is to cross the Jordan and possess the land of promise. "The principles of the doctrine of Christ" are all right in their place, but a time comes to leave them and "go on unto perfection." Perfection is very desirable, but between it and the principles is a going on; and the penalty for standing still is "dead works," and laying the foundation for another repentance.

Paul marks out this path of progress in the third of Colossians: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness." This may be called a hard road; but going the opposite direction is harder, though it may present powerful appeals. This is the

Christian's spiritual pilgrimage. It marks the course of the pilgrim's progress, assuring him that charity, a love for every man sanctified by a previous and supreme love for Jesus Christ, is attainable in this life, and that it girdles the loins of the spiritual man and holds in place a dozen other indispensable Christian graces.

The soul, more than the body and the mind, is averse to stopping with mere beginnings. It longs to rise, step by step, to an altitude undefiled by the vice of the world. It sends forth faith to explore regions not attained, and lays plans for greater victories. It beholds Christ, the captain of its salvation, made perfect through suffering, and yearns for that perfection down in the ranks where it marches, even at the cost of suffering. It cries out for God, the living God, and refuses to starve on worldly things without making a protest. In short, the soul was not made to be satisfied with things material and things social, and it dares maintain its right to something better. It claims for itself the

beatitude, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." It numbers itself among those which mount up on wings as eagles, and disports itself in harmony with the higher law of its being. And, by a spiritual forecast which is perfectly legitimate, it takes a place among the saved in heaven, forever to sing the praises of God, the Creator, and the Lamb, the sacrifice.

Assert that there is no growth in grace? Better deny grace altogether! Claim that there is no progress in divine life? Better deny the possibilities of life at all! "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." If the spiritually-minded man is faithful until the glory station, God will take care of the rest. But take away the Bible, put nothing else in its place, and see spirituality decline. The soul needs a sacred book, a compass while crossing a

tempest-tossed sea, a chart through the wilderness of life. God made the soul. Being acquainted with all its needs, the sacred Book was not omitted.

Fourthly, the Bible points out the obstacles in the path of spiritual progress. The instruction of Israel as a nation was to keep idols out and to keep God in. The warning is the same for a nation, for a church, or for a man. There is no better biblical illustration of a church than Paul's words about the believers at Colosse — formal believers rather than spiritual worshipers. Who would apply for such a parish to-day when so many are seeking the soft places? On the contrary, what man of God, what spiritual man of God, would not envy the man whose high privilege it is to help the Lord spiritualize such a worldly and sinful congregation? Listen to Paul's characterization of this church as contained in his advice:

“Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and

covetousness, which is idolatry." And this language to a church! Nor did Paul claim or think that writing such a beautiful letter was casting pearls before swine! He makes no suggestion of revising the records to keep the church pure! His business was to make men pure. Paul continues:

"But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man."

Of the first group of sins quoted, Paul says: "For which things' sake the wrath of God cometh on the children of disobedience." He could have repeated the statement after the second group. Spirituality cannot grow where the wrath of God is visited, until after the cause of that wrath is removed. Life cannot thrive on destructive poisons. He who prizes certainty may be thankful that the Bible does not leave him in the dark about obstacles.

The Old Testament command was: "Cast ye up; cast ye up; prepare the way; take up

the stumbling block out of the way of my people." The stumbling blocks in the way of God's people are the various forms of sin. Where sin abounds, grace pines away. Where sin thrives, spirituality dies. One grows more like him with whom he has communion. The tone of voice shows greater harmony with the years, the countenance changes to correspond, and the character is affected in the same manner. Two watches lying side by side will tick together, and a certain note on the violin will call forth a response from a piano. This is in accordance with inwrought constitution and law, to which both man and things are subject. One cannot have fellowship with sin without becoming a fellow in sin. The particular form or the guise in which it appears does not change the fact.

Sin, then, is the great foe to spirituality, for sin separates the sinner from God and heaven. Spirituality is heavenly-mindedness and heavenly-heartedness. Sin cuts between earth and heaven, between man and God. Sin robs prayer of its power, if it does not seal

the lips of the one who has learned to pray. The psalmist had an understanding of relations when he said, "If I regard iniquity in my heart, the Lord will not hear me." God cannot afford to answer some men's prayers because sin crouches at the door of their lives. Let a man shoot down another in cold blood and then attempt to pray. If he prays at all, the first sentence is for the blotting out of his transgression because it has blocked his way to the throne. Whether one's sins are open or secret, they destroy the efficacy of prayer, and, if continued, there is a funeral in that house because the prayer-life is dead. When one remembers to pray, sin is forgotten. When one remembers to pray, he forgets to sin. These two are as much opposed to each other as darkness and light, as sweet and bitter. Indeed, one is darkness and the other light, one bitter and the other sweet.

All sin is selfishness at the core. Satan started it with a selfish ambition. Our first parents continued it with a selfish arrogation to themselves of denied privileges. Whatever

endorsement we make of sin in any form roots in some sort of selfishness. The first principle of Christianity is unselfishness. The Bible tells how Jesus gave up everything he possessed in heaven that he might help others; how he became a man that he might bear real burdens of human life; how he went lower, and took the position of a slave, that he might partake of the benefits of that servitude; how he became subject to death that those under sentence of death might live; how the very worst form of death was suffered—crucifixion for a crime of which he was as innocent as the angels which sang the glory song at his birth—all that others might partake of his generosity.

The call to discipleship is the call away from selfishness. On one occasion Jesus said to a man when their paths crossed, "Follow me." The man replied, "Suffer me first to go and bury my father." The things in which we are interested impel us to cry out, "Me first." There are too many "me-first" people for the advancement of the kingdom. There are too

many "me-first" preachers to reveal the best things in the life of our Lord. There are so many "me-first" laymen that Jesus wonders where he is going to get his dues. If our Savior had said "me first," he never would have been our Savior. How must the Lord look upon the proud, and haughty, and self-centered man!

If Jesus Christ has not the chief place in one's life, he has no place at all. His nature fits nowhere else. As he served, so we must serve. As he took a humble place, we cannot be disciples if we seek the head of the table. Spirituality demands humility, and we cannot live without it. Pride and scorn are as much out of place in the character of a professed Christian as they would have been in the character of Christ. All these are sin, because they separate from God. Again, he who remembers to sin, forgets to read his Bible, to worship, and to pray. He who forgets to sin is a student of the Word, a devout worshiper at the throne of grace, and an

intercessor for his friends before the court of high heaven. He petitions and communes.

Spirituality, then, implies that one's feet are tramping hard on the pathway of life; that he is emulating the character of Jesus Christ so far as it parallels his; that he is making progress toward the goal of life's race; that he is avoiding the snares and pitfalls in the way. All the while the Bible is his dependable guide book. What, then, should be his relation to the Bible? First, and last, and all the time, he should make it his book, his daily counselor, his dependence in trial, his stay in prosperity.

Acquaintance with the Bible is for one of two things—equipment for spirituality, or a weapon against spirituality. When Jesus was tempted in the wilderness, the Bible was his defense. In the fourth chapter of Luke one gains an insight into his habits which throws a flood of light upon his character and his conduct. This follows the account of the temptation. Jesus had returned in the power of the Spirit into Galilee. He came to Nazareth, the

home of his boyhood. Passing the Sabbath there, he entered the synagogue, "as his custom was." "As his custom was!" When they were passing the books around, one was given to him. It contained at least a portion of the prophecies of Isaiah. He turned to the place which told about the spirit of God resting upon a certain man, which would be proved by opened prisons, healed hearts, and a free gospel, and then claimed to be the fulfillment of that scripture. He knew what that prophecy was before he went inside. He knew its application to himself. But this is only an index of his knowledge. Without a doubt Jesus could begin at, "In the beginning God," and continue to, "I come and smite the earth with a curse," without missing a syllable.

In the wilderness hills Jesus withstood temptation. If his character needed any prop, the Scriptures provided it. But both contestants used the same weapon. Doubtless, Satan could repeat the Bible from A to Z and never blunder. He familiarized himself with the Scriptures to destroy their force. It

was like a David in Saul's armor. It was worse than stealing the livery of heaven to serve the devil in. If one's heart is right, the Bible helps it to stay right; if the heart is wrong, every influence, Bible included, helps to keep it wrong.

Spiritually-minded men have much to do with God's Word. It is their meat and drink. Their hunger is relieved and their thirst assuaged. Paul and Timothy were in such accord with the expressed will of God, and were such good students of the Book, that they were inspired to add to its pages. Beloved John was honored likewise. Spiritual progress is impossible apart from a knowledge of God's will as revealed in God's Book.

Among men of modern times, the same general truth holds good. The great poem of John Milton owes its greatness to the Bible, which saturates it from beginning to end. The subject of paradise cannot be treated independently of what the Scriptures say. "Pilgrim's Progress" stands next to the Bible itself in number of copies sold and in its

influence for good upon the human race. But every man knows the reason. Every reader has a higher mind and a holier heart when he has finished the book, because it is woven with the warp of Scripture and the woof of a Christian's experience. Arrest, imprisonment, and general mistreatment could not daunt the courageous soul of John Bunyan because his courage was founded upon him who never yielded to superior forces because they were superior, and whose life had been the model for his own. Let him who would be spiritual not look for effects without adequate causes. A good knowledge of the Bible is the cause, combined with an honest heart.

There is a possibility of head knowledge merely. As some criminal lawyers study law chiefly to free the guilty, and throw justice off the track, so some criminal men may study the Bible only to destroy its effect for righteousness, or for the most abject selfishness. A man in western Illinois posed as an infidel at home, and argued his position from the Scriptures. During the winter he passed as

an evangelist farther west, and employed the same Scriptures in persuading men to accept Christ. Call him a spiritually-minded man! Call him spiritually-hearted! David declared that he had hidden God's word in his heart that he might not sin. His was a spiritual mind and heart. The Illinois man had a part of the head, but lacked all of the heart. The roots of the spiritual life gain no sustenance from hypocrisy.

Lastly, Bible knowledge shows in the actions of the spiritual man. James did not underrate faith, but he knew that faith cannot walk alone and command respect. So he proposed to show his faith by works. The proof of spirituality is in what it does.

A story is told of a battlefield which illustrates the point. The incident is said to be true. A man lay mortally wounded. He was approached by the chaplain and asked if he would appreciate some message from the Bible. "I would rather have a cup of water," he replied. The chaplain gave him the drink, and again asked him about the Bible. "I

would rather have something under my head," was the response. The chaplain made a pillow of a blanket, and a third time mentioned the sacred Word. "I am so cold; can't you cover me up to keep me warm?" was the third request. The chaplain took off his own coat, spread it over the fallen man, and once more spoke of the message from God. Then the soldier turned his eyes upon his benefactor and said, "If that book tells other people to do as you have done to me, that is the part I want to hear."

Yes, that is the need of the world. There are sick who need help; convicts who need comfort; discouraged who need hope; men who are down and long for a hand to help them up; men who are out and want in, yet do not know how to get in. The great majority of this work is to be done by those whom we term spiritual, and who at the same time know their duty as prescribed in the law of life of their great leader.

The Bible! Compass of bewildered men!
The hope of life which anchors safe in God.
The chart of sinner and the comfort of the
 saint.

The book divine.

The Bible! Channell of God's love to men.
The hand of heaven stretched out still,
To welcome, succor, and restore the wayward
 soul,

And make it thine.

The Bible! Book of all the best,
Light thou the way and lead us on;
Show us its author and our God,
And from the pathway which we tread,
Forever shine.

The Bible and Character

A MAN sits before a block of metal or stone or wood. In his hand is a tool, a sharp instrument, with which he is marking or engraving the block. The lines he makes are termed characters. In this sense we call the letters of the alphabet characters. In course of time the original meaning of character was lost in part, and by transference of idea the thing marked was named a character, rather than the engraved lines themselves.

Substitute a human life for the metal plate. It is impossible for life to continue long without being affected by external forces. Here is a scratch, here a mark; there is a line, there a corrosion. These are characters in the original sense of the term, and they help to form character in the secondary meaning. These forces may be physical, mental, moral, spiritual; they may be social, financial, edu-

cative; they may be uplifting or depressing, constructive or destructive. Altogether they include the combined influences of heredity, of environment, of heaven, of hell, and something from the human heart itself.

Man, specific man, is the resultant of the action and interaction of these forces. He is not their sport, and helpless in their grasp; consequently, the outcome is not a mechanical product. When any force rises above the plane of mechanism, there is no rule of books, no dictum of philosophy, no law of science, to which the resultant is bound to show respect. The power of heredity may be calculable some day; likewise that of environment, whether the two act in harmony or in antagonism. The power from above or from below is not reducible to mathematical terms; it defies both scales and figures. Certainly one's own intellect, or sensibility, or will cannot be regulated by another man's rule, and frequently the person himself is surprised beyond measure at his marvelous attainments or at his humiliating deficiencies.

While character is a resultant, it does not grow out of mechanical forces, and is not mechanically conditioned. In this connection it stands for what a man is—for that combination of qualities which make him a separate unit, distinguishing him from other men; similarly, a class of men may have character differentiated from other classes. Passing from what one is to what one can do, character is the measure of one's moral force or influence.

Man has taken the place of the metal plate. Four external forces and a part of the internal have become the tool; but the directing hand, the workman in fact, is that fifth force risen into a free and independent personality, capable of handling the tools to his own making—or his unmaking. Where does the Bible appear, and what sort of a line does it make on a life? As a tool in the hands of a human workman, what part has it in fashioning character? For what changes is it responsible in the individual, the family, the state, the church? Are the marks it leaves on a man contributory to his strength of body, his keen-

ness of mind, his beauty of soul? Is the family more concordant through its influence, a greater asset to the community, and a stronger safeguard of the state? Is the state itself the gainer in peace, in power, and in stability where the Bible enters into its structure? How is religion affected by the prevalence of the Bible, and by general obedience to its teachings? To what extent are those influenced by the Word who do not publicly acknowledge its God as their own and its Christ as their personal Savior? In a word, what has the Bible to do with moral character, anyway, as a contributory factor and as a preserving force? Finally, might the Bible be dispensed with and men suffer no serious disadvantage?

The moral character of any nation is determined by its sacred book. This implies allegiance to the principles and precepts of that book. Sacredness carries a belief in supernatural origin. Confidence in the divine source of such a volume precludes rising above its teachings on the part of those taught. No

higher ideals are supposed to exist than it embodies, and none committed to writing.

The Bible is incomparably above any other sacred book. It lifts its devotees above those of any other scripture. It makes every man a priest of righteousness, and affords him communion with its author. Its face-to-face religion is illustrated in the lives of Enoch and Moses. Its personal inspiration is shown by David and Isaiah. Its care for the oppressed is revealed in the call and career of Gideon and Samuel. Its political plans are discovered in the organization of a theocracy and a later kingdom. Its moral principles appear in the Ten Commandments, and its protection of such principles in the rise of the prophets. Its spiritual purpose is declared in the constitution of a priestly tribe, whose business was at the altar and the bowl of cleansing.

To the extent that the Bible ideals have entered into the life of any nation, to that extent it has been ennobled, enriched, and made the channel for uplifting other peoples.

Spread out a map of the world to-day, and study the relation of the Bible to enlightenment, culture, and commerce. Africa is to be reckoned with only as the Bible has had an influence. Paganism has had things much its own way, and not a single good is to its credit. Everywhere is depravity, oppression, slavery, and the mistreatment of woman. The conquest of Mohammedanism from the north offers something better, but it travels in the reflected light of Christianity. But only the Bible has given natives ideals in character and conduct which any man of average enlightenment can approve. As the Bible starts inward from every coast, the magnitude of its task is equalled only by the certainty of its conquest and the joy over its final victory.

India, and China, and Japan are coming into world relations as they come into the spirit of the sacred book of the Christians. No nationalism, however pronounced, can figure in globe affairs if it have not that stability vouchsafed by loyalty to the fundamental ethics of the Scriptures.

The cruelty of the Turk is proverbial—corrected only so far as the Bible has received respect. The hermit habits of Thibet are well known—broken only by the entrance of the light. The instability of Persia is common knowledge—overcome only by mixing Bible morals with its politics. The voyages of Captain James Cook through three oceans were attended with danger of tragic death. After braving treachery and cannibalism safely till his maps and charts of the sea became reliable for all time, he yielded up his life at Hawaii in 1779, savages serving as his executioners. A century and a half has worked marvels in the civilization of the islands of the sea, and scarcely one may be found now where life would be endangered. But the change has been wrought by the Book which always takes the part of the oppressed, always puts a kind heart in the breast of the savage, and always enacts laws for the guidance of conduct and the punishment of violation.

Europe presents a complex situation. When France let Christianity go for the atheism of

Voltaire, which was consistent with her course during the Reformation, she planned for carnage, and misery, and anarchy, and a series of revolutions, all of which are the natural fruit of atheism, but none of which have any place where the Bible is honored and obeyed. Russia accepts the Bible for the leaders, but perverts its teachings so that it cannot be regarded as a standard. Such massacres as have occurred at Kishineff, and such inhumanity as George Kenyon revealed twenty-five years ago in his articles on the Siberian exile system, occur where Scripture influence is barred—in spite of the Bible and not in accordance with it. Spain has no Bible for the masses, and she is a disappearing factor in international matters. England, Scotland, Switzerland, and Germany were affected by the Reformation of the sixteenth century more than any other countries. Ever since that day they have stood for the open Bible and the uplifted cross. To-day they have the largest commercial business, the best government, the greatest freedom, and the highest respect of

others. In response to an inquiry by a prince of East India, Queen Victoria handed him a Bible with the words, "This is the secret of England's greatness."

South America is called the "neglected continent." Protestant missions have not been planted and propagated there as in Africa, India, China, and the Philippines. But all South American countries have the cross. In no place is there greater proof that a conception of vicarious sacrifice, with meaning perverted by unscrupulous priests, is totally inadequate to uplift the depraved, purify the unclean, and regenerate the sinner. The crucifix without the Bible is but a proof of superstition and a badge of slavery. It leads to the worship of images in violation of the Sinaitic law. This worship has the tacit approval of some priests, as is shown by the omission of that second commandment from some Catholic Bibles of the Philippines, and the splitting of another of the ten into two in order to make the list full and fool the reader. James M. Taylor, of the "Faith and Love Mission," who

has traveled extensively in South America and adjacent islands, declares that Americans have no conception of the cruelties practiced upon the helpless Indians by churchmen in good standing, and asserts that much of the Catholic Church there is no more than bald paganism baptized with Christian ceremony. To the cross the Bible must be added, and in the vernacular of the people, if South American ecclesiastical tyranny shall cease, and the standard of national life be elevated.

North America presents the most striking contrast between the United States and the Central American states. The former accepted the boon at Jamestown, and ever since has walked in the light which emancipates a nation as well as the intellect and the soul. When darkness is to be dispelled, it is the Bible land which has purse and heart. When distress is to be relieved, it is the land of the Scriptures which has ability and inclination. Hospitals, asylums, sanatoriums, and other philanthropic institutions waited for the Bible to lead the way, and now depend upon its teach-

ings to render them permanent and efficient. The gospel is the parent of national strength, and its absence is the cause of national weakness. If one desires to bring about the decadence of his country so that America may look like Spain; if he wishes to see the phosphorescent glow of its declining virility; if he prefers that reverence for womanhood give place to the harem of the Turk; if he is satisfied for religious ideals to settle to the bottom like those of South America; if he prizes the hazard belonging to cannibal islands; if he chooses to be the recipient of pitying favor rather than the agent of significant blessing; if he believes in low ideals and lower conduct, —in brief, if he regards the absence of moral character with greatest favor, and corruption in high position with complacent mind, let him set to work to destroy the Bible, or to undermine its influence.

Very truly does an Anglican bishop say: "Which are the countries on the face of the globe at this moment where there is the greatest amount of idolatry, or cruelty, or impurity,

or misgovernment, or disregard of life, liberty, and truth? Precisely those countries where the Bible is not known. Which are the Christian countries, so called, where the greatest quantity of ignorance, superstition, and corruption is to be found at this moment? The countries in which the Bible is a forbidden or neglected book—such countries as Spain and the South American states. Which are the countries where liberty and public and private morality have attained the highest pitch? The countries where the Bible is free to all, like England, Scotland, Germany, and the United States. Yes! When you know how a nation deals with the Bible, you may know what that nation is.”

The unit of the state is the individual. If the state is made better in every way by the common circulation of the Scriptures, it must be through the uplifting of men, one by one. The character of the whole cannot be changed unless the constituent parts are affected.

Jacob and Esau were twin brothers. The first was endowed with a grasping nature,

which needed to be made over before he was a fit leader in spiritual things. After his name, meaning "supplanter," was changed to Israel, meaning "prince of God," he lined up with his King. Esau headed toward the wilderness, and the Esauites became the Edomites. When the Roman conquest swept away the independence of Edom, the country, along with Judea, Samaria, and Galilee, was placed under a procurator, Antipater of Edom, or an Idumean, after the Greek form, securing the position through favoritism at Rome. Antipater was the father of Herod the Great, the first enemy of our Lord, the progenitor of many who prefer the wilderness life with its absence of law and order, and making the traveler unsafe to-day in that rugged country.

The marks which their respective environments made on Jacob and Esau became permanent traits of character. Nearly four thousand years have not been able to efface them, or render the characters more alike. Every succeeding generation helped to fix the chasm. Jacob and his descendants, man

by man, kept in touch with God, and made at least a show of obeying God's law. Esau and his offspring, man by man, ran away from God, and trampled his law under foot. The murderous Herod is but an emphasized edition of the Edom family; and every modern outrage attributed to Esau's lineal descendants is fresh evidence of the baneful influence of banished law.

This law was the Old Testament in part. Some remained yet to be written. Through it God spoke, and by it blessed obedience and punished infractions. These divergent streams of humanity illustrate in a remarkable way the force that a sacred book has in shaping individual life until it acquires a distinct national stamp. The Hebrew race and the Arabs tell the story of the Bible's value.

Perhaps a man nearer our own day will mean more. About the time Jesus was born in Bethlehem, another child saw the light in Asia Minor. No census was on, compelling every family to return to the city of its fathers for enrollment. No host of heaven

sang a praise harmony at his advent. No heavenly body guided astrologers to his crib. The birth was not preceded by the Magnificat of a Mary, or followed by the benediction of a Simeon.

But this child "grew, and waxed strong in spirit," and also "increased in wisdom and stature." The educational advantages afforded by the city of Tarsus were supplemented by training in the rabbinical schools of the city of Mount Zion. Strongly national, severely religious, the zealous man became a zealot in the face of any apparent antagonism. He thought he was obeying the Bible in persecuting the followers of Him who was the fulfillment of the Jewish Scriptures. Rage, oppression, arrest, and imprisonment were accompaniments of approved homicide. Worse even than that was the compelled blasphemy to escape the fury of the insane persecutor. This course led the Apostle Paul to say later that he was the chief of sinners.

A mistaken interpretation of the Old Testament led to this wild course. A vision of the

Crucified changed both character and course. Henceforth Paul's life was to be devoted to the furtherance of the gospel he had determined to stamp out. In his remaking, a new character was attained. The same zeal remained, but applied to a different cause. Devotion was unabated, but to the promised Redeemer of Israel. Paul's journey across the Ægean Sea from Troas settled the destiny of Europe, and, through Europe, that of the two western continents. But his work was based on argument from the Scriptures, as he went from city to city, preaching and alleging that Jesus was the Christ, and exhorting all to see in him the hope of the Jewish race and the promise of the Jewish Bible. On this one character, forged in the furnace of God's chosen service, depends more than man can calculate. The graces of love, joy, peace, long-suffering, together with gentleness, goodness, meekness, faith, were so displayed that others acquired them and set a new standard that was destined to displace the old, or establish

one in the absence of any moral or spiritual ideals. Character grew through obedience.

On a small island about three miles seaward from Sierra Leone, West Africa, are the remains of a slave pen. It is built of concrete, some large stones having entered into its construction. On the island is a dungeon, in which the more obstreperous blacks were confined.

For about ten years John Newton was engaged in the African slave trade. He could see families separated forever, hear the moans of frightened men and women, administer the scourge when thought needful, and sell fellow human beings into lifelong servitude without any protest of conscience. But the Bible got hold of the man's heart. It proved him in the wrong, and pointed out the path of duty. Yielding to its orders, John Newton became an efficient minister in the Church of England, and a hymn-writer whose products are used in all churches to this day.

There is no more striking case of individual regeneration. It exceeds that of Jerry McAuley, the river thief of New York,

founder of the celebrated mission in that city. It is a charming story of transformation of life and the building of a new character—all owed to the Bible, and the Spirit of God operating through his Word. Even the insults of men are made to praise God. The Rufus Clark and Wife Training School in Sierra Leone is built in part from stones taken from this old prison pen, a monument at the same time of a type of civilization long passed and of the amazing mercy and power of the Lord. Well could John Newton write:

“While we seek supplies of grace
Through the dear Redeemer’s name,
Show thy reconciling face;
Take away our sin and shame.

“May the gospel’s joyful sound
Conquer sinners, comfort saints,
Make the fruits of grace abound,
Bring relief from all complaints.”

Mr. Newton lived the Bible life. None need question the peaceful end. Writing his own epitaph, he expressed a wish that it might be inscribed on a plain marble tablet,

and placed near the vestry door. "And I earnestly desire," said he, "that no other monument and no inscription but to this purport may be attempted for me." The first half, which has especial fitness here, reads as follows :

JOHN NEWTON, CLERK,

Once an infidel and libertine, a servant
of slaves in Africa, was, by the rich
mercy of our Lord and Savior,

JESUS CHRIST,

Preserved, restored, pardoned, and ap-
pointed to preach the faith he had long
labored to destroy.

Between the man and the state stands the family. If the Bible has a beneficent influence upon the two extremes, it must affect likewise everything intermediate. If religion is good for anything, it must be a blessing where lives mingle daily, and act and react on one another. The man in a monastery or on the mountain summit alone may be impure in thought but never communicate the sin to others. The Bible aims to establish personal

character, with some purpose at least for that character to manifest itself in domestic, social, and business relations.

The family was God's first institution, unless the garden home be considered antecedent; but even it was to subserve the welfare of the family. An *a priori* argument would favor the Bible's wholesome influence upon the family even more than upon school or church or nation. Is this conclusion sustained by inductive study? Let us see.

According to the latest statistics obtainable, there were 945,625 divorces in the United States in twenty years, two-thirds of them to the wife. About one-twelfth of our marriages are failures to the extent that they get into the courts. More than sixteen per cent. of these legal separations were on the charge of adultery, a crime which the Lord thought important enough to put under the ban of a special prohibition. If this were the only cause, and the Bible had been followed in the protection of character, "Thou shalt not commit adultery," 153,759 homes would have

remained happy in the two decades instead of being broken up through sin. Drunkenness is given credit for destroying four per cent. of the disrupted homes, though it has been a contributing factor in the cases assigned to adultery, cruelty, desertion, and neglect; and the curse of the Bible rests on drunkenness. The Bible insists that kindness shall be a grace of the Christian life; but nearly twenty-two per cent. of the divorces grow out of cruelty, the greater part, of course, obtained by the wife. How different it would have been if the Bible had had its way in such homes! The good Book tells us that the man who does not provide for his own is worse than an infidel. Notwithstanding this, 367,502 divorces are credited to desertions in twenty years, forty per cent. of the whole. Again, disobedience means disruption. Nearly four per cent. are caused by neglect to provide, which the same Scripture covers. Naturally, these decrees would be granted to the wife; but Utah has six cases of divorce granted to men whom their wives would not support according to

the masculine standard. And Utah is a State that is built on adultery, even though under the guise of polygamous marital relations. Above nine per cent. of divorces are combinations of the preceding causes, and hence show at least double violation of divine law.

These separations are destructive of morals, as well as based on destroyed morals. The Bible is a conserving force, and, given its way, would put happiness into every miserable home, save men and women from becoming wrecks, floaters, and wanderers, and preserve to children their divine right of natural protectors. This crime against childhood has no equal in domestic annals, and is responsible for starting numberless sons and daughters to the bad. Instead of a "safety valve," divorce is the sum of all villainies which touch the home. Obedience to the Bible would prevent all infidelity, all incompatibility of temper, all cruelty, all neglect, all drunkenness, all sin whose course is shame and whose end is separation.

Another commandment says, "Thou shalt not kill." But for twenty years we have averaged over sixty-five hundred homicides annually in this country, while the murders of two years, 1895 and 1896, ran up above ten thousand each. Practically every one is a proof that the Bible had been disregarded, and that the character of the murderers had been formed by causes antagonistic to the Word of God. As forty-three per cent. of our homicides are native whites, the fault lies at our own door. A Bible life would have saved every man from wilful murder. The number of homes affected by these homicides is not ascertainable, but every murder creates a vacancy about some hearth, and every conviction shortens the life of some innocent friend or relative.

Another commandment is directed against covetousness. God knew that the greed of the human heart needed the guard of a prohibitory law. Yet in four years, 1906 to 1909, the embezzlements averaged more than twelve millions, with perhaps more than that amount

of graft not included. And every case of money fraud is a blight upon some home. Respect for another's property would make for character of the correct kind.

Drink claims nearly a hundred thousand lives a year in the United States, every one leaving a trail of misery, and wretchedness, and woe which would be stopped if the Book of books had its way. It tells us that no drunkard shall inherit the kingdom; much less shall the drunkard-maker. God must have known the terrible suffering, and poverty, and squalor that follow in the wake of liquor-drinking, and have had regard for home life and home ties when consigning violators of this law to hell for their iniquity. When we add the seventy-five per cent. of crime due to strong drink, and note the demand of the drinker for the gaming table and immoral women, we must respect God for his effort to protect home and life by condemning strong drink.

The social evil is the vice which undermines a home and destroys its affection. It works

so stealthily, and the sin is hidden under the garb of innocence so successfully, that laws are broken without discovery till a crash shatters a home with overwhelming suddenness and fury. All this is in contravention of the seventh commandment, and the entire spirit of the two Testaments. New York City is said to support thirty thousand public women, with an equal number of clandestine prostitutes. In the entire country there are six hundred thousand who wear the scarlet, and as many more whose lives entitle them to the same distinction, besides others whose occasional mingling is caused partially by a desire to eke out a precarious living by the price of character. This vast army must be replenished every five years, for the red-light district is the short cut to the grave. An average of five men is required to support every public woman, rolling up an aggregate of six million men sold under one kind of sin. No wonder God thought best to inscribe a special prohibition of this crime. It unfits any guilty man or woman from becoming the head of a

home or the parent of children. A babe has a right to draw its first breath without being mortgaged to Satan and death. Adultery or fornication disrupts a home because it destroys that foundation of purity on which alone a stable home can be built. Just one thing—obedience to the moral law as expressed both in the Bible and in the constitution of man—is a guarantee of the peace and the perpetuity of happy domestic relations.

When the Bible has its way, all curable moral ills give place to health. Some consequences of shattered law cannot be overcome by a tardy obedience, however bitter and genuine the repentance. But the Bible is entitled to its place of influence. One of the United Brethren missionaries in the Philippines officiated at the marriage of a man and woman in the presence of their children and grandchildren. They were life-partners by common law, without the marriage bond. But the Bible had opened their eyes to the wrong, and they determined to right it as far as possible. Such instances are frequent in mission

lands, especially Catholic countries where rapacious priests hold up matrimonial candidates for sums exceeding their ability or their inclination. The entire influence of the Bible is for the clean life and the pure home.

One may hold that, since civilization has reached a forward stage, and business honesty acquired a firm basis, and moral character made itself secure, the Bible has served its purpose. They point to individual men who do not know whether Ecclesiastes is in the Old or New Testament, whose lives show forth no moral flaw. They tell us that these men have risen from the ranks by their own genius and devotion to the right. The implication is that, since their good characters were molded apart from the Bible, the Book has passed its day and can be shelved with no danger, if not with perfect propriety.

When Jesus lived, he said, "And I, if I be lifted up from the earth, will draw all men unto me." The conditions outlined in the foregoing paragraph testify to the truth of Jesus' prophecy. He was lifted up from the

earth; all men are being drawn unto him. This is because his followers are the light of the world, and others, not professed followers, are walking and dwelling in that light. The establishment of Christian laws and Christian communities has an effect beyond the circle espousing Jesus as the Christ. The gospel standard of life makes all men in a community prize their reputation more highly. Jealousy of one's good name works well on his character. The otherwise bad man becomes a good citizen, the cheat an honest man of business, the petulant neighbor a charitable friend, the unfaithful husband a true companion, and cruel parents loving fathers and mothers. But, take away the influence which supports this morality, and it crumbles. Character by the indirect method is better by far than none, but it cannot stand when the primary disappears. As well might the statue, after standing securely on its pedestal for twenty-five years, claim the ability to maintain its position without the presence and support of the base.

Men walk the streets obedient to law who would be murderers were it not for the Christian forces upholding them. Men with reputation to sustain would crack the safe in the bank were it not for the Bible light which encouraged them to cultivate a good name. Men with passion firing their natures would render any woman unsafe were it not for the self-control which has been developed by the aid of Christian conduct regulated by the Bible.

Jesus Christ is drawing all men unto him; but he does it chiefly through the medium of the Bible. In its absence, direct divine influence may be turned about and men plunge into wildest fanaticism. The Bible is the final authority. Human propensions and passions misinterpret direct revelation to their own indulgence. The Bible keeps its devotees in line directly, and others indirectly through those devotees.

Suppose the Bible were blotted out, as one suggests. Could we not move right on, suffering no inconvenience, and observing no disturbance on the seismograph of character?

Dr. W. J. Dawson answers the query by saying that the ship swings hither and thither in the trough of the sea, is drifted by the tide, or founders in the tempest—when the fires of the engine are out. Were Sirius, the dog star, to be blotted out, no one in this generation would miss its light; but finally it would become dark and its history would be written. Character cannot persevere without constant retouching by the Bible, that sharp tool in the hand of the individual man, the character-maker. The words of James Russell Lowell, in response to an implied challenge in the preceding speech of an infidel, are in such harmony with the foregoing that they are given a place here:

“I fear that, when we indulged ourselves in the amusement of going without religion, we are not, perhaps, aware how much we are sustained at present by an enormous mass all about us of religious feeling and religious conviction, so that, whenever it may be safe for us to think, for us who have had great advantages, and have been brought up in such a

way that a certain moral direction has been given to our character, I do not know what would become of the less favored classes of mankind if they undertook to play the same game.

“Whatever defects and imperfections may attach to a few points of the doctrinal system of Calvin—the bulk of which is simply what all Christians believe—it will be found that Calvinism, or any other ism that claims an open Bible and proclaims a crucified and risen Christ, is infinitely preferable to any form of polite and polished skepticism which gathers as its votaries the degenerate sons of heroic ancestors, who, having been trained in society and educated in schools, the foundations of which were laid by men of faith and piety, now turn and kick down the ladder by which they have climbed, and persuade men to live without God and leave them to die without hope.

“The worst kind of religion is no religion at all, and these men living in ease and luxury, indulging themselves in the amusement of

going without religion, may be thankful that they live in lands where the gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution.

“When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, infancy protected, manhood respected, womanhood honored, and human life held in due regard; when skeptics can find such a place ten miles square on this globe, where the gospel of Christ has not gone and cleared the way, and laid the foundation and made decency and security possible, it will then be in order for the skept-

tical literati to move thither and there ventilate their views. But, so long as these very men are dependent upon the religion they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its Savior, who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom."

Not only is the Bible the chief instrument in the making of character, but it is utterly impossible to construct a strong character without it. Whether one directs his search toward one man, a family, a community, or a state, the same conclusion is reached. Whether he study business, social, moral, or spiritual relations, the Bible is the source of strength and the arbiter of all disputes. Whether one regard character as condition or character as conduct, the same conclusion is unavoidable. In the words of Thomas Jefferson, whom no one will accuse of being prejudiced in favor of divine truth, "The studious

perusal of the Sacred Volume will make better citizens, better fathers, and better husbands.”

Approved character is a passport to life—is life. “These are written,” says John, referring to the recounted miracles of Jesus, “that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through his name.”

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