

**Bible, CONGREGATIONALISTS ON.**—Standing by the rock where the Pilgrims set foot upon these shores, upon the spot where they worshipped God, and among the graves of the early generations, we, elders and messengers of the Congregational churches of the United States in National Council assembled—like them acknowledging no rule of faith but the Word of God—do now declare our adherence to the faith and order of the apostolic and primitive churches.—*Declaration of Faith of the National Council of the Congregational Churches, held at Boston, Mass., June 14-24, 1865, par. 1; cited in "The Creeds of the Evangelical Protestant Churches," Philip Schaff, p. 734. London: Hodder and Stoughton, 1877.*

**Bible, ST. CHRYSOSTOM (A. D. 347-407) ON IGNORANCE OF.**—And so ye also, if ye be willing to apply to the reading of him with a ready mind, will need no other aid. For the word of Christ is true which saith, "Seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7: 7). . . . From this it is that our countless evils have arisen—from ignorance of the Scriptures; from this it is that the plague of heresies has broken out.—*Homilies on Romans," preface; "Nicene and Post-Nicene Fathers," Vol. XI, p. 335. New York: Charles Scribner's Sons, 1899.*

**Bible, POPE GREGORY THE GREAT ON STUDY OF.**—What is Sacred Scripture but a kind of epistle of Almighty God to his creature? And surely, if Your Glory were resident in any other place, and were to receive letters from an earthly emperor, you would not loiter, you would not rest, you would not give sleep to your eyes, till you had learned what the earthly emperor had written.

The Emperor of heaven, the Lord of men and angels, has sent thee his epistles for thy life's behoof; and yet, glorious son, thou neglectest to read these epistles ardently. Study them, I beseech thee, and daily meditate on the words of thy Creator. Learn the heart of God in the words of God, that thou mayest sigh more ardently for the things that are eternal.—*Epistle of St. Gregory the Great to Theodorus, book 4, epistle 31: "Nicene and Post-Nicene Fathers," Vol. XII, p. 156. New York: The Christian Literature Company, 1895.*

**Bible, ST. CHRYSOSTOM ON RULE OF DOCTRINE.**—"For doctrine." For thence [from the Scriptures] we shall know whether we ought to learn or to be ignorant of anything. And thence we may disprove what is false. . . .

"That the man of God may be perfect." For this is the exhortation of the Scripture given, that the man of God may be rendered perfect by it; without this therefore he cannot be perfect. Thou hast the Scriptures, he says, in place of me. If thou wouldst learn anything, thou mayest learn it from them. And if he thus wrote to Timothy, who was filled with the Spirit, how much more to us!—"Homilies on Timothy," Homily 9, on 2 Tim. 3:16, 17; "Nicene and Post-Nicene Fathers," Vol. XIII, p. 510. New York: Charles Scribner's Sons, 1905.

**Bible, DECLARED RULE OF FAITH IN THE "PROTEST OF THE PRINCES," AT SPIRES (1529).**—Moreover, . . . as the new edict declares that the ministers shall preach the gospel, explaining it according to the writings accepted by the Holy Christian church; we think that, for this regulation to have any value, we should first agree on what is meant by the true and holy church. Now, seeing that there is great diversity of opinion in this respect; that there is no sure doctrine but such as is

conformable to the Word of God; that the Lord forbids the teaching of any other doctrine; that each text of the Holy Scriptures ought to be explained by other and clearer texts; and that this Holy Book is in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness: we are resolved, with the grace of God, to maintain the pure and exclusive preaching of his only Word, such as it is contained in the Biblical books of the Old and New Testament, without adding anything thereto that may be contrary to it. This Word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all the human vanities that are set up against it shall fall before the face of God.

For these reasons, most dear lords, uncles, cousins, and friends, we earnestly entreat you to weigh carefully our grievances and our motives. If you do not yield to our request, we PROTEST by these presents, before God, our only Creator, Preserver, Redeemer, and Saviour, and who will one day be our Judge, as well as before all men and all creatures, that we, for us and for our people, neither consent nor adhere in any manner whatsoever to the proposed decree, in anything that is contrary to God, to his Holy Word, to our right conscience, to the salvation of our souls, and to the last decree of Spire.—*"History of the Reformation," J. H. Merle D'Aubigné, D. D., book 13, chap. 6, pars. 13, 11.*

**Bible, CHILLINGWORTH'S FAMOUS STATEMENT CONCERNING.**—*The Bible, I say, the Bible only, is the religion of Protestants! . . . I for my part, after a long and (as I verily believe and hope) impartial search of "the true way to eternal happiness," do profess plainly that I cannot find any rest for the sole of my foot but upon this rock only.*

I see plainly and with mine own eyes that there are popes against popes, councils against councils, some Fathers against others, the same Fathers against themselves, a consent of the Fathers of one age against a consent of the Fathers of another age. . . .

There is no sufficient certainty but of Scripture only for any considering man to build upon. This, therefore, and this only, I have reason to believe: this I will profess; according to this I will live, and for this, if there be occasion, I will not only willingly, but even gladly, lose my life, though I should be sorry that Christians should take it from me. Propose me anything out of this Book, and require whether I believe it or no, and seem it never so incomprehensible to human reason. I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this: God hath said so, therefore it is true.—*"The Religion of Protestants a Safe Way to Salvation," William Chillingworth, M. A., p. 463. London: Bell and Daldy, 1870.*

**Bible, REFORM AND REVIVAL SYNCHRONIZE WITH ITS STUDY.**—History showed that the periods of reform and revival synchronized with the increase of attention to the Word of God.—*Sir George Smith, in London Times, March 8, 1904; quoted in "All About the Bible," Sidney Collett, p. 44. New York: Fleming H. Revell Company, 9th edition.*

**Bible, OLD TESTAMENT RECOGNIZED AS AUTHORITY.**—The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man.—*Article VII of the Thirty-nine Articles of the Church of England; quoted in "The Creeds of the Evangelical Protestant Churches," Philip Schaff, p. 491 (American Revision, 1801). London: Hodder and Stoughton, 1877.*