

Dr. C. R. McAfee: From the literary point of view the Bible stands as an English classic, indeed, as the outstanding English classic. To acknowledge ignorance of it is to confess oneself ignorant of our greatest literary possession.—*"The Greatest English Classic," pp. 93, 94. New York: Harper & Brothers, 1912.*

Sir Isaac Newton: I account the Scriptures of God to be the most sublime philosophy.—*Quoted in "Biblical Authenticity," L. L. Shearer, p. 67. New York: Fleming H. Revell Company, 1899.*

Daniel Webster: If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity.—*Quoted in "The Fundamentals," Vol. II, p. 120. Chicago: Testimony Publishing Company.*

If there be aught of eloquence in me, it is because I learned the Scripture at my mother's knee.—*Quoted in "The Fascination of the Book," Rev. E. W. Work, p. 150. New York: Fleming H. Revell Company, 1906.*

Woodrow Wilson: I have a very simple thing to ask of you. I ask of every man and woman in this audience that from this night on they will realize that part of the destiny of America lies in their daily perusal of this great book of revelations—that if they would see America free and pure, they will make their own spirits free and pure by this baptism of the Holy Scripture.—*Address of Hon. Woodrow Wilson, Governor of New Jersey, at the Tercentenary Celebration of the Translation of the Bible into English. Denver, Colo., May 7, 1911; quoted in the Congressional Record, Aug. 13, 1912.*

Bible, METHODS OF STUDYING.—No investigation of Scripture, in its various parts and separate texts, however important, must impair the sense of the supreme value of its united witness. There is not a form of evil doctrine or practice that may not claim apparent sanction and support from isolated passages; but nothing erroneous or vicious can even find countenance from the Word of God when the whole united testimony of Scripture is weighed against it. Partial examination will result in partial views of truth which are necessarily imperfect; only careful comparison will show the complete mind of God.—*"Knowing the Scriptures," Arthur T. Pierson, D. D., p. 214. New York: Gospel Publishing House, 1910.*

Bible, NOT TO BE STUDIED AS OTHER BOOKS.—So there never was or will be another book that combines the human and divine elements as this Book does. When therefore we are told that it must be studied just as other books are, that is exactly what we deny. It must be studied as no other book is, because it constitutes a class by itself, and can be classed with no others.—*"The Bible and Spiritual Criticism," Arthur T. Pierson, D. D., p. 14. New York: The Baker and Taylor Co., 1905.*

Bible, CORRECT ATTITUDE TOWARD.—Look not into the Bible for what God never put in it—look not there for mathematics or mechanics, for metaphysical distinctions or the abstruse sciences; but look there simply for the way of spiritual life and salvation, and you will find enough, an abundance for all your spiritual needs.—*"Origin and History of the Books of the Bible," Prof. C. E. Stowe, D. D., pp. 32, 33. Hartford Publishing Company, 1867.*

Bible, NOT AN ARSENAL, BUT A TEMPLE.—I use the Scripture, not as an arsenal to be resorted to only for arms and weapons to defend this party or defeat its enemies, but as a matchless temple, where I delight to be, to contemplate the beauty, the symmetry, and the magnificence of the structure, and to increase my awe and excite my devotion to the Deity there preached and adored.—*"The Works of the Hon. Robert Boyle" (6 vol. edition, Vol. II, p. 277), art. "Some Considerations Touching the Style of the Holy Scriptures," 3d Obj., 8. London: Johnson & Others, 1772.*

Bible, CONSOLES IN TROUBLE.—Weary human nature lays its head on the bosom of the Divine Word, or it has nowhere to lay its head. Tremblers on the verge of the dark and terrible valley, which parts the land of the living from the untried hereafter, take this hand of human tenderness, yet of godlike strength, or they totter into the gloom without prop or stay. They who look their last upon the beloved dead, listen to this voice of soothing and peace, or else death is . . . an infinite tragedy, maddening and sickening, a blackness of darkness forever.—*Quoted in "Origin and History of the Books of the Bible," Prof. C. E. Stowe, D. D., p. 35. Hartford Publishing Company, 1867.*

Bible, SAFETY WHERE IT IS FOUND.—Years ago, a young infidel was traveling in the West with his uncle, a banker, and they were not a little anxious for their safety when they were forced to stop for a night in a rough wayside cabin. There were two rooms in the house; and when they retired for the night, they agreed that the young man should sit with his pistols and watch until midnight, and then awaken his uncle, who should watch until morning. Presently they peeped through the crack, and saw their host, a rough-looking old man, in his bearskin suit, reach up and take down a book—a Bible; and after reading it awhile, he knelt and began to pray; and then the young infidel began to pull off his coat and get ready for bed. The uncle said, "I thought you were going to sit up and watch." But the young man knew there was no need of sitting up, pistol in hand, to watch all night long in a cabin that was hallowed by the Word of God and consecrated by the voice of prayer. Would a pack of cards, a rum bottle, or a copy of the "Age of Reason," have thus quieted this young infidel's fears?—"Will the Old Book Stand?" *H. L. Hastings, pp. 8-10. Boston: H. L. Hastings & Sons, 1916.*

Bible, THE READING OF IT MAKES FOR LIBERTY.—Up to the time of the translation of the Bible into English, it was a book for long ages withheld from the perusal of the peoples of other languages and of other tongues, and not a little of the history of liberty lies in the circumstance that the moving sentences of this book were made familiar to the ears and the understanding of those peoples who have led mankind in exhibiting the forms of government and the impulses of reform which have made for freedom and for self-government among mankind. For this is a book which reveals men unto themselves, not as creatures in bondage, not as men under human authority, not as those bidden to take counsel and command of any human source. It reveals every man to himself as a distinct moral agent, responsible not to men, not even to those men whom he has put over him in authority, but responsible through his own conscience to his Lord and Maker. Whenever a man sees this vision, he stands up a free man, whatever may be the government under which he lives, if he sees beyond the circumstances of his own life.—*Address of Hon. Woodrow Wilson, at the Tercentenary Celebration of the Translation of the Bible into English, Denver, Colo., May 7, 1911; quoted in Congressional Record, Aug. 13, 1912.*