

THE HERITAGE OF THE BIBLE*

THE BIBLE—AS HISTORY

COMPARATIVELY few people realize the extent of the revolution in thought that has taken place—all within two generations—regarding Bible History. However, the skepticism of the pseudo-rationalists of my boyhood is still a feature of many of the works published by the authors of this day who reveal, even now, an almost unbelievable ignorance of the archaeological finds substantiating many of the Bible stories. In discussing this matter with a world-known archaeologist, who is the director of one of the finest institutes in the United States, I learned that many professors of this great university, who occasionally visit his building and speak to him about the collections there, show their utter amazement at evidences of the general accuracy of Bible History.

To me this presents the disturbing thought that the so-called Age of Enlightenment has failed in its purpose and that the work of archaeologists may soon show that the Dark Ages were somewhat lighter than the one in which we live. It is strange, in a day when the emphasis is laid upon the word "science," to find how those who work chiefly in the various fields of physics, fail to realize that archaeologists and geologists are also scientists, and that their work, particularly when combined with exploration and excavation, is just as much a branch of science as are mathematics and chemistry. The defects of the system of specialization in education are patent to anyone who is in close touch with the departments of a university. A professor of physics may meet a professor of archaeology on the campus day after day without either one learning anything of the other's activities, and without any interchange of ideas. There seems to be no transference of thought; everything is kept carefully segregated in its own pigeon-hole.

Here is an instance: some years ago I lent a skeptical friend Sir Leonard Woolley's book, *Ur of the Chaldees*,¹ and, to my amazement, this profound mathematician told me that he had not heard of it. After reading it, he informed me that it was a shock to him to learn that there was

some basis for the story of Abraham and that there really was a place called Ur.

Bible History begins at about this point. In Genesis, eleventh chapter and thirty-first verse,² we read: "And Terah took Abram his son . . . and they went forth . . . from Ur of the Chaldees, to go into the land of Canaan."

In Sir Leonard Woolley's book we learn that in making the excavations in Mesopotamia "sixteen feet below a brick pavement which we could with tolerable certainty date as being not later than 3200 B.C., we were down in the ruins of that Ur which existed before the Flood."³ Further on Woolley says:

. . . The discovery that there was a real deluge to which the Sumerian and the Hebrew stories of the Flood alike go back does not of course prove any single detail in either of these stories. This deluge was not universal, but a local disaster confined to the lower valley of the Tigris and Euphrates, affecting an area perhaps 400 miles long and 100 miles across; but for the occupants of the valley that was the whole world! . . .⁴

So, what were formerly regarded as mere myths, which no pseudo-rationalist could possibly accept, are now revealed by scientists to have great historical significance.

Here I might take notice of the information obtainable at the time when Dean Milman wrote his famous work, *The History of the Jews*.⁵ Henry Milman was not only a renowned scholar but a man who exercised great caution in sifting the evidence he used in his work. One hundred years ago he was busy collecting the material for his volumes. In the first chapter he records:

Abraham, the Father of the Faithful, holds an eminent place in all Oriental tradition, not only among the Jews, but likewise among the Persians, Arabians, and perhaps the Indians. . . . The Arabian accounts of Abraham, adopted into the Koran, are no doubt much older than Mohammed; but whether they were primitive traditions, or embellishments of their authentic history, originating among the Jews themselves, is a question perhaps impossible to decide. . . .⁶

In a footnote Milman says, "Surely the Ur of Abraham was a district, not a town."⁷ These two references are enough for the present to indicate the uncertainty of the knowledge obtainable when *The History of the Jews* was written.

Let us turn again to Woolley. He tells us that the history of Ur goes back far beyond the flood. Milman does not deal with the flood; indeed he does not mention Noah. Presumably these were of the order of myths that Higher Criticism re-

jected. But the scientist of our day rejects no myth. The myth is just what he wants to set him going, and Woolley and many others who have worked in the valley of the Tigris and the Euphrates have discovered extraordinary evidence of the historical value of the Bible. After years of exploration of a highly scientific order, Woolley says:

Taking into consideration all the facts, there could be no doubt that the flood of which we had thus found the only possible evidence was the Flood of Sumerian history and legend, the Flood on which is based the story of Noah. . . .⁸

In the Sumerian annals it is stated that some of the cities of the plain did survive. Woolley says, "Though Ur is not mentioned amongst them, the fact that it lay so high and the discovery of burnt brick in its ruins makes its survival quite possible."⁹ The inscriptions discovered enabled the explorers to identify the site "as Ur 'of the Chaldees,' the biblical home of Abraham."¹⁰ That it was a city is now accepted unquestionably by the scientist, and it is stated:

At no time in its long history was the city of Ur so important as in the days of the Third Dynasty, about 2300 B.C. to 2180 B.C., when it was the capital of the Sumerian Empire. . . .¹¹

Here follows extraordinary corroboration of the historical value of the Bible. Woolley, in describing the wonderful finds taken from the royal tombs, states:

... There stood here a big base of solid brick, and on it and round it we picked up pieces of fine-grained black stone covered with inscription; clearly the stone had originally been erected on the base, and enough remained of the text to show that it enumerated the conquests of the famous king and law-giver, Hammurabi of Babylon, that Amraphael who is mentioned in the fourteenth chapter of Genesis as a contemporary of Abraham. . . .¹²

The wealth of evidence revealed in the works of Woolley and Seton Lloyd¹³ regarding the general trustworthiness of the Bible (even Genesis) as to the names of places and persons, should be sufficient to inspire the student with a desire to turn to the Bible as the supreme historical work. There is no field so rich for the aspiring historian; there is no mine from which can be produced such marvelous records and art objects; and surely there is no subject which offers the earnest investigator such prizes in literature.

It may interest you to know that, within a hundred years, we have learned so much from the scientists engaged in exploration, that it becomes a student now to cultivate a healthy skept-

ticism when he reads the works of those rationalists who perpetuated blunder after blunder regarding the authenticity of biblical writings and the validity of the records set forth. Even in Milman's day we find glimmerings of an understanding which would not have been tolerated by some rationalists at that time. In a footnote to the Preface of the third edition (1863), Dean Milman says:

... Among the most remarkable points in the Record in Exodus is the intimate and familiar knowledge of Egypt. All the allusions with which it teems to the polity, laws, usages, manners, productions, arts, to the whole Egyptian life, with which we have lately become so well acquainted, are minutely and unerringly true. Even the wonders are Egyptian, and exclusively Egyptian. . . .¹⁴

If my memory serves me right, the scoffers who held the sacred books up to ridicule always seemed to fix upon such allegorical references as the temptation in the garden, some of the instances during the enslavement in Egypt, or the journey through the wilderness. They were unable to deal with allegory, and the recognition of the Jewish genius for imagery was beyond them. The pet point dwelt upon by so many of the lecturers of that day was the impossibility of the sun obeying an order of Joshua. But we must

realize now that almost irreparable damage was done by these people to the spirit of learning. They defrauded posterity of many of the cultural joys that had engaged the attention of men for thousands of years.

Let us turn to another field of investigation for corroboration. Arthur Weigall, who was Inspector-General of Antiquities for the Egyptian Government, and who was connected with the famous Museum at Cairo, in his most entertaining book, *A History of the Pharaohs*,¹⁵ tells us that the Bible dates, regarding the pilgrimage of Abraham and his deportation from Egypt, are not far out of reckoning. He suggests that the time at which the Patriarch Abraham left Egypt was somewhere about 2112 B.C. He also refers to Amraphael, King of Shinar. Weigall avers that scholars are generally agreed that this Amraphael is to be identified with Hammurabi of the First Dynasty of Babylon. He shows that the Egyptian records prove that Pharaoh and his house were visited by great plagues, which corroborates the Bible version. Indeed, Weigall says, "The Biblical story and the Egyptian records are parallel, and the established dates of each agree."¹⁶

Furthermore, the ages of the members of Abraham's family, when the years are reckoned up,

are not so incredible as appear on a superficial reading. Weigall says, "These figures show that the events recorded in the Bible and their chronological sequence are perfectly probable, and it is clear that we are dealing with facts."¹⁷

For further substantiation let us turn to the work of John Garstang who unearthed Jericho and who, in 1939, at Mersin, in Anatolia, uncovered evidences of a culture, which Miles Burkitt, the expert of the Neolithic, places at the sixth millennium B.C.¹⁸ In the preface to his book, *The Foundations of Bible History*, Garstang tells us that of the sites mentioned in the oldest sources of the books of Joshua and Judges:

... No radical flaw was found at all in the topography and archaeology of these documents. Moreover, a study of the subject-matter shows that these old portions of the Books contain after all the core of the historical narrative, and are relatively free from discrepancies, giving a straightforward and fairly continuous account of the sequence of events. . . .¹⁹

It would be impossible to deal completely with Garstang's work, to cover the vastness of it, and to impress upon you the importance of his discoveries as an archaeologist. When one has read *The Foundations of Bible History*, a re-reading of the early books of the Bible is an experience so rare and so thrilling, that none but an in-

veterate shirker would deny himself the opportunity. Garstang, in summing up, states:

Remarkable as may appear the proved historical reliability of the documents upon which is based the world's oldest connected narrative in the history of human and national endeavour, the conclusion we have reached is not altogether astonishing in view of the fact that both the Egyptians and the Hittites, whose influence permeated Canaan at that time, had already established a system of State archives.²⁰

After the destructive work of the "myth-busters" of the nineteenth century, who presumed to call themselves rationalists, I was told by a great Hebrew scholar, Emil Hirsch, that it required some courage on the part of any intelligent young student today, to read the Bible with any degree of satisfaction. Imagine, if you can, the change that has taken place in my lifetime, and how particularly blessed you are by the investigations of such scientists as Woolley, Weigall, Garstang and their fellows! You can go to the Bible now, and distinguish between fact and allegory. You can read the stories of a great people with the feeling that the names of persons, places and comparative dates are correct. When I was a boy that was impossible.

It is a wonderful heritage that has come down to you. There is opened to you a new world to

be entered and explored. The youth who hesitates is denying himself pleasures undreamed of by the lads of my time. Formerly the greatest men who lived regarded the Bible as *the* indispensable work. Statesmen, scientists (such as Faraday and Clerk-Maxwell), philosophers, historians, poets, and novelists proclaimed its marvels as a spiritual and intellectual treasure house. What would some of those who prized it so highly say today, if they knew that it could be read as an authentic constitutional, chronological, and ecclesiastical history in its main particulars? Imagine the increase of joy accruing to them! This joy, unknown to them, belongs to you.

THE BIBLE—AS LITERATURE

ABOUT THE YEAR 1382 John Wyclif made a translation of the Bible. However, there has been great controversy regarding the authenticity of several sections set into Middle English at that time, but nearly one hundred and fifty years later (1525) William Tyndale gave to the English folk a Bible which was received eagerly by masses of the people. It was not until 1535 that Miles Coverdale wrote his version which is the basis of that which we call the King James. The Authorized Version was completed in 1611, at a time when the writing of English was purest.

Notwithstanding the bitter disputes which have raged for something like five hundred years regarding the authorship of the early English versions and the fidelity of the translators' work, we may say that the Bible has been known to those who speak the English language for a period of about four hundred years. It was accepted as the Book of Learning generation after generation, and it may be said that no other work contributed so mightily to the education of the common folk. It was their storehouse of knowledge.

Now when we have to consider the Bible as literature, it behooves us, first, to realize thoroughly the astounding effect this work has had upon the growth of the English language, as it is given to us in the masterpieces we revere. So penetrating was this influence on the minds of thinkers that for many generations the pages of the great books teemed with allusions to the Bible stories, the personages, and places of its history. More than this, the very speech of the people was colored by it and those who read it and became familiar with its wisdom, found an eloquence of expression which has amazed the cultured observers of Europe. The phrase "Bible speech" meant that the one who uttered it was primed with the Scripture. This extraordinary

effect upon the tongue and the literature of English people—say from the beginning of the seventeenth century—has been ignored by the surveyors and reviewers of the works of the best-known writers. The articles on English Literature in *The Encyclopaedia Britannica* do not mention the influence which a knowledge of the Bible exerted in cultivating style.

Undoubtedly the Bible was the source from which came the stream of English literature. The style of the greatest writers is biblical. The hallmark of the sterling English of the King James Version is impressed upon the finest books of the eighteenth century. The philosophers, Hooker and Locke, reveal in their works not only a deep knowledge of the Bible, but the way of their thought seems to be patterned from it. Who can read Sir Thomas Browne and remain oblivious to the debt he owed to the Scripture for his method and style? It is said that the last chapter of *Urn Burial*, "for richness of imagery and majestic pomp of diction, can hardly be paralleled in the English language."²¹ Read some of those passages aloud, and I am sure that your ear will detect the strain of the dramatic anthems and lyrics of the Psalms. Turn to John Milton and think of what a knowledge of the Scriptures did

for him! Is there not the ring of Job and the Psalms in this?

O shame to men! Devil with Devil damn'd
 Firm concord holds, men onely disagree
 Of Creatures rational, though under hope
 Of heavenly Grace; and God proclaiming peace,
 Yet live in hatred, enmitie, and strife
 Among themselves, and levie cruel warres,
 Wasting the Earth, each other to destroy:
 As if (which might induce us to accord)
 Man had not hellish foes anow besides,
 That day and night for his destruction waite.²²

Then what have the lyricists to pay in homage to the King James Version! Our finest songs reflect the lyric idyls of the Song of Solomon. To survey the field covered by English authors from the days when the Coverdale Bible was read by the common folk would be an enormous task; for to show how the thought of English scholars was directed by the Scripture would mean naming all the principal writers even down to our own day.

Let us turn to some of the passages in the Bible so that we may refresh our minds and renew our spirits from examples of acknowledged greatness. In the first chapter of Genesis we have in less than a thousand words a complete story of the creation. In this description one will search in vain for any essential that has been

overlooked. Every necessity that man can think of for his well-being is set down in this statement:

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light.²³

How often have these two verses been quoted in recent years by our scientists! And do we really know much more about creation than did the Hebrew poet who composed this masterpiece? We know that light travels at the rate of 186,000 miles per second and we have amplified our knowledge as to the immensities in the universe of stars; we have invented instruments and used them to measure almost the infinitesimal, but we have not discovered the mystery that lies at the back of creation any more than we have solved the problem of what life is.

The greater the scientist, the nearer he is to the scene unfolded in the first chapter of Genesis. And the deeper the study of the wonders set forth, the more fascinated he becomes and the closer he is drawn to the scheme of creation. So it is with the poet. He, too, is linked by closer bonds as he ponders the mystery. Indeed, it may

be said that it is the beauty of the work that attracts the scholar.

Einstein says:

The most beautiful thing we can experience is the mysterious. It is the source of all true art and science. He to whom this emotion is a stranger, who can no longer pause to wonder and stand rapt in awe, is as good as dead; his eyes are closed.²⁴

The epic description of the creation in the first chapter of Genesis is unique in all literature, for it is clear, concise, complete. So, the Bible from Genesis to the last chapter of Malachi contains not only the finest prose and poesy; it also yields everything in the way of conduct that should be possessed by the cultivated mind. Moreover, historian and philosopher cannot very well dispense with this work because it deals with the history of nations and the fate of peoples. Matthew Arnold²⁵ used it in the great religious controversies of his day and showed clearly that the prophecies worked; and one by one, because the law was not obeyed, the nations of the ancient world disappeared from the face of the earth. Babylon fell; Nineveh became a heap of sand; Persia was laid waste; Greece was not, and Rome sank into oblivion. The fate of Egypt was proclaimed and she sank to the status of the fellaheen; but Israel—she who was God's chosen to

set a light for the Gentile, to draw all nations to the footstool of Jehovah—was dispersed, and her people since have been wanderers seeking refuge in strange lands.

There is no literature which yields so much to the student, which delights the mind and stirs the soul as the verses of this book. No matter where one turns, beauty shines radiantly in the rich imagery of its workmanship. One finds perfect examples of the ode, dramatic anthems, dramatic lyrics, ritual psalms and war ballads. And today, when all over the world scientists, philosophers, politicians and poets are undergoing fearful distresses of the soul, this book offers a retreat, a refuge for those who sorrow and despair. We turn to Ecclesiastes: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."²⁶

And the note of foreboding that is thrown out should be learned by the youth while his heart is full of hope.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened.²⁷

Is not this a vivid picture of the state the world is in today? Has not the march of history borne this out?

Read, if it is literary art that you are interested in, the thirty-seventh Psalm:

Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity.

For they shall soon be cut down like the grass, and wither as the green herb.

Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.²⁸

With eleven million unemployed in this country,²⁹ it seems strange that the counsel given in this book should go unheeded by the politicians, but they are not interested in literature, nor in the ways of reform laid down in the Old Testament.

Many are the poems that have been written on the evanescent days of man. Mortality has been a subject which has attracted thousands of poets, but where will you find anything to compare with the splendor of the fourteenth chapter of Job? Here, in the Bible, we can descend to the deepest pit and we can rise to the highest heaven.

It contains every phase of existence through which man could pass. It has been well called the Book of Conduct. Poem after poem is contained therein on how a man shall order his life; what work shall engross the faculties of his mind; to what he should put his hand.

Who can offer hope so radiant as Isaiah?

And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.³⁰

And all it asks is "Fear God, and keep his commandments." And for those who waste so many days of their lives in dreaming of Utopias, economic and political, I would recommend the consideration of one of the most beautiful poems to be found in Isaiah. In the sixty-fifth chapter we read:

For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.³¹

The prose-poems written by Augustine, Campanella, and Sir Thomas More on Cities of God and Utopias do not exceed in dignity and simple beauty these few verses, nor do they promise so much.

In conclusion, let me say that many of the books which pass for literature today seem to me to be deficient in nourishment. The bones do not wax fat; they are pinched, emaciated. The reason for this is that so many of the authors have no literary hinterland. They write without tradition, and their works show that they lack profundity.

Students who desire to write, no matter on what subject—science, philosophy, fiction, or verse—must know the Bible, for in it is preserved the purity of the Saxon tongue. To set down thoughts clearly it is necessary to master the phrase and style of the King James Version. In it one discovers how it is possible to make the meaning clear by the use of one- and two-syllable words. Moreover, it is the only source in which is found the perfect union of prose and poetry.

What we all need today is a release from the travail of our time. Too long we have endured the inclement years of strife. It is time we should seek other spheres. In Solomon's Song we read:

. . . Rise up, my love, my fair one, and come away.

For, lo, the winter is past, the rain is over and gone;

The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land;

The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.³²

THE BIBLE—AS PHILOSOPHY

WHAT DO WE UNDERSTAND by the term philosophy? Is it sufficient to say that it is the science of causes and principles? This definition might suit the inquiring mind of a scientist, but it will not

serve the purpose of the layman who seeks a simple means of entering a cultural sphere. May we, then, devise a definition fitted for the purpose we have at hand, one that will be approximate to the philosophy of the Bible? Let us try.

Philosophy is a way of life along which man journeys in his search for truth. Here we combine two ideas that have been used over and over again by those who have tried to make philosophy an understandable subject for the young—a way of life, the root of conduct, the path a man will choose to lead him to happiness; for, after all, happiness is a goal we seek, and not far beyond it lies the end of the journey. Happiness has been reached by many men, but truth still lies afar. And, yet, nation after nation has come and gone, which was taught the way of life that led to it.

For thousands of years most of the peoples of the world have been reared in religions which, for their purpose, have made truth the crowning glory of man's endeavor. Students who know their Plato will understand that those Greeks who gathered about the great teacher formed not the only school that gave instruction to the seekers of justice and truth. The Hebrews, for hundreds of years before Plato, were instructed by philosophers and prophets; and now for some

2,000 years, we, of what is called the Christian world, have possessed, in the Old and in the New Testaments, treasures containing the wisdom of those who knew eternal justice according to God's law. Many of the sages have told us that the quest of Plato, the Hebrew prophets, and Jesus differed little in principle. Indeed, a metaphysician of renown, Ferrier, said: "All philosophic truth is Plato rightly defined; all philosophic error is Plato misunderstood."

Alas, our time is out of joint, for we have been informed by a great philosopher, John Eloy Boodin, that nearly all philosophic writing today is atheistic. Still, we must not overlook the fact that a great revolution is taking place. The world of science is shaken to its foundations, and the work which philosophers formerly allotted to themselves is now being undertaken by the physicist. Was there ever a stranger turnabout?

After all, it may not be so strange as some people think, for the biologists and the psychologists are not yet aware that the mechanistic system has been abandoned. At any rate, no one who carefully observes the trend of the times can deny that this revolution which began at the turn of the twentieth century is one not only of idea but also of method. It means an extension

of the domain of science, which is now including all fields of knowledge. It is a going back, so that we may go forward. And in going back, we remember, as we pass through the seventeenth century, that John Locke, deep in thought regarding the reality of God, said: "The evidence is, if I mistake not, equal to mathematical certainty." And as Plato was misunderstood, so Locke was misunderstood. Another man who, perhaps, reshaped the whole philosophic trend of thought—René Descartes—when he reached his ripest years, declared: "I recognize very clearly that the certitude and truth of every science depend solely on our knowledge of the true God."

We may pause here in our journey back to the sources of wisdom. For something like two hundred years, the Great Book which contained the secret of the way of life was neglected by the philosophers. Strange that the treasure house of philosophy should have been forgotten, for no book has had so great an influence on life and letters, no book has been translated into so many different languages and, perhaps, no book is so little read in this our day! Two generations ago all Christian families thought of it as the foundation of a child's learning. No man was educated who did not know his Bible. It was considered

indispensable; all the schools, colleges, and universities used it in daily service. Indeed, knowledge of it was the essential sign of a cultured man. It contained the philosophy of right living.

Even the agricultural laborer, working for a pittance, who knew his Bible, had a happy existence. I have known scores of these men whose lives were made beautiful, even though they dwelt in lowly cottages and had sufficient only for the necessaries of life. Their work was lightened by the thought that on the seventh day they would rest from their toil in the field and preach the word of God at some wayside chapel, taking the hint, perhaps, of Erasmus who said:

I would to God the ploughman would sing a text of the Scripture at his ploughbeam, and that the weaver at his loom with this would drive away the tediousness of time. I would the wayfaring man with this pastyme would expel the weariness of his journey.

I doubt whether any work regarded highly by men ever contained so excellent a prescription for happiness as the Bible. The Psalm says: "The steps of a good man are ordered by the Lord: and he delighteth in his way."³³

In Deuteronomy we are told how we must comply with the Commandment:

See, I have set before thee this day life and good, and death and evil;

In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it.³⁴

The way to happiness is to fear God and keep His commandments. Fear does not mean to tremble, to cringe before Him; it means that we should fear to offend Him, for (and this is the very heart of the philosophy) He as a loving Father has placed before us the sources from which we draw our sustenance. The bounty of God is immeasurable. A hungry, robust man is a blasphemy.

In this treasure house called the Bible, we find all the sources of happiness, and it is expressly laid down, in book after book, how we shall tap these sources and make our lives beautiful. One word in the Scripture, which expresses directly the nature of its philosophy, stands out in large characters, and that word is "righteousness." Sometimes it is displaced by the word justice. Many commentators have stated that justice is the word, both in the Hebrew and in the Greek. In every system of philosophy the

world has ever known, no matter whether it were the Greek, or that of the Egyptian king Akhenaton, the Confucian *Analects*, or the *Ed-das* and *Vedas*, the word justice is the pivotal expression around which the whole theory of conduct revolves. Turn to Plato's *Republic* again and you will find that the plot of the entire work is the search for justice. And Socrates, over and over again, points out that the complete happiness of man and the state depends on the understanding of and the devotion to the law of justice.

Searching as is the analysis of Socrates in the *Republic*, it appeals not to the layman with anything like the force that is found in Scripture. The appeal in the one case is to the sophisticated; in the other, the appeal is always made to the simplest mind—the mind ready to receive impressions—one not cluttered up with the jargon of the schools. We might take the following lesson to heart. It is to be found in Isaiah:

But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.³⁵

All the world today is thinking at some moment, at some hour, of peace. Is it any wonder His face is hidden from us? Then we are told:

. . . We wait for light, but behold obscurity; for brightness, but we walk in darkness.

We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon day as in the night; we are in desolate places as dead men.³⁶

Is it not remarkable that men have had this book for so many generations and have not yet learned the truth of its philosophy? Is there any other work of which you can think that states so vividly the present situation and, at the same time, shows us the way out? I know of none.

When at length the failure of the Jews was complete and the full penalty of their disobedience was exacted, when Rome pressed her heel upon the neck of Israel, there came One, a Nazarene, who said: "I am not come to destroy, but to fulfil."³⁷ And in His Father's name He came, to reveal to mankind the secret of the philosophy of the Old Covenant. He declared unto His people that He was the way, the life.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.³⁸

There was never greater truth uttered by man. The "yoke *is* easy" and the "burden *is* light," and the heart of the matter lies in this picture of what life should be under the sway of a beneficent, all-merciful Father:

. . . Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Which of you by taking thought can add one cubit unto his stature?

And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

. . . For your heavenly Father knoweth that ye have need of all these things.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.³⁹

This passage contains the fundamental of all economic truth. Yes, "seek ye first the kingdom of God." That is the quest of the true philosopher, for all these things that we desire cannot be obtained in any other way. God's justice is what is wanted in this world—not man's. But before we start on that quest, it is necessary that we put on our robes of faith. Be not alarmed at the word faith; no scientist worth his salt can work without it. Sir Arthur Eddington, in *The Philosophy of Physical Science*, tells us: "In the age of reason, faith yet remains supreme; for reason is one of the articles of faith."⁴⁰ Faith is the compass which points the way to truth.

What, then, is our task? First, we must study deeply so that we may equip ourselves with enough knowledge to be proof against the false philosophies of the age. How long will it take an assiduous student to perform such a task? Not long. For this purpose I would recommend two

works: *The Soul of the Universe* by Gustaf Strömberg,⁴¹ and *God* by John Elof Boodin.⁴² The author of the first volume places before us in simple language the position of science as it is today. He shows clearly the directions taken by the physicist and the astronomer. You may have faith in him, for he has worked with some of the greatest scientists of our day. Einstein has read his book and appreciates its beauty.

In this task that I suggest, you will be traveling with the great ones. Strömberg closes his book with this verse from Sister Benediction:

Creation rejoices and sings
In tune with a Cosmic plan,
Nature eternally brings
Wonders in stars and man.
The eagle in the summer sky,
The worm beneath the sod,
The sun, the moon, and you, and I,
We live and move in God.⁴³

That will give you an idea of the mind of its author.

Then the other work, called *God*, by Professor Boodin, is one of the most remarkable books I have ever read. The author examines the whole range of science—physics, biology, electricity, astronomy—and he is at home in every field. Strömberg dedicated his book, *The Soul of the*

Universe, to Professor Boodin. If you want to clear your mind and refresh your soul, do not lose a day in taking possession of this extraordinary work. Boodin's counsel may well be heeded:

... Happy are we if we can discern a still small voice of encouragement and love, bidding us go on into the untrodden unknown. We must beware of a cheap and easy credulity, rooted in the will-to-believe. Far better to confess honestly our ignorance and pray for light. This confession does more honor to God than a pretended wisdom. The best we can do is to keep our soul open to little sparks of thought from the great illumination. Perhaps these sparks may accumulate in the life of man through the ages and by striking fire ever and anon in creative souls light up the darkness a little farther ahead.⁴⁴

In our sane moments we must all realize that a civilization is passing; the Europe we have known for the past thousand years is nearing the end of the long strife, and although our minds are filled with foreboding and our souls are anxious and fretful, we should not be dismayed. Many civilizations have come and gone, and there is ever building anew. Man goes on, taking up new tasks, devising new cultures, organizing new civilizations; and for half a million years, at least, the anthropologists and archaeologists tell us, he has never tired of this work.

No, we must not despair. Instead we must search our souls and minds and all that is best in them to find a new way to perform the old, old work of beginning again. To the youth I recommend the Bible as history, as literature, as philosophy. It is the Book of Knowledge which will guide you to the light.

FOOTNOTES AND REFERENCES

- *Three lectures delivered at Ripon College, Wis., in May, 1940.
- ¹ 8th impression; London: Ernest Benn Limited, 1935.
- ² Authorized King James Version; Oxford: at the University Press; London: Humphrey Milford, no date.
- ³ *Op. cit.*, p. 30.
- ⁴ *Ibid.*, p. 31.
- ⁵ Two vols.; Everyman's Library; London: J. M. Dent & Co.; New York: E. P. Dutton & Co., 1830; 3rd ed., 1863; 4th ed., 1866.
- ⁶ *Ibid.*, p. 31.
- ⁷ *Ibid.*, footnote 5.
- ⁸ *Op. cit.*, p. 29.
- ⁹ *Ibid.*, p. 32.
- ¹⁰ *Ibid.*, p. 115.
- ¹¹ *Ibid.*, p. 112.
- ¹² *Ibid.*, pp. 160-61.
- ¹³ *Mesopotamia* (London: Lovat Dickson, 1936).
- ¹⁴ *Op. cit.*, p. 20.
- ¹⁵ Two vols.; New York: E. P. Dutton & Company, 1925.
- ¹⁶ *Ibid.*, p. 318.
- ¹⁷ *Ibid.*, p. 320. Garstang's *Story of Jericho* has an interesting chronology.
- ¹⁸ See *supra*, p. 24, footnote 8.
- ¹⁹ P. vii.
- ²⁰ *Ibid.*, p. 342.

²¹ See *The Encyclopaedia Britannica* (11th ed.; New York: The Encyclopaedia Britannica Company, 1910), IV, 667.

²² *The Poetical Works of John Milton*, ed. by H. C. Beeching (London: Humphrey Milford, Oxford University Press, 1941). *Paradise Lost*, Bk. II, lines 496-505.

²³ Vss. 2-3.

²⁴ As quoted in Frances Mason, *The Great Design* (New York: The Macmillan Company, 1934), p. 237.

²⁵ See esp. *Culture and Anarchy* (New York: The Macmillan Company, 1916); and *Literature and Dogma* (New York: The Macmillan Company, 1908).

²⁶ 12:13.

²⁷ 12:1-3.

²⁸ Vss. 1-3.

²⁹ Dr. Don D. Lescohier's article on "Unemployment" in *The Encyclopaedia Britannica Book of the Year* (1943), p. 703: "The United States took a special census of unemployment, Nov. 20, 1937, which recorded 7,822,912 as unemployed. . . . This census was a voluntary report. . . . A 100% return might have shown as many as 10,800,000 idle on Nov. 20. A half million workers were laid off in Nov.-Dec. 1937."

³⁰ 58:11-12.

³¹ Vss. 17-23.

³² 2:10-13.

³³ 37:23.

³⁴ 30:15-16.

³⁵ 59: 2, 4, 8.

³⁶ *Ibid.*, 9-10.

³⁷ *Matt.*, 5:17.

³⁸ *Ibid.*, 11:28-30.

³⁹ *Ibid.*, 6:25-33.

⁴⁰ Cambridge: at the University Press, 1939, p. 222.

⁴¹ Philadelphia: David McKay Company, 1940. The author has been astronomer at Mt. Wilson Observatory since 1917.

⁴² New York: The Macmillan Company, 1934. Dr. Boodin was Professor of Philosophy at the University of California at Los Angeles.

⁴³ *Op. cit.*, p. 237.

⁴⁴ Boodin, *op. cit.*, p. 163.

CHAPTER THREE

MAN—BUILDER AND WRECKER