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ADDRESS BY DR. EDWIN MIMS

(Continued from page one)

what Phillips Brooks found in it—the full biography of man, yourself a microcosm in which are summed all the ages of the past. You shall walk along the high table-lands of Philosophy, communing with the mighty seers of all ages and reaching out toward the infinite. You shall find in your study of social problems that which will fit you for citizenship in a Christian commonwealth. Literature, ancient and modern, shall quicken your imagination, increase your sympathies with all sorts and conditions of men, and supply a moral dynamic to you in all the struggles of life. Walking in these beautiful groves and on the tops of these hills you shall perceive anew the glory of the natural world. In your Christian fellowships in this Association you shall know something of the ties that bind men together in a common cause.

“Along with all these other forces that make for the enlargement and enrichment of life you will find the Bible at once the greatest revelation of God to man, and the greatest inspiration for the duties of life. I cannot hope to say anything new or even fresh upon so old a subject, but I hope that during this hour we may all feel the real significance of an intelligent and vital study of God's Word. I wish this afternoon that we might catch something of the spirit that men had when for the first time they were admitted into the treasures of the wonderful Book as expressed in our own language.”

Dr. Mims then told the story of the first Bible Class at Oxford University and traced its influence on the English people. Continuing he said:

“I have dwelt thus at length upon the influence of the Bible on individual and national life in those early days when the Bible first made its appeals to the English people, that I might impress upon you the transforming power of a great creative Book, when studied with diligence and devotion and the inspiration of the Holy Spirit. The same results will follow when any man or set of men or nation comes in first hand contact with this marvelous Book. But you may say, we have during the last fifty years changed our view of the Bible. We no longer look upon it as the infallible book; we have gone a long way from the simple faith of Puritanism. I speak to some today who have become indifferent, if not antagonistic to the Bible because of the attacks that have been made

upon it by science and criticism. I say to you today that modern study of the Bible has but added to its value as a great power in men's lives. I have no patience whatever with the bigotry and the blindness of men who will not accept the truth of devout and honest scholars. I am in thorough sympathy with all that modern scholarship has done to throw light upon the scriptures. I believe we have not begun to realize what we owe to the patient, plodding scholars who have applied to all parts of the Bible the methods of the scientific spirit. We know our Bible better now than we ever knew it before because men have worked out the setting and characteristic features of the style, the authorship, the text of each book of the Bible. Men who think no longer consider the Bible as a final authority on chronology, or history, or science. They no longer look upon all portions of the Bible as of equal value or authority. More and more we shall see that revelation is most progressive, that inspiration involves human individuality, and that the final authority in the Bible as in all other books is the life and teachings of Christ.

“But in our insistency upon these ideas we are apt to grow indifferent. An academic community especially must guard against a tendency to emphasize the non-essentials at the expense of the essentials. The Bible remains, after all the changes that have come in our views of it, the great unique Book of the world—so different from others in the degree of its inspiration as to command our most enthusiastic and intelligent study. After all that we know of science, we must feel that the first verse of Genesis is still the interpretation of the beginning of things, that the 119th Psalm is the anthem of the material universe, and that the words of the Almighty to Job are a perpetual rebuke to the intellectual pride of man. I am quite sure that there are two Isaiahs, but that they are both of supreme value as interpretations of God's dealings with man. There are incidents in the history of the Jews that are abhorrent to one of high moral sense and there are interpretations of God that do not conform with Christ's revelation of God. But it still remains true that the history of the Hebrew race from Abraham to Malachai is the most marvelous record of God's dealings with a race. With all that we may say of the variety of books, there is still an essential unity from Genesis to Revelations. For these reasons the Bible commands our admiration and love as much as it

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