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Ninety-Sixth Annual Report of the Charleston Bible Society

The Charleston Bible Society

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NINETY-SIXTH
ANNUAL REPORT

— OF THE —

Charleston Bible Society

CHARLESTON, S. C.

PRESENTED AT THE

Annual Meeting, January 22, 1906.

THE DAGGETT PRINTING CO.,
CHARLESTON, S. C.
153 EAST BAY
1906

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OFFICERS AND MANAGERS
OF THE
CHARLESTON BIBLE SOCIETY
FOR THE YEAR 1906.

REV. ALEX SPRUNT, D. D., PRESIDENT.

JOHN FORREST, M. D.,
R. G. CHISOLM,
REV. JOHN W. HORINE,
REV. DAVID M. RAMSEY, D. D., } VICE-PRESIDENTS.

DUNBAR ROBB, RECORDING SECRETARY.

JOHN FORREST, M. D., CORRESPONDING SECRETARY.

T. S. WILBUR, TREASURER.

MANAGERS:

PROF. H. P. ARCHER,	J. M. CATER,
S. E. WELCH,	E. S. BURNHAM, PH. D.
REV. V. C. DIBBLE,	J. FORREST GREER,
REV. JOHN KERSHAW, D. D.,	J. C. DILLINGHAM,
J. F. FICKEN,	R. H. KING,
F. L. FROST, M. D.,	REV. JOHN JOHNSON, D. D.
REV. M. L. CARLISLE, D. D.,	B. I. SIMMONS,
J. E. BURKE,	J. ARTHUR JOHNSTON,
	W. S. LANNEAU.

J. FORREST GREER, DEPOSITARY.

W. C. FINLEY, COLLECTOR.

THE NINETY-SIXTH ANNIVERSARY MEETING OF THE CHARLESTON BIBLE SOCIETY was held at the Rooms of the Y. M. C. A., Monday evening, January 22d, 1906.

The Annual Report of the Board of Managers, having been presented by Mr. J. E. Burke, was adopted and ordered to be published.

This Report was read by Mr. Burke at the Public Anniversary in the Citadel Square Baptist Church, March 11th, 1906, on which occasion the Annual Address was delivered by Dr. Henry W. Snyder, Ph. D., LL.D., President of Wofford College, Spartanburg, S. C.

THE NINETY-SIXTH ANNUAL REPORT

—OF THE—

CHARLESTON BIBLE SOCIETY.

The Board of Managers of the Charleston Bible Society present the following annual report for the year 1905:

The Society, now fast approaching the one hundredth year of its existence, and so may justly be called venerable as to time, is yet founded upon principles that are ever fresh, ever in touch with the needs of humanity, however forms may vary, and are enduring as sin and sorrow, and joy and salvation.

During the years since its organization, with the assistance of a comparatively few, far too few, indeed, it has been earnestly engaged, with all the resources at its command, in its modest, quiet work, not only seeking to supply the wants of this community, but aiding in the grand work of distributing the word throughout the entire world.

It has a place, and a proper place, among us. It will no doubt be conceded, not only by Christian people, but by all thoughtful persons who understand and realize the potent influence of the Bible in the elevation of character, conduct and sentiment, how essential the knowledge of its truths has been for that operation on the hearts and lives of men, which have not only illustrated the force of piety as exhibited in individual cases, but has contributed a general ameliorating and ennobling influence, giving Christian tone and spirit to States and to nations. Whatever may be the instrumentalities for good, whether the sincere expositions and persuasions of the preacher or the lives of godly men and women, or private devotions or private labors of those who feel upon them the responsibility of immortal souls, if there is any other agency or agencies which can in any wise assist in the propagation of the Word of God, all

should be put in operation and maintained for the common end. It would seem almost necessary to apologize for these obvious reflections were it not for the fact that beside the importance and greatness and habitual nearness to us of other instrumentalities, there is a tendency to weaken the force to ourselves of such an instrumentality as ours as a warming and impelling power. This thing we should also do and not leave the others undone.

When we consider the importance and magnitude of the work undertaken and accomplished by the British and Foreign Bible Society and the American Bible Society, the latter of which is from time to time aided by this Society, and should endeavor to form some estimate of the dread void that would result if the labors of those great bodies and other like organizations should cease, it may assist in some measure to stimulate the zeal of those who have been engaged in a far smaller, but we trust not less earnest, way here in the work of this organization; and we trust that the good cause may so find its way to the love and efforts of many others that year by year its usefulness may be largely increased.

A brief account of the operations of the Society during the past year may be embraced in the following general summaries:

MEMBERSHIP.

The roll shows the number of life members to be thirty-three (33.)

The annual contributing members for 1905 numbered two hundred and seventy-three (273) as against two hundred and eighty-three (283) for the preceding year.

FINANCE.

The income received by the Society in 1905 was nine hundred and sixty-seven 19-100 (\$967.19) dollars, as against seven hundred and ninety-seven 18-100 (\$797.18) dollars, showing a considerable increase.

The expenditures in 1905 amounted to six hundred and fifty-six 66-100 (\$656.66) dollars. It will be noticed that

these approximate closely the expenses of 1903. Those for 1904 were considerably more, as more fully explained in the printed report of last year.

DEPOSITORY.

The committee on the depository shows that in 1905, seven hundred and ninety-nine Bibles were purchased for the purposes of this Society making with those on hand at the beginning of the year one thousand, five hundred and four volumes. Of these five hundred and ninety-nine were sold, and two hundred and ninety-two donated, and from this account there was turned over to the Treasurer one hundred and forty-three 12-100 (\$143.12) dollars.

By comparison with 1904 it appears that considerably fewer were sold and donated in 1905 than in 1904, but it must be remembered that the difference is to be accounted for by the work and distribution effected through the agency of the colporteur employed by the Society, and that no effort has been spared to distribute the Bible through the agency of the depository and the committee on that branch of the work.

COLPORTEUR.

As shown by the last annual report Mr. A. J. Willis was elected colporteur for the Society in 1904.

In that capacity he accomplished effective work in that year and during 1905 also, in this city and its vicinity.

In the latter year he made thirteen thousand, two hundred and twenty (13,220) calls and disposed of six hundred (600) Bibles by sale.

It will furnish some idea of the need of such a work as this, which has been fostered by this Society and the corresponding need for its hearty support, to state that he found two thousand, six hundred and twenty-seven (2,627) homes destitute of the Word of God in this city and on John's Island, of which two thousand and seventy-seven (2,077) were in this city. The work of the supply to the whites was done directly through Mr. Willis.

DONATIONS TO COLORED POPULATION.

The work of the supply to the colored population was done under the direction of a committee of this Society. Seventy-one Bibles were donated as follows:

Twenty (20) to the Jenkins Orphanage, twenty (20) to the Training School for Nurses, twenty (20) to one of the Baptist churches, one (1) to Plymouth Church and ten (10) to a church in the country.

MARINE DISTRIBUTION.

The committee shows that the following Bibles were distributed to seamen:

Thirty-one (31) English, thirteen (13) German, three (3) Swedish, four (4) Danish, two (2) Norwegian, five (5) English Testaments, Total, fifty-eight (58.)

It reports that this work of distribution has been kindly undertaken by the Rev. P. A. Murray, Chaplain of the Charleston Port Society, and the number distributed this last year is not large because he has been interfered with by the moving of the Port Society establishment to the Meeting street building, and in securing subscriptions and collecting for that work. They commend him for the work which he has done for the Bible Society.

ANNUAL CELEBRATION.

From the very nature of the terms of membership in this Society it happens that while an annual business meeting is called it is seldom attended by other than members composing the Board of Managers. So that for more general information each year there is a celebration of the anniversary in one of the churches of this city, at which there is given an account of the work of the Society and an endeavor is made to stimulate an interest in its labors and purposes.

In 1905 the services were held at the Citadel Square Baptist Church. The annual report was presented and read by Dr. John Forrest and the address was delivered by

Dr. W. W. Moore, of Union Theological Seminary, Richmond, Va., and in all respects the occasion was one of instruction and pleasure.

CONCLUSION.

The distribution of the Bible and the other work fostered by this and other Bible societies, if considered only from a social or economic standpoint, with regard to the citizen or the State, is a cause that should appeal to all our civic interest or patriotic pride.

Throughout our land how many and distinguished are the noble men and women, sanctified by service, grandly upholding the blood-stained banner of the Cross? How broad the charity, how great the institutions, with the Church and without the Church, all aglow with the spirit of the angels' song, "Peace on earth, good will to men." But then, again, how many the dark places of pain, of sorrow, of crime, corruption and degradation in personal character and often in public affairs, so that as we turn from the one view to the other we would almost despair.

The only remedy is the Word of God and the power of the Spirit. The "carnal mind is enmity to God." Clothe it with the beauties of thought and all the grace of language, surround it with the decorations of art, the atmosphere of culture or endow it with the acquisitions of learning, the Bible truth remains the same.

If we would have our community and State ascend higher and higher toward the ideal plane of Christian manhood, preach the word, distribute the book and invoke the blessing of God.

Upon Christians the obligations to preach the Gospel to every creature imposes the obligation to work to that end in season and out of season and through every channel and avenue.

If the laborers are few let us try to make them more. If the work at any point seems circumscribed let us remember the power of little things.

Like the large successes from the single word of a little child, or the simple act of an humble man, or even from

failures and disaster, so the word, scattered here a little and there a little, may become effectual to the pulling down of strongholds. If indeed but a single soul be saved there will be joy among the angels in Heaven.

Some years ago, in East Prussia, a letter carrier was offered a Bible by the agent of a Bible society. "I'll smash your head," was the answer he made. After a few years the letter carrier again met the agent. "You sold a Bible to my wife," he said, "and I began one evening to look over it and, after reading for a while, the thought began to trouble me, what master am I serving, God or the devil? This thought gave me no rest until I found at last the way to perfect peace."

Let us take heart and courage and may many more endeavor to realize with how small a contribution of their time or resources, with how little a breath, as it were, a great fire of love and service may be kindled in some otherwise cold and perishing soul.

REPORT OF TREASURER CHARLESTON BIBLE SOCIETY.

. . . In account with . . .

T. S. WILBUR, TREASURER.

1905.	DR.	
Jan. 1.	To balance from last year	\$ 10 46
	“ Interest on Wash. & N. O. Tel. Co.	60 00
	“ “ “ South Carolina Stock	113 68
	“ “ “ Charleston Bonds	108 00
	“ Anniversary Collection	42 14
	“ Sales Depository	282 45
	“ Life Membership A. B. Murray	25 00
	“ “ “ Mrs. A. B. Murray	25 00
	“ Annual Memberships	273 00
	“ Amount Returned for Colp. Work	30 00
	“ Interest on Deposits	6 92
	“ Allowance by American Bible Society	1 00
		\$977 65
	CR.	
	By Expenses Dr. W. W. Moore	55 00
	“ Commissions and Expenses to Depository	97 57
	“ “ “ W. C. Finley	25 90
	“ Salary Colporteur Willis	220 00
	“ Insurance	5 61
	“ American Bible Society Book Account	183 50
	“ British and Foreign Bible Society Reports	2 40
	“ The News and Courier	7 50
	“ The Daggett Printing Co.	41 10
	“ Walker, Evans & Cogswell Co.	6 50
	“ Jennings & Frank	4 00
	“ Stamps, &c.	7 58
	“ Cash on Hand	320 99
		\$977 65

REPORT OF COMMITTEE ON FINANCE.

The Treasurer's Report for the year ending December 31, 1905, has been carefully examined by the Committee on Finance and found correct.

R. G. CHISOLM,
DUNBAR ROBB,
J. E. BURKE,
Committee.

REPORT OF COMMITTEE ON DEPOSITORY.

The Committee on Depository beg leave to submit their report for the year 1905:

BOOK ACCOUNT.

January 1, on hand.....	1,005 Vols., value	\$459 52
Purchased.....	799 " "	338 90
	1,804	\$798 42
December 26, sold.....	594 Vols., value	\$216 00
Donated.....	292 " "	93 70
On hand.....	918 " "	488 72
	1,804	\$798 42

CASH ACCOUNT.

Sales for the year, 594 volumes.....		\$216 00
Less freight, discounts and commissions.....		75 83
		\$140 77
Contributions from A. M. E. Conference.....		2 35
Cash paid Treasurer.....		\$143 12

The year just closed shows by comparison with 1904 a falling off in sales and donations of 663 volumes. This is not to be taken as an evidence of lack of interest or zeal on the part of the Bible Society, but to the fact that the principal demands for the Scriptures have been met; our Colporteur, who canvassed the city very thoroughly, having reported that he had supplied Bibles to every person who was in need. No effort has been spared to distribute the Book in every part of the city and adjacent country, as far as his facilities for travel had enabled him to go.

The stock of Bibles and Testaments on hand is in good order, well kept and of the varieties of type and binding to meet the requirements of purchasers.

Respectfully submitted,
S. E. WELCH,
VIRGIL C. DIBBLE,
Committee on Depository.

REPORT OF COMMITTEE ON MARINE.

Your Committee on Marine distribution make the following report.

English Bibles	31
German "	13
Swedish "	3
Danish "	4
Norwegian "	2
English Testaments.....	5
Total	58

The number is not very large, but your committee beg to call your attention to the fact that this work has been kindly undertaken by the Rev. P. A. Murray, Chaplain of the Charleston Port Society, and that he has been interfered with in this work by the moving of the Port Society work from Market Street to the Meeting Street building, also in securing subscriptions and collecting for that work, and your committee take occasion to commend him for the work which he has done for the Bible Society.

Respectfully submitted,
J. C. DILLINGHAM, B. I. SIMMONS, Chairman,
Committee on Marine.

ANNUAL MEMBERS.

For 1905.

Adams, Mrs. W. H.
 Adger, Miss J. E.
 Adger, J. B.
 Adger, Mrs. J. B.
 Allan, James
 Allan, Mrs. James
 Allan, Mrs. W. S.
 Allan, Miss A. N.
 Allen, J. P.
 Alston, Dr. Rowland
 Alston, Miss Helen
 Anderson, T. Bissell
 Archer, Prof. H. P.
 Arnold, Miss C.
 Bachman, Miss C. L.
 Bacot, Miss Hatta
 Baer, Mrs. H.
 Baker, D. J.
 Barnwell, S. E.
 Beckett, T. A.
 Bee, Robert
 Blase, C. H.
 Blase, Mrs. C. H.
 Boinest, M. L.
 Booth, Mrs. M. J.
 Brodie, Dr. R. L.
 Brown, Edmunds T.
 Bryan, J. P. K.
 Bryan, Miss E. M.
 Buell, G. B.
 Buist, Dr. J. S.
 Buist, J. Lamb
 Bull, Miss J. D.
 Burbidge, Mrs F.
 Burke, J. E.
 Burnham, Dr. E. S.
 Byers, Mrs. S. L.
 Calder, J. B.
 Calhoun, Rev. J. S.
 Campbell, Miss
 Campbell, Miss Mary
 Carlisle, Rev. M. L.
 Carrington, W. P.
 Cater, J. M.
 Chamberlain, Wm.
 Chichester, Mrs. C. E.
 Chisolm, Miss Anna M.
 Chisolm, Miss Carrie W.

Chisolm, Dr. J. B.
 Chisolm, J. Bryan
 Chisolm, Mrs. J. B.
 Chisolm, Miss L. E., for 5 members
 Chisolm, Miss Martha L.
 Chisolm, R. G., for 10 members
 Confederate Home (Girls' Sewing Society.)
 Cook, W. L.
 Cornish, Rev. A. E.
 Coward, Col. A.
 Cowperthwait, C. J.
 Courtenay, Hon. W. A.
 Davis, Miss F.
 Davis, Zimmerman
 DeSaussure, Miss B.
 DeSaussure, Miss Willie
 DeSaussure, J. P.
 Dibble, Rev. V. C.
 Dillingham, J. C.
 Dillingham, Mrs. J. C.
 Dowie, R. B.
 Doscher, Miss M. H.
 Douglas, Miss Virginia
 Douglas, W. L.
 Druell, Mrs. Ella G.
 Ducker, C. G.
 Egan, Mrs. G. W.
 Erekman, Mrs. C. G.
 Ficken, John F.
 Ficken, Mrs. J. F.
 Finley, W. C.
 Forrest, Dr. John
 Forrest, Mrs. J.
 Frampton, H. W.
 Frampton, W. H.
 Frith, Mrs. B. G.
 Frost, Dr. F. L.
 Frost, F. R.
 Gaillard, Miss E. G.
 Gaston, Mrs.
 Gerdts, Miss S. C., for 5 members
 Gibbes, Miss M. H.
 Graman, Mrs. J. H.
 Greer, J. Forrest
 Greer, H. I.
 Gregorie, Miss L. H.
 Grimball, John

Grimball, Mrs. J.
 Hanckel, F. S.
 Hardy, Miss A. G.
 Harleston, J. S.
 Harleston, R. H.
 Harris, M. S.
 Harvey, Miss Franklin
 Harvey, W. G.
 Hemphill, J. C.
 Heyward, H. M.
 Holmes, G. S.
 Horine, J. W.
 Horine, Mrs. J. W.
 Hutson, Mrs. F. J.
 Hughes, Miss W. E.
 Hyams, P.
 Hyde, T. T.
 Irving, Miss A. K.
 Jatho, C. W.
 Jatho, Mrs. E.
 Jenkins, C. B.
 Jenkins, Mrs. C. B.
 Jervy, Mrs. E. P.
 Johnson, Emmet
 Johnson, Rev. John, D. D.
 Johnson, Mrs. John
 Johnson, G. W.
 Johnson, O. E.
 Johnston, A. R.
 Jones, Mrs. F. M.
 Kaufman, A. C.
 Kennedy, Mrs. M. M. B.
 Kent, P.
 Kerr, Mrs. C. H.
 Kershaw, Rev. John, D. D.
 King, Miss E.
 King, R. H.
 Lanneau, Miss H. W.
 Lanneau, Miss M. J.
 Lanneau, W. S.
 Lanneau, Mrs. W. S.
 Leby, R. C.
 Lea, Mrs. J. O.
 Leiding, Miss M. D.
 Lent, Miss C.
 LeQueux, Miss M. L.
 Lucas, Miss M. E.
 Lucas, Mrs. A. R.
 Lynah, Arthur
 Marshall, E. K.
 Marshall, Miss J.
 Mathiessen, M. H.
 Maxwell, J. A.
 McComb, Mrs. S. G.
 McCormack, Miss Pauline
 McCormack, W. J.
 McDow, J. C.
 McDow, Miss Gladys
 McDow, Mrs. T. B.
 McInnes, Dr. B.

McIver, A. M.
 McIver, Rev. D. M.
 McNeill, Miss Mary
 Means, R. M.
 Means, Mrs. R. M.
 Memminger, Dr. Allard
 Mikell, Rev. H. J.
 Miller, Mrs. N. E.
 Miller, Mrs. S.
 Minnis, J. H.
 Mitchell, F. A.
 Moffett, G. H.
 Moffett, Miss M.
 Monroe, Mrs. A. D.
 Moore, DeV.
 Muller, F. S.
 Muller, Mrs. J. D.
 Muller, Mrs. M. R.
 Muller, W. J.
 Muckenfuss, Dr. B.
 Muckenfuss, C. H.
 Murdoch, Miss H.
 Murdoch, J. S.
 Nipson, E.
 Ohlandt, D. W.
 Ohlandt, J. F.
 Ostendorf, J. H.
 Parker, Dr. E. F.
 Parker, Dr. F. L.
 Parker, Miss S. S.
 Paul, John
 Pelzer, F. J.
 Pelzer, Mrs. F. J.
 Pelzer, Miss Julia
 Pelzer, Miss L. Sallie
 Perry, Mrs. A. S. J.
 Perry, J. Lamb
 Perry, Mrs. J. L.
 Perry, W. Hampton
 Pinckney, Miss M. E.
 Pinckney, Thomas
 Pitcher, C. S.
 Porcher, Mrs. K. C.
 Porcher, Dr. W. P.
 Pringle, E. H.
 Prioleau, Dr. W. H.
 Ramsay, Rev. D. M., D. D.
 Ravenel, Miss E. W.
 Ravenel, H. E.
 Read, J. R.
 Rees, Dr. C. M.
 Reeves, J. B.
 Reilly, Mrs. A. L.
 Renneker, S. R.
 Rhett, A. M.
 Rhett, Mrs. A. M.
 Rhett, Miss Julia R.
 Rhett, R. G.
 Roach, Wm.
 Robb, Dunbar

Robertson, E.
 Robertson, Mrs. H. C.
 Robertson, James
 Robertson, J. M.
 Robertson, J. R.
 Robinson, J. W.
 Robinson, Mrs. J. W.
 Robinson, Mrs. E. D.
 Rodgers, Mrs. F. S.
 Roper, J. H.
 Scherer, Rev. M. G. G., D. D.
 Scherer, Mrs. M. G. G.
 Schirmer, Miss E. L.
 Schroder, Mrs. J. V.
 Schuckman, Mrs. L.
 Seabrook, R. E.
 Seignious, J. M.
 Sheppard, J. L.
 Sherfese, Miss A. L.
 Sherfese, Miss E.
 Sherfese, L.
 Sherfese, Mrs. L., Sr.
 Sherfese, Mrs. L., Jr.
 Silcox, H. W.
 Simmons, B. I.
 Simmons, J. Betts
 Simons, Dr. T. Grange
 Smith, A. S.
 Smith, T. A.
 Smith, Dr. R. A.
 Smith, H. A.
 Smith, Mrs. H. A.
 Smith, J. D.
 Smythe, A. T.
 Smythe, A. T., Jr.
 Smythe, Mrs. A. T.
 Smythe, J. Adger
 Snowden, Miss May
 Snowden, J. Yates
 Speissegger, A. C.
 Sprunt, Rev. Alex., D. D.
 Sprunt, Mrs. Alex.
 Stello, Karl
 Stevens, John
 Stokes, A. C.
 Stone, A. M.
 Strobel, Miss Mary E.

Strohecker, Miss A. C.
 Taylor, F. E.
 Thomas, E. J.
 Thomas, S.
 Thomas, W., Jr.
 Thomas, Mrs. W., Jr.
 Tiedeman, J. C.
 Tiedeman, Mrs. J. C.
 Tiedeman, O.
 Tiedeman, Mrs. O.
 Tiedeman, Otto W.
 Tiedeman, Mrs. Otto W.
 Timmons, Miss M. A.
 Trenholm, Miss M. G.
 Vedder, Rev. C. S., D. D.
 Vielt, E. T.
 Vinson, Mrs. A. P.
 Voigt, Rev. A. G., D. D.
 Wagener, G. A.
 Wagener, Mrs. G. A.
 Wagener, Miss L.
 Wagener, Mrs. E. H.
 Welch, Miss Carrie
 Welch, Emmons S.
 Welch, Mrs. E. W.
 Welch, S. E.
 Welch, Mrs. S. E.
 Welch, W. H.
 Welch, H. F.
 Whilden, Joseph.
 Whittaker, Mrs. L. C.
 Wightman, Mrs. M. D.
 Wightman, Miss May
 Wilbur, T. A.
 Wilbur, T. S.
 Williams, H. P.
 Williams, Geo. W.
 Wilson, M. W.
 Wilson, Miss Susan R.
 Winthrop, J.
 Workman, C. E.
 Wulbern, Miss Harriet A.
 Wulbern, Miss Alice M.
 Wulbern, Miss Elsie
 Wulbern, J. H. C.
 Young, Henry E.
 Zernow, Mrs. M. J.

LIFE MEMBERS,

FROM 1810 TO 1905.

Adams, W. H. Jan. 20, 1896
 Adger, J. E. Jan. 14, 1859
 Aiken, Joseph D. March 12, 1861
 Ashe, John. July 11, 1810
 Ball, John. July 11, 1810
 Barnwell, Arthur. Feb. 28, 1872
 Barnwell, Ed. Jr. Sept. —, 1853
 Beach, E. M. April 1, 1853
 Beach, Wm. C. Oct. —, 1855
 Bennett, Thomas. Aug. —, 1853
 Bennett, Mrs. Jane M. Aug. —, 1858
 Bolles, Rev. E. A. April 7, 1853
 Boyd, Benjamin. July 11, 1810
 Brisbane, William. July 11, 1810
 Bristol, T. M. Jan. 30, 1882
 Brown, A. McD. Feb. 28, 1872
 Brownlee, John. July 11, 1810
 Burden, Thos. C. Aug. 12, 1852
 Burden, Henry S. Aug. 12, 1852
 Cain, Wm. Feb. 22, 1855
 Calder, Miss Lillian F.
 Carson, Col. Wm. A. Feb. 22, 1855
 Chichester, Rev. C. E. Feb. 19, 1885
 Chisolm, E. P. May 6, 1863
 Chisolm, E. Z. March 6, 1863
 Chisolm, L. H. March 6, 1883
 Chisolm, Miss Louise E.
 Chisolm, R. G. April 2, 1902
 Cox, George. Feb 17, 1832
 Cunningham, Mrs. Ann
 Cunningham, John. May, 14, 1858
 Curtis, Mrs. J. Alice July 11, 1810
 Dennison, Rev. H. M. Mch 19, 1858
 Doar, S. D. Feb. 22, 1855
 Doar, Mrs. Ann. Feb. 22, 1852
 Drayton, Rev. J. G. Apr. 15, 1858
 Drayton, Mrs. J. G. Jan. 3, 1859
 Drayton, Miss Julia. Feb. 27, 1860
 DuBose, Samuel. Feb. 22, 1855
 DuBose, William. Feb. 22, 1855
 Duffus, A. W. May 24, 1864
 Dupre, Rev. Daniel. Jan. 29, 1859
 Edmonston, Chas. March 29, 1858
 Edmonston, Chas. Oct. 24, 1830
 Elliott, Miss Julia G. Nov. 28, 1855
 Flinn, Rev. Andrew July 11, 1857
 Gaillard, James Jr. Feb. 12, 1856
 Gibbes, Mrs. A. E. Dec. 5, 1865
 Girardeau, Rev. J. L.
 Girardeau, Rev. J. L. April 7, 1858
 Gourdin, Henry. June 28, 1859
 Griggs, Henry S. Feb. 7, 1859
 Grimke, Miss Sarah May 20, 1830
 Grimke, Miss Secunda
 Grimke, Miss Secunda May 21, 1861
 Harleston, Olney. Feb. 22, 1855
 Harleston, John. Feb. 22, 1855
 Henry, Miss Mary. July 12, 1853
 Heyward, Elizabeth July 11, 1810
 Heyward, James B. Sept. —, 1853
 Heyward, W. H. Sept. —, 1853
 Hoff, John. July, 11, 1810
 Huger, Dr. Benj. Feb. 22, 1855
 Jervey, Theodore D. Feb. 28, 1871
 Jervey, William. Jan. 18, 1826
 Jones, Thomas. Aug. 6, 1826
 Keith, Rev. Dr. Isaac S.
 Keith, Rev. Dr. Isaac S. July 11, 1810
 Kerrison, E. L. July 12, 1853
 Klinck, John Sr. March 25, 1858
 Legare, James. July 11, 1810
 Lesesne, Henry D. Oct. —, 1853
 Lehre, Col. Thomas Sept. —, 1853
 Lowdnes, Thomas. July 11, 1810
 Lowdnes, Rawlins March 8, 1839
 Lowdnes, W. H. March 8, 1830
 Lucas, Wm. H. Sept. —, 1853
 Martin, Wm. M. Sept. —, 1853
 Middleton, Mrs. A. May 28, 1882
 Milne, C. C. S. April 3, 1858
 Mitchell, C. T. Nov. 16, 1852
 Mitchell, James J. Mar. 21, 1864
 Mitchell, Mrs. M. T. Mar. 21, 1864
 Mitchell, J. F. Mar. 21, 1864
 Mitchell, J. D. Jr. Mar. 21, 1864
 Mitchell, Julius R. Mar. 21, 1864
 Mitchell, Charles L. Mar. 21, 1864
 Moultrie, Dr. Wm. Feb. 21, 1855
 Murray, A. B. Jan. 1, 1905
 Murray, Mrs. A. B. Jan. 1, 1905
 Nowell, J. L. Feb. 22, 1858

Palmer, Joseph.....Jan. 18, 1856	Schnierle, Wm.....Jan. 19, 1854
Palmer, Dr. P. P.....Feb. 11, 1857	Scott, Mrs. Euphonia, Aug. 3, 1864
Palmer, Mrs. M. G. Feb. 22, 1855	Simmons, Francis..July 11, 1810
Payne, William.....July 11, 1810	Simonds, Mrs. Sallie C.
Perry, D.....April 6, 1819	Jan. 19, 1891
Pickens, Andrew...July 11, 1810	Sinkler, Charles....Jan. 18, 1856
Pinckney, Gen. C. C. July 11, 1810	Sinkler, W. H.....Jan. 18, 1856
Platt, E.....Feb. 26, 1872	Smith, Polly Ann...Nov. 1, 1810
Porcher, W. Mazyck Jan. 18, 1856	Smith, R. Press...Feb. 11, 1857
Porcher, Mrs. C....Jan. 18, 1866	Smith, Rev. J. J...Feb. 22, 1858
Porcher, Percival F. Feb. 12, 1857	Smith, Miss S. P....Mar. 6, 1861
Porcher, Julian H..Feb. 12, 1857	Smith, Mrs. Elizabeth. Jan. 23, 1863
Porcher, J. DuBose. Feb. 12, 1857	Snowden, Dr. P. G..Jan. 12, 1857
Porcher, John H....Feb. 26, 1858	Steinmitz, J. E....July 11, 1810
Russell, Nathaniel. July 11, 1810	Stevens, H. L.....Jan. 18, 1856
Ravenel, Alfred F..May 11, 1852	Stevens, Mrs. Susan M
Ravenel, John.....June 3, 1852	Jan. 18, 1856
Ravenel, Dr. Henry. Jan. 18, 1853	Taylor, Jas. H....Mar. 13, 1872
Ravenel, Dr. Rene..Jan. 18, 1816	Tenant, Charles...July 11, 1810
Ravenel, W. F.....Feb. 12, 1857	Trenholm, G. A....Sept. —, 1853
Robinson, J. K....Jan. 31, 1858	Ward, Henry D....July 11, 1810
Robinson, Jas. N..Mar. 22, 1858	Waring, John B....Feb. 22, 1855
Ross, Mrs. Ann....July 12, 1853	Weston, Plowden...July 11, 1810
Ross, James.....Mar. 18, 1858	Winthrop, Joseph...Mar. 9, 1861
Rutledge, Frederick. Feb. 22, 1855	Wilkinson, W.....July 6, 1874
Sams, Rev. J. J...Feb. 28, 1858	Yeadon, Richard...Aug. —, 1854
Sass, Jacob K.....Jan. 23, 1863	Young, Mrs. T. J...July 22, 1862

HONORARY MEMBERS OF THE BOARD OF MANAGERS.

J. N. ROBSON.....June 16, 1863
H. E. SHEPPARD, LL. D.....January 21, 1889

LIVING LIFE MEMBERS.

Adams, W. H.	Mitchell, Charles L.
Barnwell, Arthur	Murray, A. B.
Calder, Miss Lillie F.	Murray, Mrs. A. B.
Chisolm, Miss E. Z.	Palmer, Mrs. Mary G.
Chisolm, Miss L. E.	Palmer, Joseph
Chisolm, R. G.	Porcher, Mrs. C.
Cunningham, Mrs. Ann	Porcher, Julius H.
Curtis, Mrs. J. A.	Porcher, John
Doar, Mrs. A.	Ravenel, John
Gaillard, James Jr.	Ravenel, W. F.
Hastie, Mrs. Julia Drayton	Robson, J. N.
Middleton, Mrs. A.	Scott, Mrs. Euphonia
Mitchell, James D.	Simonds, Mrs. Sallie C.
Mitchell, Mrs. Mary P.	Smith, Miss Sarah P.
Mitchell, John Fludd	Smith, Mrs. Elizabeth
Mitchell, James D., Jr.	Wilkinson, Willis
Mitchell, Julius R.	Winthrop, Joseph

PRESIDENTS OF THE SOCIETY FROM 1840 TO 1903.

Daniel Ravenel.....1840-1858
Nathaniel R. Middleton.....1858-1866
Edwin L. Kerrison.....1866-1871
C. G. Memminger.....1871-1889
Rev. G. R. Brackett, D. D.....1889-1891
Henry P. Archer.....1891-1893
Virgil C. Dibble.....1893-1895
Rev. C. S. Vedder, D. D.....1895-1897
Rev. D. M. Ramsey, D. D.....1897-1899
Rev. John W. Horine.....1899-1901
Robert G. Chisolm.....1901-1903
John Forrest, M. D.....1903-1905
Rev. Alex. Sprunt, D. D.....1905-1906

The names of the Presidents prior to 1840 were recorded in the Minute Book of the Society, which was destroyed in the great fire of December, 1861.

CONSTITUTION
—OF THE—
CHARLESTON BIBLE SOCIETY.

IMPRESSED with the consideration of the unspeakable importance of the Holy Scriptures to the present and everlasting happiness of mankind, as they were given by Inspiration of God, and are profitable for making men wise unto salvation, through faith in Jesus Christ, and for thoroughly furnishing them unto all good works; and persuaded that one of the most valuable and desirable objects to which the charity of Christians can be directed, is the gratuitous distribution of Bibles among those who may need them, the subscribers have agreed to form themselves into a Society for this special purpose, to be called the CHARLESTON BIBLE SOCIETY, the Constitution of which shall be as follows:

I.

As it is the great and single object of the Society to present the Scriptures of the old and New Testament to the poor and destitute, and to others to whom the precious gift may be acceptable and useful, the funds and operations of the Society shall be applied exclusively to the accomplishment of this design; and the version of the Bible in common use, without Note or Comment, shall be the only version to be distributed in the English language, nor shall any copy of the Bible in a foreign language be distributed, which in its doctrine and spirit shall differ essentially from the doctrine and spirit of the English version already mentioned above.

II.

The payment of one dollar shall constitute any person a member of this Society during the current year, and shall entitle him, if called for within twelve months, to a common Bible in return. The payment of twenty-five dollars shall constitute a person a life member, and the payment of one hundred dollars shall constitute the giver an honorary member of the Board.

III.

The business of the Society shall be conducted by a Board of Managers, consisting of the officers of the Society and as many other members as shall be necessary to make the number twenty-four.

The officers of the Society shall consist of a President, four Vice-Presidents, one Corresponding Secretary, one Recording Secretary and a Treasurer. The offices of the Recording Secretary and Correspond-

ing Secretary may be held by one and the same individual. These officers, with the other members of the Board shall be chosen by ballot at the anniversary meeting of the Society, which shall be held on the third Monday of January. The officers of the Society shall be elected every two years, and shall not be eligible for re-election for the next succeeding term, except the Recording and Corresponding Secretary and Treasurer, who may be continued in office at the pleasure of the Society. The fiscal year shall always commence on the first of January.

Vacancies occurring in any office may be filled by the Board of Managers until the next annual meeting of the Society; and if an election shall not take place at any annual meeting of the Society, the members of the Board shall continue to hold their respective appointments until another election shall be constitutionally made. Any seven members of the Board duly convened, shall be a quorum for the transaction of business, except in the case of appropriating money above the sum of three hundred dollars, when nine members shall be necessary to constitute a quorum.

IV.

The managers shall be authorized to adopt any regulations conformable with the spirit of this Constitution, which they may judge necessary or expedient for carrying into effect the benevolent design of this Society. They shall, at their discretion, correspond with other Bible Societies, and with individuals. They shall keep a correct account of the receipts and disbursements of money; and they shall lay a written report of their proceedings, during the previous year, together with an exhibit of the state of the funds, before every annual meeting of the Society.

V.

A Special Meeting of the Society may be called at any time by the President; or by any three Managers, with the concurrence of the President, or of one of the Vice-Presidents.

VI.

This Constitution shall not be altered, except at an Annual Meeting, nor then, without the consent of two-thirds of the members present; but the First Article shall not be subject to any alterations.

CHARLESTON, JUNE 18th, 1810.

Amended January 16th, 1888; January 21st, 1889; January 21st, 1895; and January 21st, 1901.

RESOLUTIONS ADOPTED BY THE BOARD.

Under the Third Rule of the Constitution of the Charleston Bible Society, which provides for the election of a Board of Managers—

Resolved, That the Board adopt the following Rules for its government :

I.

The Regular Meetings of the Board of Managers shall be held quarterly, on the third Monday of January, April, July and October. A Special Meeting shall be held on the fourth Monday in January, for the purpose of appointing and organizing the standing Committees and laying out their work for the current year. These meetings are to be held in the evening, at eight or half-past eight o'clock, according to the season; except the meeting on the third Monday in January, which shall be called half an hour before the time appointed for the Annual Meeting of the Society.

II.

Every meeting of the Board shall be opened by reading a portion of the Scriptures and the Lord's Prayer, and shall be closed with the Benediction.

III.

The following Standing Committees shall be appointed by the President at the Special Meeting in January.

1. *Committee on Finance*—They shall audit accounts, examine bills, report the state of the Treasury, announce the amount needed for the operations of the Society, devise financial plans to sustain and liquidate the debts, make arrangements for collecting subscriptions, and shall have oversight of the finances of the Society.

2. *Committee on Depository*—They shall have supervisory care over all Bibles and Testaments in possession of the Society, and shall report the same; they shall secure a suitable place and person to preserve the books; they shall ascertain the number and kind of books needed for distribution, and shall seek to know where they may best be obtained.

3. *Committee on Extension*—They shall recommend fields of labor of Agents or Colporteurs appointed by the Board, look out for new fields of operation, devise plans for enlarging the membership of the Society, form auxiliaries, and shall recommend whatever may expand the work of the Society.

4. *Committee to Supply the White Population*—They shall supply with Bibles, as far as practicable, the destitute among the resident and adjacent white population, ascertain the extent of destitution, suggest plans to meet it, secure proper help in distributing the Word of God among this class, and shall carry out plans approved by the Board for this purpose.

5. *Committee to Supply the Colored Population*—They shall carry out plans adopted by the Board to supply the destitute colored population of this city, ascertain the want, use proper means of distribution, not only in this city, but on the islands and regions adjacent to the city.

6. *Committee to Supply Public Institutions*—They shall inquire into the wants, and, as far as practicable, see that all humane, criminal, military and public institutions, schools, societies, Sunday-schools, hotels, engine houses, railroad depots, and large mercantile houses, are supplied with the Word of God, according to directions from the Board.

7. *Committee to Supply the Marine*—They shall adopt means of distributing the Word of God in vessels coming to this port and shall suggest plans to meet the wants of immigrants and strangers.

IV.

The Standing Committee shall act under instructions of the Board, to whom each shall make a report quarterly, or whenever requested, of all operations.

V.

The President shall also appoint the following Special Committees:

At the regular meeting in October:

1. *Committee of One*—To prepare the Annual Report to be presented to the Society at its Annual Meeting, on the third Monday in January.
2. *Committee on Nominations*—To nominate Officers and members of the Board of Managers.
3. *Committee on Arrangements*—To prepare for the public celebration of the anniversary of the Society.

At the Special Meeting in January:

Committee on Publication—To attend to printing and distributing the annual report.

VI.

No member of the Board shall give an order for more than twelve copies of the Word of God between the quarterly meeting unless otherwise ordered by the Board.

STANDING COMMITTEES FOR 1906.

I. *Committee on Finance.*

R. G. CHISOLM,
DUNBAR ROBB,
JOHN H. FICKEN.

II. *Committee on Depository.*

S. E. WELCH,
REV. JOHN KERSHAW, D. D.,
REV. V. C. DIBBLE.

III. *Committee on Extension.*

PROF. H. P. ARCHER,
REV. M. L. CARLISLE, D. D.,
REV. J. W. HORINE.

IV. *Committee on Supply of White Population.*

J. E. BURKE,
REV. JOHN JOHNSON, D. D.,
J. FORREST GREER.

V. *Committee on Supply of Colored Population.*

J. M. CATER,
F. L. FROST, M. D.,
R. H. KING.

VI. *Committee on Supply of Public Institutions.*

DR. E. S. BURNHAM,
REV. D. M. RAMSEY, D. D.,
W. S. LANNEAU.

VII. *Committee on Marine.*

B. I. SIMMONS,
J. C. DILLINGHAM,
J. ARTHUR JOHNSTON.

VIII. *Committee on Publication.*

JOHN FORREST, M. D.,
H. P. ARCHER,
REV. V. C. DIBBLE.

ORDER OF BUSINESS.

—AT—

Regular Meetings of the Board of Managers.

Reading of Scripture and Lord's Prayer.
Reading of Minutes of Last Meeting.
Report of Officers.
Reports of Standing and Special Committees.
Communications and Bills.
*Unfinished Business.
New Business.
Good of the Cause.
Benediction.

THE ANNUAL ADDRESS

—BEFORE THE—

CHARLESTON BIBLE SOCIETY.

—BY—

President Henry W. Snyder, Ph. D., of Wofford College.

THE BIBLE IN ENGLISH LIFE AND LETTERS.

It is no unimportant occasion that calls us together this evening—to celebrate the anniversary of a Society whose mission has been and is to put into the homes, not only of this land, but of all the lands of the world, the Book of Books. I say advisedly the Book of Books, for of all the utterances, written or spoken, that have appealed to the minds and hearts of man, none has had quite the significance the Bible has had. For wherever it goes it has the compelling virtue of transforming human life, remaking human conditions and touching with marvellous potency old and out-worn civilizations, not only with a stronger vitality, but also with higher and nobler impulses and purposes. Within its pages, there throbs such an irresistible might of energy that age-old systems crumble before it and new ones, rich in the lofty nobilities of life, rise beautifully and permanently upon their ruins. In the path of the spread of its renovating energy even the mere physical face of things begins to change; the waste places of the earth bloom and blossom like gardens; the jungle path becomes the beaten highway of commerce and trade; the tangled thicket of the wilderness, the ambush of the lurking savage and the haunt of the savage beast vanishes to yield to the crowded city of the church and the school; the rude tent of undeveloped races is transformed into the smiling cottage of the Christian home; freedom breaks the shackles of hard and cruel tyranny; learning and knowledge scatter the heavy darkness of ignorance and superstition; the oppressions of rank and caste disappear and manhood and womanhood are rated at their worth; instead of bitter feuds and savage wars, of hate and cruelty and racial strife, the sons of men are bound together in the kindly fellowship of universal brotherhood; truth and justice and morality are enthroned in the hearts of men and in their institutions.

We do well, therefore, to celebrate the anniversary of a Society whose mission is to spread this power of the Scriptures for the preservation of

what is best in our own civilization, which is, with all its shortcomings, a Bible civilization, and for the carrying of this power to all the sons of men. It will be appropriate, I think, at such a celebration, not to narrow our thought to any special phase of the meaning and influence of the Bible, but boldly and broadly to remind ourselves afresh of some of the larger aspects of this meaning and influence, particularly with reference to our own race.

It has been called the Book of Life, and this phrase at once sets it apart from other books. All the really great books of the world are in some way connected with life, with human life in its various manifestations. History, biography, fiction, poetry, are but records of the life of man and interpretations of its meaning. To know them is to have entered into a large sphere of knowledge and of wisdom. Still they are about or concerning life, and however deep and vital the interest they inspire, however great the information they offer, however essential the wisdom, they cannot be said to make the contribution either to the individual or to the race, which this book makes. Its appeal is to the Spirit; its truth is the truth of God; its wisdom the voice of the Divine mind. Its truth and wisdom have a creative potency; they enter through the thought into the soul, conferring thereby the power of a new life. This virtue humanity has found in the Bible and in the precious consciousness of it has called it the Book of Life.

But it is such a book because it is a revelation, partial perhaps, of the mind of God and the Divine life. Its unique distinction, is that it is the record of a race possessed by one idea—to seek and to find God and to make his will prevail. Every life, every fact, every thought, every experience, every purpose is shaped by this one idea. This is the mighty, all-absorbing current that moves in majestic power from the opening narrative of the beginning of things to the closing vision of the New Jerusalem. The knowledge of God, intimate, personal, individual, the hearing of His voice, the obeying of His laws, this, and this alone, fuses all the manifold forms of history, biography, allegory, poetry, prophecy into one central unity of conception and aim.

In this respect again it stands apart from every book on a shining pinnacle of unapproachable majesty. The essential measure of a man is to be found in the greatness or smallness of the ideas by which he is possessed; the height of power to which a race climbs is discovered in the nature of its deepest thought of its mission. But the sublimest idea that may find lodgement in the mind of the individual, as well as the race, is the thought of God. The value of the civilization of a people, the permanency and quality of its life are written in terms of its approach to a divine power not itself, yet ruling and directing the strongest forces of the nature. One race expresses its most characteristic activities in terms of commerce and trade and in the conquest of the material conditions of nature; another in terms of political and military power and in civic organization; and yet another in terms of art and beauty and the free play of the intellect upon the facts and relation.

ships of life. But this one race, the Hebrew, sought the highest as its race mission and surrendered itself to the one supreme impulse to know God. And to them He spoke and they kept the record of His voice and of His dealings with them. But in revealing Himself to them He revealed Himself to all the nations of the world. In this way the Bible is not only the Book of Life, but it is this because it is the Book of God—a book that holds within its pages the supreme aspiration and attainment of the human spirit.

It is fitting that we should call to mind on an occasion like this these large and superlatively important considerations with reference to the Bible and the nature of its influence. But in particular, as members of an imperial race, whose civilization at its very core is Bible civilization, we should note afresh its supreme significance with reference to our own life and history. For in the deeper essentials of race life, in all those great moments of race experience which have meant a larger progress for us, in those profoundly significant qualities which have made us what we are and determine what we shall be in the long course of our history, we shall find the Bible illuminating, steadying, inspiring, uplifting—a power genuinely and strongly creative.

In the library of Corpus Christi, Cambridge, there is a precious time-stained document. It is one of the two manuscripts of the Gospels, which the great Pope Gregory sent over with Saint Augustine when he came on his mission to the Anglo-Saxons in England in the sixth century. In this manuscript I see the beginnings of all that is really best in our civilization, the potent germ of those royal moral qualities that furnish the distinctive character of the members of the English races wherever they are found. When these far-off ancestors of ours first came into contact with the truth and spirit of these Gospels they were fresh from their older home on the misty, storm-beaten shores of the great wastes of the German ocean—a race of fierce, savage pagans, yet strong in the unwasted power of physical resources and rich in certain fundamental moral virtues. The refining and uplifting energy of these Gospels, with all but miraculous swiftness, began the transformation of this pagan life, building upon the foundations of Christian truth and ideals that imperial superstructure of English life and history. The Bible then moulds our civilization at its very birth.

Moreover, as familiar as the story is, I cannot resist reminding you once more that in all those great experiences, when new forces were fermenting and throbbing in the heart of the English race, when the people were girding themselves for a long upward step toward a finer life and a larger freedom, a new interest in the Bible, a fresh appropriation of the spirit, a vital appreciation of its ideals, and a stronger grasp upon its truth, leap into vivid, vigorous, assertive life. In the fourteenth century when the trade and commerce of England were increasing and widening, when the modern system of representative government was forming, when the masses were asking and receiving more rights and privileges, when the language itself was shaping into the English we now speak, when for the first time there throbbed a vivid

consciousness of national unity, Wickliffe came with this translation of the entire Bible. Again, less than a century and a half later, when the power of the new learning was breaking its way out of Italy to spread its light through England and touch the race into a new movement of national progress, it was Tyndale who gave to prince and peasant, to the plough boy in the field as well as to the king on his throne, a noble rendering of this Book of Books in the native tongue. Then only eighty-five years afterwards, when the Armada had been defeated and religious freedom forever established in England, when English ships were filling every sea and new and far-off lands opening every day to English conquest and settlement, when the imperial tide of national life was at its flood, in the glorious days of Shakespeare and Bacon, that richest treasure of all thought and speech, the King James version, was given to the people. Once more, when for a time the Bible had been exiled, so to speak, from the hearts and homes of the people, in those sad and shameful eighteenth century days, the great Wesleyan revival, which renewed the moral life of the nation in all its relationships, was in fact but a return to the Bible, and its truth was potent in a new era of English expansion and progress. How immeasurably powerful, therefore, has been this Book in shaping and coloring every significant era in the history of the race!

These successive translations, culminating in the exceptionally noble King James version, constitute the richest literary inheritance of the English-speaking races. The King James version represents of itself a body of literature of singular variety and beauty of structure and form, simple, dignified and lofty in vocabulary and general expression, and infinitely exalted and precious in its emotional and thought content. It is a library of literature itself; within its glowing pages may be found almost every form of literary expression—history, biography, drama, allegory, poetry, oratory, essay, sermon, letters. Moreover from a literary standpoint, it is the most human of books. All types and fashions of men and women live in its pages. In this way it is a revelation of human nature and a record of the various manifestations of the human spirit. What quality of our humanity is lacking in the Bible? There we find all of its various motives and experiences. Every note in the many-corded harp of man's life is struck, not only evoking the diviner harmonies in human experiences, but also not sparing the harsh clanging discords that wail up out of the lowest depths of human baseness. That is a singularly human book that can record both the sin of David in the frankest realism and the exquisite lyrics of the sweetest of singers, in which all the heights and depths of human faith, tried and triumphant, are chanted. Yes; it is a very human book, the Bible; but it is humanity in relation to God; it is the story of humanity, through much wandering in devious ways, through much fallings-off, finally coming upon the shining path that leads to God. It is in the greatness of this idea that the Book gets a reach and range of thought that no other book has, a lofty lift of emotional aspiration, and a dignity, a richness, an imaginative beauty of style all but matchless.

But all these high and noble qualities have not been the possession of the few; they are not merely the property of the scholar and the man of culture. The glory and tremendous significance of it all is that this superlative richness has been for centuries the common property of all. This a priceless inheritance which nothing can alienate from each; it comes into the hut of poverty as well as into the palace of wealth; it brings comfort and joy to the humblest peasant as well as to the king on his throne; the power of its light illuminates the mind of the unlearned as well as it does that of the scholar. It has been above everything else the one book of the people and of all the achievements that have lighted the toilsome path upward of the English race, not one of them is quite so significant as the attainment of this popular ownership of the Bible.

Because of this fact the very language we speak is what it is. It is probable that no other language has been subjected to so many and so strong influences tending to corrupt it and lower its standard. From the very beginning of its history down to the present hour wave after wave of alien currents have beat upon it, ever threatening its very existence as a vernacular speech. But this book and its language has been so deeply ingrained into the common thought and general life that no outside influence has been able to disrupt the course of its best development or degrade its standards of excellence. The words and phrases of the Bible, the unalloyed purity of its diction, the noble simplicity and stately dignity of its style have had the invaluable virtue of saving even the speech of the common people from abject vulgarity and feeble coarseness. An unlettered tramp tinker was shut for a time in Bedford jail. His mind and heart had been fed and nourished upon the English Bible. To him the four narrow walls of his prison was irradiated by a great light. He dreamed dreams and saw visions—visions and dreams of human experience and struggle and attainment that floated into him out of the Book of Life. And when John Bunyan, the unlettered tinker, emerged from his cell he brought with him a book that has been one of the classics of a great literature, the *Pilgrim's Progress*. The source of his thought was the Divine lore of the one book which he and his kind knew; the marvellous simplicity and lovely purity of its style, the heart-touching power of the message of his allegory, the lofty quality of imagination displayed in it, and the inspiring reaches of its emotional elements are all thoroughly Biblical. Nothing so fully and richly illustrates the nature and extent of the influence of the Bible upon the common speech as this book of the prisoner of Bedford jail.

But not only has the Bible been the conservative, preservative influence upon the common speech, its language and truth have been the source of what is best in our literature furnishing to it its standards of style and its interpretation of life. The literature of a race may be looked at from three standpoints: It is first, a mere record of what has been thought and said and done; it is secondly, an interpretation, an attempt to explain the deeper meaning of life; and it is, thirdly, an idealization of life. From this last standpoint, literature looks away from what is

done and indeed from the interpretation of it, and tries to discover what ought to be; through high vision it endeavors to see the end from the beginning, to complete the incomplete, to perfect the imperfect, to reconcile the contradictions of life, to reveal the harmony in its discords, and to find the supreme law of things.

Now the significant distinction of English literature, marking it off, I believe, from the literature of any other people, is that this record, this interpretation, this idealization of life is essentially Biblical in standard and spirit. The very first authentic voice, away back in the seventh century, that speaks to us out of this literature, strikes the note that never quite leaves it: "For it is very right that we praise God with words from our lips and love in our hearts." From old Caedmon, all the way to Tennyson, from the moral fibre of our literature and the spiritual breath that informs it with life, the influence of the Bible has never been absent. Not only are its standards and its spirit dominantly Biblical, but the royal garment of speech in which our noblest English books are clothed is a rich brocade of Bible words, phrases and allusions. While this all adds dignity and nobility to the treasures of English literature, it is not the important thing. The important thing is that the spirit and truth and moral ideas are drawn from the Bible. For centuries the only form of literature was to be found in the effort to get the Bible truth in the common thought and life. Langland, in his "Vision of Piers Plowman" in the fourteenth century, seeks to apply Bible truth to life in terms of imaginative treatment; "The Fairy Queen of Spencer" is itself but an epic of spiritual struggle and attainment, a kind of glorified "Pilgrim's Progress;" those eight and thirty plays that bear Shakespeare's name are profoundly moral and spiritual in their revelations of life; Milton's sublime poem, the "Paradise Lost," is confessedly an effort to discover spiritual truth and to justify the ways of God to man. And this spiritual unity, which lies deep in the influence of the Bible, has not been lost in the complex, peering, teasing, faith-tossed nineteenth century. Now and again one hears a voice so Biblical in its accent, so profoundly Biblical in the spiritual quality of the truth it utters, that one might almost fancy that a Hebrew prophet were still among us or that a man of new testament times were still speaking, in modern phrase, the essential message of the Master. Robert Browning's, such a voice, appropriating not only the very truth of the Bible and applying it to human destiny, but grasping at times, the very manner itself.

God's in His Heaven,
All's right with his world,

is the triumphant chant of moral victory coming out of a soul saturated with the providence of the Hebrew Scriptures. And the glorious conclusion of Tennyson's "In Memoriam" is almost Pauline in the mood and spirit:

Strong Son of God, immortal Love,
When we that have not seen Thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove.

Once more, we say, the Bible has shaped and inspired whatever is worthiest and best in the literature of the race, and is the supreme source of its power to comfort, to console, to uplift, to nourish the spirit and fortify the faith.

Greater, however, than the influence of the Bible in all these directions, and indeed the true source of it, is that it has established and fortified the ethical convictions of the race, furnishing its standards of moral conduct and character, and nourishing and directing its religious sentiment. The height and permanency of the civilization of any race are to be measured finally by their ethical or moral standards. This is but a way of saying that the nature of the religion of a people determines its place and destiny in history. Ethical laws and moral ideals may be the product of experience, and as such are the rules of individual conduct and of wider collective relationships which men work out for themselves through the long, painful processes of evolution from primitive forms of society to the complicated organization of a highly developed social order. From this standpoint ethics or morals are man-made and obedience to them comes from no stronger compulsion than the imperative of mere expediency. The voice of God and the authority of the Divine Will may not be heard or felt. Well has it been for the English races that their ethics have had in them the imperative of Divine command. For its ethical standards and moral ideals have been drawn with all the strength of the faith of a race singularly possessed of the will to believe from the Bible, and the Bible, we know, is full of the consciousness of God and "shot through with a sense of His direct relation to human life," both individual and collective. Fed upon the book, as the race has been, it has developed to its commanding height of power, because its moral life has had in it and through it the meaning and message of the Bible as the revelation of the Divine will. In following this will the race has expressed its noblest life; how it may follow it in the years to come, as in the past, will determine its future place in history.