

if a man knows how to use it properly. The man who does know how to use it properly is very glad to give it where he would give money of the same value, but he objects to the assumption that in cases in which he would not be asked to give money he will give time, because time has no value.

## The Bible as Literature

Whatever else the Bible is, it certainly is a collection of Hebrew literature. Its very name indicates this, for the word Bible is a transliteration of the Greek word *Biblia*, meaning, not book, but books. It is a collection of books, and includes legend, law, official records, historical fact, historical fiction, epic poetry, lyrical poetry, proverbial philosophy, drama, patriotic and religious addresses, biography, letters, and dream literature. The notion that this conception of the Bible as literature is inconsistent with its inspiration, its divine quality, its spiritual usefulness, is due to a relic of the Puritan notion which confounds truth and fact, and would banish the voice of imagination from the world. God speaks to all faculties and in all voices: that is the lesson which we are learning in our larger conception of the Bible as literature.

This conception is bringing back the Bible to us. Much of it has been a lost book. The whole library has stood on our shelves or laid on our parlor table, but to many a devout soul the Bible really used has consisted of the Gospels, certain of the Psalms, a few extracts from the Pentateuch, and some from Paul's Epistles. The new study of the Bible has opened other books to us, and is still opening other books to us. Professor Genung, in his "Epic of the Inner Life," has made the Book of Job intelligible and inspirational to the English reader. Dr. Griffis, in his "Rose Among Thorns," has opened to us the Song of Songs, which a quarter of a century ago it was hardly thought decorous to read in public. Driver and Cheyne in "The Men of the Bible Series" have redeemed Isaiah and Jeremiah from obscurity. The new criticism is not taking away from the Bible, nor undermining it, nor obscuring it; on the contrary, the study and interpretation of the Bible is reinstating it, reopening it, clarifying its meaning. The process is like that to which the best architects in England are subjecting some of the old cathedrals. Removing plaster and whitewash and paint, they uncover in some cases fine carvings which had been wholly lost for generations. This is what the higher criticism is doing for the Bible. It is a restoration of a splendid but obscured literary cathedral. It will make the use of the Bible wider and the reverence for it at once deeper and more intelligent. What Matthew Arnold says for himself in "God and the Bible" the higher critics might one and all say for themselves:

"We think that there is everything in the history and actual achievements of Christianity to support its claim to the character of a religion divinely revealed for the salvation of the human race. We look with apprehension on all that diminishes men's attachment to the Bible. But that the Bible is not what men have fancied it, and that to be divinely revealed is not what men have supposed, time and experience are beginning to bear in upon the human mind. . . . We seek to show that the Bible and the Christian religion subsist, all the while, as salutary, as real, as they were ever supposed to be, and that they now come out far more real, and therefore far more truly grand, than before."

The spirit of the new criticism is affirmative, not negative; constructive, not destructive; reverential, not iconoclastic; Christian, not infidel. This is the aim and this the quality of such splendid contributions to a better under-

standing of the message of the Bible as are being made by such books as those we have already mentioned, and such more comprehensive works as Professor Richard D. Moulton's "Literary Study of the Bible;" "The Modern Reader's Bible" series, by the same editor, published by the Macmillan Company; and "The Bible as Literature," a volume published by T. Y. Crowell & Co., including, with additional chapters, the articles bearing that title recently printed in The Outlook.

## To the Friends of Home Missions

Seven months of the Congregational Home Missionary Society's year are now gone, and during that time the receipts have been \$110,000 less than in the same months last year, a decline of more than one-half. Of this falling off, \$65,000 was in donations and \$45,000 in legacies. During a part of this period the Society has been unable to borrow money even on good security. The consequence has been that our missionaries have had to wait weeks and even months for their salaries, a thing unknown in recent years. Large numbers of them are still waiting, and the Society, having now reached the limit of its credit at the banks, has no recourse but to its friends.

The average receipts of the last five years, including two years of business depression, had been \$447,000. The Committee, therefore, felt safe in making a reduced apportionment of \$417,000 for the work of the year. But no foresight could provide against so enormous a deficiency in the receipts.

To meet the emergency the Committee have first sought to cut down expenditures, endeavoring to save as much as possible from the present limited apportionment. They have also appropriated to the work of the current year the entire remainder of the Stickney legacy, which seems to have been provided providentially for the present crisis, than which none other more serious is likely to occur. This exhausts all available funds. There is no legacy or reserve of any kind upon which we can henceforth depend. Nothing can avert intense suffering on the part of our missionary brethren and another burdensome debt at the end of the year but prompt and generous collections from the churches, and large and self-denying individual gifts.

Once more the great home missionary enterprise, which is not ours but the Master's, is thrown upon Christian hearts. We are involved in an exigency that suggests renewed consecration, confession, and prayer. May we not hope that in the closet, at the missionary concert, and in the public services of God's house, these precious interests may be remembered, and that, in these times of returning prosperity, earnest supplications, with thanksgiving, may precede and accompany the riches of our liberality as those riches are poured out in noble and generous gifts. The need is real, and it is urgent.

In behalf of the Executive Committee,

THE SECRETARIES.

We give this appeal for the Home Missionary Society a place of prominence on our editorial page, because we wish to give it emphasis in the eyes of all our readers. The times have been hard, no doubt. The appeals for the Armenians, for the suffering poor close at hand, and for election funds, have been urgent. These facts are perhaps sufficient to account for the otherwise extraordinary falling off in the receipts of the Home Missionary Society. But they do not help the missionary preachers in the West. Do you remember that every preacher who fails to pay his debts promptly brings by that very fact discredit on the Church? Do you remember how many men there are whose answer to the question, "Which is the first commandment of the law?" would be, "Owe no man anything"? Do you consider that an empty treasury in a missionary society means not only suffering to the missionary, not only impairment of the work, but also dishonor to his cause?

The times are better; the election expenses are over; the calls of the poor at home are to be less. Let the first effect of the improvement in conditions be felt where it is most needed. And where is it more needed than in the homes of ministers, ill paid at best, and now long waiting for any payment?

## The Situation in Armenia

By Grace N. Kimball, M.D.

THE situation in Turkish Armenia is such as to make it the solemn duty of every one calling himself Christian to obtain definite information in regard to it in order to arrive at intelligent, well-founded convictions.

For not only does the solution of this question mean very much in the progress of European civilization and prosperity, but it is also to have a wide-reaching effect on Christianity itself either for better or worse.

One who has not been in Armenia (and by that I mean, not Constantinople, but in Armenia itself), however well read or interested he may be, can have very little idea of the actual situation at the present time.

The Government, from the Sultan down to the petty local official, is thoroughly imbued with the idea that the Armenians are rebels, are plotting and working toward a revolt, and are hoping to establish themselves in autonomy, and to drive out the Moslems, or in their turn to persecute and to massacre such as may remain in their borders.

So fiercely have the fires of the characteristic fanaticism of the Turks been fanned by official action that they simply refuse to accept the most convincing proof of the innocence of the mass of the Armenian people—wishing rather to believe, and to act ruthlessly on the belief, that the opinions and plans of the few are shared by the many.

The common people, Turks and Kurds—even more fanatical and ignorant than the official class—only too eagerly follow the initiative given, having the common motive with their rulers of reaping a rich but short-lived harvest of pillage and despoliation. Many of both the official and non-official class feel that the last days of Turkish domination have come, and that whatever of personal gain is to be snatched from the crumbling ruins must be snatched quickly.

On the Armenian side, out of the estimated 2,000,000 of that nationality in Turkey, not less than 100,000, or 1-20 of the whole population, have either been killed or forcibly converted to Islam. A few thousands have secretly or openly succeeded in leaving the country, and all who possibly can do so are following their example.

The death-rate from endemic and epidemic diseases, made a hundred-fold more virulent through the untold hardships and unnatural conditions imposed upon the people, is rapidly increasing. At the same time the marriage and birth rates are falling off still faster. All these factors aid very materially to bring about that consummation so devoutly desired by the Turk—Armenian extermination.

Of the uncomputed remnant of the Armenian people, it is perfectly within the truth to say that not one out of a hundred know or care anything about revolution, or the political situation in any of its phases. Their one and only desperate desire is peace and reasonable security at any price or from any quarter. They are perfectly willing to remain under Turkish rule, and only inarticulately beg for the permission to live and work. I am aware that this statement may be challenged by some, but I make it carefully, and as the result of close contact with practically the whole population of one of the largest and most typical of the provinces of Armenia. But very much in evidence to the Turkish Government, and increasingly so to the general public, is that small but active and often ill-advised body known as the Armenian revolutionary party. This, so far as Turkey is concerned, is an extraneous and invading body, with a by no means strong following in Turkey itself—a following composed almost entirely of men under thirty, a large per cent. under twenty years of age. Whatever hot-headed demonstration has characterized the revolutionary policy—to agitate with a view to attracting, or rather forcing, the attention of Europe and England—these demonstrations have met with quite as

bitter condemnation from the great mass of localized Armenians as from the Turks themselves.

And herein lies the atrocious guilt of the Sultan and his Government, that thousands of innocent lives have been ruthlessly sacrificed, while only the clumsiest effort has been made to seek out the real offenders, and comparatively few have ever been brought to justice.

The political infidelity of the few has been made a pretext for carrying out a policy of absolute extermination of an innocent and most valuable people, in obedience to a mad and inexplicable prejudice against them in the mind of the supreme ruler.

So we have, at the present moment in Turkey, the Government and the Moslem population utterly alienated from and fanatically suspicious of the Armenian minority. They are ready at the slightest pretext in any part of the country, or in all the country, to go off into one of those oft-repeated debauches of butchery, restrained only partially by the undecided menaces of the European Powers, and by the ever-increasing precariousness of domestic politics and finances.

On the other hand we have the Armenian people, decimated, demoralized by fear, and impoverished to a degree that is inconceivable to the Western mind, every department of trade and labor closed, and with, at best, but momentary security to life and property.

This condition of things has existed for two years and three months—each month worse than the one before—witnessing more than the realization of the worst fears, and seeing hope of rescue or relief ever growing fainter.

Still the European deadlock holds. And still the Sultan, with a hopelessly bankrupt treasury, with an utterly rotten and demoralized bureaucracy, with his Moslem people excited to unquenchable fury against his Christian subjects, with thirty to forty thousand Hamidieh Kurdish cavalry, fully armed and equipped, ready at any moment to declare autonomy if they are punished for murdering and pillaging their Christian neighbors—still Abdul Hamid II. talks of reform and means extermination.

Meanwhile 200,000 Armenian families, robbed of everything, and, by the conditions which obtain, cut off from the ordinary means of earning a living, are looking to the Christian West for the meager necessities of life this winter. Probably 75,000 breadwinners have been lost to their families during the past two years, leaving approximately 300,000 helpless and destitute women and children. How can we Americans help in this situation, which, without doubt, appeals to every one?

First, there is the power of the influence of our great Christian Government to be thought of as a factor in bringing about a radical and permanent solution of this question; for, after all, it is the solution that the world groans for, and not the cheap palliations that have been supplied at such enormous outlay of life and of money.

England ought to feel—it is a disgrace to our Christianity that she has not already felt—that the United States Government is with her, heart and soul—and *fleet*, if need be—in the defense of humanity. And this does not mean the demolition of the Turkish Empire. It should mean the constituting of a power strong enough to either reinforce or restrain the Turkish Government in such an effectual way as to make life once more possible for all right-minded and innocent people in Turkey, be they Christian or be they Mohammedan. For it is not generally appreciated, perhaps, that thousands of the Mohammedan population, as well as the Christian, are reduced to great want and suffering by the general social and economic demoralization. I am quite aware of the great delicacy of the international situation and of the futility of merely spasmodic outcries from press and platform. But it is a question for our National conscience how far we as a people are justified in pursuing a policy of selfish non-interference, when our