

tained less and less of the Divine, and more and more of the human, until Christ found it necessary to almost wholly condemn the Rabbinical teaching of His day. Christ said "He (Moses) wrote of me." But the people did not know that; either because they no longer read Moses, or, because they interpreted him according to the teachings of the Scribes. It was not *God's* word that settled a doctrine, but the *Scribe's* word. History repeats itself. Rome to-day stands as nearly as possible in the shoes of the Scribe. She has got on the long garments, and pretends that all authority to expound God's word is wrapped up in their folds. Nay, more. Mother Church has her traditions; and between her traditions and herself, she outweighs the Bible. For, if she still acknowledges the Bible as God's Book, and, therefore, of Divine authority in matters of faith: yet it is not the Bible *as it is written*, but the Bible *as Rome reads it*; and Rome reads it through the swirly-glass spectacles of her own traditions. Almost every error for which Christ rebuked the Pharisees has been woven into the fabric of Romanism. The origin of these errors is *neglect of the Bible*, and the giving of undue prominence to traditional interpretation.¹³

Now Protestantism is not altogether free from the same tendency, if not the same error. If we did not interpret Scripture so largely through our *ism* spectacles, Episcopalian and Methodist and Baptist and Presbyterian would stand much closer together. One of the best steps towards Church Union would be more unprejudiced and candid study of the Bible. Three hours a day spent on the English Bible, and one or two more on the Hebrew and Greek Testaments, with no assistant save good lexicons and grammars, would do more to unify the creeds of Christendom, than will ever be accomplished by union meetings. The man, who gives God's Word the *first place* in his allegiance, and the *chief place* in the time he devotes to books, looking by prayer for God's own appointed instructor, the Holy Spirit, will gain true views of God. If the different *isms* were to do this for one year, and then suddenly look up from their work to see where their brother *isms* were, they would be joyfully surprised to find themselves smiling in each other's faces, so close together that they could shake hands as they never did before. Mount Zion would be thronged by men who, to their surprise, found that "one Lord, one faith, one baptism," meant much more than they ever

13. See a very clear concise and able article in the Homiletic Review for February, pp. 99-106, wherein Scripture *versus* Traditionalism is dealt with by Dr. Gregory.