

**LIFE MORE ABUNDANT:
SCRIPTURAL
TRUTH IN MODERN
APPLICATION. PP.3-39**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649250615

Life More Abundant: Scriptural Truth in Modern Application. pp.3-39 by Henry Wood

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

HENRY WOOD

**LIFE MORE ABUNDANT:
SCRIPTURAL
TRUTH IN MODERN
APPLICATION. PP.3-39**

LIFE MORE ABUNDANT

SCRIPTURAL TRUTH IN MODERN
APPLICATION

BY
HENRY WOOD

AUTHOR OF "IDEAL SUGGESTION," "STUDIES IN THE THOUGHT WORLD,"
"THE SYMPHONY OF LIFE," "THE NEW THOUGHT
SIMPLIFIED," ETC.

"The faith of immortality depends on a sense of
it begotten, not on an argument for it concluded."

Heract Bushnell.



BOSTON
LOTHROP, LEE AND SHEPARD CO.

Phil 8602.30

A v

MARVARD COLLEGE LIBRARY
FROM THE
PHILOSOPHY LIBRARY
OF
WILLIAM JAMES
1923

PUBLISHED, AUGUST, 1905

COPYRIGHT, 1905, BY HENRY WOOD

ALL RIGHTS RESERVED

LIFE MORE ABUNDANT

PREFACE

AMONG the important progressive movements of the present time, perhaps there is none more far-reaching in its relations than the emancipation of the Bible from literalism and formalism. This great work is many-sided, and it invites the aid of every one who can make any contribution to its moving forces. The aim of the writer is spiritually constructive. He would undermine no one's faith in the Bible, but rather brighten and deepen it, and aid in its establishment upon a surer basis. We are living in a period of transition and unrest. To conserve a true faith in the midst of the present uncertainty should be both the duty and pleasure of every friend of vital Christianity.

At a time when professional and technical scholarship is so widely engaged in Biblical interpretation and criticism, it would appear that there is little room for anything additional. The clerical profession, to its honor, is taking up anew the study and solution of the inner significance of the Scriptures, and the general search for truth for its own intrinsic

sic value was never before so keen and thorough. And yet, it hardly can be questioned that many of the broadest and best of the higher critics are not entirely free from the bias, conscious or unconscious, of denominational training and association. Again, owing to the technical and voluminous character of their researches, their work is more especially fitted to the capacity of scholars than to the popular mind. It involves a thorough specialization, for which, even the clerical profession, in general is not well equipped. But the product of these eminent scholars may be taken at a reasonable valuation and used as common capital, and any one is at liberty to make it the basis for more general and popular deduction and implication.

But aside from very valuable historical and literary criticism, the relations of the Bible to science, philosophy, psychology, and modern thought in many directions, are intimate and of deep significance. The passing of literalism is causing alarm among a large class of people, who feel that their belief, supposedly settled, is being undermined. Their Bible seems to be losing its authority and sanctity. A great transition is upon us, and nothing can hold it back. The vital problem which demands solution is: How shall popular faith in the

Bible be spiritualized and made more intelligent, rather than weakened or destroyed? Transition periods are always full of unrest and misunderstanding. The incidental iconoclasm which is involved, to the average observer seems like an unhallowed attack upon precious sanctities. Why harrow up the peaceful and complacent surface of religious life and disturb devout confidence which long ago was settled and finished? Only because the soul is constituted for progression and the inner nature cannot be stilled by any surface application, however historic or approved. The conservation of a living faith must find its essential supports in the diviner depths of the soul nature.

This work from an independent standpoint has for its purpose the preservation of all that is intrinsic in the Written Word. It is addressed to the intelligent lay mind, which has neither the time nor training for dealing with the intricacies of technical criticism and spiritual symbolism. "The letter killeth but the spirit giveth life." The literalism and inerrancy which have been put upon the Bible, under a mistaken obligation of loyalty, are burdensome, and largely obliterate its harmony, beauty, and unity. Thus, the basis has been formed for numerous divisions and rival sects, for under de-

tached textual interpretation each finds its own endorsement. The intellectual form or shell has been grasped instead of the inner verity. The Church has been split into fragments and dogmatized upon non-essentials. Under the confusion of varying politics, and the complexity of ecclesiastical machinery, the essence and vitality has exhaled and escaped. The truth of the Bible, which was originally expressed in warm Oriental symbolism, is marred, or hidden, by its rendering into rigid, cold, and prosaic English. Here is the real cause for most of the prevailing scepticism and agnosticism. The sceptic is as much of a literalist as the extreme orthodox, and his unbelief is the logical outcome. The believer in absolute inerrancy, not only misses the intrinsic treasure of the Bible himself, but he furnishes the weapons for an attack by its opponents.

If the general, even though simple survey of this great subject which is attempted in this volume be of any popular use in the rescue of Scripture from mechanical hardness which largely hides its deeper harmonizing and transforming power, in freeing it from the barnacles which have glued themselves to it, in emancipating it from the unlovely dogmatisms with which it has been identified, in making it more natural and attractive, instead of abnormal and far

away, in interpreting it as a variety in unity, instead of a collection of discordant texts and sayings, in showing inspiration in each part to the degree that it inspires, in recognizing that its divinity comes through man instead of being a projection toward him from without, in discovering the immanence, oneness, and love of God, as well as his formal legality and anthropomorphic kingship—if, in any measure, these principles be made more popularly apparent by the perusal of this volume as one of many auxiliary influences, the author will feel that his effort has not been in vain.