

THE BIBLE THE TRUE UNIVERSITY

AN INTRODUCTORY HANDBOOK

BY
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of Judges," "The Person and Work of the Holy Spirit,"
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*"Casting down imaginations, and every high thing that
exalteth itself against the knowledge of God, and
bringing into captivity every thought to the obedi-
ence of Christ" (2 Cor. 10 : 5).*

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PUBLISHERS' NOTE

A new edition of this valuable little book is being sent out that it may continue its testimony to the inestimable worth of the Scriptures, and with sincere regret that the plan mentioned has never been completed. There are, however, writings by others that round out the interpretation of the Word of God in a very helpful manner, and these will be pointed out when requested by any.

INTRODUCTORY HANDBOOK

The Importance and Method of a Systematic Study of Scripture, with Outline of Subjects

I

Preliminary

Material Progress We are living in remarkable times in every way.
in Inventions and
Wealth Civilization has made such vast strides during the past quarter of a century that we are surrounded by almost a new world.

Inventions and discoveries, with manifold appliances in the various arts and trades, have largely altered our manner of living, so that undreamed-of luxuries have now become the everyday necessities even of the humbler classes of society. These inventions have been accompanied by a vast increase in material wealth, both in the size of the fortunes possessed by individuals and in the number of millionaires, which is multiplied a hundredfold.

The fruits of the earth have contributed of their vast abundance, and so far as supply is concerned the whole world might well be living in comparative ease and luxury.

Complications Resulting therefrom

Accompanying this vast increase of wealth, there has been a distinct development in the organization of the various forces of civilization into two distinctly marked and hostile camps. Capital has combined with capital in the formation of immense trusts which control the majority of the industries of the country; and on the other hand labor, in seeking to secure relief from oppression, real or fancied, and a greater liberty, together with increase of wages, has formed itself into the vast unions which, in some quarters at least, dominate the entire class of the employed.

With all this the Christian has, directly, comparatively little to do; but no one who has a heart for the welfare of mankind can fail to take a deep interest in these great movements which, together with possible beneficial results which have been attained, most certainly indicate that spirit of selfishness and independence and that desire for power which mark the natural man.

The Christian student of prophecy cannot fail to see in these movements a tendency toward the heading up of things, which is most clearly foretold in the word of God. If organizations continue to develop along the lines which they have been following during recent years, we can see how easily a complete restraint of all trade,

save as permitted by the organizations, will be effected; while organized labor, if carried to its legitimate and not impossible limit, suggests that confederacy of the people which Scripture also declares will mark the closing days.

Increase of Education

In the field of education, both of the masses and in its higher branches, like progress has been made. Our children are taught far more in the public schools than were their parents, and there is a reaching out in the higher fields of learning which transcends what was formerly called a liberal education.

Modern research has explored many new fields, and made further discoveries in those which had heretofore been worked. The result has been a vast accumulation of observed facts, together with the discovery of many hitherto unknown and remarkable laws of nature. In the gathering of facts there can be little question that the efforts of modern science have been crowned with success; although we may put in the proviso here to guard against the too ready acceptance of facts which claim to substantiate theories hostile to revealed truth. Of these theories, however, we must speak more definitely.

From the days of Darwin to the present time there has been a marked effort to discover in the processes and laws of nature that which will con-

tradict the Scriptures. Without being avowedly hostile in every case, there can be no question that the theories of a numerically large majority of scientists have been hostile to the teachings of Scripture. They may generally be classed as materialistic and evolutionary.

A few years ago the theory of evolution was carrying all before it. "Development" was the magic key which was to open every lock, and so use the treasures of nature. When applied, however, the ascertained results of the use of this key were far from commending themselves to the thoughtful, not to say Christian, mind. With more or less modification, it was taught that the world as we see it to-day has been developed from primary matter which has gradually organized itself according to certain principles which are not supernatural, with the result of life in its animal and vegetable displays, of which man is the latest product. So popular did the theory become that it was adopted by many who still called themselves by the name of Christian. In some cases it was modified in the effort to harmonize it with the truths of revelation; while in most it was seen that if the one were true, the other was necessarily untrue. Many of the people of God trembled, like Eli, for the safety of the ark. Was it possible that all we had learned of God as the creator and preserver of all things; of the essential distinctions between the various

classes of the animal and vegetable creation; of the uniqueness, personality and responsibility of man to his Maker—was it possible that all these were mistaken ideas of an old-fashioned religion which were utterly inconsistent with the real facts in the case ?

Evolution applied to the Bible

A brilliant young professor has described, in a book which had an immense circulation a few years ago, how he was led to apply the principles of science to the study of the Scriptures, and *vice versa*. Mr. Drummond, in his "Natural Law in the Spiritual World," showed how his studies in the realm of nature overflowed into his Bible work, and how the process was to some extent reversed when he resumed his nature studies. Each acted upon the other. We might say, in passing, that with this we have no quarrel whatever as a principle. All truth is one, and we may be sure that in the whole realm of creation there cannot be found one principle which will essentially contradict another; but it is with the use which has been made of this principle that we have now to do.

Evolution had been accepted as a fact, and now the same principles were applied to the study of the Scriptures. Modern criticism has asked, Why may we not look upon the Scriptures which

we hold in our hands, not as original documents, such as they purport to be, but rather as the final result of a long process of evolution? This was applied both to the form, the structure, and the doctrines of the various Bible books.

Against a reverent study and inquiry into the form, structure, and contents of the Scriptures we have no word to say. Indeed, the very purpose of this present series of studies is to encourage a deeper, fuller, wider, and bolder examination into the whole realm of revealed truth; but a casual examination of the so-called modern criticism shows that it is hostile in its intent; it is destructive, not constructive. As in nature God had been so far removed from His creation as to have practically nothing to do with it, so in revelation everything of a supernatural character was eliminated. Miracles were therefore pronounced *a priori* impossible, or at least most unlikely, and prophecy as well. So, too, the conceptions of God—the earlier ones—were taken as necessarily materialistic and low, developing later on to the more spiritual ideals as a result of the cultivation of the human family.

The Bible books themselves, instead of being complete works, the product of a single writer, or the compilation of an inspired man, were looked upon as compounded of discordant and contradictory traditions. Early myths which had

grown by being handed down from one generation to another were combined with much later material by more or less skilful editors, so that, for instance, the book of Genesis, instead of being the coherent and inspired account of the earliest ways of man, and of God's ways with him, came to be a mass of material upon which the higher critic expended his genius in sorting it into its various component parts.

The same treatment was applied to other portions of the Scriptures besides the Pentateuch. Law, Prophets and Psalms all shared the same fate. Passing also into the New Testament, so-called higher criticism found much to encourage its activities in the work of destruction. Eliminating the miraculous element from the first three Gospels, little was found remaining, as we will readily admit; while the exalted teachings of the fourth Gospel rendered it quite impossible that they could have been given by an unlearned fisherman. Therefore this Gospel was the product of a much later date—was, indeed, an effort to graft upon the Christianity of the apostles the more vigorous stock of new Platonic philosophy. Paul never wrote the most of the epistles attributed to him, and the glories of the Revelation were but the ideal dreams of millennarians of a later century, views utterly inconsistent with the Judaism of the early Church.

It might almost seem that we were describing

some wild dream, rather than stating simple and solemn facts; but, so far from overstating, we have really given a moderate view of the teachings of higher criticism.

If the form of Scripture has thus fallen under these attacks, so too its doctrines have shared the same fate. The person of the Son of God has been assailed most ruthlessly by this destructive criticism. This was necessary; for if He was indeed the divine Son of God, whose words will remain when heaven and earth pass away, all the claims of higher criticism would be brushed aside. For had He not declared that the Scriptures could not be broken? And had He not ascribed the Pentateuch to Moses as its author? Neither philosophy nor history could justify the assumption of the Scriptures that He who was God became flesh. Therefore every form of unbelief was set to work to overthrow the plain teachings of the word of God as to the Lord Jesus Christ.

From the lowest, most materialistic blasphemies of a denial of every element of divine truth as to Him, on to a subtle and apparently reverent analysis of His person which still left Him shorn of His glory, theories of every kind have abounded. We have no hesitation in saying that if the teachings of higher criticism are true, the Christ whom we have known, and who is revealed to us in the word of God, does not exist.

**How is this to be
Answered?**

If what has been said is true
—and we might say much
more—then it is high time

for the people of God to awake to the terrible danger which menaces the professed Church of Christ. His Word is settled forever in heaven, and all the malice of man and Satan combined can never remove one jot or tittle of divine truth. God's word abides, His truth abides, and He who is the Truth, Christ Jesus, is "the same yesterday, and to-day, and forever." We need not fear for the safety of the ark, but, oh, what shall we say of those who profess to be the people of God and who are thus giving up His glory into the enemy's hands? What will the end be of that testimony which has been entrusted with such priceless treasure, and which has allowed it all to be so ruthlessly taken away?

Scripture here too tells us unmistakably what the end will be; but so long as that is deferred in divine patience, and so long as the true people of God, who love Him, remain here, there must be conflict. We cannot stand idly by and see the word of God torn asunder and cast into the flames of unbelief. As one has well said, "We are fighting for our all." Take from us the inspiration of the Old Testament, and you at once deny the inspiration of the New, for that sets its seal fully and absolutely upon every jot and tittle of it. Destroy

a belief in the absolute verbal inspiration of the New Testament, and at once you rob us of our Saviour; for He stands or falls with the complete and eternal truth of the New Testament, and He has declared in an unmistakable way the entire inspiration of the whole word of God.

But let us not be discouraged. "The battle is not yours, but God's," is as true to-day as ever, whenever the enemy threatens; and we may be sure, too, that when the enemy does come in like a flood "the Spirit of the Lord will lift up a standard against him." It is ours then to inquire what is the work of the Spirit, in view of all the assault of unbelief against divine truth in the material, intellectual, and religious world. It is evident that His work is ever to manifest things as they are. If the Spirit of God has inspired the Scriptures, we need have no fear that those Scriptures are not abundantly sufficient in themselves to furnish an answer to every form of unbelief which assails them. It is the Spirit's work also to glorify Christ; and we may be sure that wherever He is allowed to do so, He will set forth the glories of our Lord. It is ours therefore to see to it that nothing hinders the full shining forth of the word of God. The great proof that the sun shines is to look upon it and see the results of its shining; and so the great proof of the perfection, divine origin and inspi-

ration of the word of God is to let its beams shine upon us.

But this brings us to the subject in hand. How are we to let the full light of divine revelation shine into our minds? Most certainly it is not by ignorance and neglect; and we can say, with all the emphasis of which we are capable, that we have far more to fear from the neglect, the ignorance and the imperfect knowledge of the Scriptures in the people of God than we have from all the assaults of unbelief combined. The great trouble to-day is not that such and such universities are denying the Mosaic authorship of the Pentateuch and such and such modern scholars have repudiated the virgin birth of our Lord and His resurrection. These are but the by-play of Satan. We may expect them. What could we expect from the enemy of Christ and of man but blasphemous lies? But the dreadful thing is that the true children of God allow so many things to interfere with their knowing really what He has spoken.

Material interests, the daily struggle for a comfortable livelihood, the well-nigh universal demand for amusements of one kind and another, political agitation, and many other temporal things, are often allowed to intrude and to monopolize the time, part of which at least should be given by every Christian to knowing what the mind of God is. If any words of ours can arouse

an interest in the people of God in that amazing and priceless treasure which we have in His word, we shall be thankful.

The Bible will speak for itself. It will justify its divine origin. It will illumine our whole lives with such a blaze of light as shall scatter forever for us all the powers of darkness, so that all we need to do is to make sure that we are letting that light shine. Neglect, then, on the part of God's people is the greatest danger which is threatening them to-day.

But even where the Bible is loved and read, how meagre is our knowledge of its full contents and the scope of its various portions! How, for instance, we confound the great principles of law and grace! How we fail to see the marked distinction between the Old and the New Testaments! How the Gospels are confounded with the Epistles! The result is that while we may have many very sweet and precious promises in our hearts, which we have gathered from the Scriptures, we have failed to recognize that the word of God is a living whole—organic, complete, progressive; that, beginning with Genesis, and going on through the entire Scriptures, we will find a purpose of God gradually revealed, coming into greater clearness, ever centering about the sacrificial work and the person of His blessed Son, together with the glorious purposes that refer to this world and to His redeemed people,

both earthly and heavenly, that will make it what it really is, a divine Book.

Partial and incomplete views, resulting in undue emphasis being given to any one book or doctrine, will often lead to practical error. This is particularly true in connection with those portions of Scripture which teach doctrines of which many have but vague ideas. Error, like many disease germs, flourishes in the dark. The main remedy is, let in the light and air.

While the Scriptures do not gratify mere curiosity, and while they were not given to teach what is called science, we make a great mistake when we think they are either unscientific or inaccurate. Indeed, an increased acquaintance with Scripture will astonish us with the vast amount of truth about material objects which it imparts. The attacks of higher criticism need practically nothing else to meet them but a full, patient, harmonious unfolding of the perfections of the word of God. If we let the Bible speak for itself, it will speak with no uncertain sound, and it will be found that He who could meet the assaults, from opposite quarters—of the Pharisees with their religious formalism, or of the skeptical Sadducees and the secular Herodians—still lives, and still meets the same assaults with the same wisdom, and by that same wonderful book, the Scriptures.

II

The Bible as a Liberal Education

Let us boldly declare that the Bible is the true university. Necessarily, this does not mean that God has given us the details of those things which we can glean from nature by reverent and persistent search; but He has given us certain great principles as to all the various branches of knowledge which would enable us, with the light thus obtained, to enter into every field of research, with confidence that we could understand that which we would find.

ASTRONOMY: We would thus approach astronomy in the light of those sublime words: "The heavens declare the glory of God, and the firmament showeth His handiwork."

GEOLOGY would be for us but an enlargement of the first verse of the book of Genesis: "In the beginning, God created the heavens and the earth"; and the successive days in which the earth, which had been reduced to a formless void, was prepared to be the abode of man as head over the beautiful creation, will be found also to suggest those vast geologic periods which were connected with the original formation of the world.

PHYSICAL GEOGRAPHY, as an outcome of this, would also set forth the wisdom and the power of God in arranging the continents and oceans, with man ever in view, so that his highest interests would be secured.

CHEMISTRY, with its ever-increasing wonders of varying and yet related elements, its combinations, and the various properties of matter, would be seen to be but another handmaid to revealed truth.

PHYSICS: The laws of physics, of weights and measures, of distance, time and space would all have, in the Scripture, a light thrown upon them which would transform them from dull mechanics into an amazing expression of the mind and thought of God; while light, heat and electricity bring us into closest touch with the groundwork of truth relating to the functions of matter.

MINERALOGY opens up to us the wonderful truths of crystallography and the allied functions of the various materials forming the framework of the earth, with their properties and applications, all of which furnish multitudes of illustrations of how God has wrought by measure and according to the unvarying principles of His own laws.

BOTANY: All forms of plant-life would show us again the manifold works of God; and every herb "after its kind," and the trees unfolding fruit "after their kind," would again remind us

that evolution, in the accepted sense of the word, is contradicted by the observed facts of nature.

ZOOLOGY: So, too, with animal life in its varied manifestations, from the minute infusoria to the vast mammals. Thus zoology, with its unit of cellular organism and its infinite variety of adaptation to special functions in genera and species, shows us the manifold wisdom of God. How beautiful it is thus to have every creature brought before us in somewhat the way in which it was done at Eden, and in the light of divine truth not only to classify the animals, but to learn many a spiritual lesson from their organism and classification. Here, too, "after its kind" is the Creator's law, which science vainly endeavors to break, in its eagerness to prove the evolution of species. It has ignominiously failed.

ANTHROPOLOGY: When we think of the fearful use which has been made of that unity of design already alluded to in the identity with special adaptation, which has in evolution, as wrongly applied in Darwinism, been made to serve the cause of infidelity, does it not show us that the Scriptures must ever *lead*, not follow, in all our researches? It is the absolute truth of revelation which must govern our conclusions from the observed facts of nature.

As is well known, the infidel scientist is not above resorting to untruth and misrepresentations as to the observed facts of nature, in order

to further his own theories. How important, then, that the relation between man and the lower animals should be distinctly seen. In one sense the human body is that of an animal of the highest type, but distinctly similar to certain mammals in the lower orders. *Comparative anatomy*, with abundant illustrations, teaches the profound truth that even in the creation of lower orders of life God had man in mind. There was a prophecy in each order of something higher, leading up to the head of creation. The Christian at once catches the still higher thought that God ever had His beloved Son in mind as Head and Lord of the whole creation.

PSYCHOLOGY: Man, however, is not only body, but soul and spirit. Thus *psychology*—the science of personality and the attributes of knowledge, feeling, and will—can only get its full explanation in the word of God. Scripture is very rich on the subject of psychology.

ETHICS: Man is a responsible, a moral being by virtue of his nature. It is this, as much as his mental endowments, which distinguishes him from the beasts. The science therefore which treats of his moral nature, of obligation and responsibility, of conscience, the sense of right and wrong, must ever occupy a leading place in any true scheme of education. No wonder, then, that this has occupied men of commanding intellect in all time.

But where are the great moral principles which govern human action most clearly and fully set forth? Where is the great question of responsibility—and to WHOM—raised and answered? Where the blessed principle of true motive set forth, not in a cold ethical code, but in the holy law which sets man in the presence of a righteous God, finds him guilty and powerless to reform, forgives and saves him, and fills his heart with motives of love, gratitude, truth, the fear of God—as set forth in the gospel of the Son of God?

Here, in the Scriptures, we repeat, is the one infallible compendium of moral philosophy. The world's wisest have aimed at its ideals without reaching them, and pondered the wreck of humanity without providing a remedy.

MEDICAL SCIENCE: Speaking of comparative and human anatomy, we naturally pass to what may be spoken of under the general head of medical science. This includes human anatomy and physiology—the structure and the functions of the human body.

Since the fall, disease, the universal leveler and the precursor of death, has necessarily opened up the entire and growing field of nosology and pathology. If the governing truth that the introduction of sin into the world has brought in disease in its various forms is seen, how suggestively do the different diseases remind us of

the various forms in which sin is expressed in the human family. Doubtless the specific diseases which are mentioned in the New Testament miracles suggest that there is a special significance underlying all disease. Thus, too, the application of various remedies, as opened up in the department of *therapeutics*, will be found to have fresh light thrown upon it by the application of the gospel of Christ to the various forms of sin; and just as death, the consummation of all diseases, is a type of that spiritual death which is the consummation of all sin, so, too, the atoning death of our Lord and His resurrection will sum up, doubtless, in ever-increasing detail, the divine remedy for all the human woe that has come in through sin.

SURGERY, too, will suggest the treatment of afflicted members of the body of Christ, or of afflicted parts in the spiritual organism, where cleansing and fresh granulation, together with emollient treatment, surely will have the precedence over the more heroic, though sometimes necessary, use of the knife, even unto the amputation of a hopelessly diseased member. The one feature of aseptic treatment opens up a whole line of spiritual truth which long ago would have pointed in that direction.

HYGIENICS: As we think of the numberless rules about the laws of health, with all sorts of prescriptions of exercise and diet, we can under-

stand how a sober knowledge of the word of God, with its primary principle that "a merry heart doeth good like a medicine," would cast a flood of light upon a valuable and important part of medical practice. How wide-reaching, and simple too, is the direction that we present our "bodies a living sacrifice, holy, and acceptable unto God," our "reasonable service"; which, while it does not provide for bodily exercise which profiteth for a little, does secure that treatment of the body which will ensure its most efficient and harmonious activity. Godliness hath "promise of the life which now is and that which is to come."

DOMESTIC SCIENCE: Nearly the entire life of women, and the most important part of that of men, is spent in the home. Home is the centre of the human race, we might say. "God setteth the solitary in families." Therefore we cannot ignore the apparently prosaic claims of comfort in the home, with the recognition too of what is fitting in that which we eat.

Cooking and dietetics have been elevated to the dignity of a science; and we may be sure that some provision will be found in the word of God to guide the Christian housekeeper. "Take no thought what ye shall eat or drink, or wherewithal ye shall be clothed," guards on the one side from that selfish absorption in material things which makes them the *summum bonum* of

human life. "Whether ye eat or drink, do all to the glory of God" will check both an intemperate indulgence in luxuries and a monkish abstemiousness "from meats which God hath created to be received with thankfulness of them which believe and know the truth."

With Israel, God gave the most elaborate directions as to the character of their food, and, to a certain extent, the manner of its preparation. While we are no longer under the Levitical law, and while evidently many of the directions were entirely of a symbolic character, we can learn much, no doubt, from these ordinances. Certainly the great truth that nothing is too small for God to consider is a sweet and holy thought. Thus our thanksgiving at the table is an act of worship in connection with our food, and the busy housewife need not feel that she has left the sanctuary during the time that she has been occupied with the preparation of the meal.

The same general principle applies to the whole question of the house, its furnishing, and the dress of the person. We rejoice in our Christian liberty and the freedom from that uniformity which characterizes a religion of the flesh. Perhaps there is a danger of going to the other extreme of conformity to the world in matters of display and luxury. We may be sure that the spirit at least of the New Testament will check that extreme subservience to the fashions of this

world which marks those who belong to it. On the other hand, mere peculiarity of dress or personal habits is not the mark of spirituality. Untidiness in person, dress, or surroundings, is really the mark of sloth; and the New Testament as well as the Old calls this by the name of "sin." A Christian, while not obtrusively fashionable, will also be not obtrusively shabby.

THE CARE OF CHILDREN: The prominent place given in the word of God to the responsibility of parents as to their children shows the vast importance of this momentous subject. Nothing that truly concerns the welfare of the young will be found to have been, in principle, ignored in God's truth. Their being brought up in the nurture and admonition of the Lord, taught to abhor evil and to love truth, to be obedient and respectful, to fear God, and, above all, to learn the elements of that precious gospel by which alone they can be saved, are so manifestly necessary that the mere mention of them will suffice for the present.

Minor details as to association and early habits also have a most important place, and Christian parents will find ample instruction in the Scriptures to guide aright in bringing up their little ones. How good to see, too, that divine interest in all that concerns our little ones, as expressed by our Lord Jesus, "Suffer the little children to come unto Me, and forbid them not, for of

such is the kingdom of heaven," and the sure promise of reward in that word, "Take this child and bring it up for me, and I will give thee thy wages."

Surely we shall find certain governing principles in God's word which will enable us more intelligently to enter into the various details of what we have glanced at here.

ELEMENTARY BRANCHES OF EDUCATION: The transition from the home to the elementary school is one of momentous importance, both morally and intellectually. It reminds us of that time when the mother of Moses could no longer keep her child in concealment, but had to put it out by the brink of that dreadful river, which was the doom to which the cruelty of Pharaoh had sentenced it. Faith, however, shines brightly in her case. She puts the child by the river, but in the ark. We need hardly say that this ark is Christ, and that, as our children leave the shelter and privacy of home, to be thrown with other children, the mass of whom have been brought up in utter carelessness of God, and too often in a low moral atmosphere, leading to vice, our only resource is to commit them to the sovereign love, grace, and power, of our Lord Jesus.

School is not merely a place for the training of the mind, and furnishing it with useful knowledge, but it should also be a place where the moral faculties will be developed. As the schools

are largely of the world, much that they lack in moral training has to be supplied by the Christian parent, as indeed spiritual instinct and affection would dictate.

We come, however, to speak more particularly now of that intellectual furnishing, and the beginning of the education of the child. It is sad that too often the minds of children are filled with trifling fairy tales, and other foolish things, instead of that which is simple, and useful, and instructive. Of course the little one must first learn to read, and its lessons may be from carefully selected portions of Scripture. The Gospel of John furnishes a most excellent *reading-book* for beginners.

The *writing*, too, could be taught in the same way, and thus mind and heart be furnished with the priceless word of God at the same time that hand and eye are being trained.

So also objects of *nature* in the plant and animal life can be made familiar to the child, and many a useful lesson in the fundamentals of natural science may be taught. In all this the word of God may be found to furnish not only that which is interesting and suggestive, but certain great and governing principles which are to form the groundwork of the whole future education.

It is just here that great firmness and courage must be had. As we look about us to-day we

see education and infidelity hand in hand. Indeed, the one, in the minds of many persons, is a synonym for the other. Alas, as we think of our colleges and universities, the young men in them being taught principles which will lead them further and further from God, it should make us doubly careful that the foundations of all learning should be rightly laid.

How good it is when little children, with their first reading-lessons, are taught of God as the Creator, of the Lord Jesus as the One who brought all things into being and preserves them by His power, without whom not a hair of the head can perish nor a sparrow fall to the ground! Let this lesson be pressed in upon the heart of the child; that Nature, as we call it, is but another name for God's creation, presided over and cared for by Him. We have here anticipated the assault of infidelity in its most cunning form, and the child has received those impressions which cannot be dislodged from its mind by the later teachings, with their extravagances of undigested scientific research.

LANGUAGES AND MATHEMATICS: Little babes have no language, and could be taught one, perhaps, as readily as another, if their surroundings required it. This, at least, is suggestive that early youth is the time to learn various languages. The mind is most sensitive then to impressions of sound, and can more readily acquire

a tongue than at any other period. Each language learned is a window, we might say, to the mind, and imparts a breadth of thought which perhaps no other study could.

Beginning early in life, there is little doubt that children could acquire a fresh language every few years, so that they could use several ancient and modern tongues by the time they were ready to leave school. The Bible here also offers many suggestions. Itself written in practically two languages, it would suggest that, to know it fully, we should be acquainted with Hebrew and Greek, while the many versions in modern tongues would each contribute to a clearer apprehension of its contents in those who knew those languages.

Mathematics presupposes a certain maturity of judgment, the result both of the observation which comes with years, and of the training of the faculties by its use; it would therefore naturally occupy the place after languages. While the elements of numbers would be learned in early childhood, and the lessons gradually increased until the primary laws of mathematics were learned, it would be left to the somewhat mature judgment of the child to take up the more advanced branches.

Here, again, the word of God would furnish much of striking interest and truth. To learn the symbolism of numbers, and the way in which

they are used in Scripture, will be a useful guide in the study of mathematics. That God is true; that He has wrought by weight and measure in the whole vast creation; that every problem of mathematics, whether elementary or advanced, in chemistry, physics, and astronomy, is a declaration that God is true, that there is no variable-ness nor shadow of turning in Him—will press home a deep moral lesson upon the student.

To learn that two and two make four in the most distant heavenly body as well as upon earth will declare the unity of the universe and the impossibility of escaping from God. The precious truth, too, of atonement will be found perfectly consistent with the great principles of mathematics; and a divinely accurate substitution in the great equation expressed in that problem, "How shall a man be just with God?" is answered only in the person and work of the Lord Jesus Christ. The laws of progression and of differentiation, of proportion in light and heat, all suggest and illustrate profound and fundamental principles of divine truth.

Coming now to the more general branches of education, we find the same principle—that revealed truth sheds a light upon and imparts a directness to all that can be learned.

GEOGRAPHY: This can be made most attractive and interesting even to children if, instead of

compelling them to learn long lists of names and places which can have no meaning to them, the world can be gradually unfolded to them. Thus it will lie spread open before their mental view (as Canaan did to Moses' eye), with its various continents, countries, mountains, oceans and rivers, its races and nations. This will all recall the great truth of the unity of the human family, its subdivision into kindreds and tribes, with different languages and customs. God "hath made of one blood all nations of men, to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him and find Him."

ETHNOLOGY: The more advanced student can apply the principles just enunciated in the quotation from the book of Acts to the whole subject of ethnology—the origin and character of the races, their connection one with the other, with all that is peculiar to each, of custom, religion, and history.

Ethnology, in its various departments, can only find its explanation in the narrative of the families descended from Noah. While comparative *philology* is fully anticipated in the account of Babel and the confusion of tongues, these will serve to suggest to us the vast amount of true science, which can be learned only in subjection to the word of God.

ARCHEOLOGY: Modern researches and discoveries in the Orient have brought to light many interesting chapters of ancient history. The tombs and temples of ancient Egypt show us a civilization which would not unfavorably compare with that in which the world is now boasting. The ruins in ancient Babylonia are yielding up their treasures of a literature wonderfully complete and exact. Unbelief has sought to use a partial knowledge of an imperfect archeology against divine revelation; but every fresh discovery only tends to confirm that which has already been revealed to us in the word of God. *Christianity has nothing to fear from archeology.* The light of divine revelation is needed to throw its quiet and holy beams across the mass of ancient chronology and history.

HISTORY: In the history of the human race archeology, instead of being a tower for the enemy of truth, would be found to yield abundant and confirmatory evidence of what is recorded in Scripture. The history of the nations we find to have been outlined in the early chapters of Genesis; and the present grouping and relations of the various nations of the earth would be found to have been anticipated in the same wondrous book.

The history of Israel, first of all, supplies the great framework for the history of the world. The place of each nation and each country is

found in connection with the chosen people of God: "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel" (Deut. 32: 8). The reason for this is seen when we realize that the Son of David, the Messiah, our Lord Jesus Christ, will one day reign "from sea to sea, and from the river to the ends of the earth." It is in Christ that all things are to be headed up, and all earthly history must have a relation to Him.

However, Japheth and Ham have been scattered, and to a great extent have lost their relation with the current of God's purposes for the earth. The history of each of these races—largely the record of a downward progress—will therefore be in good measure separate from Bible history. However, the great fundamental principles of righteousness in a nation, of retribution or reward, will be found to apply in every such history. Moreover, for Europe we have the added presence and influence of Christian truth, which, of course, has somewhat modified and controlled the policies of the various nations.

The unity of God's purpose, the "one far-off, divine event to which the whole creation moves," which centres in Christ and radiates out from Him in blessing to the remotest kindreds and

tribes, will furnish a key that will reduce the kaleidoscope of universal history to a harmonious and glorious picture, the outlines of which are seen in the visions of Daniel, with the successive world-powers of gold, silver, brass, and iron, all displaced at last by the mighty Stone which fills the whole earth.

History, calm, concise, true, impartial, and philosophic, is set forth in the Old Testament. Written by the prophets who loved their own nation, it shows the seeds of weakness and disintegration from the very outset, and traces their development, with many a merciful hindrance, providential and direct, and with many an appeal to the conscience of the people, had there been but ears to hear. The history of the rise and fall of the Jewish empire is a better philosophic treatise than the great work of Gibbon.

POLITICAL SCIENCE will also have its place, and we shall find that the wisdom by which princes rule is found alone in the word of God. The origin of government under Noah is traced in Scripture to those great world-powers to which we have just alluded. Various forms of government are described and characterized in the Scriptures. The patriarchal—an adaptation and enlargement of family government—naturally led up to the larger monarchical; while the present democratic and socialistic forms of government have at least that element of the recognition of

the rights of the people which we find expressed as far back as Solomon's day. No doubt a careful study of the great principles of rule which are found throughout the entire Old Testament would cast a flood of light upon the whole question of government.

While farthest removed from atheistic pessimism, the dispassionate study of political science in the light of the word of God will compel that conclusion which Scripture has clearly revealed, that the human race, as at present constituted, is lacking in that *moral* stability which alone ensures permanence. The thoughtful student, both of history and political science, is compelled to own that regeneration, both individual and national, alone can bring in a true Millennium, in which the righteous Ruler over men, who rules in the fear of God, will be none other than the Son of David and Son of God.

LITERATURE: Where shall we find a literature like that of the Bible? Indeed, all that is best in literature, medieval and modern, has been derived directly, or indirectly, from the Scriptures; while a comparison of the masterpieces of ancient Greece and Rome will show how (the light of revelation being wanting) even genius itself has been left to grope amid the follies of a heathen mythology or the vain and foolish theories of a philosophy which has no settled foundation.

BIOGRAPHY: There is no biography so concise,

so pathetic, so intensely human, and of such consuming interest, as the narratives which we find in the book of Genesis and other portions of the Old Testament; while the one great biography *of the four Gospels stands alone in its solitary grandeur*, even as it sets forth Him who is like none other.

POETRY: What poetry can compare, either in scope or sentiment, with that of the Bible? The great epic of Job, with its wondrous but consistent theme, its magnificent imagery, and its satisfying conclusion, is unspeakably more elevating than that which tells of Achilles' wrath or the wanderings of Ulysses and Æneas.

Milton's great epics are largely but adaptations of Scripture, and owe their sublimity to the faithfulness with which he has adhered to the inspired page. What elegies can be compared with the pathos of David's lament over Jonathan and his bitter enemy Saul? What odes can rival the majesty of the nineteenth and one hundred and fourth psalms? But we must leave this delightful and attractive theme for later consideration.

ART, too, and all that appeals to the esthetic senses will be found abundantly provided for in the Scriptures. The lilies of the field, and the "still life" of five little sparrows being exchanged for two farthings, all appeal to the artistic sense; while the typology and symbolism of the Mosaic ritual are gorgeous in their dis-

play. Indeed, there is a symbolism underlying all nature which turns the whole world about us into a vast gallery of art of no meretricious kind, which does not appeal to the passions or give a false and gaudy glow to evil, but which, in the clear, quiet light of divine truth, sheds a beautiful lustre, with the golden-sunset promise of a brighter to-morrow over all the fairest scenes of nature.

Music: Divine truth also gives a sweeter, deeper meaning to music than it could possibly have otherwise. From the time that "the morning stars sang together, and all the sons of God shouted for joy," on to the new millennial song when "the mountains and the hills shall break forth into singing, and all the trees of the field shall clap their hands," music has been the highest expression of the feelings of the heart of man. The fall stopped its note of exultation; and, alas, the sons of Jubal have prostituted music into a servant of the passions, to pander to fallen man. But even here the sweet note of divine grace, in a quiet undertone, has been gaining distinctness, fulness and liberty; until now, under the dispensation of the Holy Ghost, it is the dominant theme which controls the whole harmony which will one day burst out in a new and eternal song, with no discord to mar it.

Music is as much an expression of the great fundamental laws underlying its department of

sound, as art appeals to the eye, or as chemistry and physics deal with the laws in their department. There must, then, be deep and rich instruction in its very principles and expression, which will open up new lines, at least of illustration.

Here, as in all else, faith lays its hand upon all that is connected with the creation of God and claims it to a higher use than mere secularity. How all this suggests "the new heavens and new earth wherein dwelleth righteousness," where all the display of the wisdom and power of God in that new creation will be enjoyed in communion with Him! Even now it is our privilege, in a higher way than our parents in Eden, to realize that the garden is the planting of the Lord, in which He would display all that He has given us richly to enjoy. Our outward possessions may be few and poor, but who can dim "that inner eye which no calamity can darken," the eye of faith which sees God in everything and with the Psalmist declares: "All Thy works shall praise Thee and Thy saints shall bless Thee."

Why do we thus speak of all true education and culture being dependent upon the Scriptures? It is because all knowledge apart from God leads into the darkness. We see this in the science of the day. How infinitely pathetic and solemn it is to think of learned men spreading out before us a vast area of facts as to the heavens above

and the earth beneath our feet, and being absolutely ignorant and blind to the fact which the babe in Christ exults in—that all has been created by Christ and for Him! “The fear of the Lord is the beginning of wisdom” and “the knowledge of the Holy is understanding.” If the glory of God is not seen in the heavens, all that science can tell us about heavenly distances, sizes, laws, and all else, is comparatively worthless; and so, too, with every other department of human knowledge.

The world to-day is going rapidly on to destruction, because it has turned its back upon God. We cannot arrest it in its course. We know that something even more than the knowledge which we have intimated in the most of what we have said is needed. Nothing short of the gospel of Christ, repentance toward God and faith in the Lord Jesus, will avail to rescue men from that destruction which began when the fruit of the tree of the knowledge of good and evil was first taken in disobedience to God, until the present time, when the fruit of that same tree is being greedily devoured.

In view of what has been said, we need make no apology for the present effort to seek to interest the people of God in a methodical, thorough, patient and progressive study of Scripture, in its main themes and corollaries connected with them, in which they will find an antidote to mo-

dern error and a furnishing of both mind and heart which will garrison them from the specious assaults of unbelief. It is particularly necessary in this day, that the people of God should be supplied with what most of the educational institutions are giving in a wrong way—a knowledge of the relation between God's two great volumes, His written word and His created word. It will be found that both alike point unmistakably to Him who is called preeminently "The Word," who was in the beginning with God, by whom and for whom all things were created.

III

The Knowledge of the Word of God a Necessity for the Knowledge of the Works of God

The question next arises, How are we to possess ourselves of the truth of God, which lies ready for our believing search in the world about us, and at the same time to keep it subordinate to those far more necessary and important matters which are only revealed to us in His written Word?

We cannot originate a whole system of schools, from the primary class to the University, nor would it, indeed, be desirable that our children should be removed from that necessary intercourse with others which must mark our whole stay in this world. "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil."

What is needed is that our children should be instructed in the way of the Lord from infancy. The safeguard which was thrown about Timothy, that from a child he had known the Holy Scriptures, which were able to make him "wise unto salvation, through faith which is in Christ Jesus," is the only and all-sufficient one to guard from the prevailing forms of error which are all about them and us.

It is a mistake to think that because the enemy

has intruded into the domain of truth and sought to make use of it to further error, it should be relinquished into his hands. Truth abides, and all that is needed is the faith to stand firmly and resist the deductions which error would make from a partial or false view of the truth. If this principle is applied and made diligent use of from the beginning, we need not fear that our youth will grow up skeptics.

This shows us, however, the true order in which we must take up our study of truth. It will not do for us to go to nature first to the exclusion of revelation. That which is inspired of the Spirit of God and given to us, without mistake must precede and dominate all our acquisitions in the field of nature. Further than this, we cannot compare these two volumes of truth as to their importance. Nature, even when best understood, cannot give us, save in a symbolic way, those priceless foundation facts of the person and work of Christ, the counsels and purposes of God. These are matters only of revelation. We find them only in His Word. True, when that Word is known, we can then turn with it to the field of nature and find abundant illustration, as has already been said.

We address ourselves, therefore, to the question of fundamental importance in all education—the systematic, thorough and progressive study of the word of God. If we are to be thoroughly

furnished unto every good work, it must be as having acquainted ourselves with all Scripture, which "is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished."

Mark, it is not that we are to *master* the contents of Scripture. God forbid that there should be such a thought in our mind. The more we go on to know the wondrous depths, the perfect purity, the infinite holiness revealed in that Word, and the utter helplessness and worthlessness of the flesh, the more we realize that it is not *we* who are to grasp the Scripture, but rather, *the Scripture which must grasp us* as the living hand of the living God. We do not master it. Our blessing is to let it master us, and to set and keep us, by His grace, in communion with Him who is the Source, the Author, and the Object of all Scripture.

At the risk of repetition, let us press this most important truth. It is not an idle remark. It is not to be taken for granted. There is the greatest danger of a mere intellectual apprehension of the outline and contents of divine revelation. "Knowledge puffeth up," mere knowledge. If there is to be any benefit from entering into the revealed thoughts of God, it must be in a lowly spirit of faith and obedience.

Having said this, we pass next to ask, How

can we best gain a knowledge of that wondrous revelation of God, the Bible, without, on the one hand, becoming intellectual dabblers in the holy things of God, which would harden the conscience and pave the way for grievous falls; or, on the other, becoming self-righteous and Pharisaic and intolerant of all further progress in divine truth? The answer is, briefly, to become acquainted with the letter of Scripture as one becomes acquainted with his native country. A lad who has spent all his life in a certain neighborhood, knows every foot of the ground over which his feet pass. He has not studied it; he has not set himself to master the various details of hill and dale or wooded nook and gurgling stream, but he has lived unconsciously drinking in the beauty by which he is surrounded, and can tell you where the first flowers of spring are to be found, the choicest fruits and nuts, and the icy pond for winter sport. In the same way, we are to live in the Bible land.

For this reason, there is nothing so important, from the earliest years to the close of life, as reading daily, and in considerable quantity, regular portions of Scripture. If the simple, homely rules of daily reading a chapter or two in the morning and evening are followed, one will keep fresh in his mind the general outline and detail of Scripture and will be wonderfully furnished with material for meditation and arrangement

as he goes about his business during the day. We may not be able to spend very many minutes in the morning, and may be weary at night, but if, during the course of the day, we have spent as little as half an hour, or even less if that be too great a tax, in the attentive reading of the Bible, we will find that unconsciously to ourselves, our thoughts turn to this during the day. It will come up in conversation. It will be linked with our prayers. It will furnish us with many a safeguard against the temptations of the day, and it will form the solid groundwork for that which we are seeking to secure—a systematic and progressive knowledge of the Scriptures.

Ruskin traced all his mental furnishing for the voluminous writings of after years to the compulsory reading, chapter after chapter, of the Bible, from his earliest years, going through from Genesis to Revelation, and beginning afresh a work which was never to be ended.

In the next place, a habit of minute study, in the same systematic way, of some portion of Scripture, certain psalms, one of the epistles, studied as microscopically as we can, will serve as an offset, in its intensiveness, to the extensive reading suggested above.

But we must not anticipate that which may, if the Lord please, furnish the material for a handbook on "How to Study the Bible." It is an

immense theme, and without attempting to be completely systematic in what we now present, we will seek, at least to give a brief outline of what, if carried through, would give us a systematic and, comparatively speaking, thorough knowledge of the contents and teachings of Scripture.

By way of explanation, it may be said that it is proposed—if the Lord please, and as He may enable, to devote a separate handbook to each of the following subjects, treated, in general, in a uniform manner. It will first be sought to present an outline of the subject, with its divisions and a certain measure of detail, which will open the subject to the student and enable him to begin his work in an orderly manner. The detailed work can, of course, not be more than an enlargement of the outline, as in the brief compass of the handbook it would be impossible more than to touch upon the various topics. In addition to this, however, there will be a few specimen pages of a more minute study of a few of the minor topics under the main theme, which will serve as a model for further study along these lines. The above will constitute the larger portion of the handbook.

Next will come a list of a number of helpful books upon the general theme. This list will not be a mere catalogue, but will furnish a brief

outline of the contents of the various books, with recommendation as to their special values and adaptability to both young and more advanced students. Thus this second part of the handbook will serve as a guide for further study of the main subject, and suggest to the student how to pursue the topic under consideration as fully as can be done. Details of size of books and price, with directions as to their purchase, will be furnished.

We come now to speak of the various handbooks which it is hoped to prepare. They are not exactly grouped together in a complete, systematic outline, because it is not necessary that a student should always begin at the very beginning. However, there is in general an order which will easily be recognized. We begin with those subjects connected with the foundations of our faith. Next, we pass on to the books of the Bible considered in groups, such as the Pentateuch, the four Gospels, Paul's Epistles, etc.

Special handbooks will be devoted to such individual books as call for a more detailed and minute examination. Thus, Genesis would form the theme for an additional book beside the Pentateuch, and the epistle to the Romans might receive similar treatment. Growing out of this examination of all the books of the Bible would come handbooks on certain general principles of structure and the great truth of inspiration.

Next, certain prophetic and doctrinal outlines would be given, and then books for special need, such as *The Difficulties of the Bible*; *The Bible for Skeptics*; *Current forms of Error*; etc. A place would also be found for a book on *Christian Service*, and one on *Nature Study for the Christian*. The closing numbers would be devoted to helpful suggestions for those who desire to take up the study of the Greek and Hebrew Scriptures, and, as has already been intimated, a practical outline of how best to study the Bible.

It will be seen that here we have no light task before us, surely not to be entered upon without prayer, self-distrust, and a confidence in the Spirit who guides into all truth. Surely, as we look even at such a partial outline as we have indicated, we may remember the words of Joshua to Israel: "How long are ye slack to go in to possess the land which the Lord God of your fathers hath given you;" and, "There remaineth yet very much land to be possessed." Without pretension to great scholarship or going beyond what God would have us enjoy, we may address ourselves to that which we rejoice to consider a life-work, and, indeed, reaching on into those eternal scenes when it shall be our joy to search the heights and depths of that which God makes known.

IV

List of Handbooks Proposed

1. **The Gospel** The gospel is but little understood by most, and even evangelical Christians have often hazy ideas of its nature, grounds, conditions and assurances. It is, therefore, of the greatest importance that a somewhat full outline of the various parts of the gospel should be presented. The first handbook will therefore be devoted to this.

The general subjects will be the fall and guilt of man; his helplessness and hopeless condition; the absolute need of new birth; the love of God; the person and the atoning sacrifice of the Lord Jesus Christ; the necessity for repentance; the judging of sins, and of faith which accepts the free gift of eternal life in Christ Jesus, the heart-belief of the record which God has given concerning His Son. The doom of the ungodly who die in their sins or reject the gospel must also be seen, and the blessedness of a present salvation, the perfect assurance of this and the eternal security of the believer, together with the glories of heaven. These are the transcendent themes of the gospel which will be set forth, necessarily briefly, but, we trust, clearly.

The second part of the handbook would give a partial list of the large number of helpful books upon the gospel, both for an anxious inquirer and for the servant of Christ who desires to furnish himself thoroughly for his work.

2. Fundamental Doctrines of Scripture

This book will be a fuller and wider inquiry into the great doctrines which have already been referred to in the previous handbook, together with many other prominent truths. Here, the person and the atoning work of our Lord will receive reverent study, together with the great truths of God's plan and purpose and their final consummation.

Questions as to the true nature of repentance, faith, new birth, and their relation to each other; the various aspects of the work of Christ; the nature and extent of the Spirit's work; the truths of forgiveness, justification, sanctification, and their mutual relations; the believer's standing, in whom and on what it rests; his present acceptance and eternal security; the two natures; the provision of grace for failure; the government of God and the proper hope of the believer, together with many other fundamental doctrines, will here receive careful consideration.

Opportunity will be given in the second part of the book to refer to helpful treatises on topics which could only be touched upon in the general

outline. It is believed that a careful study of the subjects thus suggested would furnish the child of God with an outline of "sound words" which would become the basis for a wider and fuller research.

3. The Person of Christ

If there is a hunger for truth, we always leave any special study of it with reluctance.

So much more lies beyond than we have had time to examine. Thus, in the gospel itself we would necessarily devote some space to the person of our adorable Lord. In the fundamental doctrines of Scripture this would be enlarged to take in the general scope of revealed truth on this transcendent theme, but the hunger thus awakened in the heart of the child of God could be further satisfied by a more detailed and complete study of the subject. The handbook, therefore, on the Person of Christ would necessarily fill a distinct need.

Here, the subject would be treated topically and historically. The essential Godhead of Him who is the Creator and upholder of all things; His place in the counsels of God, and all that is revealed in connection with that would be given, while His real, though sinless humanity, in all its completeness of body, soul and spirit, would also be dwelt upon. Attention would have to be given to various forms of error here, such

as the too popular philosophic idea of the *Kenosis* and the many dishonoring suggestions as to the sinlessness, temptability, and even the personality, of our Lord.

The progressive revelations as to the person of our Lord in the Old Testament would be taken up in order, together with the truths that are presented in the Gospels and their unfolding in the Epistles, with the final display and eternal glory of the book of Revelation.

4. The Atonement The foundation which God has laid is none other than the Rock of ages, His only-begotten Son. That work of redemption which He has accomplished is therefore of eternal efficacy and has all the value of His Godhead, while wrought in the days of His flesh. The atonement is denied by those who do not know their lost condition. It has been assailed by the culture of the Unitarian in name or fact. Efforts have been made to substitute for it the *teachings* of Christ, His personal *character* as an Example, and His *help* to those who would make use of it. Faith ever cries aloud, in the language of Scripture, "Without shedding of blood, is no remission." Modern destructive criticism and the general tone of the religious teachings of the day are contradictory to, and away from, this great foundation fact of the atonement. As has already been said, it of

course is the basis of the handbook on the gospel, and larger attention has been given to it in that on the "Fundamental Doctrines of Scripture," but nothing short of a thorough study of this great subject can guard the believer from the subtle forms of error which assail him here.

Taken up historically, it will be shown how the doctrine of substitution and sacrifice runs like a scarlet thread throughout the entire texture of the Old Testament, and is displayed in its blessed reality in the New. The types of Genesis and the Pentateuch; the linking of atonement with typical persons, such as the high priest and the king, as we find them unfolded in the historical books; the wondrous, thrilling breathings of the Spirit of God in the book of Psalms, as He sets forth in the language of experience the details of our Lord's sufferings, both bodily and spiritually, together with the prophetic unfolding of the same wondrous theme, will show us that the Old Testament is essentially the book of atonement. Take that out, and practically nothing is left. What is our interest in a people like Israel, wandering through the wilderness or settled in their land, if the great truths of substitution and sacrifice, and acceptance with God on that ground, are not the basis of all God's dealings with them?

In the New Testament, and more particularly in the Epistles, this doctrine is stated with clear-

ness and exact suitability of expression answering to the fulness of revelation now given. We will, therefore, seek to gather the main elements of this glorious work as set forth by Paul, Peter, and John, and the other inspired writers, while Revelation will show that in the glory, and upon the very throne of God, it is still the "Lamb as it had been slain." The subject will also be looked at doctrinally, as to the need for it, the question of responsibility, divine righteousness and divine satisfaction in what has been done. The question, too, of the various aspects of atonement, Godward and manward, the availability of the sacrifice, the distinctions between sacrificial terms, such as substitution, propitiation, redemption, will receive careful attention.

It will thus be seen that, without repetition, we will have abundant material to fill this handbook. Through the mercy of God, many helpful treatises upon this subject have been written, to which reference will be made, together with suggestions as to their suitability for various parts of the subject and various difficulties of readers.

5. The Person and the Work of the Holy Spirit The great error in connection with the Holy Spirit has been the denial of His personality, as the denial of the divinity has marked the assault upon the person of Christ. The Scriptures therefore will be presented which

show unmistakably that the third Person of the Godhead is none other than God, a living, distinct Person. His place in connection with creation and the past dispensations will be traced, while special attention will be given to His personal work in connection with the individual, with new birth, its nature and how effected; its connection with cognate truths, will be examined,—such as sealing, the anointing and earnest, the filling of the Spirit as power for service, the Spirit in inspiration and in relation to the person of Christ. These, and other subjects which will suggest themselves to the reader, open up a most important and attractive line of reverent study. Here, too, many helpful books, in whole or in part, will be referred to.

We pass next to those handbooks which will be devoted to the discussion of various parts of the Scriptures. A number of helpful outlines on the Bible as a whole have been made, and these will be referred to under each head, so that the student can see at a glance what he needs for special, as well as more general work.

6. The Pentateuch Perhaps no portion of Scripture has been more assailed by destructive criticism than the five books of Moses; and the reason is not far to seek, because if the foundations be destroyed, the superstruc-

ture must follow. It has therefore been the object of the enemy to impeach the veracity, the credibility and the directly inspired character of this first section of our Bibles. All shades of error are seen here, from the bold attack of the infidel after the manner of Paine (alas, to be heard from many a pulpit to-day!) to the specious and apparently pious platitudes about God's permission of error and the Lord's self-emptied ignorance of what was true. Higher criticism is but infidelity attacking the word of God. There is a higher criticism—as contrasted with the criticism or study of the text of Scripture—but the use of the word at all has been unfortunate. We have but one mention of the word "critic" in Scripture, and there it is declared that, "The word of God is quick and powerful" and is "a discerner (critic) of the thoughts and intents of the heart." This is the *highest* criticism, and the highest wisdom is to let the divine Critic judge our hearts and ways, and set them in the light of His own perfect truth. We would have no difficulty then about "higher criticism."

However, this handbook will deal not merely with the infidel assaults upon the Pentateuch, but will endeavor to show its beauty of order, general theme, and the place occupied by each of the separate books in this connection. It is a most attractive and important study, and, as

already intimated, no one can expect to understand and appreciate the study of the word of God who has not right thoughts about the writings of Moses which have as their subject, Christ.

Helpful books will suggest themselves to many readers, but a descriptive list of a goodly number will be given.

7. The Book of Genesis

It might seem needless, after having gone over the whole Pentateuch, to return to the book of Genesis, but no one who has studied his Bible will fail to realize the importance of this. One of the greatest Bible students who has ever lived, and who devoted at least one complete volume to the book of Genesis, longed that his life might be spared sufficiently to write another volume on this "seed-plot of the Bible." It is, indeed, just that. All the great doctrines of Scripture rise here as streams from a great mountain. The fall, with its awful consequences, the personality and power of Satan, the atoning work of Christ, all have their place here.

The very first chapter of Genesis would require a volume for its proper unfolding. Its relation to science, its place in connection with astronomy and geology, the literal character of the six days of the earth's preparation for man's abode, the retrospective glance at the geologic periods also suggested, together with the prophetic dis-

pensational truths, and the spiritual history of each individual believer, all cluster about this first chapter of Genesis. No wonder that Satan has branded it as a myth. No wonder that, in spite of being so branded, the attack of the enemy is still levelled against it. Why should he devote so much time to a vanquished (?) foe, except that he knows that here, in these early chapters of Genesis, is declared the truth as to himself and his doom?

The seven biographies which make up the remainder of the book are rich in individual experience, as well as typical teaching. Indeed, no romance can compare with the intense and consuming interest which this book affords. While the last book has not yet been written upon it, many have, and these will be described for the guidance of the student.

8. The Historical Books Most of us would perhaps have to confess that when we leave the books of Moses and come to the historical portion of the Bible, we are entering what is, to a certain extent, an unknown territory. True, we know a little of the first part of Joshua, and the personal histories of Gideon and Samson are fairly familiar to us, while Samuel and the life of David are quite well known; but, at the same time, the *theme* of each of these historical books, its prominent fea-

tures and its relation to what precedes and follows, need much elucidation for most of us. We should be as familiar with Judges as we are with Genesis; and the progressive history of the Kings, the decline and fall, we might say, that is narrated there, together with the measure of recovery granted in Ezra's day, with God's providential care of His people while in captivity, should all lie before us in harmonious outline. It will be the effort of this handbook to furnish such an outline.

Certain problems, also, will have to be touched upon, such as the different characteristics of the books of Kings and Chronicles, while the underlying theme will be seen throughout to be the necessity for the coming of Christ.

Several useful books will be found to furnish much help in reaching a good knowledge of this portion of our Bibles.

9. The Book of Psalms

The book of Psalms has furnished comfort and praise for untold multitudes of the people of God from the beginning, but there is a fascinating completeness in its structure, a fullness of prophetic outline, above all, a marvelous unfolding of the nature of our Lord's sufferings, that makes the book of Psalms unique. It is not mere doctrine on one side, nor mere history on the other, but it is an actual enactment before

the eyes of faith of the scenes through which the soul is passing.

We are thus brought face to face with the sorrow of David for his sin. We go with him into his closet and hear his heart-broken confession; nay, we are introduced, as Peter, James and John, into Gethsemane, to hear the anguished cry of our holy Lord, and well is it for us if we do not let the sleep of indifference or unbelief check this marvelous privilege. We stand, too, at Calvary, to hear the unspoken cries and groans of a sorrow and suffering which no words can describe.

And so we go on through the whole book, with unshod feet, standing in the presence of infinite sorrow, or gazing up into those heavens whither the suffering Lord has entered to sit upon His throne, "a Priest forever after the order of Melchisedec," or watching Him as He returns through the uplifted gates to enter and take possession of that city which is now to be the joy of the whole earth.

We follow the victorious acclaims of a ransomed people and with them join in that hallelujah chorus of the last psalm which sweeps from earth to heaven and back to earth, and reaches on in anticipation beyond the Millennium, even into Eternity itself. We must, then, give at least a book to this wondrous theme.

Other writers have preceded us here, so that

there will not be dearth of material to be heartily recommended in the list of books studied.

10. The Poetical Books The connection of the book of Psalms with the other poetical books will be noted here, and attention be given to the great epic of Job, with its ever fresh lesson to be learned by every one who is to enjoy "the end of the Lord."

The Song of Songs brings us into the sanctuary to hear the breathings of a love which is sweeter than that of earth, and the response of a heart which has been captivated by it, all centering in the person of our Lord Jesus, while Ecclesiastes, with its groans, warns us away from what the world is seeking to do even now, to enjoy God's creation without Himself.

Proverbs furnishes us, not only with practical wisdom for the path, but with many a delightful typical suggestion at which we will look, and point our readers to other sources of knowledge upon this delightful theme.

11. The Prophets This *terra incognita* to most, beyond a few solitary peaks—as the fifty-third of Isaiah, the early chapters of Daniel, and perhaps a part of Hosea—which rise above the cloud of ignorance which has settled down upon the country as a whole, is really that to which the Spirit of God is leading us in

a special way at the present time. Not that its prophecies directly concern *us*, but *Israel*, as we know; but the *moral principles* which underlie all prophecy, the prevailing indifference as to the claims of God, the universal failure of those who have been in the place of special privilege and therefore of responsibility, these and other characteristics in the prophets make them of special need at the present time. Of course, they furnish, in addition to this, outlines of future events, together with God's purposes as to the nations as a whole. These will by no means be ignored, but the distinctive object of prophecy, together with the special character of the work of each of the prophets, will be dwelt upon, both directly and by reference to helpful literature.

12. The Four Gospels

We pass now from the twilight of the Old Testament into the broad day of the New. It has been, indeed, with the light of the New that we have been surveying the Old; but here we have directly that which needs no light upon it. It is itself the Light. At the outset we have, of course, that Life which was the light of men, given to us in those four characteristic narratives which show Him—in Matthew as the King of Israel and the One in whom the Prophets find their fulfilment; in Mark, as the

Prophet, the faithful Witness and Servant of God for His people's needs; in Luke, the ideal Man who stands out alone, so high above us and yet so near to us that the heart cannot fail to be attracted to Him; and in John reaching up into the glory where He was with the Father, and down to the well of Sychar where He could lay His holy hands upon sin and bring the sinner to Himself; or, through scenes of opposition where every fresh attack of the enemy but furnished fresh occasion for more light to shine forth, until in the piercing spear was opened up that on-rushing stream of the water of life which it will be our joy to dwell beside forever. We need say no more here of this holy, blessed theme.

13. The Book of Acts

We might almost call this a romance, though no romance ever had such an interest for those who value God's truth and His work in the world. We launch our little craft of faith at the source of that great river of God's purposes of grace throughout the world, rising in Israel, bursting out in the energy and power of the presence of the Holy Spirit, passing through bitterest opposition and opening a broad way for itself until it leaps, at the death of Stephen, in a mighty stream outward and onward to the Gentile world.

It begins at Jerusalem as a centre and goes forward from one city to another until it closes with Paul in chains at Rome, but with an unchained word of God that flashes its light into the uttermost recesses of the earth, which has reached even to us.

To trace the gradual and gracious ways of God from the narrow confines of Judaism in which it began, on to the full freedom of deliverance from what would otherwise have been a bondage, is most profitable and necessary if we are to fully understand the distinction between Israel and the Church—the dispensation of law and that of grace.

Reference will also be made to special epistles which elucidate the theme of Acts, and an effort will be made, so far as it can be done, to connect each of Paul's epistles with its historical setting. There has been of late years a subtle attack by some upon the book of Acts, under the guise of relegating it to the Kingdom rather than to the Church. This must be met and examined, together with many other interesting and important questions.

14. **Paul's Doctrinal Epistles** The chosen vessel for the unfolding of the characteristic truths of Christianity in their order and completeness, together with the special revelations as to the Church, is the apos-

tle Paul. Plucked by divine grace from the extreme school of narrow Pharisaism, set free from the bondage of self-righteousness, a new man in Christ, he was divinely fitted to unfold those truths which cluster about a risen and glorified Christ. These are presented to us doctrinally, in great measure, in what may be called the first half of his Epistles; not indeed chronologically, but in point of doctrinal prominence. It will take us beyond our limits to do more than designate the character of each of these Epistles.

In *Romans*, the great fundamental epistle of justification by faith, we have, in fullest outline, the salient features of the righteousness of God in the condemnation of the sinner, in the justification and deliverance of the believer, in His ways with Israel, and in those fruits of the Spirit in the life of faith, manifested in the daily walk.

Galatians traverses somewhat the same ground, though confined more particularly to the question of the relation of the believer to the law, and to the recovery of saints who were tempted to turn back to it.

Ephesians introduces us into the heavenlies, showing us our perfect acceptance and place in Christ risen, together with the great revelation of the mystery of the Church.

Colossians, with its postscript, Philemon, speaks to a people quickened and raised up with Christ, whose occupation is to be engaged with Him who

is the fulness of the Godhead, and who, as risen and glorified, is the attractive Object for the soul.

Philippians beautifully blends all these characteristics in its four brief chapters in which Christ is the theme as the source of life, the example for faith, the object of the soul and the satisfying portion.

This briefest of outlines of the contents of Paul's epistles must suffice us here. A large and illuminating literature on this portion of the truth will claim our attention.

15. Paul's Practical Epistles "Practical" is scarcely the word to describe these, for all Scripture is practical; and here, too, the doctrinal side is not wanting. They might rather be designated, The epistles of relationships and responsibility, in contrast to those which present largely the great doctrinal truths.

Here, the two epistles to the *Thessalonians* show us our relation to God as Father and the coming of the Lord as our hope. It will be seen from these, the place of absolute prominence which all Christian revelation gives to the coming of the Lord.

In *Corinthians*, we have two epistles which set forth Church constitution and order. In the *first*, we have the great principles of Church order and life unfolded most sweetly in connection with

glaring failure on the part of the Corinthians. God ever brings forth further blessing out of those failures in His people which He needs to correct.

2d Corinthians is perhaps one of the most personal of all Paul's epistles, in which he lets us into the secret springs of his life and ministry; and, in that connection, unfolds the source, power and object of all Christian ministry.

Hebrews opens up another field. As the third section of Romans is devoted to Israel, so this third epistle of relationship opens up the types of the Old Testament Scriptures and shows their fulfilment in Christ.

The pastoral epistles to *Timothy* and *Titus* close this second division of Paul's writings, in which provision is made for practical conduct in, and the care of, the Church of God.

16. James and Peter

In James and Peter, we apparently take lower ground than in Paul. Indeed, this charge has been made; as is known, Luther rejected the epistle of James because he thought it contradicted the great truth of justification by faith. This shows us the danger of being one-sided. Indeed, we must guard against speaking of the gospel as presented by Peter as incomplete or imperfect as compared with that of Paul. No part of the word of God is imperfect, though

the full time for special revelations may not have come; but we will find that, in its place, Peter's presentation of the gospel is just as complete and full as that of Paul. Both James and Peter have to do with the earth and with those who were God's earthly people. They deal, however, with those who are the true Israel of God—that is, Jews who have been born again. Thus they present a new kind of people and a new kind of nation.

James' general theme is faith; but, where faith is of so priceless a character, it is tested and separated from a mere form. It proves itself by its works. *Peter* shows us the true pilgrim walk of those who once had the hope of an earthly inheritance, but now look forward to the heavenly. *Jude's* brief epistle has its important place here.

We would urge the beloved people of God, especially those who are well established in the truth as presented by Paul, not to neglect the perhaps less attractive side of responsibility in the pilgrim walk as presented by James and Peter.

17. John's Writings That the disciple who had found his place on the bosom of the Lord at the table, and who describes himself as "the disciple whom Jesus loved," should be entrusted with a specially

personal aspect of the truth, need not surprise us. There is a peculiar charm for the simple soul in John's epistles, which belongs almost exclusively to them, although of course, perfectly consistent with the truth brought out through other lips. The person of Christ, our relation to Him, our being in the light of God's presence, which judges all things that are inconsistent with that light, are the general themes of the first epistle. Here, faith is tested in a new way, but most completely tested. All that is of the world and that is contrary to the knowledge of the Father, is put in its right place.

In the second epistle, the child of God, though a woman, is warned as to the responsibility to reject any teaching that is not of Christ; while in the third, we have the opposite side, fittingly addressed to a brother, of love and care for the servants of Christ.

A familiarity with the *Gospel* of John is necessary for the full enjoyment of his epistles. The Gospel was written that men might believe that Jesus is the Christ and have life. The epistle was written that believers might know that they had this life. Eternal life is his theme.

The book of *Revelation* will require a special examination. We merely allude to it here as one of John's writings. The thoughtful student will find many points of resemblance in it, both to the Gospel and to the Epistles.

18. The Revelation The closing book of the Bible, in which all truth is focused, the culmination of all the hopes and desires not only of the people of God, but of Christ Himself, may well demand our careful and prolonged study.

We would expect that the closing pages of God's volume should be the brightest of all. Here are gathered up the lessons of the ages. Here is found the final conflict between good and evil, with the triumph of righteousness. Here will be seen the futility of all human expedients to improve the world, and the absolute necessity for the coming and kingdom of our Lord. Here, too, will be detected and brought out the hypocrisy of that which claims to be Christ's while in reality not His, and in the doom of false Babylon will be seen the end of professing Christendom.

The book as a whole has two great divisions, the first three chapters being devoted to the present time, the Church period in which we are living. In the seven epistles to the Churches, we have, in progressive order, a view of the entire history of the Church from its beginning at Pentecost until the coming of our Lord. This is intensely interesting and most important.

The second part of the book deals with that brief week of Daniel, the close of the seventy weeks, when evil is headed up and when God will make a short work and finish it in righteousness. The seals, trumpets, and vials, give us

an idea of the terrific judgments which must be meted out to a world that is against God, prior to the purging of the earth and the introduction of the *thousand years* of peace and blessing promised throughout the Old Testament.

The book closes with the vision of the heavenly city, and the nations during the millennium, in the peace and joy of its light, where the Lamb is all the glory, while we get a still further view into the glory of eternity itself, where at last every longing of the renewed nature will be realized, faith's brightest anticipations changed to sight, and where, in the presence of our Saviour and Lord, with our God and Father, and in the full unhindered communion of the Holy Spirit, we shall for all eternity be with and like our Lord.

As Satan has stood at the threshold of the revealed word of God and sought to destroy all faith in the book of Genesis, so, too, his work is most marked at the closing book. Perhaps fewer books have been more abused in various ways—neglect by most has made it a fruitful field for the introduction of false doctrines. We need not say that these doctrines find no place here, but neglected truth will always be used by the enemy to conceal his errors.

The literature on the Revelation is full, and in connection with this, attention will be called to some of the current forms of error connected with the book and their refutation.

19. The Structure of Scripture

Having now indicated, imperfectly, what a course of systematic study involves, we are prepared to take up a question closely connected with the contents and themes of the books of the Bible—the structure of the Scriptures.

The believer in inspiration is not surprised to learn that not only are the doctrines and narratives of Scripture perfectly inspired, but that the *form* in which they are presented is inspired also. The attention of His people has been particularly called in these latter days to this most attractive and helpful feature.

The many books of the Bible are grouped together to form a complete and harmonious whole. The whole Scripture is an organism of which each separate book is a vital part, not merely as the different stones in a building go to make up the entire structure, but more like the special members and organs of the body, each of which has its peculiar place which could not be occupied by any other. A casual glance shows that the body has "many members." Any one can see this, but the student who looks further knows that each of these members is composed also of parts, and that each of these parts is also composed of tissues which can yield to examination into ever smaller portions, until the unity of the cell is reached. This is but an illustration, and yet it will serve our purpose.

The Pentateuch, for instance, is a whole member. It is divided into the five books, each of which has its special characteristics. These again are re-divided and sub-divided into smaller portions, each of which has a character all its own.

Further, careful examination has indicated that the five books of Moses form the model, as we might say, upon which the entire Scripture has been written. So, the other groups of books also fall into Pentateuchs with their various divisions and sub-divisions.

Thus, the second of the Pentateuchs is composed of the *historical* books. Here, we have in *Ioshua*, a new beginning, a new Genesis. In *Judges*, an Exodus with its bondages and deliverances. In the books of the *Kings* (Samuel and Kings), we have the temple as the sanctuary and centre for a new Leviticus. The books of the captivity, *Ezra*, *Nehemiah* and *Esther*, are a book of Numbers, with wilderness wanderings and mercy; while in *Chronicles*, we have that which answers to Deuteronomy, a resumé of history, with the special object of reviewing and applying the lessons which have been before us.

The next group in spiritual order is the *prophetic*, and here too we have a pentateuchal arrangement. *Isaiah*, the prince of the prophets, answers to Genesis. *Jeremiah*, with the sorrows of the bondage of Israel and the glimpses of a deliverance which will be at last greater than

that from Egypt, answers to Exodus. *Ezekiel*, the priest, with the emphasis which he puts upon the holiness of God, and the glimpse of the sanctuary for the millennial kingdom, is a Leviticus. *Daniel*, looking out upon the world-powers, is a new Numbers; and in the *Minor Prophets* we have, by their very repetitions and the manifold lessons they suggest, an intimation of a prophetic Deuteronomy.

The last of the Old Testament books, the *poetical*, are also grouped into a Pentateuch. Here, the book of *Psalms* stands in its prominence for a Genesis as a seed plot of all. *Job* narrates, in the language of experience, the deliverance of the individual not only from the bondage of trial, but from the more galling bondage of self-righteousness. The *Song of Songs* is the sanctuary or Leviticus of experience; while *Ecclesiastes*, as Numbers, points out many a weary road over the wilderness which faith can avoid; and *Proverbs* again gathers up the experience of the way into practical lessons answering to Deuteronomy.

Passing to the New Testament, we have another Pentateuch, in which the four *Gospels* are the Genesis, giving us now, not the seven biographies of the first book of Moses, but the one great biography of that Life which has no failure in it. The book of *Acts* is a new Exodus where God leads His people out from the bondage of

Judaism into the liberty of Christianity. *Paul's Epistles* open up the sanctuary of divine truth to us—a new Leviticus; while the epistles of *James, Peter, John* and *Jude*, with their provision for the earthly journey, suggest the pilgrim walk of faith—a new Numbers; and *Revelation*, with its outlook into eternity, is the prophetic Deuteronomy of the whole.

This glimpse must suffice. Many other most important lines of truth will be found illustrated in the structure of the Bible. Those who will take the trouble to acquaint themselves with this most fascinating and profitable line of study will find in it that which opens up the entire Scriptures, which enables them to keep it in their memories, and shows not merely its contents, but their relations to each other.

This whole subject has been most helpfully and clearly set forth in literature to which the reader's attention will be called.

20. **The Types and their Teaching** The casual reader of the New Testament can scarcely fail to see that certain portions of the Old Testament are distinctly typical. No one can doubt that the covering of our first parents with coats of skin suggests that divine Robe which has been secured for believers through the death of our Lord Jesus. Abel's sacrifice, contrasted with Cain's, speaks again of

the better sacrifice of Christ as contrasted with the presenting of human works as the ground of acceptance before God. The flood, the offering up of Isaac, the passover, and all Israel's history, with the gorgeous ritual of the tabernacle, its offerings and the priesthood, show what an immense field of truth is covered in the subject of this handbook.

There are two dangers here. One is from the neglect which would refuse all typical instruction, and the other the crudity of fanciful interpretations. There is nothing more sober in the entire word of God than the instruction of the types. There is no room here for human fancy. When once the key is possessed and rightly used, it will be found that it opens up to us a treasury of untold wealth in which each jewel has its special lustre and setting. The lover of Scripture will rejoice to have these riches set before him and to have helpful books recommended which will enable him to prosecute a study which is both delightful and sanctifying.

21. Dispensational and Prophetic Truth

If the structure of Scripture is exact, so also is the outline of prophetic history which it presents. God has been dealing with man in various stages of his history according to his need, and each succeeding stage in that history has been marked by a

fresh revelation of God, of truth, and a new way of dealing with man.

There is an unmistakable connection, too, between the seven days of creation and the seven great epochs or dispensations of the world's history. Thus, the period from Adam to the flood was one where the chaos of humanity was largely left to itself, with only the light of promise to illuminate the scene. This was the time of promise and of conscience.

From Noah till the call of Abram, we have the separation between the waters beneath and those above the firmament, in which human government is suggested as giving the rule of heaven, "the powers that be ordained of God."

The third day, the emergence of the dry land from the surrounding waters, answers to the epoch of Israel's emergence, as a nation, from the surrounding world, and the fruitfulness which has resulted therefrom.

The fourth day shows us the sun in the heavens, beautifully answering to the present or Church dispensation, when Christ in glory is the light and order of His people on earth.

The fifth day turns us to the waters which now bring forth, and answers to that short period described in the book of Revelation in which, amidst the seething of the nations, there will yet be fruitfulness for God; while

The sixth day, with its order, and man as its

crown as head of all the creation, points forward to the sixth epoch when Christ with His Church will be set as Head over all creation during the Millennium.

The seventh day, without a recorded evening, is God's eternal rest.

This must suffice to show how vast a subject is before us in this handbook. Many most helpful books upon this subject have been written, and particular attention will be called to those which dwell upon the pre-millennial coming of our Lord as the hope of His people. This hope has been revived of late years, but many still are in ignorance of it and are thinking of death as their necessary goal. For such, what a relief it will be to find that, not looking for death, but waiting for God's Son from heaven is their proper attitude! Many delightful books have been written on this subject, from the little elementary tract which states the truth, to the full and complete examination of the whole subject.

22. The Church The study of Paul's epistles will have shown us that next to the person and work of our Lord Jesus Christ, the central truth which occupied him was a special revelation, which he calls the "mystery," which had not been made known in other ages. Of the revelation of this mystery, he had the honor of being the special channel.

The outline of prophetic truth will also have shown us the nature and special position of the Church as contrasted with Israel. The one is heavenly in its calling, associations, interests and destiny; the other, earthly in its inheritance, responsibilities and future hopes. Each has its God-given place, and to confound the one with the other is a great mistake.

Coming to the Church as that of which we are members, beginning at Pentecost and ending with the coming of the Lord, we will find ample provision and directions for its order and government. Its constitution as the body of Christ, formed by the baptism of the Holy Spirit, who dwells in the individual believer and in the Church as a whole, shows us its unity. In this body, there is a place for every individual member, each varying in his functions and gifts, while each is directly linked with the glorious Head in heaven.

The harmonious activities of this body, receiving nourishment from and being controlled by the Head, constitute true Church life and order. On the other hand, as being upon the earth (the place of profession) and as having members, each of whom also has the flesh in him, provision is made for the proper discipline and government of the Church.

These latter truths are more connected with the aspect of the Church as the house of God, in which

all that is contrary to His holy presence is to be judged, and, if necessary, that which is incorrigible is to be rejected. In all this will be found full provision for Church-ministry and government, for the activities and for the worship of that which is so dear to Christ.

A third view of the Church is also presented—her future destiny as the Bride of Christ, loved by Him, purchased at infinite cost, cleansed, and one day to be presented to Him without spot or wrinkle or any such thing. There is much ignorance on the part of God's beloved people as to the Church, and, alas, we each can own that we have contributed in some measure to the sad state of failure which has also come in. God is over all this, and we may be sure that He who has anticipated the failure of testimony has also provided a path for His people in the midst of the confusion which our own neglect has wrought.

23. Christian Service

The Church should be the happy home of every proper activity for the people of God, both as individuals and unitedly. These activities are as manifold as the needs in the world call for, on the one hand, or the gifts of Christ have fitted for, on the other. Each one here must be led by the Head. The gifts come from Him through the Spirit, and they differ; but faith, while it keeps its eyes upon Christ, always values the counsels

of those who, through mercy, have gathered the mind of God as to the service of His people.

An outline of some of the activities of Christian service may be suggestive.

Gospel Work. Whenever activity in the gospel ceases, growth ceases. God has never intended that we should sit down in selfish occupation with our own blessing; even the exploration into the heights and depths of divine truth, and the fulness of what He has revealed to us in His Word, is never to interfere with that freshness of loving interest which goes out to seek the lost. This work in the gospel has one character wherever it may be engaged in. It is the preaching of repentance toward God and faith toward our Lord Jesus Christ. There is, however, this characteristic about all gospel activity: it goes out into the regions beyond. It may be into the street nearest our dwelling or to the neglected homes of some rural neighborhood, to the slums of our great cities or to far-off distant fields, but wherever it goes, it is the same precious message that is taken—Christ, the Saviour for sinners.

Sunday-school Work. The children of the saints are to be brought up in the nurture and admonition of the Lord, and youth is the most favorable time when those in the world can be reached—Gospel Sunday-schools in neglected districts; the little neighborhood Sunday class of children, too, how much work is suggested here! The

proper manner, the simple order of conducting Sunday-schools may well occupy our attention.

Work among the Jews. God still loves His ancient people, and while their full blessing waits for the Millennium, yet those who are now living are perishing without Christ. Shall not the gospel be carried to them, and special attention be given to those of whom Christ according to the flesh came?

Tract Distribution. Every Christian can engage in this most necessary service. Suppose that the tens of thousands of God's people throughout the country were distributing daily a few messages of salvation, it would keep before the minds of the world that which they long to forget, the claims of God upon them and the call of His mercy.

These must suffice to suggest how varied and full are the activities of Christian service. Many other details will occur to the thoughtful reader, and helpful literature can be put into the hands of those who desire hints and encouragements in various lines of service.

24. Inspiration No one who is familiar with the contents of the books of the Bible, with their structure, with the progress of doctrine that is seen in them, with the entire absence of inconsistency when properly understood, can fail to have reached the convic-

tion that the Bible is the inspired word of God. The basis of this conviction, however, goes back even farther than this, to that consciousness that God has spoken to the soul in His word. If this is known, we have the true basis for the doctrine of inspiration in any person's mind.

Our proposed handbook would take up in an orderly way this great subject,—the Author of the Bible, the Holy Spirit of God; the various instruments, holy men of old who spake as they were moved by the Holy Ghost. This will suggest what has been called “the human element” in inspiration, a term which may easily mislead, unless carefully explained. We must also consider the difference between inspiration of thought and of form; the difference between inspiration and revelation; the inspiration of such books as Ecclesiastes, and the words of Satan and ungodly men; inspiration in view of the attacks of higher criticism and other forms of infidelity—these will suffice to show us the great importance of having well-defined and firm views on this great subject. Admit a question as to the absolute inspiration of the word of God, and the whole glorious structure which has been passing before us will crumble into dust, so far as our enjoyment of it is concerned. We may be sure, however, that the word of God still stands, though heaven and earth should pass away.

The literature on inspiration is large and helpful.

**25. Bible
Difficulties**

By inspiration, we do not mean that every statement of Scripture is so plain that it will at once be understood. Indeed, it may be said that the Bible is written in such a simple, natural way, with such a multiplicity of subjects, that unless one is in the current of the Spirit's thought, and unless the mind is subject to God, there will seem to be many contradictions, "many things hard to be understood." It is not wrong that we should find these difficulties. We should not seek to turn away from them and act as though they were not there. God loves to be questioned by a reverent and obedient mind. He will explain that which we do not understand, and we may be sure that apparent contradictions, discrepancies and other difficulties which occur to the thoughtful reader can all be explained in due time.

Very much of a helpful character has been written in this direction, and while our handbook cannot take up in detail each difficulty, certain classes of them can be examined, and then the student referred to larger works for further light upon other details.

**26. The Bible
for Skeptics**

We have here a somewhat different subject from the consideration of Bible difficulties. Those will occur to a true believer. But

there is a large class who call themselves skeptics: what has the word of God to say to these? They begin by denying, for instance, inspiration, by taking up every form of hostile attack against the Scriptures, their foresight, their moral character and their binding authority upon man. We do not believe that a skeptic is reached through his mind altogether. If God is to speak to him, it must be through the conscience and the heart; but at the same time he should be treated in all fairness. If he has honest difficulties as to the Bible, they can be met; but, above all, he must see that the darkness is not in the Scriptures, but in his own heart; that the contradictions are rather the result of his own alienation of mind and heart from God than anything in the word of God. He must realize that blindness shuts out the sun, though it may be shining in all its glory, and that what he needs is something more than a logical system of philosophy which will justify him in accepting intellectually the Scriptures—the living power of that which searches him out and makes him conscious that he is in the presence of infinite truth and of infinite love.

A handbook that can present, in outline, subjects such as are here suggested, and give brief reviews of helpful books which could be given to skeptics will meet a want which many a Christian feels who thinks of dear ones or friends that are thus blinded by the enemy.

27. Current Forms of Error

There are two classes of error: one which results from ignorance, and another which is the distinct attack of the enemy upon the truth. All truth is a unit, with Christ as its centre and the word of God as its sphere. All error, too, is a unit, with Satan as its centre and the denial of the word of God as its sphere; but Satan is far too cunning to deny the word of God *in toto*. His object is twofold: first, to blind the minds of them that believe not, and secondly, to seduce the true children of God into the denial of something fundamental. Poison is always more effectually administered by being mixed with palatable food. We need not be surprised, then, that Satan transformed as an angel of light will use divine truth as the vehicle for concealing the poison which he introduces.

This poison is usually some form of blasphemous denial of the Person of Christ. It also destroys a true sense of responsibility in man, his essential immortality, and the certainty and eternity of retribution.

We can only give a list of some of the most prominent of these errors: Christian Science, Seventh Day Adventism, Millennial Dawnism, Christadelphianism, Mormonism, Spiritism, Irvingism and Theosophy.

While the child of God is not to be occupied with error, he should be prepared to meet it.

Suitable pamphlets for more general distribution, and larger volumes for more thorough examination will be welcomed by many.

28. The Bible as Literature

Reference has already been made to this most delightful and attractive subject at the beginning of our little handbook. A separate book upon the subject will be welcomed by many. While the Bible does not pander to the mere esthetic taste, it does meet all the cravings of the quickened mind. All that is great and noble in thought will be found in its perfection here; and even in the manner of its expression, we may be sure that God's word will not be behind the works of man. We unhesitatingly say that for grandeur and sublimity of thought, for breadth and height of scope, no human writings can compare with the literature of the Bible. For delicacy of expression, for a delineation of the passions, the Bible stands alone. It will, indeed, quicken true genius and prove, as it has ever done, not a hindrance, but a powerful stimulant to all that is good in literature. A number of helpful books have been written on this subject.

29. Nature Study for the Christian

We have anticipated in the introductory part of this little book much that would otherwise be said here, and will therefore refer our readers to that part. (See

pages 18-41). It must suffice us to say here that all nature will one day be brought under tribute to Christ; and faith, which anticipates this already, can now enjoy seeing it yield its stores of truth to Him who is the Truth. How blessed to bring from afar treasures from the various fields of nature,—Chemistry, Physics, Astronomy, all tributary; plant life, the very stones beneath our feet, all speaking not only of the power and wisdom of God, but of the love of Christ. Through the Lord's mercy, the attention of His people is being increasingly called to this line of truth, and much of a useful character has been written, while very much more remains to be learned.

30. Hours with the Greek Testament

The more the Bible is studied, the greater the longing becomes to know its minutest details. While in

the mercy of God, our ordinary translation is for all practical purposes the very word of God, and can be used with the utmost confidence, need has been felt of making other versions. These, if properly made, are always helpful, and any student of the Bible would do well to have at least two or three on his table.

In addition to this, however, there are many delicate shades of meaning and many suggestive thoughts which can be gathered only through a study of the original. Those who have studied

Greek are prepared for this, but many who have not had this opportunity need not feel that they are debarred from taking it up at their homes. A fairly good working knowledge of the Greek Testament can be obtained by the average person in the course of one or two years' moderate study, and the purpose of this little handbook would be to suggest such a course and to recommend those books which would be needful.

Young Christians particularly are encouraged, if they have a faculty for study and an aptitude for language, to take this up. It need not be the pride of pedantry, but in all simplicity, without pretending to know the language thoroughly, they may find much that is helpful.

31. Hours with the Hebrew Bible

The same may be said, with perhaps less emphasis, of the study of the Hebrew Scriptures. The very Hebrew language is a type. Its very structure is pictorial, and it revels in the imagery so common to the children of the East. This, God has used as the vehicle for the expression of His revealed truth, in a typical and anticipative way.

The Hebrew language, while fully known only to the profound student, yields readily a fair amount of knowledge to one who would be willing to spend a short time daily for a few months in its acquisition.

In both these little handbooks, illustrative passages would be presented as showing what could be practically gained by the ordinary student.

32. How to Study the Bible

This little book will be devoted to certain practical hints as to methods of Bible study.

It will recommend both the extensive and intensive methods. It will provide for those who have leisure to devote several hours daily to this delightful work, as well as suggest that which will be helpful to the busy person of affairs who can only devote a few minutes to what he loves. Many read their Bibles aimlessly, and study them but little. Often this is the result of indifference, but in many cases a few helpful hints may serve not only to quicken interest, but to guide in that which is of infinite profit. Here, as everywhere in the things of God, "Much increase is by the tillage of the *poor*."

Summary

We have now reached the end of what was in our mind to present to our readers in this little book. Let it not be thought presumptuous to have undertaken such a work. It calls for a lifetime of attention, and no matter how much time could be given to it, there would still be found "very much land to be possessed."

These various handbooks are in course of pre-

paration. For those who desire it, an announcement will be sent from time to time of what books are ready, so that they may be sent for. They will not be all taken up in the order in which they have been given, but in the order in which they would probably be desired. All will be prepared as speedily as possible.

Correspondence Correspondence is invited from any who have questions to ask on the topics indicated or any others on which they desire information. While it will be sought in the manuals to give all the advice that is needed, practical questions may arise as to courses of study and individual difficulties, which will be answered as far and as promptly as possible.

It will be noticed that in the list of proposed handbooks, but one is devoted to Nature study. In addition to the reference there made to the brief summary of the Natural Sciences—it is hoped, as the Lord may enable, to prepare a series of Scientific Handbooks from the Bible standpoint. Such books will not be textbooks, but rather will seek to supply that which is so often—or universally—lacking in the secular press, the manifest presence and superintendence of God in His works, and, more particularly, the purpose of God in Nature, so far as we may be able to ascertain it.

Special prominence will therefore be given to the parabolic character of all nature—a fact which no student of our Lord's parables should for a moment question. The symbolism of nature is a theme of rare and spiritual interest to one who has learned the principles of all symbolism from the word of God. It will be found that nature speaks not only of God, as even the heathen philosophers have seen, but of Christ as well; and that in many a natural phenomenon we have the cryptogram of the atonement, which, now that we have the key in the word of God, we can decipher in the page of nature.

It may be asked, What is the need of gathering these truths, imperfectly at best, from nature, when we have the full light from Scripture? We answer, We are not seeking to get truth at *first hand* from nature, but to find the *unity* that underlies all that God has wrought, a unity that finds its centre in Christ.

On the lines indicated above, a Handbook is being prepared on "Physiology and Anatomy."

Others will follow later on, D. V.



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