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A Plan For Bible Reading.

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It is but natural that each of us should have his favorite passages of Scripture, and that we should read these more frequently and be more familiar with them than with other parts of the Bible. It is also true, however, that if one reads these selections to the neglect of the rest of the Bible, he not only fails to receive the benefit which comes from the study of the whole of God's book, but he also misses much of the beauty, much of the richness of his favorite passages. However beautiful a diamond may be, it loses some of its luster when it is removed from its golden setting, and God has meant that these gems of Scripture which are our favorites, should be seen in the golden setting of the whole Bible.

When we have read the Bible through, and then turn again to favorite passages, and read them in the light of the entire Divine revelation, they have for us a new meaning. Many of the allusions in the Epistles are lost altogether unless we are familiar with the Old Testament, which is the source of most of the New Testament illustrations outside of the Gospels.

"And the story of the Savior
Never glows supremely true
Till you read it whole and swiftly
Till you read the Bible through."

The reason why the Bible is so often read by piecemeal why these favorite passages are read over and over again, while other parts of the Scriptures are altogether neglected, is not hard to understand. When one has undertaken to read the Bible through consecutively, in a year, for example and is reading the long catalogue of laws in the book of Leviticus, it seems such a long stretch before he can dip again into his favorite passages in the Psalms and the Gospels that he is tempted to grow discouraged and to give it up, or else to turn that morning to one of his choice selections. This, at least, has been true for the writer, and I suppose others have had a similar experience.

I have recently fallen upon a plan partly suggested and partly original, which has for me removed the difficulties, and furnished the advantages of reading the Bible through, and it is that which has suggested this article. The plan is as follows:

I divide the Bible into six parts, covering the six days of the week. One day I have left for any special reading I might wish to do. By this method I am able each week to come in contact with each of the great sections of God's Word. It is interesting to note how readily the Bible yields itself to this arrangement. In the first edition of the American Revision, the first six books of the Bible which include the history of the Children of Israel, until the settlement in Canaan, occupy 250 pages. The remaining historical books, Judges to Esther, occupy 270 pages. The poetical books, Job through the Song of Solomon occupy 174 pages, and of these the Psalms occupy 92 pages. The prophetic books, Isaiah to Malachi, occupy 250 pages. In the New Testament, the historical book, Matthew to Acts, occupy 158 pages, and the remainder of the New Testament occupies 125 pages.

The Psalms, being my favorite Old Testament book, I wish to read it more often than the others. I therefore read it in its regular place after Job, and repeat it after the Song of Solomon. This gives me a poetic section of 266 pages. It will be seen that by this method I secure four sections of the Old Testament of practically equal length. From the first of these I read on Monday, the second on Tuesday, the third on Wednesday, the fourth on Thursday. From the two New Testament sections of about equal length, I read on Friday and Saturday. The New Testament sections being only about half as long as the Old Testament sections, I read the New Testament through twice as often as the Old. By this method I read each day in a different section of the Bible, and, in a given length of time to cover the entire Book.

I do not know that others will find this method helpful, but I have given it because it has been of great benefit to me, and I have wished, if possible, to suggest to others, a method of becoming more familiar with the wonderful books.

Ashtand, Ky.

Dr. Pentecost Interviewed.

The "British Weekly" has interviewed Dr. Geo. Pentecost on the Japanese situation, among which people Dr. Pentecost has recently been working. Among other things he says:

"The real objective of this struggle is for the possession of China, and in the remote future, the mobilization of all Asia. There is a solidarity amongst Asiatics which we of the east do not always appreciate. Some day the vast hordes of the East will be massed against Europe, if before the time comes they are not permeated with European civilization. I believe it is the providentially ordered mission of the Anglo-Saxon race to civilize and Christianize the yellow races.

"It is most important, in my opinion, that Japan should drive Russia back into Siberia. If Russia beats Japan, that means the destruction of the Japanese Empire, and the gradual Russification of China. The plan of partition which has been in the minds of the powers—Russia taking the North, including Peking; Germany the Shantung Province, England the Yangtse Valley, and France the Southwest—would be an intolerably bad scheme from every point of view. It would provoke a tremendous internal agitation amongst the Chinese people, and would have a ruinous effect on the prospects of missions."

"I was immensely impressed with the intellectual capacity of the people. The Japanese character in its moral basis is less strong and more superficial than that of the Chinese. There is more shrewdness and cleverness, but far less depth. Although missions are progressing steadily, I do not know that we can point to such heroic saints as those Christians who broke the power of the Boxers and saved the situation for China.

"On the other hand there is no prejudice against Christianity. Young men who have received a Christian education are eagerly sought after for government employment. Girls who have been trained at the Christian colleges are in great request for wives. Head-teachers have told me that on the closing day of the session the door steps of the colleges are beset by Japanese men who want to get Christian wives. Thus we find dotted all over Japan hundreds of wives and mothers who have received a Christian training. Amongst a certain political section it is even felt that Japan must before long adapt Christianity and the reason for this is not hard to discover. All are agreed in admiring and adopting European civilization, but it is felt that this can never be truly grafted on to the ancient Pagan faiths, Christianity is indeed the hope and the promise of the future. Buddhism and Shintoism and especially Confucianism, look back to the past, and cannot therefore meet the aspirations of an eager and rising people."

In the multitude of words there wanteth not sin; but he that refraineth his lips is wise. Prov. 10:19.

The great Dr. Abernethy once said, "Stuff and Fret kill most men." When we learn not to fret and worry, then we are on the road to health, long life and happiness.

A Grecian Legend

THERE is a legend that, upon one occasion in the latter days of Greece, when all practical faith in the gods had died out of the minds of educated people, a prize was offered to the sculptors of Greece for the best statue of a certain god; and down in the country-side somewhere by a marble quarry, there lived a country lad who still believed in that god, and for love of him desired to make the statue.

He chose a block of marble and hewed away manfully. He had before his mind a beautiful ideal of the grace and majesty and power of that god; but when he had wrought his best it made a very crude statue indeed.

And the legend says that this god, seeing his endeavor, when the trial came and the experts were laughing at this crude thing which the boy shaped with clumsy hand but believing heart, the god himself entered into that pathetic marble failure, and then all the harsh lines flowed into perfect symmetry, the head was lifted proudly, and the marble glowed with all the nameless grace of life.

This legend out of ancient Greece faintly shadows forth the actual fact for you and me to-day, that God the Son is within us. He entered when we believed. He is now asking from us yieldedness to Himself.—C. J. Scofield, D. D.

"I Don't Pinch the Baby."

Some few months ago I heard a simple story that revealed to me some of the things we mean when we say, "Christianity is a life, not a profession."

One of the international secretaries of the King's Daughters was walking along one of the streets of New York when she saw a little girl coming toward her wearing upon her breast one of the society's little silver crosses. The girl was poorly dressed, and evidently belonged to the "slums."

The kind-hearted woman stopped the girl, and said, "My child, what is that you have on your dress."

"The silver cross, ma'am," she said; "I am a King's Daughter."

"You a King's Daughter? What do you know about being a daughter of the King?"

"Well," she replied, "I don't pinch the baby any more, anyway."

"You don't pinch the baby?" said my friend, getting a little closer. "What do you mean by that?"

"Why, up to the mission our teacher wanted us to be King's Daughters, and do good like the King wanted us to; and I joined the society. I mind the baby at home, and I don't pinch him any more, now; I play with him good."

This interesting testimony led my friend to get at the exact facts. It seems that this little girl used to "mind the baby" while her mother did washing. The baby was fretful, and in order to control it this cruel-hearted sister had been in the habit of "pinching the baby." But at the mission she had learned about the love of Jesus, and had become a "King's Daughter." The only way she knew of to demonstrate her sincerity was by refraining from pinching the baby. Now, she played with and cared for her little brother carefully and tenderly, making life a pleasure even in the dirty slums. Certainly the Christ-spirit had changed her, and she was doing what she could.—Rev. E. A. King, in C. E. World.

The good man is the wise man, because he puts himself in line with God's will. Health, Peace and Harmony will come to him who loves God enough to abide by His Will. The Will of God is truth and justice and a mighty force. So by giving up the mortal will and becoming at one with the Great Will—the Great God—we really become all-powerful.