

and verses, is a mere human arrangement, for convenience sake; the division into chapters taking place in the thirteenth century. Sometimes the division is very arbitrary, occasionally marring the meaning and beauty of passages. Illustrations of this might readily be cited. It is quite clear, for example, that that beautiful fifty-third chapter of Isaiah ought to have begun with the thirteenth verse of the previous chapter. And then we have the twenty-first chapter of Acts breaking off in the middle of a sentence, the chapter actually terminating with a comma, though perhaps the real continuity is not so much broken in that as in other cases. Let us study the books of the Bible then, as a whole, regardless of chapters and verses, that we may get a connected view of the arrangement and purpose of the author. Let the epistles be read as letters, written to individuals or churches, and let us seek to ascertain the special object and drift of each. This will throw immense light upon certain passages. And so of the gospels. We shall never fully understand the gospels, unless we realize that each was written with a distinct purpose in view. Of course they all deal with the life of Christ; but each writer gives us a picture of that life from his own standpoint, with a specific object before his mind. In Matthew we have the promised Messiah, the Son of David, at the same time Lord and Christ. This is distinctively the gospel of Messianic royalty, designed primarily to command the faith of the Jews in Jesus as the true Messiah. Mark again sets Christ before us, not as king, but as a servant, in accordance with the words, "tho' in the form of God, and thinking it not robbery to be equal with God, he made Himself of no reputation, and took upon Him the form of a servant." Luke deals especially with the humanity of Christ, and shows Him to be the Saviour adapted to the whole race, not the Jews only, but also the Gentiles. And almost everybody knows, that John deals particularly with the divinity of the Saviour. Each gospel thus reveals a separate aspect of Christ's life and love, and they all unite in setting forth the full, complete Christ, as at once the Son of David, the Servant of God, the Son of man, and the Son of God. If you study each gospel, keeping the special object of the evangelist in view it is simply wonderful, how many touches, even in the record of the same incident, take on a fresh interest, and beauty and force. Had I time I might illustrate also from other books of the Bible.

4. "Then we should at times still further widen out the range of our study of the Scriptures, by examining them as a whole—looking at the general structure of the Bible

It is wonderful what light a careful study of the Old Testament throws upon the New. I was impressed with a sermon by Dr. John Ker bearing upon the structure of the Bible which I read some time ago. It traces out an order in each Testament, the one corresponding to the other. They both begin with history, and rest upon that as a basis. We have the five books of Moses in the Old Testament, and corresponding to that, the four gospels in the New. Then we have a second period. It consists of a strong effort, on the part of God's people, to extend and establish their principles in the world. The record of this is found in the books of Joshua, Judges, Samuel, &c., in the Old Testament. And how clear the parallel between these parts of the Word, and the Acts of the Apostles and a few of the Epistles, where we find the record of the church striving to find a place among mankind for the great Christ.

As we move on we discover a third period. It is the stage of comparative rest and quiet meditation. After the severe conflict, during which certain possessions have been gained as a foothold for the kingdom, the mind is turned from outward struggle, to reflect upon profound spiritual truths. The record of this period we have, in the Old Testament, in the Book of Psalms, Solomon's writing, and some others; and corresponding with that in the New, we have Paul's Epistles, and those of others of the Apostles. And then we have the fourth and last period,—what Dr. Ker calls "*the sense of uncompleteness*." This of course refers to the period of prophecy. As we advance in the Old Testament we find that it is beginning to look out into the future and sound more clearly the note of the coming Messiah—the desire of all the nations—who was finally to answer and fulfill the expectations of all that had gone before. And how does the New Testament close? With the book of Revelation, pointing ultimately to the completion of all things—the second coming transcending even the first. And we close the sacred volume with the sublime words ringing in our ears, "Surely I come quickly, Amen. Even so come Lord Jesus."

But my time is up, and I cannot further dwell upon this interesting feature of the Word of Life. Wonderful indeed is the structure, as well as the contents, of the Bible. But let each of seek to have more than admiration for the Bible's matchless composition, the marvels of its history, the harmony of its parts, or even the blessedness and salvation which it offers. We need more than this. Bread to nourish us must be eaten, and a cup of blessing to refresh must be drunk. Therefore, if we would know personally, all that through the Spirit,