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## From Day to Day.

God has assigned to every man  
Some part in the eternal plan—  
Some part, that all his powers of will  
Working in faith, by faith fulfill.  
To every man a door is shown  
Whose key is his, and his alone,  
Though ruin to our ignorant eyes  
Have fall'n upon his paradise.  
Step after step unfolds the way  
To those who search, believe, obey;  
Day after day its lesson brings  
Of earthly joined to heavenly things;  
By countless cares, unpraised, unknown,  
They make their far ideals their own,  
And still in the world's mirrors trace  
Reflections of the Father's face.  
With God there is no great nor small  
Save as we yield Him *part* or *all*.  
All that *we* are His claim demands—  
Spirit and brain and heart and hands;  
Then be our lot however poor,  
Each dawn is as a welcome door,  
Each humblest act the wondrous key  
Of infinite opportunity.

The Lord of love with love requite,  
Honor His service with delight,  
His is the power—be His the praise  
Of peaceful nights and virtuous days.  
Let not thy noon of labor borrow  
Dark portents from a threatening morrow;  
Thus though a thousand ills befall,  
Strength shall be given to conquer all.

DORA READ GOODALE.

## NOTES ON BIBLE STUDY.

For the Review.

(Conclusion.)

(a) It is to be studied as one great whole. It is to be studied from the first verse in Genesis to the last in Revelation. Our knowledge of other books is intelligent only as we study the entire work. So our knowledge of Scripture will be as intelligent as it might be only when we study the book from beginning to end. Some say let us study the New Testament to the exclusion of the Old, others say let us study the four gospels to the exclusion of the epistles. The intelligent Bible student says let us study the whole book. The Bible is one book. Though made up of sixty-six books it is yet one book. This fact itself makes the study of the whole necessary. Then too, one part of the Bible depends upon other parts, one book takes for granted what is taught in other books. The Epistle to the Hebrews takes for granted in the reader a knowledge of the ceremonial law. The prophets continually look back upon the history of Israel. The epistles of the New Testament take for granted the great facts of our Lord's life narrated in the gospels. To understand therefore the Epistle to the Hebrews one must know something about the ceremonial law. To understand the prophets one must know something of the historical books of the Old Testament. To understand the epistles one must have studied the gospels. In short the books of Scripture are so interwoven that only as the whole is studied can the parts be understood. Moreover, it

is to be remembered that no one part of Scripture contains all of revealed truth. Perhaps every book of Scripture presents some aspect of truth not met with in other books. Certainly this is true of some of its books. It therefore follows that only as the whole is studied will one be in possession of the complete system of revealed truth. One passage may contain enough truth to save. All of Scripture is required to secure the highest possible knowledge and development of character.

(b) Since the Bible contains so many different books written by thirty or forty authors another principle that may be well applied is to study it by books and authors. For instance, to make a study of all Paul's epistles as distinguished from other portions of Scripture. The same in regard to the works of Peter and John and all the other sacred writers. This is the method adopted in the department of study called Biblical Theology. It has many advantages. It secures the study of Scripture in its historic setting. It brings to light all the different phases of Scripture truth. It lays the foundation of what theologians call Systematic Theology, not in disconnected texts but in the underlying thoughts of all the Scripture writers. So many, indeed, are the advantages of this method that it is recommending itself to an increasing extent to the intelligence of the Church.

(c) From the number of other principles that might be mentioned let this last be mentioned; that since the truth of Scripture is like other truth embodied in language, it is necessary to observe the laws that govern language as much in the study of Scripture as in the study of any other literature. The faithful Bible student will make use of his grammar and lexicon and every other help that will enable him to get at the mind of the spirit embodied in the words and sentences before him. Some have such a reverence for Scripture that they may regard it as profane to approach its study with such secular instruments as lexicons, grammars, books on etymology, on syntax, on prosody. Experience and reason testify, however, that this after all is the most reverential as it is the most effective method of Scripture study.

When no eye sees you except the eye of God, when darkness covers you, when you are shut up from the observation of mortals, even then be like Jesus Christ. Remember His ardent piety. His secret devotion—how, after laboriously preaching the whole day, He stole away in the midnight shades to cry for help from His God. Recollect how His entire life was constantly sustained by fresh inspirations of the Holy Spirit, derived by prayer. Take care of your secret life; let it be such that you will not be ashamed to read at the last great day.—Spurgeon.