

can we find the certain truths which are to guide us in life. If one man interprets the Old Testament in this way, another will apply the same principles to the New, and consider the whole as a system of allegories, emblems, and figures, containing but little historical truth, as a creation of the human imagination, instead of being facts and events through which God has revealed himself to man. This indeed, is the very system which in Germany, and to some extent in England, is withdrawing all power, and authority, and actual truth, from the Gospel narratives. Its principles are similar* to those of Professor Strauss, who, by his mythical mode of interpreting Scripture, would consider as fictitious the most momentous events in the life of the Saviour.

The substance of the Bible, then, can only be really and certainly made available to the wants of the heart of man, by being first thoroughly examined and understood by the head.

What then is the result to which such an examination is likely to lead a man? How do we regard the Bible as a whole? What are its great attractions to us? On this, though the most important question, little can be said here; each separate portion of scripture stands or falls on its own merits; each deserves for various reasons to be studied; but it is only a general view of the whole that we offer at present.

* The similarity consists in this, that both bring to the scriptures a standard of their own, to which all narratives in the sacred volume must conform. The Allegorizers set out with the assumption that all contained in the Bible must be so understood as to harmonize with their own views of the goodness of God and of His Providence. Mythical interpreters assume that all the actual occurrences must have been of an ordinary kind, while all that is recorded of a different nature is due to the ideal investment with which the devotional imaginations of the East gradually clothed events of past History.