

**THE STUDY OF HOLY  
SCRIPTURE  
RECOMMENDED TO THE  
YOUNG**

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The study of holy Scripture recommended to the young by G. E. Biber

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THE following pages, although immediately designed for distribution among the author's pupils, might, it has been thought, be profitable to other young persons, and their publication not unseasonable at a time when, happily, in regard to the education of all classes, rich as well as poor, it is daily more felt, that "except the Lord build the house, they labour in vain that build it."





ΠΡΩΤΑ ΚΥΡΙΑΥ ΜΕΝΕΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ.

THE  
STUDY  
OF  
HOLY SCRIPTURE

RECOMMENDED  
TO THE YOUNG.

MY DEAR YOUNG FRIENDS,

Of things sweet and bitter there are two kinds in the world : those which, being sweet at first, are bitter in the end ; and those which, though at first bitter, afterwards prove sweet. Of the former kind are many of those things which all men most eagerly seek after, following their natural inclinations and desires ; of the latter kind are, for the most part, those things which are provided for us by the goodness of Almighty God, who knows best how to "do us good at our latter

end."<sup>1</sup> Hence it happens, that the real value of things is often very different from that which we put upon them at first sight; and it is obvious, moreover, that the less experience we have, the more must we be liable to "put bitter for sweet, and sweet for bitter."<sup>2</sup>

A most common thing, therefore, it is to see young people fall into such mistakes; hankering frequently after things which those who really love them, are forced to deny them, and as frequently refusing things which are greatly for their benefit.

Among the things so refused, through the folly and inexperience of youth, parents and teachers universally complain, and you will no doubt candidly admit, that instruction holds the very first place. No matter whether it be instruction of the mind, or instruction of the heart,—whether they be lessons of learning, or lessons of righteousness, which we endeavour to inculcate, they are for the most part reluctantly received by you; and the most teachable amongst you will acknow-

<sup>1</sup> Deut. viii. 16.

<sup>2</sup> Is. v. 20.



ledge, that if they had their choice, they would be happy to dispense with both. Against learning you object the toil and labour which it costs you to acquire it, and the loss of that time which you think would be, if not better, at least more pleasantly, bestowed upon amusement; and to the instruction of righteousness you feel averse, because it makes war upon your natural inclinations, because it commands you to do that which you would rather leave undone, and forbids your doing that which you are most anxious to do. So it is, and though "'tis true, 'tis pity; and pity 'tis, 'tis true," still so it is; nor is there any remedy for it, except submission on your part, and on ours patience.

Now, as any thing that exercises our patience, is apt to make us think, so have I been led to reflect a good deal, at various times, upon this sad unwillingness of young people to be instructed, and upon the still sadder consequences which are daily seen flowing from it, in the failures and excesses of young

men, who, having had no lack of instruction, but great lack of inclination to receive it, bring much sorrow upon their parents and friends, and no small disgrace and often ruin upon themselves. Among other thoughts which have passed through my mind, it has occurred to me, that although at the very time when we labour to impart instruction to you, there is often too much indisposition to receive it, yet at other times that same instruction would not be equally unpalatable, but that, unfortunately, as no one can hold fast that which he never took up, nor remember what he never learned, the instruction is often wanting, when, from some cause or other, the disposition to receive it has arrived. Besides, even those amongst you who are willing (because persuaded that it is for their good) to receive our instruction, are hindered, as it were against their will, from receiving it and retaining it as fully as they themselves could wish, by that innate aversion to instruction of any kind which is one of the worst consequences, as well as a most palpable proof, of

the fallen condition of man's nature; and such, I conceive, would deem it no small benefit, to have the more important matters, and the leading points, of the instruction imparted to them from time to time, preserved and put into their hands in such a form, that they might with ease, and perhaps with pleasure, refer to them at any future period.

Upon these, and other like considerations, I have thought it would be serviceable to all, and acceptable to not a few, if I were to furnish you, in the form in which it is now presented to you in these pages, with a summary of the instruction imparted to you upon some one or other of the topics which have engaged our attention during the course of each half year; which, as I have determined, God willing, to do, in the hope of making my instruction both more interesting and more profitable to you, so I cannot hesitate, in the choice of subjects, to give upon the present occasion the preference to that which I desire ever to set before you as the crown of all learning and wisdom, **THE STUDY OF HOLY**