

**ADAM AND HIS  
TIMES, PP. 1-285**

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Adam and His Times, pp. 1-285 by John M. Lowrie

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# ADAM AND HIS TIMES

BY

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"No age

Can outgrow truth, or can afford to part  
With the tried wisdom of the past, with words  
That centuries have sited, and on which  
Ages have set their seal."

BONAR.

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## PREFACE.

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THESE chapters do not pretend to discuss their grave topics with the critical learning that might befit the theological chair. It is indeed important that all Scriptural doctrines should be truthfully and accurately stated; but it is an excellency of the Bible that it reserves no doctrines for a special class of disciples. It is a Revelation, and it invites every man to become a learner. We recognize no such difference between the pupils in a theological school, and the readers of a religious book, or the hearers in a Christian sanctuary, as to allow that the first are to be taught doctrines which they are not in turn to transmit to their hearers. The book is for all; the same substantial teachings each believer needs, that he may become a perfect man in Christ Jesus; the same truths give vigour to piety in any sphere of duty. And if we may grant that the ministry of the gospel, set for the defence and the interpretation of the truth, should have a critical acquaintance with the sacred text, and a wider range of information touching the views of opposers and errorists; even this difference, which regards only the manner and



extent of the teachings they receive and not the doctrines themselves, is a difference less plainly marked in our own times than formerly. For now every man is a reader; the press vies with the pulpit in discussing sacred themes; and hundreds of men, all over the land, are ready to receive the judicious discussion of any Scriptural teachings.

The doctrines here treated of belong to every age of the Church, and are traced back to the earliest period of revealed religion; and no intelligent man can judge them unsuitable for the instruction of a Christian people. Yet it is perhaps true that they are less discussed among us, than in the days of our fathers. But may it not be that the stirring activity of our times needs a larger admixture of their thoughtful training in those sterling doctrines, that have never been neglected without enervating the piety of the Church, and never been received without invigorating it?

These pages contain the substance of a course of lectures given to the congregation of which the author is pastor. They are not printed as originally spoken. Many practical thoughts and exhortations have been omitted, and this partly because the manuscript was not used in the pulpit. The reasons which induced their original preparation may justify their wider circulation by means of the press. They are such as these: All Scripture is given by inspiration of God, and is profitable. The people of God have a right to all the teachings of his word; the entire scheme of salvation cannot be presented, nor the symmetry of any parts be preserved, if these things

are omitted. The Scriptural method of teaching doctrine is not in the abstract form, but in connection with the events of life and history which call forth the doctrine, and illustrate it, and give it interest. An intelligent people cannot be formed under any ministry that does not take pains to give careful instruction. The more patient thought is demanded of any people, the more fully will they rise to it, provided their interest can be awakened; and finally, the press is the most fitting means of teaching truths which require more mature thought than can be given at a single hearing.

The theology of the book accords, it is believed, with that of the old Calvinistic divines. No effort is made at an unattainable originality upon themes sixty centuries old. There will be found, indeed, no servile copying of any human master; but our respect is profound for the Scriptural writers. Of them we cannot say more, and desire not to say less, than that the longer we study them the deeper is our conviction that "holy men of old spake," not by the promptings of human wisdom, but "as they were moved by the Holy Ghost."

If things are found here that others have said before, let the words of an ancient critic be a sufficient defence. They who are competent to make the charge will respect the authority. "*Quam pravum quoddam (ut arbitror) studium circa scriptores artium exstiterit, nihil eisdem verbis, quæ prior aliquis occupasset, finiendi; quæ ambitio procul aberit a me.*" Quint. Inst. Orat. Lib. II. C. xv. § 37.

