

**RELIGIOUS TEACHING IN SECONDARY
SCHOOLS: SUGGESTIONS TO TEACHERS
AND PARENTS FOR
LESSONS ON THE OLD AND NEW
TESTAMENTS, EARLY CHURCH HISTORY,
CHRISTIAN EVIDENCE, ETC**

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Religious teaching in secondary schools: suggestions to teachers and parents for lessons on the Old and New Testaments, early church history, Christian evidence, etc by George C. Bell

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GEORGE C. BELL

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FOR LESSONS ON

THE OLD AND NEW TESTAMENTS

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CHRISTIAN EVIDENCES

ETC.

BY THE

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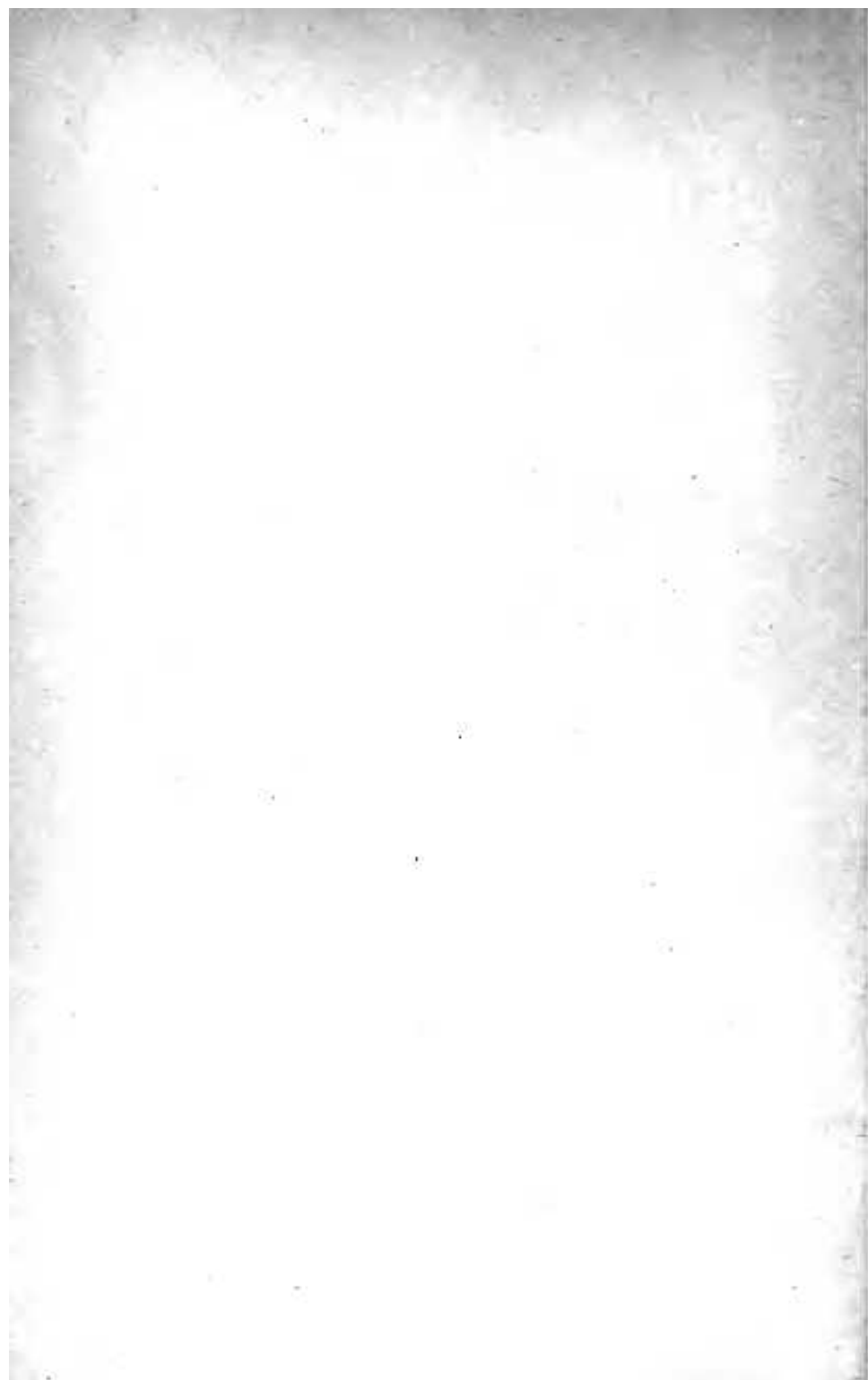
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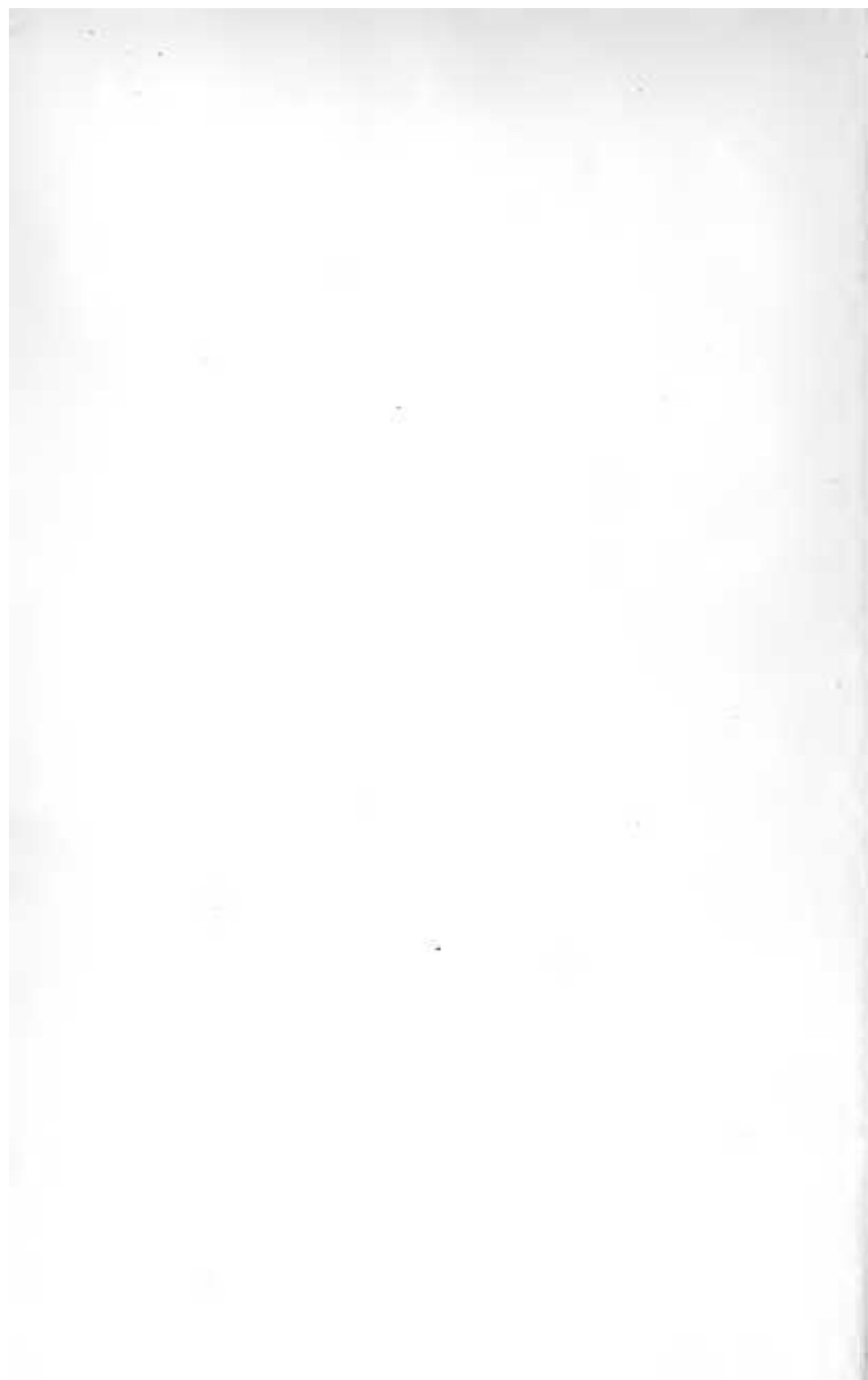
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PREFACE

THE following pages sufficiently explain their purpose; they are the outcome of a suggestion made by the Publishers, who considered that there was occasion for such a book, and that there were reasons for asking me to undertake it. But I have widely departed from the scheme which they suggested.

I have "taken my material where I found it," usually with careful reference to its sources; and one chief use of this short compilation will be to draw the attention of teachers to useful and accessible books, which have been freely used for it.

To their writers I must express my great obligations, as well as to friends who have given me help and counsel; especially the

President of Queens' College, Cambridge (Dr. Herbert Ryle); Archdeacon Sandford; Canon E. R. Bernard; Mr. George Macmillan; the Rev. H. F. Stewart (Vice-Principal of the Theological College, Salisbury); Mr. A. F. Hort of Harrow; and others. But I am solely responsible for what is found here; indeed, to some of these friends I am also indebted for kindly criticisms on parts of the MS., which lead me to offer a word of explanation on the following points.

(1) The short statement in Chapters IV. and V. of some results of the "Higher Criticism."¹ I am asked whether it is wise to invite the attention of young teachers to such information, and so possibly encourage its premature diffusion among pupils. In Chapter I. some reasons for this course are indicated. I may add that a wise teacher, recognising that education must be progressive, will not think it a duty to blurt out information indiscriminately, without due regard to the age and mental development of pupils. In good

¹ "Higher criticism" is concerned with questions of authorship and historical construction, as compared with criticism which has to do with the editing of texts.

teaching of any subject the "Law of Parsimony" must be observed. But for the teachers themselves, under the circumstances of our time, I am persuaded that some knowledge of the "more assured results of criticism," as applied to the Old Testament, is not dangerous but helpful to faith.

Among educated laymen perplexity about the Old Testament is not uncommon—an uneasy feeling that it is full of difficulties which debar discussion or exposition of it.¹ I have known cases in which a study of "the higher criticism" in books of various schools of thought, including the more advanced, has resulted, not merely in the removal of such perplexity, but in a fresh intelligent love and admiration of the Hebrew Scriptures.

Such study shows that throughout them, from Genesis to Malachi, witness is borne to God's love, mercy, righteousness, justice, wisdom; the several books uttering their testimony "by divers portions and in divers

¹ See the Rev. A. F. W. Ingram's *Old Testament Difficulties* (S.P.C.K.); brief answers to the more common and obvious questions.