

COURSES.

self; and were it plain
simply by compassion
desire to promote our
by others, and would
not cherish a warm
benefactor. What,
O! let us seek to
We love him because
e received from him
er; by the free par-
o God; by the gift
ctify our hearts; by
en here an earnest
by full fruition; by
from the mass of un-
service of God; by
we have been thus
-by the unmerited
p in the bosom of
on on our behalf
l up, my believing
de to Jesus! Let
Let our tongues
weeter than honey
the chief object of
stant rule of our
the house of our
our song in the
us and washed us
made us kings
him be glory and

XVIII.

A RUNNING EXPOSITION OF THE BOOK OF HABAKKUK.

PREFATORY NOTE.

Even among pious persons a habit prevails, to too great an extent, of reading the Scriptures, and of hearing them read, unintelligently. The scope and connection of a passage are often not considered, the mind resting satisfied with finding excellent matter for meditation, and wholesome practical directions, in the sentences viewed as detached propositions. Or, perhaps, if a good meaning occurs as capable of being put upon a particular sentence, it is at once accepted without any inquiry being made whether it be the meaning which, according to the design of the Spirit of God, the sentence actually bears. By such a method of using the inspired Word, the beauty of many of its most exquisite passages is entirely missed, while the amount of benefit received is likely to be much less than one might expect to derive were he studying the Bible in a rational way. With the view of guiding the members of his congregation to a mode of reading the Bible different from that adverted to, the author occasionally made the portions of Scripture which were read as part of the public Sabbath service, the subject of a rapid commentary, meant to exhibit, in the way of example, how the understanding should seek to satisfy itself as to the meaning of the sacred oracles. In the running comments given, no attempt was made, or only the slightest, to illustrate the doctrine of the sacred writers, or to enforce the practical lessons which they taught; but it was simply sought to bring out *the precise meaning which they had*,—to indicate the scope of the passage read,—to show the connection of its several parts,—and to explain words or phrases that seemed in any way obscure; thus rendering the exercise an intelligent one. The portions of Scripture which it was contemplated to expound having first been made the subjects of thorough cri-