

Image of God, divine Redeemer ! in thy presence is fullness of joy : at thy right hand there are pleasures for evermore. What thou hast gone to heaven to prepare, may we be called up at death to enjoy !—*Rev. Dr. Guthrie.*

THE BIBLE.—“Is it solely moderation, prudence, or even fear of entering into a defence of its conduct that induces it to remain impervious to such attacks? No, gentlemen, a higher and more Christian motive regulates our acts. We have full faith, on the one hand, in the Divine origin and inspiration of the holy writings; and we believe, on the other, in their efficacious action and salutary influence on the human mind. These two convictions are intimately connected together. How is it possible not to believe in the moral efficacy of the Old and New Testaments when their Divine inspiration is once admitted? How is it possible not to have confidence in their action on man when once their emanating from God is not denied? If you ever meet anywhere with doubt as to the moral efficacy of the holy books, or with hesitation or lukewarmness in disseminating them amongst mankind, be perfectly certain that what is wanting is faith—firm and enduring faith in their Divine origin. Whoever believes God to be really present, acting and speaking in these writings, cannot be averse to men hearing His Divine voice, and feeling its influence in their souls. We are not ignorant of the difficulties which may arise in reading and studying the Bible, nor of the abuse which may be made of parts of its contents. We know the obscurities and problems which the learned may meet with, and the inconveniences which prudent men may apprehend from them; but these are only the embarrassments arising from human knowledge and from the condition of human infirmity. Above such embarrassments and inconveniences towers the Divine character of the holy books, and the Divine breath which fills and animates them. The monument is sometimes difficult to penetrate and explain, but God is everywhere—everywhere makes Himself seen, heard, and felt; and athwart all obscurities and all difficulties, the continual spectacle of the presence and action of God, the constant echo of His voice cannot fail to move, enlighten, and dominate mankind. No doubt, even amongst the populations where it is most assiduous and general, the reading of the sacred writings does not overcome—far from it—all the bad passions of men—it does not prevent all errors and all faults. Man remains full of weakness and vice, even when he knows himself in the presence of God. But the habitual reading of the holy books preserves nations from the greatest of perils—it prevents them from forgetting God. It possesses the virtue of causing God to be for them, not an idea, a name, a system of philosophy, the secret of an enigma, but the real and living God, under whose eyes they are constantly, amidst the conflicts and trials of the world. A great proof of this has been given in our time, and is being continued in our presence. Christian faith has been, and is still, very fiercely and obstinately attacked. How many efforts have been and are still made—how many books, serious or frivolous, able or silly, have been and are spread incessantly in order to destroy it in men’s minds! Where has this redoubtable struggle been supported with the greatest energy and success? and where has Christian faith been best defended? There where the reading of the sacred books is a general and assiduous part of public worship—there where it takes place in the interior of families, and in solitary meditation. It is the Bible—the Bible itself—which combats and triumphs most efficaciously in the war between incredulity and belief.”—*M. Guriot in a speech to the French Bible Society.*

THE BEAUTY OF THE GRASS.—It seems as if nothing could be said under this head; because, in truth, there is so much to say. To get a good idea of the beauty of the grass, endeavour, in imagination, to form a picture of a world without it. It is precisely to the scenery of nature what the Bible is to literature. Do you remember that idea of Froude’s, that the Bible had been obliterated, and