

The Sacred Scriptures should be read *regularly*. Much of their interest, as well as beauty and profit, is lost, which a proper perusal is calculated to impart, by the common, but reprehensible practice, of *dipping here and there* into the Sacred Volume. Such is not the manner in which works of literature and amusement are read. A literary author, treated in this way, would esteem the practice an insult—his designs and arguments could not, by this method, be perceived, traced, and felt—to understand an author, his work should, at least, be read in order. So, also, in reading the book of God, method should be observed: in this way only can its several parts be harmonized—its beauties seen—its designs perceived—and its powerful appeals to our consciences as well as understandings felt. It is impossible to form a correct acquaintance with its contents without the observance of regularity in its perusal. Commencing with Genesis in the Old, and Matthew in the New Testament, a portion of this precious word should be read in order every day.

I am anxious, not only to recommend persons frequently and regularly to peruse, but also to *study* the Sacred Volume: by which I mean to guard against the hasty, inconsiderate, unreflecting manner, in which it is to be feared, the best of books is too often read. They should not satisfy themselves with the mere reading of it, but strive, by deep thought, and the vigorous exercise of their intellectual capacities, to *understand* what they read. The Bible, though not written in a metaphysical style, nor replete with abstruse reasoning, requires *thought, reflection, study*. The most sublime truths are presented to the mind, calculated to enwrap the soul in wonder, and call forth the pleasing exercise of all its powers. These truths demand application; and individuals should not pass them over with as little thoughtfulness as if they were only glancing over a tale of childhood. They should *meditate* in the Word of God, search into its meaning, its bearings and connections. Calmly and with minds free from distracting cares and anxieties, they should address themselves to the study of this important book, and avail themselves of every proper help to "the better understanding of the Sacred Scriptures."

In this study *an humble docile spirit should be carefully cherished*. Every thing necessary to salvation is plainly revealed—so plainly, that he that runneth may understand. Yet in the Inspired Volume are some things to be found "hard to be understood." There is a class of truths, which claim our full and unqualified assent, the reasons or grounds of which are not given. This is, doubtless, wise in their Author, and intended to teach us that whilst some truths with their reasons, when once the truths themselves and their reasons are made matter of revelation, are quite level to our understandings, there are other truths, which in their grounds or reasons, transcend our limited faculties, and which we must believe and receive and act upon, on the sole authority of their Revelator. This calls for humility and docility on our part—a willingness to be taught and led by God—the suppression of every haughty principle which would oppose itself to

the knowledge of God—the entire subjugation of every disposition which would lead us indignantly to reject those truths, the reasons of which we are inadequate to comprehend. "That which I see not teach thou me," is an address to Deity which is very befitting all that study the revelation of His Sacred Will.

(To be continued.)

### The Christian Cabinet.

#### DIVINE PROMISES.

##### GRACE AGAINST TEMPTATION.

In all these things we are more than conquerors, through him that loved us. Rom. viii. 37.

God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. 1 Cor. x. 13.

My grace is sufficient for thee; for my strength is made perfect in weakness. 2 Cor. xii. 9.

In that he himself has suffered, being tempted, he is able to succour them that are tempted." Heb. ii. 18.

The Lord knoweth how to deliver the godly out of temptation. 2 Peter ii. 9.

Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world, 1 John iv. 4.

He that feareth God shall come forth of them all. Eccl. vii. 18.

##### VICTORY OVER THE WORLD.

Be of good cheer, I have overcome the world. John xvi. 33.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. John xvii. 15.

Who gave himself for our sins, that he might deliver us from the present evil world. Gal. i. 4.

By whom (Christ) the world is crucified unto me, and I unto the world. Gal. vi. 14.

For whosoever is born of God, God overcometh the world: and this is the victory that overcometh the world, even our faith. 1 John v. 4.

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? v. 5.

Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world. 1 John iv. 4.

FACE THE ENEMY.—The believer never turns his back on his foe. Show, Christian, thy shining breast plate of righteousness, go forward, advance towards thy enemy, and God shall protect thee behind; he has promised it; "the glory of thy God shall be thy reward."—*Rev. Rowland Hill*.

CONFORMITY TO THE WORLD.—Conformity to the world, in all ages, has proved the ruin of the Church. It is utterly impossible to live in nearness to God, and in friendship with the world.—*Id.*

CONTROVERSY.—Controversy, among Christians, should not lessen their esteem for each other.