

a state of things ought not to continue. We need not wonder that so many christians are mere dwarfs in religion ; that so many walk in darkness, both as it respects their state and their duty ; or that there exists so little of that self denying, well directed christian effort which has characterized some former periods of the church. Nor is it surprising that erroneous systems of doctrine should make so easy a progress, and that so many are led away from the simplicity of the faith. The Sacred Scriptures are the appointed means for sanctifying, enlightening, directing, establishing, and comforting the people of God ; and to look for these things where they are neglected, is to expect grapes of thorns, and figs of thistles. Were the Bible, with its accompanying blessings, of less importance to us,—were it other than the best gift of our best friend,—or even were it not so small as to be easily compressed into a compass capable of being carried always with us without the slightest difficulty—the neglect of it would not be so unreasonable, so ungrateful, or so wicked.

We would affectionately urge upon all, the practice of reading some portion of the word of life every day. Were its value in directing and comforting those who are most busily employed, or most deeply involved in cares and troubles, duly understood and appreciated, we venture to say that few would plead the want of time as an excuse for neglecting it ; a few minutes at least would be spared each day for reading a few passages. But though no christian can be living up to his privileges, or making as rapid progress in holiness as he otherwise might, who neglects the daily reading of the Scriptures, or who does not carefully commit portions of it to memory ; yet even this is far from all which we mean by studying them. This implies deep and intense reflection ; a diligent investigation of the meaning of words and phrases ; a careful attention to the context, to the aim and scope of the writer ; an attentive comparison of one part with another, and with the whole ; and it embraces, as subordinate, to some extent at least, the Geography, History, Customs and Habits of the country in which the Scriptures were written. It is the business not of a day nor a month, nor a year, but of a *whole life*. In our daily reading of it, however, for devotional purposes, a minute attention to these various particulars, may, not only safely, but even properly, be omitted ; though we should never read without attention and reflection. But a portion of time should at least every week be appropriated to the study of the Bible, upon which nothing else should be allowed to intrude but absolute necessity ; something which the searcher of hearts will consider an unavoidable interruption. Did we conform our lives to the Scriptural standard, as nearly as we might, with that divine assistance which every one who sincerely asks it, is warranted to expect, those of us who now with the greatest show of reason, excuse their neglect, would find ample opportunity for the delightful employment here recommended. Besides attending public worship, a portion of the Lord's day might, by almost every one, be thus occupied ; and should all that time be devoted to the Bible which during the week is often spent in laboring for the gratification of ambition, pride, or luxury ; or is squandered away in

idleness, vanity, but few would ever be able to study the Bible. The Scripture place. What given us time for studying the Word of God for the performance of which is not a displeasure of words which are treasured up in thy affection children, and when thou wast thou risest up, the Word of God nities and mea The Bible sh Doctrine. By teaches. The ian Doctrine. out the Bible a course which th vate admonition the church in sanctified, and n structed in the c the Holy Spirit out it even the W plied ever so cl quence, would ne absolutely necess cated and receive reason to expect cometh by hearing 17. "Ye have p Spirit." Pet. 1, 4 ing them to observ "Warning every n 1: 23. "I have t Acts 20: 20. " written for our le Scriptures might ing scriptural kno "Let the word of 8: 16. "Add to y 1: 5. The importa trinal views is vast trines become princ