HELPS TO BIBLE STUDY.

BY REV. DR. TAYLOR, OF BROADWAY TABER NACLE, NEW-YORK, AT THE TABERNAUTS LAY COLLEGE, BROOKLYN, FEBRUARY ISTH.

I shall speak of helps to study the Bible available in the Luglish language, and my remarks will be founded on my own experi-once. It is essential to your work that you study the word of God. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. If what you say is founded on the word of God, it will make its mark on the concurred of your hearers. The profit of your discourse is in proportion as it is expository. Topical preaching has its value, but to might I present to you Scriptural exposition—su successfully find-ing out God's word you search not for your own mind, but the mind of the Spirit of God. Open your Bible—minister and people slike—make appeal to the word of God, willing to be instructed by God. While the minister speaks, they hear a voice, but see no man—he and they hidden behind the truth. Both minister and congregation must accept, her on, and live out the principles of the word of God.

First, make yourselves acquainted with the neuture of the d's book, "The prophecy came not in old time by the will of man. but holy men of Gost spake as they were moved by the Holy Gost at The Old Testament, written in Holyew, the New Testament in Greek, has been divided by the English translator. Books, chapters, and verses. You must guard against being misled by these actificial divisions into of the fifty second chapter. At the close of the seventh chapter of I be after the cutroversy of the rulers regarding Jesus, the last verse is. And every man went unto his own house:" then a new chapter commences with, "Jesus went unto the Mount Society of London has pullished an annogument. In the gaspet of Jean, you can thener in the cust.
see the design of the Apostio all the way: What a rivil idea we have here of David, through. Renan says there is no order the world, the Good Sievent the resur-rection and the 'de, the period example, the way, the truth, and the life different chapters, the vine, then the sender of the Paraclete, the Intercessor: the eighteenth and interests, the perfect sacrifice; the twentieth and twenty-first, the resurrestion and the life. The respect of John is not an informal and occurs definitions: all the way through it years & horser and higher at the force of the and low the knee before h.m.

Suppose you are away mem home and and say. That we are read at night you do this and tells to the set for the deep for the letter by said of the letter by said to the said of the letter by said to the letter by were to be read as all to be the read as a letter by the said to whom there were ther were as see a read them at a contract tracread them at it will be a first tractates. You will be a first tractate of you try it. Textures of you try it. Textures to you try it. Textures to you try it was a first by a watchful eye can the entry mental works. that are in its best and but it in the original study fithe Bible by prayer. You believe lish version—I are very the property of the Bible by prayer. You believe lish version—I are very the property of the bible by prayer. You believe lish version—I are very the restrict of the property of the bible by prayer. You believe lish version—I are very the restrict of the bible by prayer. You believe the bible by prayer in the lish lish version—I are very the restrict of the bible by prayer. You believe the bible by the bible by prayer. You believe the bible by the bible by prayer. You believe the bible by the bible by prayer. You believe the bible by the bible by prayer. You believe the bible by the bible by prayer. You believe the bible by by bible by in the preface—their translation is not that prayer is to the student. If you want faultiess. Sometimes they becknown power, hout, understanding, go to your eil by works without knowledge. The poetic beauty of the nileteenth Psaim is hurt by the indies in the verses.— Day unhard by the falles in the verses—"Day on blessing—way should we take a meal of the do day nitereth speech, and night unto breat of life without asking his colleges. night showeth knowledge—no speech nor larguage—their vene is not heard! That That takes it up to the poetre, his the stars.

John and James asked that they might the one on the right, the other on the left through impation, discipline, trial and suffering. Luther said one of his best institution of the principles are sotablished it is not mine to give save to those for one of our best instructors is the justification. whom it has been prepared of my Father. The highest holiness obtains the highest

The marginal readings were considered by the translators not of as much weight as what they put in the text, yet of pullici-

that is the marginal reading, and I prefer it, also. In this ercoked and perverse gen-eration—smong whom same ye as lights in the world—it is better to repeat the imperative "shine ye." A version of the New Testament, revised by Dean Alterd, I think ative "shine ye." of value, though I do not agree with the conclusions at which its lamented author arrived. One pertion of the word of God casts light on another. There are also in-ternal proofs of the divine origin of the Bible. The Old Testament was written during a space of 1091 years, the New Tes-tament in about a hundred years, and many parts throw light upon each other. If you have a good marginal and reference Bible, you have the very best kind of help Some of them are more make bettef than real.

A bibliopole in London has a Bible with all the parallel passages in full below cacl. There you can get a full view on passage any particular subject. If you read the Psalms in the light of history, or bistory in the light of the Psalms, they help you to understand cach better.

Take David's cave-life-you find two Psalms had their root, one in the care of Adullam and the other in the cave of Engedi. The 57th and 142d Psalms-one is in a minor key all the way through till the close, and it ends in one of the highest strains of cestacy in the k. Out of the darkness light comes. You see the pictures of Rembrandt. The darkness in them throws a weird look over all things. Out of the darkness comes the day—the nightypens to the morning sunbeams -in the darkness the flower folds up its leaves, in the morning it pens its petals, and the tears of might become the diadems that adorn its head by chapters and verses—they were made by day. The little bird, when it sees the hawk men fallible as cars live. The division in the air, fires to its mether's wing is to chapters wis made in the thirteenth central day, and the division into verses was made to God. The sky-lark builds its nest on the by Robert Strees, hong a journey on ground, then rises and scars away upon its horseback from Paris to Loons in the year wings, so it cannot be seen, but can be 1445. They have their value—they are our heard; so Pavid rises and other routes. servants—but we should not be mastered by them, or kept from a right understanding of the word of God. They are well sometimes, at other times they are inclinitions; you lose the thread of prophecy or argument, as the case may be. For instance, the fifty-third chapter of Island ought to have begun at the thereton berse of the fifty-second chapter. At the class of the fifty-second chapter. Saul. At one time we find great appreciation of Pavid, again revenge and enmity.

What was the cause of "2.5.5" Saul had a work sill be with demonstration and with power. Day by day may you grow in knowledge and usefulness and when your work is accomplished your Meets and when your What was the cause of 'Lis' Saul had a quick temperament—he was impusive—this would work itself of and leave him indifferent. What turned Lis appreciation of David to hate? Cush was Li of Saul's adherents—probably he sp ki ut against David whenever he bad a chance, and so projudiced the king around David. When Saul's aw David, his pure nature would made an impress, har on him, but as soon mences with, "Jesus went unto the Mount of Olives," the certified by this direction of Olives," the certified by the division. Also in the several of Penans, the made an impresse up to han, but as soon is argument is interrepted by the division, as he leaves him, Cusho mes and poisons. The first and second of Hebrews ought to Sau's mind again. So you see Sau is that the Jesuits have no lucky hand. No have been one chapter. By not let the division into chapters and verses rule you. Read from the polyglet below. The Tract for hearest thou men's wirely says, "Where they build with unweared assiduty, but a Society of London has published an annotable David seeketh thy hur? If the Lorid fixed breaks in and waches it away or the fore hearest thou men's wirls saying. Be-hell David seeketh thy hur? If the Lord in parallelisms; so you can see, like the accept an firing, but a they be the child-rapid stroke of the wings of a bird, or the ren if men, carsed be they before the beating of the hear, the rising and sinking | Link | In Palms, we first to Lord of I of the verse. Bead the be ks in this way, have done this, if there is insquiry in my limb book at a sitting beauting to the link way. beating of the hears, the rising and sinking Lind. In Palains, we first O Lord of I of the verse. Bead the book at in this way, have done this, if there is inequity in my one book at a sitting from beginning to hands, if I have rewarded evil unto him end. If you stop at the close of a chapter that was at peace with me, let the enemy and say, "I have reading another portain," persecute my soul and rake it, let him tread you interrupt the connected plan of the ar-

and his consciousness of internal rectifude.

The gospels are written so that you may see Jesus is the Son of God. They are reset Jesus is the Son of God. They are restion of our I chapter, we find the converset of the Bible explains the other. relations of Jesus. You come in contact spect to the kingle m of God. "The kingwith the sublime Jesus, the out-radisting dom of God is not in word, but in power. sation of ar Lend with Needemas in reof the Sun of Righteoneness. In the first in The kingdom of God is not meat and of the Sun of Righteousness. In the mist sur The kingdom of God is not meat and chapter of this gespel of J lin, you read of the Lamb of God, in the second chapter, the temple; third, the anti-type of the brazens serpent; in the following chapter, the ment. The bedefin a future judgment the temple; there, the anti-type of the braze | texts are in other parts of the New Texts en serpent; in the following chapter, the ment. The bedefine a future judgment—water of life, the Sott of the Father, the what use do not make for it lady in Judge of all, the braze him, the aight of What o might story in lates ? Fand A Lie resure televed -- a tas a more manage finte ect, be drew help from the rever lay life I st then more thy in ther? Who are then. The the ugar of the judgment-day should make they charitable to the brother. If a Christian brother, in your opinion, is not quite orth dox, who are then that judgest? Faul soils to form. not quite orthodox, who art thou that judg-est? Faul roll to the Countings, "With the lists small matter to the lond by you. The Lord is my live." He made his sp-perfer to me. "When the Gover-nor of Julea would hard immover to the tender to exist the lower least?" I sp-pear to Casar, to the lower least? "I sp-pear to Casar, to the lower least?" I sp-pear to Casar, to the lower least? "I sp-pear to Casar, to the lower least?" I spto the end of the part of the part of the end of the part of the end of the part of the pa sustance from To The Speaks of and am persuaded that he is able to ze I fai when I have committed netin the unigen. Second to children a name that he second a fell rest put in his in there are for a fell in the decime of his intement was not a capiear. Int a lune, of delimit

Y a can greatly help tourself in the pewer, and, understanding, so to your You don't take a mea wattout asking God's brea diffe without asking his guidauce who aspired up in your own personal experience you have belo. Your son asks bit ; you must grow into a knowledge of So you don't know what you ask of that God sometimes. You have to grow into it One of our best instructors is the instructor of experience.

There are many commentaries in the English language that are great helps, but The marginal readings were considered by the translators not of as much weight and not as a master. Mr. Beecher said the said importance to be put before the reader; like looking through a garret-window covered with spikers web. This was before the world. To read it by a commentary was like looking through a garret-window covered with spikers web. This was before the wrote The Life of Christ, and added another while world. Now, that he has attempted to spin a web, he must think there is something good in

commentaries after all.
John Calvin is the prince of commenta-John Carrin is the prince of commenta-tors. He gives a pure expectition of God's word. You feel as you read—here is a man who speaks and works as if on eath, determined to give the word of God, and the word of God only. If you can have no other commentary, get Matthew Henry's. I know it is not very fashionable to praise Mattnew Henry; men cry down his habit of turning everything to practical account. Dr. W. Alexander, of Edinburgh, and Dr. W. Alexander, of Edinburgh, and Davidson, commend him; and Dr. J. Ham-Davidson, commend lam; and Dr. J. mammond, of London, said in many respects Matthew Henry cycels all. I was reading W. Arnot, of Edinlurgh, on the Parables. I met him and said, "I see you have been studying German; but I found something in your questions from the German in Matthew Henry." They took it from him. Something that came under the name of Jonathan Edwards I also found was from Jonathan Edwards I also found was from Matthew Henry. Scott is not very learned but always juderous; he his honest and un-

affected, with no parade.

I owe more to Dean Alford, as a commentator, than to any one else. Where one studies for his daily bread, he has not much time for learned dissertations. A commentary should be as steel to flintseems to strike out some spark that neither possessed before. There are other learned commentators I have not time to refer to -as the "Gnomen" of Albert Bergal, Bis-hop Ellicot on the Greek text, Lange, and Fawcett Jamieson and Brown. Of Albert Barnes, America may be well proud. If you want to find the best explanation of Justification, you will find it in Albert Barnes, Galatians 3 16, Spurgeon, on the Psalms, has a special department at the close of every Psaim for cottage preaching. There is no jey in life so great as that of leading a sumer to the Lamb of God. If I were to live my life over again, I would give myself t the manistry of Christ's gospel with yet more intensity. All other pleasures are not to be compared with even the pains of the gospel ministry.

If the Spirit f G d g; with you, your

work is accomplished your Master will greet you with his smile and welcome. "En-

Society of London has put lished an annotation between the property of London has put lished an annotation between the looks are written have stirred thee up against me, let hum worm-eaten edifice falls to pieces in their in parallelisms; so you can see, like the accept an firsting, but of they before the third hands. The Oriental provert about the rapid stroke of the wings of a bird, or the ren of men. cursed be they before the Turks may be applied to them "Where flood breaks in and washes it away, or the the Turk sets his fact grass never grows."

> Above all has the Society of Jesus devoted its best service to its native home of the universal monarchy of Spain. The result was the bankruptcy and depopulation of that once powerful kingdom, and its loss of one possession after another, so that or of that prety! Is it not possible, by a by the end of the seventeenth century, to seduntary effering of curse less to Christ, operated with the Inquisation for two undelence weakness till the very life of rebundred years in impressing their spirit on higher perishes from the scal and the church, the higher e-meation has been crushed, the scientific spirit strangled, and the country, rained in every department of life, is sun-behind every their cantry in Europe except Turkey, and, having no healthy internture of its own, has to feed on the literature of France.

They it was who brought on the German nation the Thirty Years' War and its results, and to them Catholic Germany ewes the helve of its selects and its ocusequent backwar ness in critical a and long intellectual sterility. It was they was completely undermined the ancient German and Cambole Empire, and the way for its fam.

In England, the destiny of the Catholics wish ratenting mindfel by the affinence of the Jesuite at R the and the intense Latred which they excited at home: and we have seen what a monstrous weight of misi. I the sta oppression they roued down of in survives I their hapiess ex-reign mists aw-den by mean of a bining factor in-Feed to the electronal with the help of hand S. gestiand, who was under their stadage. S. gestiand, in consequence, lest from the country.

ans of Stument, the false Demetrus, to estal ... I wish ... fluence, and bring the empire and nation into subjection to the see of Rome, but their proselyte and protege was kind and they had to qui the country. In P. and, they dominated the kings, the higher clergy, and the nobility for a long time; and Poland is destroyed.

In Portugal, they had King Sebastine en-tirely in their hands, and he lost his army and his life in Africa, in a foolish campaign suggested by religious enthusiasm, and plunged his country into an abysa of misery and ruin, from which it has never been able to rise to its former prosperity.

In France, the Jesnitz were the con-science-keepers of the Bourbons, and their spiritual children, Louis XIV and XV. paved the way for the Revolution and the destruction of the dynasty, or rather, one paved the way for the frevolution and the destruction of the dynasty, or rather, one may say, made it inevitable. And here, too, we must say of the French Church, that it was the Jesuits who, during the time they ruled it by means of the roy all patronage, so devastated and demoralized al pareency, so devastated and demoralised it, that even in the eighteenth century it was powerfus to cope with Velletrium, and was already falling to passe histor it was flowly or already to the total line.

RICHARD CAMERON, THE SCOTCH MARTYR.

Richard Cameron, hunted like a deer upon the mountains, went by night from place to place, wherever he could find some of the scattered sheep, till he came to Hyndbottom, where he preached to a large congregation, while a guard was set to give notice if the soldiers approached. After pressing Christ upon his hearers with the most thrilling eloquence, he closed by

"We offer him to all you that dwell hereabout; and what say to? Will ye take him? We take as testimony these hills and monntains, that we offered him to you this day. Look at them now, for they are all witnesses, and when ye are dying, they shall come before your face. And we take you to be witnesses, one against another, that we have invited and urged you to come to Christ, and 5e would not."

The whole congregation began to we Pausing again a few minutes, he added with great sweetness and solemnity:

"Angels are going up to report before "Angels are going up to report before the throne what every one's choice has been faith. The world has no building big enthis day, and will say, "There are some in these parishes that have received the Lord ship. Yet, though greater in number, and Jesus Christ, and he has become their much greater in essential differences than the races of marking—for differences than this will be welcome news there."

The whole congregation wept. men, as well as women and children, stood as one said, as if their faces had been washed with a shower of rain. And many ba! day declared themselves on the Lord's side.

It was his last sermon. As he passed away across the meer in company with they stand as irreconcilable as if they were they ran till he fell down exhausted, and There are "lords many and golds." as they raised him up the soldiers fired, and he fell, and they plunged into a ravine.
The soldiers passed on and left him, and his but one "pure and undefiled before God." friends returned. They found him alive; Guthrie, he knew them and said:

"I am dying, I am dying, but I am happy. Lappy, HAPPY; and if I had a thousand lives, I would willingly lay them all down, one after another, for Christ's sake. On, it is sweet to suffer for Christ's sake! Many a pleasant hour have I spent in re-ligious relinances; but I have never spent ter ye into the joy of your Lerd.

THE ILL-LUCK OF THE JESUITS.

Him whem my seul loveth and who gave himself for me. I know that God has received me for Jesus sake. I feel it. I feel with him? If he visits a sick one of his tin my leart. He has sealed me unto the day of redemption. I new die as a witness have no lucky hand. No blessing ever rests on their undertakings. They build with unweared assidiaty, but a ligitus relinances; but I have never spent a hampier season than since these balls "And do you know," answered the lady, hard the year of the lady, him self fine a pleased face toward her friend, him whem my scul loveth and who gave himself for me. I know that God has received me for Jesus sake. I feel it. I feel with him? If he visits a sick one of his day of redemption. I new die as a witness away, and the year and the year away, and the year and the given for Christ, and what a privilege is that, his coming does good like medicine. He Brar my love to my dear parents and sister has himself been a sufferer, and the sick are confident of his kindly sympathy. Then time steadfast in the faith, and not fear a time steadfast in the faith, and not fear a he always leaves precious seed-thoughts, suffering lot for Christ.

"Oh, he is near me. I think I see him. I am just coming. Lord Jesus. I leave my ments, or any trouble that leaves the heart love to all my suffering brothers and sisters. I forgive my murderers. Father. forgive them, for they know not what they

Two or three hard breaths, and he was Spain. Themselves chadren of the Span with Christ. They gathered the blooming ish race. acter, for safty years they displayed their laid him down on the moor where he fell. Spanis, feeling throughout Europe; they and strewed form, and left him alone, and the universal managed of Safty want on their way to do and one, and went on their way, to do and suffer the like for Christ.

Oh, how far we have fallen from the vigty the end of the seventeenin century, to voluntary energy of curseives to Unrist, cite the language of a Spanish writer. It is cultivate something of such strength and had become an inanimate corpse, the skeler energy? Now almost universally, out ton of a giant. In Spain itself they con-ward prosperity generates in bilence, and apparated with the Inquisition for two indicates well are remitted for

EATTLING THE BESETTING SINS.

Paul laid no claim to perfection. He knew himself too well for that. He claimed no immunity from danger on account of List part has an aprate. He was a man fully pasters with hisfell wimen. And so are all the ministers of Jesus Christ. en lews Christians of high position at the tar, and in the Senate Changer, and in the counting rom, have also left their vietims distraced stairs. A lecher us eye will as soon ruin the character of a mint as of a sinner. glass of strong drink will make a Christian artink just as soon as the lewest appler of the dram-shop. Many of the lest people in w hiving in the Church of Jesus Christ these who have daily batters to fight godines. Specified, who was consequence lest one. The "flesh is constantly steading since the country.

In the proof the Proof the Proof the Christian who nets ap 12 i s watch even fire lay may be runed. He cany sefeguard with many is to keep away absolutely from all sight and hearing of dangerous temptations. is not every Christian who can be trusted to go tato certain social circles, or even to waik through certain streets in our great cities. Their "besetting sin" lurks there.

Paul had his besetting sins. Each one of us has "constitutional" i ndencies to sin that must be fought as the boxer fights his antagonist. And our pesetting sin is the one that jumps with our inclinations. The man with a craving appetite is the one who is in danger of gluttony. Many people are so constituted that they cannot tamper safely with a single glass of stimulant. Ardent temperaments may be the most useful and most enjoyable; but they are the most danearous Who knows how much of Paul's peril came from this quarter?

The battle with besetting sins is the battle that never code this side of Heaven's gate. And no Christian is safe unless he is continually collaring every evil passion of his

ONE TRUE RELIGION.

The sky, whether studded with azure-stars or hung in gold and purple, or one azure field over which the sun wheels his

azure neut over which the san wheels his glowing course, presents always a glorious, and occasionally a very extraordinary ap-pearance. Not one, but two suns are there; pearance. Not one, but two suns are there; and in the Arctic regions, as if to compensate for the long periods when their skies are left in perpetual night, there are sometimes three blazing away in brilliant rivalry, and shedding increase of light on sparking ice-bergs and the dreary waste of snow. Yet though there were not but three hundred cans only one of them could be a true sun suns, only one of them could be a true sun. The others, which are produced by a pa-culiar state of the acmosphere, being, though bright, yet mere images, are analogous, to borrow a familiar illustration, to the multiplied candles that shine on the silvered facets of a reflector. As with these suns, so t is with the various religions systems of the world. They are many; numbered not the worm. They are many; numbered not by units, but hundreds. Almost every new country that voyagers have discovered has, with new trees, and new flowers, and new animals, presented a new form of faith. The world has no building big en-Lord; then there will be a great shout, for the races of markind—for, differing in color and concern as the negro and the white man do, they meet in Adam; God having made of one blood all the families of the earth—among these many religions there is but one true, the rest are false—false as the mock suns of the Arctic sky. For as God is one, truth is one; and though the true may be separated from the false by a line as sharp as the edge of a razor, still parted by the whole distance of the poles.
There are "lords many and gods many,"
yet but one true God: even so there are

"OUR MINISTER."

"What a pleasant face your pastor has," said one lady to another, "and how cheery his face! His coming is like a gleam of

that are sure to bring rest and peace.

"If any one has suffered loss or bereave-Fring healing."

"But how is it that he is always so checa-ful?" wa- asked. "All Christians are not so. Has he been mercifully kept free from the losses and the crosses in which all seem to share?"

"Oh! no, answered the lady, and her voice grew soft with pity; "he has had heavy trials to bear, but he counts these trials as mercies. It is because he himself has suffered that those in sorrow are sure of his real sympathy. They feel that he knows by a how butter is their grief, and when he hist, speaks of comfort they listen. They know it and that out of his great sorrow his own heart out- has been lifted, and they are willing to be and led by him to the source of true comfort."

Into every heart where Jesus comes a Hite every neart where seems comes a weice me nest, there is rest, there is peace. It is written, "Thou will keep him in perfect peace whose min! is stayed on thee, because he trusteth in thee." And of Jesus it is said, "For we have a High Priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are;" and again, "For in that he himself anth suffered, being tempted, he is able to saver them that are tempted." To able to seem that are tempted." To be a it tout. My Lord and my God," is The same changer as lasts that have strick, a dearch product to count as ours the en lews Christians of high position at the lar, and in the Senate Changer, and in the Senate Changer, and in

THE SERVICE OF PATIENCE.

The was ar of the house has a servant when he has appointed to six in the hall sperhaps a ne and only attend to his bell when he has. This man may not often be required to the particular service to which the ise who have daily bathes to fight required it the particular service to which will seem all appears and with sens that this call of summing han, nevertheless he that the interval bear them. We are learfully is not to the same of the semblement in interval. While he will have the duty to be all spirit in all of us a such that if or which was specially praced there, if, when the semblement is not to be such that if or which is all praced there, if, when the semblement is not to be such that if or which is all praced there, if, when the semblement is not to be such that if or which is a such that if it is a such that if it is not to be such that it is not to be such that it is not to be such that if it is not to be such that it is not to be such tha each the reacts that the other in a way I when he saw his fell in servants engaged in their respective Tailings, running hitner and thaner, he joined them, and so when the bell run, he was not in the only chair where he em ; estimetry hear it; and had, moreeve, placed houself in a position which rendered him unfit for the peculiar service required of him?

Neither should we expect the servant who knew it s lord's will to be unhappy and continually running up stairs and knocking impatiently at his master's door to know what he was to do next. The master had already told him what he was to dowait in the hall.

So now your service is plain enough; you must remember "Old Betty." Once the Lord seemed to say to her, "Go here, co there; do this, do that." "And now," the old there; do this, do that." woman said, "He says to me, "Bettie, lie still and cough." —Recollections of Emily Gosse.

The Chinesessay of mistakee: "The glory is not in never falling, but in rising every time you fall."

There is none like him. I would not ex change one smile of his lovely face with kingloins! Let others take their poor heaven in this life. Envy these not; but inually collaring every evil passion of his nature and forcing it down into submission.

To do this he needs the "whole armor."

Nor can he gain a single success without the grace of God. "This his he to God who greath us the victory?"—Rec. T. L. Rither Christ or heather? Who greath us the victory?"—Rec. T. L. Capter.