

apart from all theologic talents and attainments, constitute the humblest, rudest mind that possesses them a deeper critic of Divine truth than the profoundest intellect or the rarest scholarship. The truth of the Gospel, hid from the wise and prudent, may be revealed to babes. Ages of intellectual study will not serve to teach that of the Gospel's truth and power which may be learned by one upward glance of a tearful eye at the great Deliverer's feet. Honour to those who bring their genius and their intellectual lore to the service and illustration of the truth! But be your gifts of reason what they may, to you, as capable of knowing it—as bound to receive it, the Gospel appeals. Open your heart to it—yield up your spirit to its blessed teachings—pray for the grace and guidance of the Spirit of God, and the truth will constitute to you its own evidence. It will carry conviction to the heart of hearts. As you listen to it, the music of a heavenly voice steals upon the inner ear; a beauty that is not of this world—a beauty more glorious far than that which sits on mountain, and stream, and forest, will shine forth upon the inner eye of faith, in the discernment and recognition of which the truth will 'commend itself to your consciousness in the sight of God.'

#### THE BIBLE AS A READING-BOOK.

In favour of the use of the Bible as a reading-book in schools, Professor Huxley gives his testimony in language of unusual warmth, which may surprise those of his critics who accuse him of discarding the religious sentiment altogether. "I have always been strongly in favour of secular education, in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, is to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. The pagan moralists lack life and colour, and even the noble Stoic, Marcus Antoninus, is too high and refined for an ordinary child. Take the Bible as a whole; make the severest deductions which fair criticism can dictate for shortcomings and positive errors (*sic*); eliminate, as a sensible lay teacher would do, if left to himself, all that is not desirable for children to occupy themselves with—and there still remains in this old literature a vast residuum of moral beauty and grandeur. And then consider the great historical fact that, for three centuries, this book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Britain, and is familiar to noble and simple, from John o'-Groat's House to Land's End, as Dante and Tasso were once to the Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and, finally, that it forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilizations, and of a great past, stretching back to the farthest limits of the oldest nations in the world. By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between two eternities; and earns the blessings or the curses of all time, according to its effort to do good and hate evil, even as they also are earning their payment for their work."—*N. Y. Tribune.*