

fondly turns, and by which it is the more fascinated the more they are really understood? Yes; Jesus is the *centre of attraction* to all who read the scriptures for instruction in righteousness, for reproof, or for correction. The divine light of Scripture seems to increase as we approach the memories of his life and of his teachings. The Bible is not, and cannot be equally brilliant. Far from it. The instructions of our Saviour,—his words, parables, exhortations, and still more perhaps those passages from which we learn to know him as a living example of righteousness,—these form the brilliant centre towards which all the rays of interest which carry us through the various books of the Old Testament are directed.—In Jesus are they concentrated; and from him they flow in parallel streams as we peruse the Acts and Epistles, and observe the effects of Christ's life and teachings on the Apostles, their preserving efforts to make known the glad tidings of of their departed Master, and to cause his character to be embodied in the virtues, and to be cherished in the hearts, of an increasing community.

It is in this light chiefly that the Old Testament is important to Christians. The Law was the schoolmaster which led the Jewish converts to embrace christianity. They were the writings of their own nation which, in the first instance, brought them unto Christ.

It is interesting *to know the nation* out of whom the Messiah sprung—from whom salvation came to the Gentiles. It is important, if not indispensable, towards a right understanding of the Epistles of Paul, and of the various arguments by which he and the other Apostles convinced the Jews.

Above all, how important and interesting is it to observe