

We speak of the Bible as the *word of God*, because in it we can read his *will*. We speak of the outward creation also, as the *volume of God*, unrolled to the inquiring mind, because *in it* an attentive mind and a devout heart can perceive the wonders of his *works*. The two then are thus related to each other. In the one we perceive the marvels of creation at one single point of time,—God's works as they are in their structure, arrangements, and mutually adapted parts. But in the other, the written Book of God, we see these wonders in an order of time, a succession of events, in a continued change and progression; in short, in *History*. By looking abroad on the face of the globe we see man *as he is*, and all the circumstances with which God has surrounded him. By attentively reading the Bible, we see man *as he was* at various periods, in different circumstances; and also the varied discipline to which the Almighty has subjected him for his gradual advancement in virtue and in happiness. In the one volume we learn the divine works, in the other the divine providence as manifested at every period of the world's history. We read of the creation of man, and the temptations to which he was exposed, his frailties and his virtues, his sorrows and his joys, his sins and his penitence, and we may also read the cause of each, and observe the consequences of every virtuous, as well as of every criminal act. We there know the will of God, and the consequences of obedience, and the penalties of disobedience. Such is its value as documents of history throughout.

But is there not moreover something peculiarly divine in parts of scripture which thrill the reader's soul with holy thoughts and fervent aspirations? Are not there some especial parts to which the heart involuntarily and