

ect; is, that all religious reading should have its de-
 ed object and specific end, viz. the spiritual im-
 rovement of the student—improvement in knowledge
 of holy scripture, in knowledge of his own heart,
 and advancement in that truth and holiness without
 which no man shall see the Lord, whatever be the
 extent of his external privileges, the vehemence of his
 professions, or the power of his intellectual attain-
 ments.

II. The next point to be considered is the selec-
 tion of books, and the order of his study. The first
 and chief object with the Christian student is to
 know the bible. This is the point round which all
 his labours turn. Of commentaries, or works, in-
 tended directly to illustrate a scripture, it is extremely
 difficult to recommend one which is altogether unex-
 ceptionable; and, in truth, it is doubtful how far it is
 an advantage to give much time to them. Perhaps
 the best is a point which may be left for the student's
 selection, when a little more advanced. In the
 meantime, for the Old Testament, Patrick and Louth,
 and for the New Testament, Doddridge's Family
 expositor may be found useful. The reading of the
 sacred volume, with comparison of one part with an-
 other, must be a regular and constant occupation.
 The bible with marginal references is indispensable; and
 it is astonishing how much light is thrown upon scrip-
 ture by this method, by studying the law in refer-
 ence to the gospel, the psalms and prophecies in re-
 ference to Christ; thus making the bible its own in-
 terpreter—'comparing spiritual things with spiritual.'
 On this subject I need not do more than appeal to
 the powerful authority of bishop Horsley. That emi-
 nent prelate, in his commentary on the 97th Psalm,
 recommended the practice in the strongest lan-
 guage:—'It should be a rule with every one who
 would read the holy scriptures with advantage and
 improvement, to compare every text which may seem
 either important for the doctrine it may contain, or
 remarkable for the turn of the expression with the
 parallel passages in other parts of holy writ. I will
 not scruple to assert that the most illiterate Christian,
 who can but read his English bible and will take
 the pains to read it in this manner, will not only at-
 tain all that practical knowledge which is neces-
 sary to his salvation, but, by God's blessing, he will
 become learned in everything relating to his religion—
 that he will not be liable to be misled either by the
 refined arguments or the false assertions of those who
 endeavour to engraft their own opinions upon the or-
 ders of God.'

One class of works illustrative of scripture are ex-
 tremely valuable—I mean all those which explain the
 peculiarities connected with the sacred volume, in
 which they differ from what we are now accustomed
 to—the periods at which the different parts were
 written—the habits of the people and countries of the
 east—the imagery drawn from their natural scenery
 their relation to other countries, and many other
 circumstances of a similar nature. The most com-
 plete work of this kind is Rev. Hartwell Horne's
 introduction to a Critical Knowledge of the Holy
 Scriptures, a perfect mine of wealth on all biblical
 subjects—4 vols. 8vo. There is, however, an excel-
 lent compendium, or abridgement, in one small vol-
 ume, which will be found very useful, and may at
 times supply the place of the larger treatise. A work
 of a similar character has also lately been published—
 an abridged edition of 'Colnet's Dictionary,' by
 Taylor—1 vol. 'Harris's Natural History of the Bi-
 ble,' and Burder's Oriental Customs, are also excel-
 lent illustrations, and explaining many peculiarities
 connected with the sacred writings; and so indeed
 almost all narratives of travels in Palestine and
 the East, by familiarizing the mind with habits and
 manners we meet with in the bible.

In connecting the history of mankind with the sa-
 cred history, a complete course will be found in the
 works of Shuckford, Prideaux, and bishop Russell.—
 With marginal references, a concordance, and such
 other illustrations, the study of the sacred vo-
 lume will furnish a delightful occupation—an occupa-
 tion ever growing in interest and usefulness, to the
 end of life.

I recommend a short course of evidences—not be-
 lieving necessary to remove sceptical doubts in the

minds of those for whom I write, but rather because
 they are useful, as containing illustrations of the
 beauty and wisdom of holy writ, and as, under God's
 teaching, having a direct tendency to strengthen the
 faith of the young Christian, and to give him that re-
 verence for the word of God which is essential to his
 peace and welfare. A course of reading, which
 might be advantageously taken for this purpose, would
 consist of Butler's Analogy, Leslie's Short Method,
 Paley's Evidences, and Horæ Paulinæ, Bishop Sum-
 ner's and Bishop Wilson's (of Calcutta) Internal
 Evidences. Bishop Sumner's work is exceedingly
 valuable, because, in pointing out the internal evi-
 dences, he deals with the subject matter of the gos-
 pel itself. It is a work which, I have reason to be-
 lieve, has been blest to the edification of many. On
 the polity, order, and discipline of the church, I
 would only mention Hooker's immortal 'Ecclesiasti-
 cal Polity,' and Mr. Sinclair's dissertation on Epis-
 copacy.

In studying the sacred volume, particular regard must
 be paid to the prophetic writings; I mean, let it be
 observed, to confine the observation to the study of
 fulfilled prophecy. No subject tends more to unfold
 the unity and harmony of plan which prevades the
 sacred volume: no subject more fully corroborates
 and confirms the evidences from its sacred origin. It
 will be sufficient to recommend, on this head, 'Davi-
 son's Discourses on Prophecy,' and 'Bishop New-
 ton's Dissertations on the Prophecies,' the former
 being treatises on the interpretation of prophecy gen-
 erally, and the latter an examination of the par-
 ticular prophecies of scripture in detail. Add to these
 Dr. Keith's work on the prophecies, which, although
 in the main similar in matter to bishop Newton's, con-
 tains accounts of some very remarkable fulfillments of
 prophecy derived from the east; researches of modern
 travellers, especially by captain Mangles and Irby,
 Sir R. K. Porter, and Burekhardt.

Another branch of study remains to be particular-
 ized; I mean the study of church history, and espe-
 cially of the early church. 'Milner's Church His-
 tory' is a popular book, and, though it certainly con-
 tains inaccuracies, it is interesting, and may be read
 to advantage. 'Waddington's' is, in parts, remark-
 ably well done. 'Cave's Lives of the Apostles, and
 Primitive Christians,' 'Burton's Church History,'
 'The Book of the Father's,' 'Russel's History of
 the Church in Scotland,' 'Southey's Book of the
 Church,' 'Burnet's History of the Reformation,'
 'Walton's Lives,' may all be read to advantage, as
 bearing upon the history of the early church, and of
 our own church in more recent times.

For an historical authentic knowledge of the book
 of common prayer, 'Wheatly' and 'Sheppard' will
 be found to supply much useful, edifying, and curious
 information. In 'Biddulph's Essay on the Liturgy,'
 will be found discourses, which imbibe the spirit of
 piety and devotion, which so copiously breathe through
 all our church services and prayers.

For devotional and practical reading, I may men-
 tion 'Beveridge's Private Thoughts,' 'Taylor's Holy
 Living and Dying,' 'Pascal's Thoughts,' 'Bicker-
 steth on Prayer,' and, as a commentary on the psalms,
 a treasure-house of which the piety and spiritual ap-
 plication can never be exhausted, let me earnestly
 advise the young Christian student to make the vol-
 ume of the amiable bishop Horne his companion and
 guide. The study of the psalms, with such an ex-
 positor, cannot fail to produce a deep and lasting
 impression on the heart. Sermons of deep religious
 feeling, of powerful skill in scriptural illustration, of
 glowing eloquence, of clear reasoning, abound in our
 language; Barrow, South, and Horsley, are giants
 in that department of sacred literature. Horne is
 tender and winning. Of living, or recent authors, it
 were difficult to make selection; but I may particu-
 larly notice the spirit-stirring and splendid discourses
 of Henry Melvill; discourses, where evangelical truth
 is clothed in the rich apparel of eloquence, on which
 thousands hang delighted every Sunday, and from
 which, I trust, many go away more thinking, and more
 serious.

There are three authors, who are generally ad-
 mitted to stand pre-eminent among divines of the
 church of England; Richard Hooker, Jeremy Tay-

lor, and Isaac Barrow. A diligent and systematic
 study of their works, cannot fail to improve and elo-
 vate the mind. A distinguished scholar has thus marked
 their respective peculiarities and his own admira-
 tion: 'I reverence Hooker, I admire Barrow, and I
 love Taylor.'

To these three, I would add the works of archbishop
 Leighton and of Bishop Hall, both distinguished for
 deep piety and devotional feeling. They, perhaps,
 develope the peculiar motives and principles of the
 gospel with more fulness and effect, than the three
 other great divines. But we need not make compari-
 sons where all are excellent. Let the young Chris-
 tian student devote himself for some years to his bi-
 ble, to Hooker, Taylor, Barrow, Leighton, and Hall;
 and he will, by God's blessing, find himself growing
 'wise unto salvation,' and well instructed unto the
 kingdom of heaven, and able to 'bring forth out of
 his treasure things new and old.' Such a course of
 study, patiently followed out with meditation and
 prayer, will be a better training for the Christian
 student, than indulgence in that desultory habit of
 promiscuous reading, which, I fear, is often the cause
 of superficial knowledge and of unsettled opinions.—
 Let the student pursue this method carefully and
 diligently, until the judgment be rightly formed and
 the mind well stored; then he will be the better able
 to estimate the current theological literature of the
 day; better qualified to profit by what is good; bet-
 ter able to detect what is flimsy or injurious.

SEARCH THE SCRIPTURES.

I exhort and beseech you never to suffer so much
 as one day to pass, either through lazy negligence, or
 too much eagerness in inferior studies, without read-
 ing some part of the sacred records, with a pious
 and attentive disposition of mind, still joining with
 your reading fervent prayer, that you may thereby
 draw down that divine light without which spiritual
 things cannot be read and understood. But, with this
 light shining upon them, it is not possible to express
 how much sweeter you will find these inspired writ-
 ings than Cicero, Demosthenes, Homer, Aristotle,
 and all the orators, poets and philosophers. They
 reason about imaginary felicity, and every one in his
 own way advances some precarious and uncertain
 thoughts upon it; but this book alone shows clearly,
 and with absolute certainty, what it is, and points
 out the way that leads to the attainment of it. This
 is that which prevailed with St. Augustine to study the
 Scriptures, and engaged his affection to them—'I
 Cicero, and Plato, and other such writers,' says he.
 'I meet with many things wittily said, and things
 that have a moderate tendency to move the passions;
 but in none of them do I find these words: 'Come
 unto me all ye that labor, and are heavy laden,
 and I will give you rest.—Leighton.

Abraham Booth frequently used this expression in
 prayer, 'O Lord, grant that we may see the beauty,
 taste the sweetness, and feel the power of Truth!'

If it be hard for a Christian to keep the line of du-
 ty, he will find it harder to depart from it. The
 further he goes, the further he will have to return,
 and the more difficult the return will be.

A GOOD PASTOR.

- Give me the priest these graces shall possess—
- Of an ambassador the just address;
- A father's tenderness; a shepherd's care;
- A leader's courage, which the cross can bear;
- A ruler's awe; a watchman's watchful eye;
- A pilot's skill; the helm in storms to ply;
- A fisher's patience, and a labourer's toil;
- A guide's dexterity to disembroil;
- A prophet's inspiration from above;
- A teacher's knowledge, and a Saviour's love.

Bishop Ken