

ask, the Comforter promised by the Saviour to his disciples? And may we not legitimately infer that if the Scriptures had been sufficient to comfort the disciples there would have been no need of the more potent influence of their divine Author? Is there any Scriptural proof that more than *one agency* has ever been employed in communicating eternal life to those who are morally "dead in trespasses and sins?" Supposing the Bible to be that *agency*, by what power were Abel, Enoch, Noah, Abraham, and others, who lived prior to Moses, called from darkness to light—from sin to holiness—from the way of transgression to the paths of obedience?

By these brief observations we intend not to lessen the importance of the Bible as an *instrument* in the hands of the Supreme Being for the accomplishment of his purposes of mercy; and it is to us a subject of constant regret that it is too much neglected. Divine love is now conveying it to "every nation, kindred, tongue, and people;" and it is no doubt the principal *means* that will be employed in the overthrow of every system of false religion throughout the earth: but it is a *means* which, without the regenerating power of the Holy Ghost, will never bring one sinner to genuine evangelical repentance. Christian, read the Bible; for it is the appointed *instrument* of Jehovah for the sanctification and growth in grace of your soul. Unrenewed sinner, read the Bible; for it is designed by Divine wisdom as the *means* of your conversion to God.—*Christian Messenger*.

STUDY OF THE BIBLE.

The great depth of the word of God keeps the real Christian ever a learner. He knoweth that it is impossible to reach the utmost of God's wisdom. There will be always mys-

teries to be unfolded, because man's capacity is finite; at the bound of which, how wide soever it may extend, remaineth ignorance. One who had been in the third heaven, and in spirit caught up into paradise itself, where he heard unspeakable words, could only say, when he talked of the Divine counsels, 'Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways are past finding out!' He could stand upon the shore, and see; but all beyond was an infinite ocean.

The true disciple, however, knows enough to make him see the vanity and unprofitableness of all learning and wisdom (if so they may be called) out of Christ. The speculations of men are but dreams, and their pursuits but idle labours at the best, which begin and end in self, and have no higher object than this evil world. The poor simple countryman, who hath learned Christ, (and many such, blessed be God, there are,) can pity the pompous ignorance of those who know almost every thing but God and the proper value of their own souls. By a logic, superior to that of the schools, he hath been led to this conclusion, that God is his Father, that Christ is his Saviour, that the Holy Spirit is his Guide, that the Bible is his charter and his library, that the devil, and the world, and the flesh are his foes, that the earth is the wilderness of his banishment, that heaven is his home, and that all the favour, love, and power of the God-head are engaged to bring him thither. The worldly wise can only value this (if at all) when carnal knowledge is dying with their bodies, and all their trifling thoughts are about to perish. Hence it is that the poor man's knowledge being sound and true, though ever so small, can stand the onset of trials in the world, and death at last; while the learned and knowing, with none or small