

which is often considered by them as divinely inspired truth, is naturally regarded as impiety.

It is here then that the great difficulty lies. All these three modes of viewing the Bible are true ; all are adapted to various minds ; all are perhaps suited and necessary for every man at different periods of his life. He first may, as a child, read those most interesting narratives which present no difficulties, and which arrest the attention, interest the affections, and lead the mind to look upwards to a God in heaven. Then gradually as his mind ripens, he may examine all the difficulties of Scripture, so as to enter entirely into their spirit, and *know the people who wrote,* or *those about whom* the narratives were written. In fact, he may with great advantage understand and “search the Scriptures,” in order to find out the will of God, the divine truths contained in them. And then gradually will his mind become more and more inclined to read them as suggesters of devotional thought, as awakeners of fervent feelings towards God, as imparting to him higher views of duty and of man’s destiny than he can obtain in any other way. Doubtless this last is the purpose—the aim of the Bible. It is on this ground that it is regarded as divine, as *the word of God*, as *a revelation from Him*, because, when read with a devotional spirit, after having been previously examined and comprehended by the understanding, the Bible does reveal to the reader God’s WILL, His endless works and everlasting ways.

(To be concluded in our next.)

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TRUE RELIGION is a life unfolded within, not something forced on us from abroad.