

## Theological.

## STUDY OF THE SACRED SCRIPTURES.

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THE nature of the truths the Sacred Scriptures propound should, likewise, claim especial consideration. The truths or doctrines they contain are worthy of God, from whom they emanate, and infinitely transcend the unassisted intellectual powers of the most gifted of mortals. They teach what philosophy, with all its pompous array of wisdom, could never teach, and has never taught: a proof of which is found in the fact, that subjects of the greatest interest to man, such as, the nature, character, attributes, and worship of God, the cause and seat of evil, the grounds and assurance of divine forgiveness, and the renewal of heart, the immortality of the soul, the resurrection of the body, and state of future rewards and punishments,—on each and all of which, the opinions of the ancient philosophers, though furnished with many rays reflected from the Jewish Scriptures, and skilled as they were in dialectical science, were extremely erroneous, absurd, uncertain, bewildering and confused,—are made level to the understandings, and form a portion of the intellectual treasury of persons of the meanest capacity who are familiar with the Sacred Scriptures. Whence, then, had their writers this wisdom?—When the Egyptians, with all their boasted learning, were so debased in their religious views and practice, as to pay divine honours and worship to reptiles and four-footed beasts, how did Moses become the teacher of so pure, so sublime, so spiritual a system of Theology? Or when renowned and classic Greece and Rome, with their “wise men,” philosophers, and orators, were so ignorant of the One God, his nature and worship, as to deny them *in toto*, or connected with their belief of these such other views as entirely to destroy all moral or religious effect, and were found prostrating themselves before, and sacrificing to “lords many and gods many,” to

“Gods, hateful, changeful, passionate, unjust,  
Whose attributes were rage, revenge or lust.”

How came the Apostles, to say nothing of our great prophet Jesus Christ, in the possession of such noble, and honourable views of God, of his perfections and government, and of all the subjects enumerated above? The query can only be solved by admitting the fact that God himself, by the inspiration of his own Spirit, unlocked to them the treasures of wisdom and knowledge, and that, thus aided, they penned thoughts, which otherwise had never have passed a mortal's brain, and truths, which otherwise had forever escaped the grasp of human investigation or discovery. On all subjects of the most vital importance to us, as fallen, sinful, exposed, yet redeemed, creatures, the Sacred Scriptures contain the most ample, satisfactory and certain information. Their value to us, is, on this account, incalculable: their loss could never be supplied. Beautifully and sweetly does the Psalmist give in his testimony respecting the worth of the

Who on the part of God will rise,  
Restorer of instructive song,  
Fly on the prey, and take the prize,  
And spoil the gay Egyptian throng?  
Who will the powers of sound redeem,  
Music in virtue's cause retain,  
Give harmony its proper theme,  
And vie with the celestial train?

Come let us try if Jesu's love  
Will not its votaries inspire:  
The subject this of those above,  
This upon earth the saints should fire.  
Say, if your hearts be tuned to sing,  
What theme like this your song can claim:  
Harmony all its stores may bring,  
Not half so sweet as Jesu's name.

His name the soul of music is,  
And captivates the virgins pure,  
His name is health, and joy, and bliss,  
His name doth every evil cure:  
Jesu's name the dead can raise,  
Can ascertain our sins forgiven,  
And fill with all the life of grace,  
And bear our raptured souls to heaven.

Who hath a right like us to sing,  
Us, whom his pardoning mercy cheers?  
Merry the heart, for Christ is King,  
And in the brighten'd face appears:  
Who of his pardoning love partake,  
Are call'd forever to rejoice;  
Melody in our hearts we make,  
Return'd by every echoing voice.

He that a sprinkled conscience knows  
The mirth divine, the mystic peace,  
The joy that from believing flows,  
Let him in psalms and hymns confess,  
Offer the sacrifice of praise,—  
Praise, ardent, cordial, constant, pure,  
And triumph in harmonious lays,  
While endless ages shall endure.

Then let us in the triumph join,  
Responsive to the harps above,  
Glory ascribe to grace divine,  
Worship, and majesty, and love:  
We feel our future bliss begun,  
We taste by faith the heavenly powers,  
Believe, rejoice, and still sing on,  
And heaven eternally is ours!

## AN APOLOGY FOR THE ENEMIES TO MUSIC

Men of true piety, they know not why,  
Music, with all its sacred powers, decry,  
Music itself (not its abuse) condemn,  
For good or bad, is just the same to them.  
But let them know, they quite mistake the case,  
Defect of nature, for excess of grace:  
And while they reprobate the harmonious art,  
Blamed, we excuse, and candidly assert  
The fault is in their ear, not in their upright heart.

DIDYMUS.

JOHN KNOX.—“The house of Knox,” says the well known G. Thornburn, “is now occupied by two barbers—one below, and the other up stairs. I got shaved on the ground floor, and paid one penny. Next day, as I was curious to see as much as possible of this notable house, I got shaved up stairs, and they charged me two pence,—“How is this?” said I, “your neighbour below charged me only a penny yesterday.” “O ho!” said he “but this is the very room that John Knox used to study his sermons in; and that is the very winnow he used to preach out'n to the folks on the street.” “Well,” said I, “this being the case, I think myself it is worth a penny.”