

would produce a "thrilling effect" if he were to read the song of Miriam, or the confession of the prodigal, *in character*—the one with her timbrels and dancing-maids, and the other in his rags—and *act as well as recite it*. But while in the drama the actor is to personify *the hero* of the occasion, the Holy Scriptures are to be read as God's word, not ours. All such comparisons fail therefore. Nevertheless it is well to learn, even from our enemies, and the circulation of the paragraph above quoted will do some good if it only call attention to the necessity of reading the Scriptures with devoutness, and naturalness and grace.

A PASTOR'S SKETCHES.

No. 2.

"Behold I will allure her, and bring her into the wilderness, and speak comfortably unto her." Hosea 2. 14.

There is not greater diversity of expression in the human countenance, than of experience as to the method of the Divine process of regeneration and sanctification. This is a branch of psychology that deserves more attention, especially on the part of those who seek to win souls to Christ. How completely does the Holy Spirit often supersede the regular economy of Divinely appointed instrumentalities, and employ the most unlikely means in effecting His gracious work! My next sketch exemplifies such exceptional experience.

One Saturday night a woman of very careless disposition, knowing nearly nothing of Christ and "the great salvation," was attracted to a crowded tent in the Court House Square, where an itinerant fanatic was raving, and among other extravaganzas, was threatening his hearers with the great conflagration of the last day within a fortnight. She was alarmed and perplexed. Her dormant moral consciousness was aroused, and a vague sense of danger took possession of her. She began to enquire "What must I do to be saved?" But where to go for safe counsel she knew not. Her common sense taught her that the preacher at the tent was not such a guide. Of the town pastors she scarcely knew more than the names. Of their denominational distinctions she knew nothing. She had no place in Zion, and no religious friend with whom she would be free to converse about her spiritual trouble. She soon resolved what to do. Instead of going at random to one or other of the Churches the next morning, she shut herself up in her bed-chamber, with her Bible and her God. Praying to Him, the first time in her life, for light, she sought it in His inspired word. Beginning with the Gospel narrative as recorded by Matthew, she read on diligently all day. The Bible was a newly discovered treasure to her heart. Its wonders of grace and truth surprised and engrossed her. Forgetting her necessary food, she "hungered and thirsted after righteousness." Towards night she was perusing Paul's Epistle to the Romans. The third chapter produced profound impressions of her utterly undone and lost condition as a sinner; and while she trembled at the just condemnation of God's Holy Law, converging upon her conscience by the conclusive arguments summed up in the 19th and 20th verses, she discovered in the very next