

Attractions of the Bible.

In giving the Bible God had regard to the mind of man. He knew that man has more curiosity than piety, taste than sanctity, and that persons are more anxious to hear some new thing, or read some beautiful theme, than to read or hear about God and his great salvation; that few could ever ask, "What must I do to be saved?" till they had once been attracted and brought to the Bible itself. And therefore he made the Bible not only an instructive book but an attractive one—not only true, but enticing—a book which is trying to catch the heart of man should gratify his taste. The pearl is of great price, but even the casket is of exquisite beauty; the world's Maker is the Bible's Author, and the same profusion which furnished so lavishly the abode of man, has filled thus richly, and adorned thus brilliantly, the book of man. For God has made Inspiration a counterpart of Incarnation; and just as in the incarnate mystery, without mutual encroachments, and without confusion, we have very God and very man, so in Scripture we have a book, every sentence of which is truly Divine. Holy men spake and wrote it "as they were moved by the Holy Ghost;" and just as when God sent his Son into the world, He sent him not in the fashion of an angel, nor even in the fashion of a glorified and celestial man, but sent him "in all points like unto his brethren," so when He sent into the world His written Word, it came not ready written with an angel's plume, but with reeds from the Jordan, and was assigned to paper from the marshy Nile, and every word of it not the less heavenly. We have in God's Divine revelation the beautiful simplicity of John, the argumentative soul-stirring energy of Paul, the fervent solemnity of Peter, the lyrical mood of David, the ingenious and majestic narrative of Moses, the royal wisdom of Solomon; but we have also God. And such ought to be the word of Jehovah, like Immanuel, full of grace and truth, at once in the bosom of God and in the heart of man—powerful, yet sympathizing—celestial, yet human—exalted, yet humbling—imposing, yet familiar—God and man. Oh, my brethren, there is a loveliness even in the letter of the Bible, but there is life for our souls in the Divine significance. In blissful bewilderment may you forget the fascinations of earth and the pleasures of sin, and only wake up to consciousness still to find yourself alone with the Master; and none will less grieve than he who addresses you, if the literary attractions of the Bible become thus merged and superseded in charms more spiritual—in those attractions, which if they draw you to the Bible, will also draw you at last to heaven.—James Hamilton.

There are very few honest men that live, very few that in the active business of life are strictly honest, interpreted by the law of God, and yet when some man commits an offense against propriety under circumstances that make it dramatic, what a storm of indignation there is!—They burn a man that has done in a conspicuous way what they have been doing in a sneaking way all their lives, and theirs is the indignation, not of love and purity, but the indignation of the animal, the power of combativeness.—H. W. Beecher.

There is a pleasure in contemplating good; there is a greater pleasure in receiving good; but the greatest pleasure of all is in doing good, which comprehends all the rest.

It is a certain sign of a Christian spirit that we do not in distress fly to an arm of flesh for relief, but to the arm of God, and then we are sure to be relieved in God's time.

The man who measures life by his own standard will have a very imperfect view of what life should be.

The train for heaven has no sleeping cars. Men must join the church as workers, not as idlers.

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