

treasure.¹ Some with good intentions and competent capacities, are in danger of becoming crude and inexperienced throughout their course, by substituting warm impressions of Scripture for that close study of its sacred contents, which can alone form a solid and efficient Ministry. 'In general,' (Mr. Scott remarks) 'I have found it advantageous sometimes to read the Scriptures with such exactness, as to weigh every expression, and the connexion, as if I were about to preach upon every verse; and then to apply the result to my own case, character, experience, and conduct, as if it had been directly addressed to me—in short—to make the passages into a kind of sermon, as if about to preach to others, and then to turn the whole application on myself, as far as suited to my case. At other times I have read a passage more generally, and then selected two or three of the most important observations from it, and endeavoured to employ my mind in meditation on them, and consider how they bore on the state of my heart, or on my past life, or on those things which I heard or observed, in the world or the Church, and to compare them with the variety of sentiments, experiences, conduct, or prominent characters, with which we become gradually more and more acquainted.'² It is most important also, that our research should compass, as far as possible, the whole extent of the mine. The wise scattering of the truth over the whole surface of Scripture is far more adapted to the ends of instruction, than would have been a compression of its component parts within their several departments. None of us probably are wholly free from undue partialities; and, had our favourite doctrines been concentrated in particular divisions of the volume, an exclusive or disproportioned attention to those parts would have contracted our views of the whole system. The present disposition of truth, however, compels us to study the entire volume; and thus, by considering the whole mind of God, our views are extended to the length and breadth of the land, while we insensibly imbibe more of the enlarged spirit of the Divine revelation.

Perhaps the Pentateuch, the Prophecies, and the Epistles, may be marked out as the peculiar subjects of study. *On the*

¹ Prov. ii. 4. John v. 39. See Matthew Henry's counsel *ut supra*, and compare the account of Zwingle's diligent study of the Scriptures in Scott's Continuation of Milner, Vol. ii. Part ii. Upon the whole subject of this section the writer begs to recommend a most valuable volume—'Remarks on Clerical Education.' By the Rev. Henry Raikes, Chancellor of the Diocese of Chester. ² Life, p. 328, 329.