

which is constrained by arbitrary force. "The fellowship of the Holy Ghost" might therefore appear dangerous "to the peace of God which passeth all understanding," and prevent it from "keeping the heart and mind in the knowledge and love of God, and of his Son Jesus Christ our Lord," if he were only a creature and our fellow-servant. But the "Catholic Doctrine of the Trinity" provides an insuperable barrier against any thing of the kind, and renders it both naturally and morally impossible for either person of the Trinity to do any thing at variance with the perfect will of God.

ERIEUS.

### THE CHRISTIAN'S LIBRARY, VOL. I.

LESLIE ON DEISM,  
WEST ON THE RESURRECTION;

With general and special prefaces, biographical Memoirs, and Notes.  
—New York Protestant Episcopal Press: 1930.

In this age of Libraries, "Family" and "Cabinet," "Useful" and "Entertaining," we rejoice that there is to be one for the Christian. The general plan of these periodical series of standard works is excellent. Issued at regular periods, in a neat style, in accurate editions, with all needful explanations, and at a reasonable price, they allow the man of small savings to accumulate, gradually, and in proportion to his means, a valuable library; and if he be a man of limited opportunities of reading, they afford in the intervals of publication time to accomplish, without losing his interest by unreasonable delay, the purpose which their inviting appearance tempts him to undertake. Wishing well for the most part to the enterprises undertaken in this way for the dissemination of useful science and of elegant literature, we confess a peculiar interest in the adaptation of a plan so useful to that best knowledge which maketh wise unto salvation. We are glad to see the children of light wise in their generation. We are glad that a project of so much promise of success and certainly so well deserving it, is of American origin. We are glad—shall we not confess it? that it has started from the bosom of our own Church. Let it not be inferred that the "Christian's Library" is to be exclusively, or even chiefly, for Episcopalians. It is designed for all who would know, understand feel, and follow "the truth as in Jesus." While it shall be mighty to convince the gainsayer, it will enable all to give a reason of the hope that is in them. Of this general scope and intention of the plan the opening volume is an evidence. It contains Leslie's celebrated "short and Easy method with a Deist," and the admirable "Observations on the history and evidences of the Resurrection of Jesus Christ." The first named has from its publication been regarded as a standard work, a weapon of celestial temper, mighty to the breaking down of strong holds. Strange to say, it was written for the satisfaction of a lady! who had been staggered by the arguments of Deism, even to distraction. "The world," says a most competent author, "affords nothing so effectual on the Christian evidences; the argument is so short and clear that the meanest capacity may understand it; and so forcible that no man has yet been found able to refute it." The gist of the argument is this, Christianity is made up of facts and doctrines, each depending on the other in such manner that if the facts (miracles of Christ, for instance, his resurrection, his ascension, &c) be true, the truth of the doctrines follows of necessity. There are four marks which all meeting in any alleged fact prove it incontestably true—1. If it be such that men's senses can judge of it—2. If it be openly performed before witnesses—3. If there be monuments preserved in memory of it—4. if these monuments take date from the alleged date of the fact. It is the plan of the book to show that these four marks meet in the facts of the Christian religion, and no other.—An ingenious infidel, the learned Conyers Middleton, sought for twenty years a case that would contravene this argument, and sought in vain. "Leslie," says Dr. Johnston, "was a reasoner indeed, and a reasoner not to be reasoned against." And Mr. Velpack, than whom there is no better authority, says "in fact, almost all the reasoning that is to be found among the numerous authors who have written on the historical evidences of Christianity, may be disposed of under the four heads of Leslie's Method."

It is the objects of Mr. West's treatise, admitting the truth of the Resurrection of Jesus to be the turning point of Christianity, to examine the subject by the strictest rules of evidence, and prove it undeniable and incontestable. How nearly he has settled this great

question may be inferred from the fact that infidelity has attempted no answer.

Such are the principle contents of the first volume of the "Christian's Library." They derive no inconsiderable additional value from the prefaces and notes of the able and accomplished editor. In the former he has briefly but graphically sketched the circumstances of the periods at which the books were written—thus showing their admirable fitness to the time and season, and at the same time throwing much light upon the arguments themselves. The notes are short, plain and pertinent; elucidating obscurities, explaining difficulties, supplying latent steps of the argument, and, in short, greatly assisting the reader without overlaying or overloading the author. Short, but sufficient, biographical notices, of writers of the treatises leave nothing to be desired to their complete understanding, and we trust with God's help, practical and profitable influence.—It remains to be seen whether an enterprise so well planned, and so well begun, shall by the public patronage, be carried on to its complete fulfilment, in the edification of men, and the glory of God. I cannot doubt that it will. The circumstances of the times call for the circulation of such books as these. All good men feel their importance. They will therefore lay to their hand. The "Press" has come nobly forward. The Christian community will respond. They will come out as in old time, to the help of the Lord against the mighty. They will contend earnestly, as one man, for the faith once delivered to the saints.

(Episcopal Watchman.)

OLDSCHOOL.

### THE PRINCIPLE OF FALSEHOOD.

The principle of falsehood meets the eye in every form of insincerity; in the wish to obtain credit for motives and feelings which are not really experienced! in the disingenuous permission of erroneous good construction placed upon any part of our conduct, which we are conscious of not deserving; in the skilful evasion of inquiry which would lead to the detection of that which we are anxious to conceal; in the employment of a double meaning which admits of our receiving unmerited applause, or of escaping under the shelter of its veil of obscurity, from that which we would hesitate to acknowledge; it assails us in every attempt to deceive others into a better opinion of ourselves than we deserve, or to decoy them into a line of conduct which leads elsewhere than to the good which we have speciously assigned; it forms an essential ingredient in every species of temptation which points the broadest road; in every effort of intrigue; in every design of accomplishing by an underplot, that which we fear might be impracticable by open and legitimate means; in every effort of dissimulation, by which we endeavour to conceal our real judgment and opinion, and indirectly to lead others to suppose that the bearing of our mind is very different from that which it really is; or that we are quite undecided when our resolution has been firmly taken; and upon all occasions in which we deliberately prefer a doubtful motive to that which is candid, upright and undeniable; we inhale its tainted breath in every accent of flattery, and we greedily devour the factitious incense which arises from this insinuating and sublimated but most deadly poison; it meets us in every breach of promise, though it may never have been expressed, but only implied, as an honorable engagement; in every form of hypocrisy by which we profess more than we really feel; in every want of coincidence between the expressions of the lips, and the actions of the man, and the feelings of the heart; in every instance of the absence of integrity, and of simple, honest, undeviating principle; and lastly, in every form of designed exaggeration; we say of designed exaggeration, for the human mind is so astonishingly prone to enlarge and embellish circumstances and feelings in which it has figured and has been interested, and yet so frequently without any intention to deceive, or even to deviate in any degree from strict truth, that we should hesitate to denounce all exaggeration as exhibiting a positive want of veracity.—NEWS-HAM.

There are numbers in the world who do not want sense to make a figure, so much as an opinion of their own abilities, to put them upon recording their observations, and allowing them the same importance which they do to those which others print.—Shenstone.

As threshing separates the corn from the chaff, so does affliction purify virtue.—Burton.