

cause of the sublime and convincing "Astronomical Discourses," by Dr. Chalmers.

Hume, by questioning the proof and nature of miracles, *unwittingly* gave occasion for the production of those unanswerable arguments in their favor from the pens of Paley and Campbell.

The enemies of christianity have aided it by suggesting modes of defence and of disseminating its principles.

The ingenuity of Voltaire in communicating his errors by means of *Tracts*, suggested one of the most effective methods of propagating the principles of religion. His flippant, short sentences against Christianity led a number of Christian writers to adopt the same efficient style of writing in its favor. And no man ever felt more completely pierced with an arrow of his own making than he did the biting, sarcastic lines of Dr. Young—

"Thou art so witty, profligate and thin,
Thou seem'st a Milton with his death and sin."

On whatever field the opposers of the Bible have appeared, there the lovers of the Bible have been found watching their movements, studying their tactics, and profiting by their mistakes and faults. And often has it happened, that the unbeliever has toiled by day and by night to invent some new instrument of warfare, which the believer has immediately wrenched from his hand and employed in the defence of the Church.

Others have forged chains, with great labor and expense, intending therewith to bind the friends of Christ; but in the end have found themselves entangled and made fast by these very chains.

Among the numerous facts divulged by modern science one and another have been singled out with avidity as favorable to scepticism, but after the sceptic has given it a tangible form and polished it to a high lustre, the christian has seized it from his grasp, and placed it in his cabinet of precious gems, illustrating the benevolence and wisdom of his God.

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[From the Christian Baptist.]

### RELIGIOUS FREEDOM.

THERE is, I confess, a great inconsistency somewhere; yes, every where, on the subject of communion. Baptists, and Paido-Baptists generally confine communion to the Lord's table, and, indeed, call it, by way of distinction, *the communion*. Hence full communion, with the majority, means no more than the *breaking of bread* together, or