

of quotation. This ascription of intellectuality and refinement to the pre-christian era is at the basis of infidelity, and most unduly exalts the one, while it most unjustly degrades the other. It is a practice which originates in that *little* learning which is a dangerous thing; which has been encouraged by a modern "vain philosophy," and propagated by a certain class of ethical writers, and the flimsy and sceptical *literateurs* of the present day.

2nd. The next object in view is, to maintain the true prominence of Christianity, as the only system that is competent to elevate the world, and which embodies in it all the elements of true religion, true morals, true philosophy, and true civilisation. And by advocating Christianity, it is not to sermonise, but to take up the system in its principles and operations, and compare and contrast it with all other systems. There is a prevailing misconception of it—a one-sided view of its principles and tendencies, which amounts to an error—by which it is not extended to its perfect work but circumscribed and contracted in its design and powers. It is not sufficiently viewed as a complete, divinely given system, for the restoration and government of the world. It is looked at too often solely as teaching the fact of a better world, and how we may attain it—and that is a great and most important part—but it is not confined to that, for it does not only simply inculcate our devotional obligations, but it embraces every thing that relates to our temporal state and social improvement. It contains the true principles of political economy, and of all legislative science; and gives the grand directions for the amelioration of the physical world, and the education, refinement, and happiness of man. It is the moral lever for upheaving the earth, and all that it inhabit, from every existing false and ruinous position. As the curse was universal on nature, brute, and man, Christianity is universal, as the universal antidote. In this sense, the true, whole sense, we mean it, and fearless as to the issue, we invite that it be contrasted with all the speculations, theories, and systems of men.

It must be obvious to all, that the subject is one of very great extent, as, in fact, it ransacks the history of the ancient heathen world, and the conclusions cumulate in proportion to the scrutiny that is made of Paganism, and the contrasting investigations into the developements of Christianity. Volumes might be written on it; and very necessary and profitable ones too: for though several of its parts, under various titles, have been discussed by Tholuck, Spring, and one or two others, yet, as a

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