

Russia, holding by the sacred Scriptures. Count Joseph de Maistre, one of Rome's able controversialists, said in 1817, "Protestantism pervades the Russian Church" (p. 308.) "Rascloism, which might be called the Illuminism of the rural districts, gathers strength day by day. These sectaries number about the seventh of the whole people." Their watchword is, "The Bible, and the Bible alone." He further says, "Of all the Photian Churches, none ought to be so interesting to the Pope as the Russian, which has become entirely European, from the time that the exclusive supremacy of its august chief happily separated it for ever from the suburbs of Constantinople." This is a compliment from the Papacy to the Czar of Russia. But neither the Pope of Rome nor the Pope of the Greco-Russian Church, the Czar, care merely for the Greek Church proper in Turkey. There is more hope of the latter than of either of the former. High in the centre of Russia a seventh of the population are Bible readers. Russia, Austria, and the Pope are friendly allies, and for a time may crush the eastern world beneath their feet. But the Bible readers of Russia, as the Bible readers of Tuscany, and the more hopeful Greek Church proper (a Church in Turkey which spurns the dominion of Rome), will not see both Mahomet and the Pope overthrow by the Czar, but in the end of the present unparalleled struggle even the Czar himself overthrown. That Eastern Church now so prominently before the World, which sent, in 1848, such a protesting letter against the papal aggressions over the eastern Bishops, is yet destined, under British influence, with her directors within and without her, to pioneer the way for a returning civilization to the East, whence light has hitherto come.

The lands of the Messiah, Mahomet, and the Pope are (says Aiton) in a transition state. In Africa, on the banks of the Nile, in the Holy Land, down the Jordan, and along the shores of the Dead Sea, in Asia Minor, throughout European Turkey, and especially in Italy, the prophecies are in the act of being speedily fulfilled, to a greater or less amount, in the different localities, and important events are turning on the wheel of fortune, which may ere long astonish the civilized world. Every movement, therefore, should be marked; the progress towards civilization and Christianity should be detailed from time to time; and the working of the five great rival European powers, which are all quietly waiting for a share of Turkey, when it is cut up, should be detected, and the manners and inclinations of a population so enormous should be shadowed forth in every variety of light. In Elliot's *Horæ Apocalypticæ* there is a chapter devoted to the earlier Eastern witnesses who suffered under the Saracen woe. These he calls "the Paulikian witnesses," from their testifying to the doctrine of Paul—"justification by faith alone." In the last of his four volumes, Elliot speaks of the "three frogs" referred to in the Revelation, preceding the outpouring of the seventh vial, which, we believe, commenced in 1848, as indicative of the false doctrine of the Tractarians in the Church of England, in league with the false doctrine of Papal Rome, and of Mahomet, the false prophet; and he further shows that especially between the Greek Church and the Tractarians there is a marked agreement. The Popish journals rejoiced in the Puseyism of England, and hope to see a re-union between Oxford and Rome. The Puseyites themselves desire communion with the Greek Church, while the Pope is doing all he can to reunite that Church with Rome. Through the religious element the Eastern question embraces, therefore, the whole of Europe, and especially it relates to Britain. May an overruling Providence guide our Churches, our Queen, and our rulers, into such measures as may destroy this contemplated union of Puseyism and Popery.

USELESS KINDS OF RELIGION.

Reader! There are two ways by which a man may lose his own soul. What are they?

He may lose his soul by living and dying

without any religion at all. He may live and die like a beast, prayerless, godless, graceless, faithless. This is a sure way to hell. Mind that you do not walk in it.

He may lose his soul by taking up some useless kind of religion. He may live and die contenting himself with false Christianity, and resting on a baseless hope. This is the commonest way to hell there is.

Reader, what do you mean by useless kinds of religion? Listen and I will tell you.

The first thing I wish to say is this. A religion is entirely useless in which Jesus Christ is not the principal object, and does not fill the principal place.

There are only too many baptized men and women who practically know nothing about Christ. Their religion consists in a few vague notions and empty expressions. "They trust they are no worse than others. They keep to their Church. They try to do their duty. They do nobody any harm. They hope God will be merciful to them. They trust the Almighty will pardon their sins, and take them to Heaven when they die. This is about the whole of their religion.

But what do these people know practically about Christ?—Nothing, nothing at all! What experimental acquaintance have they with his offices and work, His blood, His righteousness, His priesthood, His intercession? None, none at all! Ask them about a saving faith,—ask them about being sanctified in Christ Jesus. What answer will you get? You are a barbarian to them. You have asked them simple Bible questions. But they know no more about them experimentally than a Buddhist or a Turk.

And yet this is the religion of hundreds and thousands of people who are called Christians all over the world!

Reader, if you are a man of this kind, I warn you plainly that such Christianity will never take you to Heaven. It may do very well in the eye of man. It may pass muster very decently at the vestry meeting, in the place of business, in the House of Commons, or in the streets. But it will never comfort you. It will never satisfy your conscience. It will never save your soul.

I warn you plainly that all notions and theories about God being merciful without Christ, and excepting through Christ, are baseless delusions and empty fancies. Such theories are as purely an idol of man's invention as the idol of Juggernaut. They are all of the earth, earthy. They never came down from Heaven.—The God of Heaven has appointed Christ as the one only Saviour and Way of life, and all who would be saved must be content to be saved by Him, or they will never be saved at all.

Reader, take notice. I give you fair warning this day. A religion without Christ will never save your soul.

But I have another thing yet to say. A religion is entirely useless, in which you join anything with Christ in the matter of saving your soul. You must not only depend on Christ for salvation, but you must depend on Christ only and Christ alone.

There are multitudes of baptized men and women who profess to honor Christ, but in reality do Him great dishonor. They give Christ a certain place in their system of religion, but not the place which God intended Him to fill. Christ alone is not "all in all" to their souls.—No! It is either Christ and the Church—or Christ and the sacraments—or Christ and His ordained minister—or Christ and their own repentance—or Christ and their own goodness—or Christ and their own prayers,—or Christ and their own sincerity and charity, on which they practically rest their souls.

Reader, if you are a Christian of this kind, I warn you also plainly that your religion is an offence to God. You are changing God's plan of salvation into a plan of your own devising.—You are in effect deposing Christ from His throne by giving the glory due to Him to another.

I care not who it is that teaches you your reli-

gion, and on whose word you build. Whether he be Pope or Cardinal, Archbishop or Bishop, Dean or Archdeacon, Presbyter or Deacon, Episcopalian or Presbyterian, Baptist or Independent, Wesleyan or Plymouth Brother, whosoever adds anything to Christ teaches you wrong.

I care not what it is that you add to Christ. Whether it be the necessity of joining the Church of Rome, or of being an Episcopalian, or of becoming a Free Churchman, or of giving up the liturgy, or of being dipped—whatever you may practically add to Christ in the matter of salvation, you do Christ an injury.

Reader, take heed what you are doing. Beware of giving to Christ's servants the honor due to none but Christ. Beware of giving the Lord's ordinances the honor due unto the Lord. Beware of resting the burden of your soul on anything but Christ and Christ alone. Beware of having a religion which is of no use, and cannot save.

It is an awful thing to have no religion at all. To have an immortal soul committed to your charge, and neglect it, this is dreadful.

But is it no less an awful thing to be content with a religion that can do you no good.

Reader, do not let this be your case.—J. C. Ryle.

SCIENCE AND THE BIBLE.

LIEUTENANT MAURY, whose investigations as to the currents of the ocean winds have acquired for him a decided scientific position, writes the following interesting letter to one of the editors of the *New York Evangelist*, on the harmony of science and revelation.

OBSERVATORY, WASHINGTON,
January 22, 1855.

MY DEAR SIR,—Your letter revived pleasant remembrances.....Your questions are themes. It would require volumes to contain the answers to them. You ask about the "Harmony of Science and Revelation," and wish to know if I find "distinct traces in the Old Testament of scientific knowledge," and "in the Bible any knowledge of the winds and ocean currents." Yes,—knowledge the most correct and valuable.

"Canst thou bind the sweet influences of Pleiades?"

It is a curious fact that the revelations of science have led the astronomers of our own day to the discovery that the sun is not the dead centre of motion, around which comets sweep and planets whirl; but that it, with its splendid retinue of worlds and satellites, is revolving through the realms of space at the rate of millions of miles in a year, and in obedience to some influence situated precisely in the direction of the star Alcyon one of the Pleiades. We do not know how far off in the immensities of space that centre of revolving cycles and epicycles may be; nor have our oldest observers or nicest instruments been able to tell us how far off in the skies that beautiful cluster of stars is hung, whose influences man can never bind. In this question alone, and the answer to it, is involved both the recognition and exposition of the whole theory of gravitation.

You recollect when Galileo was in prison, a pump-maker came to him with his difficulties because his pump would not lift water higher than thirty-two feet. The old philosopher thought it was because the atmosphere would not press the water up any higher; but the hand of persecution was upon him, and he was afraid to say the air had weight. Now, had he looked to the science of the Bible, he would have discovered that the "perfect" man of Uz, moved by revelation, had proclaimed the fact thousands of years before: "He maketh the weight for the wind." Job is very learned, and his speeches abound in scientific lore.

The persecutors of the old astronomer also would have been wiser, and far more just, had they paid more attention to this wonderful book, for there they would have learned that "He stretched out the north over the empty place, and haugth the earth upon nothing." Here is another