

Christianity in a far different manner must meet the sceptical culture of these bold and restless times. If she bids the doubter first believe, and then reason, she will be met with scorn, and her advances repulsed as dictated by a mere clerical authority presupposing the ignorance it would dupe and subject. She must claim as her standing-ground no more than science claims—that faith in our personal existence, in an external world, in the testimony of our senses, and the deductions of our intellects, which lie at the basis of universal knowledge. The materialistic philosophy no more than Christianity can advance without such a faith as a postulate. Prof. Christlieb has incautiously confounded this faith—which is an instinct, an intuition, an essential condition of the human mind above and beyond reason—with that faith in revelation which has its only true support in reason. Upon the former faith Christianity and science alike rest. Where do they separate? When Christianity presents those supernatural facts which distinguish her, and challenges reason to test her proofs.

Take, for instance, the resurrection of Jesus Christ! That established, all other mysteries are easily conceded. Secure the citadel, and the outworks are not hard to hold. But how gain credence to this great central fact which carries with it all else? By calling on men first to submit their minds, and then examine our proofs? Just the reverse! Christianity, in establishing the resurrection of her Master, appeals to the eye, to the ear, to the touch, as much as a chemist in the experiments of his laboratory, or an astronomer when he looks into the heavens with his telescope. The whole investigation involves a simple question of testimony. It relies on the reports of the senses, and the inferences of the reasoning faculties applied according to those rules of induction, and of evidence, by which you verify a law of physical science, or prove a fact to the satisfaction of a jury.—*International Review*.

---

IF we are immortal souls we are immortal here;—death is but our great progression;—let us begin to live as the immortals should.

EVERY man carries, and can carry, the burden of his own grief. Thoughtful men, of the prophetic order, would take up the burden of the whole world. No wonder that they cannot bear it—that it crushes them to the earth.

---