

ON DIVINE REVELATION.

(Continued from page 273.)

In looking over the various subjects connected with Divine Revelation, we may remark,—that one of the most important matters which it is desirable to know, and to know with certainty, is herein revealed and confirmed,—the placability of God towards us.—A most wondrous scene is opened up to our astonished view—the love of God manifested in the incarnation of His own SON, his subsequent sufferings and death, as our Propitiation, and his ascension and resurrection, as our Friend and Advocate, continually presenting at the mercy-seat, the infinite merit of his atonement, in behalf of a sinful world ! In this amazing scheme, the attributes of God are harmonized—his hatred of sin and determination to punish it, are shown—the authority of his government is upheld—his character as a just and holy God vindicated—the claims of Justice are met—the Law is magnified and made honourable—the Love of God is exhibited in all its tenderness—provision is made for the pardon and future obedience of the offender, whilst the divine resolution not to clear the guilty, holds out its warning voice to deter from future transgression : “ God can be just and yet the justifier of him that believeth on Jesus” ! The scheme of salvation, revealed in the sacred Scriptures, is, then, worthy of that infinitely wise, and pure, and just, and gracious Being, by whom it was devised and executed, and suitable to the case of man, as a guilty, helpless, hell-deserving, sinner, whose necessities it was designed to meet : and, in the contemplation of the christian-scheme, so full of life, and love and power, we must turn from the cold, lifeless, powerless, cheerless system, advocated by Deists and Infidels, with horror and disgust, as neither worthy of the Divine Being nor suitable to man ! With them there is no sacrifice, no mediator ! Every man must stand before God in his own fearful responsibility, with the guilt of innumerable sins upon his soul, and with no ground of pardon, but that, which arises from an unwarranted expectation that God, in the way of prerogative, will forgive. Who that is at all conscious of his state and responsibility, would like to depend all his hopes of acceptance and of heaven upon a foundation such as this ? Who would like to enter into eternity into the presence of a holy and just God, unpardoned, and in his own name, to brave the fierce indignation of insulted Deity, or peradventure, meet his smile ? Who could feel quietness at all, under this dread uncertainty ? Let the death-bed scenes of Deists themselves, those opposers of revelation during health, speak, and how awful, and yet how warnful, the language they utter !—In the solemn hour of death, their scheme falsifies its pretensions—their principles fail—their confident hopes vanish—the uncertainty of their system rises into an assurance of its insufficiency—their consciences, aroused, utter forth their dreadful charges—eternity is overhung with impenetrable clouds and darkness—no ray of hope extends its calming influence to their minds—fears take possession of their hearts—the passage to the eternal world is to them horrible—their stoicism is frightened away—and cries of agony, of despair, to an insulted God, to a despised Saviour, are heard alternating with the most

horrible curses—the alarmed, the terror-stricken attendants are driven from the bed, and the dying infidel groans his last—his soul is startled from the body, leaving the impress of its own horror and despair upon the wild and ghastly features ! Such was the death-bed scene of the Prince of Deists ! Such the last moments of VOLTAIRE ! Oh ! Deism ! how forsaken ! how low a fall ! how great a defeat ! disowned by thy Champion ! cursed by thine Apostle !

How different the life and death of the believer in the Christian revelation ! He proves the sufficiency of THE ATONEMENT for pardon—obtains peace of conscience—is renewed in heart by the Divine Spirit—loves and obeys God with delight—is cheered and supported by spiritual consolations during his weary pilgrimage—meets death in the name of his Lord who triumphed over him in his own territory—God is with him in the last conflict—his soul is filled with peace—his hope of heaven is well founded—he feels his interest in Christ—patiently waits until his change come—and then, with confidence, and in the assurance of a blessed immortality, breathes his soul into the hands of God, thus affording one of the most sublime spectacles on which the eye of man can gaze on earth.

“ Bury the last end
Of the good man is peace ! How calm his exit !
Night dews fall not more gently to the ground,
Nor weary worn-out winds expire so soft.”

May we not in triumph say—

“ Bold infidelity ! turn pale and die !”

The revelation of the Bible, or the Christian system recommends itself to every man's conscience. The sceptic should seriously and impartially, study its claims : for if it be not of divine origin, then is all hope of pardon and heaven banished from man. He must grope his way through this world, surrounded with inexplicable difficulties, and at last, take a leap in the dark, with dread uncertainty whether happiness or misery will be his endless portion—the probability, however, inclining to that of the latter. It is to be feared the opposition to the christian-scheme, lies in the *heart* rather than in the *head*. It enforces restraints which the sceptic can ill brook or endure : his unholy nature and passions seek gratification : and in yielding up the reins of government to his passions, to his corrupt nature, he throws off the restraints of christianity, and, to drown the voice of conscience, he at length, brings himself to doubt of its pretensions, and takes shelter in the labyrinths of infidelity. The consequences are ruinous : there is no hope in the death of an infidel : the utmost length of charity can justify the indulgence of no scriptural expectation of his future happiness : infidelity, therefore, should be abandoned, as a delusive scheme which, in the greatest time of need, has failed its most devoted votaries, and leads to certain and eternal ruin.

The believer in revelation should not rest in a mere theoretic belief of the divinity of its doctrines. His mind may receive a present expansion, his understanding obtain much light on many interesting subjects, by this assent ; but if the heart be not affected, if actual repentance and a saving faith in Christ be not produced, if forgiveness of sin and regeneration of nature be not experienced, if there be no love of God