

should never be confounded. I believe that Jesus Christ died for our sins, I know that the sun gives us light, and I am of opinion that all infants dying shall be saved.

A person's faith is always bounded by testimony; his knowledge by observation and experience; and his opinions commence where both these terminate, and may be boundless as God's creation or as human invention. Perfect freedom and liberty should be granted to all opinions. The faith of christians should be guarded and circumscribed by the revelation of God, and every man's knowledge admitted to be co-extensive with his observation and experience. In matters of this world those distinctions are realized and acted upon every day. A killed B. C believes it, D knows it, and E is of opinion that A killed B. C believes it to be true, because three credible persons have sworn that they saw him do it. D, one of the three witnesses, knows it to be true because he saw it done. And E, who neither heard the testimony nor saw the deed, but from some circumstances detailed to him, is of opinion that it is true. These distinctions are, we presume, evidently correct. A superficial reader may object that Thomas is said to have believed what he saw. But those who attend to all the circumstances will see that he believed the testimony which he had before heard, when certain evidences were presented to his eyes. In this sense the term may, by even correct speakers, be often used. But enough is said to suggest a train of reflections which must issue in the conviction that our confessions of faith are confessions of opinions, and as such ought to have nothing to do with the union, communion, and harmony of christians. "There is one faith," says the apostle; but no where in the volume is it said, There is one opinion. Every new religious establishment, founded upon one opinion, will come to ruin, as all the past have done, and as all the present are doing. But the gates of Hades shall not prevail against those who build on the one faith, which is beautifully and properly called "the Rock."

INFIDELITY, AND THE EVIDENCES OF CHRISTIANITY.

No. 2.

Have all the readers of this work been favoured with a perusal of a little volume, entitled, "A dissertation on miracles, containing an examination of the principles advanced by Mr. David Hume in an essay on miracles—By Doctor George Campbell of Aberdeen, Scotland, Principal of Marischal College?" Probably not one in twenty of our readers have seen the volume to which we have alluded. It is an excellent work. Although written nearly one hundred years ago, the topics it embraces, the views it embraces, and the logic and learning it displays are still interesting, appropriate, and necessary. The occasion of this "dissertation" on the part of Doctor Campbell may be explained in a few words.

David Hume, Esquire, one of the most erudite and popular Historians of the last century, was a gentleman, who, although