

to wash out man's record of guilt. Human these views have been acted upon. It is therefore, we have questioned Dr. Carson's claim, not to originality as a writer, but to singularity in his views. Their recommendation is not that they are new and singular, but that they are old and true. And we cherish the hope that their restoration to the heart of the church will give efficiency to her ministrations, and crown her with the glory of olden triumphs renewed. It is indeed a precious thought, that the proclamation of the gospel, any where or by any instrumentality, in the words of Dr. Owen, "Without sword, without human wisdom, or oratory, without any inducements or motives but those solely taken from itself, exerts its power to the conquest of the world; causing men so to fall down before its divine authority as immediately to renounce all that was dearest to them, and to undergo whatever is terrible and destructive to nature."

We desire to call the attention of our readers to this important point more particularly. They may about the time this paper comes into their hands, be going abroad into the forest, and marking how the chains of winter are unclosed, and the trees are bursting out into the freshness of vernal beauty. They may pause, and think with wonder and adoration of the wisdom and power of Him, by whose hidden processes these majestic columns have been reared, through the imperceptible growth of centuries, and are once more being mantled with their leafy glory. What would be thought of the man who should then step forward and single out a tree of remarkable beauty, and gravely declare, "A Galilean fisherman created this one, and by a singular artifice set it agoing, so that it has grown ever since; God has nothing to do with it: it is a mere trick of the fisherman's." Or what would be thought if another grave philosopher should lead out his class on a starlit eve, and by the aid of his telescope, unfold the wonders of our solar system; and if he should at length point his instrument to the most glorious of the planets, and say, "This planet with its rings and satellites, God did not make, an impostor, one Saul of Tarsus, got it up, and by a cunning manoeuvre throw it into the system, and has had the dexterity to keep it wheeling around the sun these eighteen hundred years." Would it be necessary to trace back that tree historically to the time when it sprang up from an acorn; or would it be necessary to search the annals of the Jews for a knowledge of the life and character of Saul, before we could dispose of the monstrous allegations, and recognise the stamp of the mighty Creator upon his own works. Every thing that comes from God proves its origin.

It is so most illustriously with the gospel. We see what man can do in corrupting religion, in all the superstitions that have prevailed in the world; and we find uniformly

that he makes a God after his own corrupt desires, and a religious system adapted to his own pride and taste. But a corrupt man inventing a God glorious in holiness, a law which flashes condemnation on all his character, and a plan of salvation which humbles his pride in the dust, and thwarts every wish of his heart, it is monstrous to suppose it. The gospel reveals the truth of God as such; that it must stand if heaven and earth pass away; His holiness as such, that the heavens are unclean in his sight; and his justice such that it will make good the right though the doing of it should sweep a universe of rebels into hell. Are these the conceptions of an impure mind. Men make light of sin; they talk smilingly of their failings, and they set at ease under its pollution. The gospel represents the universe as horror-stricken by the contemplation of man's condition. All heaven is astir with solicitude about it. It occupies the counsels of eternity. The Father upon the everlasting throne, yearns with compassion. The Son strips Himself of glory to hasten to the rescue. The Spirit has begirt the world with an over-flowing tide of tenderness and pity. And would it not be easier to believe that the fisherman reared the tree, or that a human hand forged the planet and launched it into its sphere, than this gospel is a human invention and imposition.

But let us take a nearer view of it. Take sin at the gospel estimate of it; and the character of God at the Scripture representation, and then let us see how salvation is brought to the sinner. How can mercy be exercised, and God remain just and true. How can the sinner be pardoned and yet righteousness sway the universe. How shall God make good his law and yet take back the rebel to his love. This is the problem in the solution of which the gospel declares itself all divine. God sent his Son into the world, veiled his glory in dust and ashes; laid our sins upon Him; made him a curse for us, and did not spare Him. The Son appears full of grace and truth in satisfying the last demand of justice, shewing the infinitude of divine love; dying for his enemies; bearing our sins in his own body on the tree. Here the problem is solved. Here was mercy! not a pusillanimous leniency nullifying a holy law, and shrinking from the right; but mercy! infinite mercy, not exercised at the expense of the other attributes. Justice has its own. Nay, not upon the throne of judgment does it flame forth so brightly, as on the cross. Truth is maintained though at the expense of an infinite sacrifice. Righteousness lifts up its loudest testimony against sin.

Is this a human invention? *the sacrifice of the Son of God!* Man never thought of going further than the nearest sheep fold for a burnt offering. *The fountain filled with blood drawn from Immanuel's veins!* A few penitential tears would have sufficed

invention must have faltered in. the daring fiction. Human thought must have perished in the daring attempt to climb up high as the throne of the Eternal, from the bosom of the Father to pluck His delight, and to drag Him down to the humiliation of Bethlehem, the shame and agony of Calvary, and the degradation of the grave. No, here we cast ourselves down and worship. "Oh the depths of the riches both of the wisdom and knowledge of God, how unsearchable are His judgments, and His ways past finding out; for who hath known the Lord, or who became his counsellor; or who hath first given to Him and it shall be recompensed to him again; from Him and to Him, and through Him, are all things; to whom be glory for ever. Amen.

In conclusion, while we should rejoice if our remarks led to the more extended circulation of the work which has suggested them, we would say in the language of its author, "Let the Christian then study the gospel as the surest means to enable him successfully to defend it."—We may add to propagate it.—"In it he will find the artillery of heaven. Every advance which he shall make in the knowledge of God will in proportion fortify his own faith, and enable him to afford the greater means of conviction to others. No subject will so well reward the attention of the student. There is no end to progress, and temporal and eternal enjoyment will be in proportion to advancement. Let us then grow in grace and in the knowledge of the Lord and Saviour Jesus Christ."

{FOR THE CHRISTIAN OBSERVER}

INSPIRATION.

It has been made an objection to the doctrine of the full inspiration of the sacred writings, that each writer uses his own natural style, and expresses what would seem to be the language of his own experience and feelings, adapting himself to the state of intelligence amongst those whom he immediately addresses. To harbour such an objection is to shut our eyes to the most beautiful illustration of the divine wisdom and condescension. How absurd, moreover, is the thought that lies at the bottom of the objection: that as we are individually tied down to our own peculiar style, so the Spirit of God must take his place as one amongst us with his proper style. The objection forgets that if the Spirit, refusing to condescend to us, had dictated celestial strains, it would have been no revelation to us. If the Spirit is to condescend to speak intelligibly to us, it must be in the style of man; and if so, why not in the style of the individual man used as the organ of communication. To do so is in keeping with the whole of the divine procedure in dealing with fallen men. Thus when God sends His Son into the world, he comes not in the