

the truth of God is, and the possession of the truth itself are one and identical.—I can readily imagine the case of the professed disciple, conversant with all mysteries and all knowledge, and who in spite of all his attainments, shall be compared to nothing more appropriately than “a sounding brass” or “a tinkling cymbal.” This, only would I affirm, that knowledge is so essential that without it, I cannot conceive but that the sinner must perish in his sins.—That the fitting seed have been sown, will not necessarily ensure an abundant harvest—season—soil—climate—temperature, these and other secondary causes must concur, under the providence of God, to this happy consummation.—But it were madness to expect the fruits of increase, if the fitting seed have not been sown—“Men do not gather grapes from thorns or figs from thistles.” In this sense knowledge is essential; and of this we may be well assured that the Son of God would not have come into the world, to the very intent that he might “bear witness to the truth,” if the knowledge of the truth had not been of paramount importance to the best interests of his creatures—Indeed without this guide what has man whereby to discern between good and evil? What has he which shall be as an anchor to the soul, both sure and steadfast? Is he not at the mercy of ten thousand conflicting doubts and fears, and carried about by every idle “wind of doctrine”? Can he elsewhere acquire any fixed or settled principle of action? If he ask of philosophy to instruct him, he is led through a maze of subtle theories and doubtful disputations and perplexed with enquiries about man’s “chief-