

sumes to teach them as parts of a common human wisdom, and then would shift them from the charge of faith, to which they are committed by the gospel, to the charge of natural reason. The truths which the gospel teaches are turned from moral into religious truths by being rescued from the cold dealing of the understanding, and entrusted to a living and confiding faith. The one sole question which the Saviour asked of those who heard his own words, and felt the power of his mighty works, was, "Believest thou?" so that even eyesight, hearing, and the experience of his blessings, did not make needless an exercise of faith.

THE RELIGION OF THE PULPIT, AND THE PROFANITY OF THE PRESS.

SINCE the issue of the Proclamation for the day of General Fast, Humiliation, and Prayer, in the United Kingdom, there has been an opinion expressed very freely through a portion of the press that something else was required in this national emergency, besides, or rather than, such church exercises. It cannot be denied that a large proportion of the people have come, consciously or unconsciously, under the influence of a philosophy by which faith is openly slighted, if not totally ignored. A very limited study, and that confined mainly to a certain class of writers on natural laws, quite proper in their own place, and requisite to every complete training, has led to a cognizance of secondary causes so complete and absorbing, as to throw the Primary Cause of all things into a distance so remote, as to make it a matter of indifference whether an actual overruling Providence be acknowledged or not. The influence of such a style of thought on the general character of a man is to narrow and harden his mind, to materialize and degrade his conceptions, and