

entertainments as the intelligent and perfect christian pants after, in the upper world. Many christians talk a good deal about heaven; would like, it is true, to be in the palace of the Great King, but they would rather be in the kitchen amongst the servants, than amidst the attendants that wait upon his royal person. They think more upon being safe than upon the high enjoyments, and talk more on escaping the burning lake than on all the rational delights of pure and exalted spirits before the throne of the Almighty.

Men have made many attempts to promote good will amongst a few—whom nature, interest, solemn pledges, climate, or country had united. But these are poor substitutes for the great scheme of consociation devised and published by the Almighty. Every tie has been broken or worn out, which men have devised as a substitute for the ties of enlightened christian affection. But what consideration can unite men in the purest affection, as the manifold cords of the christian religion?

The one faith, the one hope, the one Spirit, the one Lord, open a new world of relationships. Christians are united by the highest, strongest, noblest ties that human reason knows; each of which is stronger than death, and more triumphant than the grave. That we are redeemed by the same blood, bought by the same Lord, purified by the same Spirit, embraced in the same love of the Father; that we are to be joint participants of the same glorious resurrection, co-heirs of the same immortality, and joint inheritors of the same triumphant kingdom; that we are to be fellow guests at the marriage-supper of the Lamb, to attend the funeral of nature, and to be fellow citizens with all the pure and exalted intelligences in the universe in one enraptured throng for ever, are considerations, if realized, ought, one would think, to produce but one feeling towards the household of faith, banish all discord, cover all defects, excite all sympathies, and elicit all brotherly love.

This is that fountain, the streams of which are pure morality. That formal, stiff, forced, mechanical, and legal morality which appears detached from these principles, which grows from another root, is like the wild olive or forest grape, which, while exhibiting some of the appearances, possess not those valuable properties, on account of which, we appreciate those cultivated by man.

INFIDELITY, AND THE EVIDENCES OF CHRISTIANITY.

No. 3.

The author of the dissertations has not yet been allowed room to explain himself fully upon the term *experience* as employed and interpreted by Mr. Hume. We shall allow him another