

Heaven.—There are who believe that the Lord for Christ's sake, may be merciful to such as have lacked the opportunity of arriving at the knowledge of the truth. —But this supposition is founded on no sure warrant of scripture, and would involve a departure from the ordinary mode of God's dealings, for heathenism (be it observed in passing) is only the sin of the fathers visited upon the children, the natural and necessary consequence of former neglect. It is the wiser part to confine our view to the things which are revealed,—to meditate upon that simple declaration: "By grace are ye saved through faith"—to reflect that faith in an unknown Saviour were a contradiction in terms ("for how can men believe on him of whom they have not heard?") and hence to infer our duty: to bring men to submit to the righteousness of faith, by making them acquainted with the object of faith, even Jesus Christ and him crucified. But shall we said that the knowledge which is unto Salvation, is a something very different in its kind from that which men can impart, that it is an understanding which the learner cannot get with all his "getting"—a teaching from above—even an unction from the Holy One, pervading all the faculties of the mind, and shedding a mysterious though hallowing influence over all the feelings of the heart?—Shall it be urged that the devils have an accurate knowledge—none more so—of the purport and intent of Christ's coming into the world—and yet that their knowledge but gendereth to the bondage of fear—they believe and tremble! My Brethren, I do not pretend that the knowledge of what