

tunity of stating, that the object of these thoughts is not to bring it into disrepute; but to correct what he conceives to be errors, which have been taught in connection with it—for which the peculiar bias of writers and lecturers are alone chargeable, and not Phrenology. It is his wish, also, to provoke enquiry on the subject, as he is fully convinced that the science, rightly taught and understood, will be found to correspond with, and help to establish, the great and fundamental doctrines of our holy religion.

The following are some of the objections which pious and intelligent persons have raised against it. They say,—

That nearly all, if not the whole, of the writers and lecturers on Phrenology are men of unsound religious views, or profess sceptics and infidels.

That it is used by designing and mercenary men, to heat the public of their money, by pretending to furnish charts of character, &c.

That those who affect to understand it best, infer many things from the general principles not warranted by the premises. Thus COMBE, in his "Constitution of Man," argues against a particular Providence—denies the original depravity of man, and the efficacy of prayer, as understood by the Christian Church from the remotest ages—and, in the face of facts to the contrary, declares it impossible, with their present cerebral organization, to convert the American Indians.

That others endeavour to make out of it not only the philosophy of mind, but a system of ethics inimical to Christianity, and impracticable in its application.

ENCEPHALO.

LITERARY NOTICE.

THE MYSTERY OF GODLINESS, THE PILLAR AND THE GROUND OF THE TRUTH: A Sermon, preached on the Credit Mission, and at two or three other places, on special occasions. By BENJAMIN SLIGHT, Wesleyan Missionary. Published by request. Toronto: 1840.

We have been kindly favoured with a copy of the above admirable sermon. It would be superfluous for us to say more than that its perusal has afforded us the highest gratification; and have much pleasure in recommending it to the Christian public generally. The following extracts will afford a specimen of the chaste and beautiful style of the author:—

"3d. SEEN OF ANGELS.—This circumstance being mentioned with the others which constitute this glorious mystery, intimates that there is some special reason for that intent observation which they apply to the Saviour. They are represented as having an intense curiosity and interest in the subject; and as applying diligent research in ascertaining the matter. St. Peter, when speaking of "the sufferings of Christ, and the glory which should follow," adds, "which things the angels desire to look into." St. Paul gives us the same idea. He represents the angels as studying these lessons through the medium of the Church. It is there, as on a great theatre, where these astonishing scenes are displayed—there Jesus Christ is set forth as evidently crucified amongst us—and there where angels become our fellow-students when the Gospel is thus displayed. "To the intent (says he) that now, unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God." They regarded redemption as an astonishing spectacle, far more sublime and mysterious than the creation of the world, or the administration of Providence. When the world was created, angels, with joy and admiration of mind, were spectators of the whole process: "The morning stars sang together, and all the sons of God shouted for joy." They have also been witnesses of the great acts of providential interference. But, above all, redemption excites their admiration, and elicits their loudest

songs of praise. An angel foretold his birth; angels paid him homage at his entrance into the world; announced the event to the shepherds, and joined in rapturous concert on the joyous occasion; watched over his tender infancy; ministered to him in the desert; supported him in his agonies; and attended him at his resurrection and ascension."

"5th. BELIEVED ON IN THE WORLD.—This is a mystery. All circumstances considered, it is what never could have been anticipated. There were, no doubt men enough who would designate the attempt to promulgate the truth as the very height of folly, and the essence of madness, in the same manner as they have the efforts to propagate Christianity among the heathen in our day. Consider, 1. *The lowly state of the Saviour.*—He was poor and mean, despised and rejected, and finally crucified as the vilest malefactor. Is it not an astonishing mystery that such a person, when preached to a speculating and prying age, should be "believed on," and that men should be induced to place their hope and trust in him? 2. *The instruments.*—If they had been acquainted with philosophy, science, and literature—if they had been splendid orators, and acute logicians—no wonder if, in moments of enthusiasm, they had carried away the multitude with them. But they were plain men—men who did not affect these arts. God, indeed, had given them "a mouth and wisdom which all their adversaries were not able to gainsay nor resist." He had endowed them with that natural eloquence which is the power of persuasion; yet, says St. Paul, Christ sent me to preach the Gospel, not with the enticing or persuasive words of man's wisdom—with the most elegant idiom, with artificial periods, and a studied elocution—lest the success realized should be ascribed to human eloquence, which ought to be attributed to the agency of the Holy Spirit. 3. *The obnoxious nature of the truths they preached.*—If, like Mohammed, they had gone forth to preach a religion which gave a licence to the indulgence of every passion and appetite of our nature, and fostered every heinous desire: we should not have wondered at their success. But, on the contrary, they preached a religion which gave no countenance to their indulgences, but prohibited every sinful pleasure. They taught mankind, that if they would enter the regions of the blessed, they must deny themselves, and take up their cross; they must crucify the flesh with all its affections and lusts."

"The triumphs of the Gospel have greatly surprised men of infidel minds. They have supposed that it arose only from the superstition of that and succeeding ages; and that if they could but banish this superstition from the human mind, they would then be able to destroy the religion of Jesus Christ. An association of men of this character, with hatred to our holy religion in their hearts, and "crush the wretch" for their motto, attempted to effect this object. They possessed learning, energy, zeal, and influence; they diligently applied themselves; they had a fair chance for the experiment; but notwithstanding all their designs and efforts, in these increasingly enlightened days,

"More and more it spreads and grows,
Ever mighty to prevail;
Sin's strong holds it now o'erthrows,
Shakes the trembling gates of hell."

Christ has been, and still is, 'believed on in the world.'

"5. Consider also the dangers to which they were exposed who professed it.—The preachers of the Gospel could not hold out hopes to those who should become their followers, of privileges and immunities of a temporal kind. They had to announce, 'Silver and gold have we none' to bestow; the 'kingdom' of our Master 'is not of this world'; but, on the contrary, if you embrace our doctrine, you shall be brought before kings and rulers; not to be exalted to dignity, or to be raised to posts of honour and emolument; but to receive the sentence of bonds, imprisonment, and death in its most horrid and appalling forms. These things they often realised. The sufferings of the Church have been often narrated, and are well understood. But, notwithstanding all this, Jesus was believed on in the world. 'So mightily grew the word of God and prevailed,' that we are assured, 'the number of disciples increased in Jerusalem greatly, and a great company of the

priests were obedient to the faith. It was received by the rich, the honourable, and the noble; it spread into Cæsar's household. 'The Lord added to the Church daily' of all sects and conditions of men; and in one day was added three thousand souls, and speedily 'multitudes both of men and women.' So great was the increase, that simple addition cannot notify the amount, but it is said, 'believers were multiplied'; and, to complete the climax, we are informed, 'the numbers of the disciples were multiplied in Jerusalem greatly.'"

"THE MYSTERY OF GODLINESS IS THE PILLAR AND THE GROUND OF THE TRUTH.

"It is one of the dogmas of a fallen church, that she is the pillar and the ground of the truth—that she is the only and the infallible announcer of the truth—and that her dictum is to be received as the truth. On the contrary, the truth is the pillar and the ground of the Church; both are derived from the Lord Jesus Christ; and the visible church is only in reality the Church of Christ as far as she holds the truth. If the truth subsists, the Church subsists; if the truth degenerates into error, the Church degenerates into Antichrist. The truth is, therefore, not absolutely built upon the Church, but the Church is known by the truth. The words of the text are read by the best critics,—'The mystery of godliness is the pillar and ground of truth, and without controversy a great thing.'—A pillar is that on which any projecting, or other unsupported part of a building rests: the ground supports the whole. Hence the expression refers to the foundation of the truth—that on which it rests, and the stay by which it is in every part held together. The mystery of godliness sustains this relation to the truth;—all saving truth rests upon it.

1st. The incarnation of Jesus is the foundation and support of all the doctrines of the Gospel—of the whole scheme of salvation.—All those glorious doctrines are deducible from it, and they cannot possibly be derived from any other source. Repentance and remission of sins can be preached in his name, in consideration of his being a Divine Saviour, and as such, having made atonement for the sins of men—but not otherwise. What encouragement would men have to repent and to expect pardon, if Jesus Christ were not God manifest in the flesh. Take away the incarnation of Jesus, and what truth of any distinguishing character remains? All else in Christianity would be but a shadow—a mere signment of the imagination; but lay this as the foundation, and then a beautiful and glorious structure—the fair and magnificent temple of truth rises to the skies.

"2d. The incarnation of Jesus is the support of each individual sinner.—If there were no atonement—if God were not reconciled to guilty man by a vicarious sacrifice—where could the sinner lean, and stay his sinking soul? He must inevitably sink in utter despair, were it not for the thought that his Redeemer is infinite, and, by consequence, the provision boundless. But the persuasion of this truth induces him to fly to this hope set before him, and fills him with strong consolation. He sees God can save to the uttermost whosoever comes unto him through this appointed medium. So strongly impressed is he from such a view of his Saviour, that if he had a thousand souls, he dare venture them all on this foundation, believing it will not give way: or if he were a thousand times more polluted by sin than he actually is, he could with confidence come to the fountain opened for sin and uncleanness. Yes, the incarnation of this divine person is the pillar and the ground of the truth: the atonement rests upon it—the promises rest upon it—and here he finds he has firm footing, and strong confidence. While casting his guilty soul upon it, he sings,—

"Fixed on this ground will I remain,
Though my heart fail and flesh decay;
This anchor shall my soul sustain,
When earth's foundations melt away.
Mercy's full power I then shall prove,
Loved with an everlasting love."

A few copies of the Sermon may be had at the Methodist Book Depot in this city—price 6d. each. The profits arising from its publication will be appropriated towards the erection of a chapel at Post Credit.

TO CORRESPONDENTS.

"BET" may be expected to appear in our next.