

man's moral nature established no indications of ruin or disorder, there would have been a presumption against revelation. God does nothing in vain; and were it so that men were found loving and serving him aright, and in the enjoyment of the happiness which is inseparable from a conformity to his will, then, who could have believed, that the Bible came from God, or was intended for our world? But, since it admits of such ready proof, that, men are living in a condition of moral disorder and of wretchedness, there is a presumption from what is known of the Church of God, and of his procedure in other departments of his government that he may have provided a remedy—and this is just a presumption in favour of christianity.

Mr. Lorimer gives a very comprehensive and full illustration of the spiritual ignorance, depravity and wretchedness of men unvisited with revelation. He is evidently a man who knows well where facts suitable to his purpose are to be found, and can turn such to good account. He undertakes to shew that the light of nature is entirely insufficient to afford men "such large, certain and abiding discoveries of God, of duty, and an hereafter, as shall lead them, in the great bulk of cases, to act suitably to their rational and immortal nature;" and that it cannot provide for men as sinners, "any scheme of pardon and restoration at once consistent with the character of God and conducive to the welfare of the offender." p. 8 J. The following are the topics which he illustrates: I. The views of God entertained by the philosophers and the sages of the ancient world, and by the heathen of our own day. II. The morality of the heathen world. And here he shews, that, *its very religion leads first, to absurd, degrading, cruel and immoral practices; and secondly, to unbounded licentiousness and pollution. These, he shews, to be constituent parts of heathen worship.*

Under the third head, he illustrates "the moral character which results from, and which is produced by the religion of the heathen."

Our author's illustration of these heads are better than his statement of them, for we cannot much commend it for logical precision. Heathenism, he shews, is characterized 1st, by a dreadful want of truth; 2d, by the degradation of the female sex; 3d, by the want of compassion for the afflicted; 4th, by the grossest cruelty, often amounting to murder; 5th, the cruelty of its amusements, each

as the ancient gladiatorial games;\* 6th, its bloody wars; 7th, its system of slavery; 8th, its assassinations, such as the dreadful Roman practices of cutting men off by poison; 9th, the amount of individual wretchedness indicated by the prevalence of suicide.

Our author anticipates the cavils of objectors by shewing that the prevalence of vice and crime in christendom arises from influences counteracting christianity; while, those in Pagan countries, are the direct result of Paganism, or to speak more correctly, they are the fruits of the natural mind when it is unbled with the salutary influences of christianity. And Mr. Lorimer here adduces a testimony in favour of christianity from the character of infidels and the direful results which have followed when a community has embraced their principles.

As a specimen of the practical characters of this lecture, we quote the following passages which are found towards the conclusion of it:

"Seeing that the necessity for divine revelation has been made out so plainly, and that the pretensions of modern infidels, instead of weakening, have given fresh confirmation to the proof, let me exhort all to feel the obligation and responsibility of examining its claims. I trust and believe that many of you have felt that obligation, and have examined the claims of Revelation to purpose. Let those who have not done so, or done so carelessly, though they may bear the name of Christian, be prevailed upon now to try the character of Revelation for themselves, and let unbelievers, if there be any such present, be induced to follow their example. A revelation from heaven is a serious thing. It is the Almighty God speaking to man. It presupposes that we are in a wretched state of darkness and guilt, unable to help ourselves and hopeless of deliverance from others; and how urgent then the call to listen to and examine its claims! This is the more necessary that many impostors availing themselves of the felt necessities of man, have put forth pretensions to be considered divine. Hence, without strict and patient inquiry, there is danger we shall be deceived. What is the use of the reason and powers of application which God has given us if it be not to examine into that message which professes to come from Himself, and which wears all the outward aspects of a heavenly origin? Surely the least thing we can do with a professed Revelation is carefully to inquire into and test and prove it. We do not say it to be summarily received. Christianity does not ask this. It disclaims all uninquiring despotism. It calls for and encourages the fullest examination. This is all it demands; and shall we withhold what is reasonable? Let us think of the solemnity of the hour when we shall meet with God. Meet with him we must. Whatever may be the names under which we pass, whatever the states of faith or of unbelief in which we live, whatever the moral character which we wear, we must all see God face to face: and what

\* In the di-course, as it is printed, we have two subdivisions, each marked "5th." As the work has been stereotyped, we have marvelled at this and several other instances of carelessness.