

shocked by his profanity and the grossness of his own views, his conscience becomes seared, and he can without one anxious thought or desire plunge into the very vortex of Atheism!! When once committed in favour of scepticism, he feels that he is arrayed against the great mass of his fellow-men. His pride of opinion prevents his taking any serious notice of the reasoning and arguments of those on whom he is wont to look as superstitious ignoramuses; and his modes of reasoning unfit him for the task of a careful examination of the downward tendencies of his sceptical non-descript system!

I have already, in substance, remarked that it is more difficult to disbelieve in the existence of a Great First Cause, than to give it a hearty reception; but you must not hence infer, that there is on the part of any intelligent believer, any reluctance to go into the examination of this, the first article of his faith. By no means. In all the living, moving, life-giving and life-receiving objects by which he is surrounded, he beholds multiplied testimonies of the existence, wisdom, power and goodness of his Almighty Friend.

One class of theologians argue the question *a posteriori*; from the effects to the cause. They spread before themselves the wonders of earth, air and sea: They go into an examination of the materials of which the animal, vegetable and mineral kingdoms are composed: in all which they behold order, beauty, harmony, and adaptation of means to the end designed to be attained. Examined by the philosopher or the uneducated peasant; the smallest particle of dust to the globe on which we live; the hyssop that grows out of the wall to the cedar of Lebanon; the anamalcula of a drop of water to the huge mammoth: all testify the presence of an intelligent contriver. Whether the system to which we belong be examined in the abstract or the concrete, the conclusion is the same;—*There is a great incomprehensible MIND that has superintended not only the frame-work but also the smallest minutia of this great superstructure which we call nature.*

The devout admirer of the works of God lifts his soul from a survey of them, and exclaims, with a heart filled with emotion, "Great and marvellous are thy works Lord God Almighty—just and true are thy ways, thou King of Saints!"

I have written a very different letter from what I designed when I commenced. It is rather an essay on scepticism than a familiar conversation, such as I purposed. Excuse this, and I will endeavour to resume my letter writing style in the next, *Deo volente.*

Most affectionately, your brother WENTWORTH.

EVANGELICAL ALLIANCE.

BY A. CAMPBELL.

OUR present business is with the interpretations or propositions submitted by the Evangelical Alliance as their basis of union and co-operation. Four propositions have been examined. Five yet remain to be examined. The fifth will suffice for the present. It is in the words following:—

"*The justification of the sinner by faith alone.*"

The interpretations of sacred scripture on the subject of a sinner's justification before God, entertained by this Alliance, is, then, that God justifies a sinner by faith alone. This is the essence of the gospel, or