

THE
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INTENTION AND EFFECTS OF CHRISTIANITY.

[*Selected.*]

THE history of the world down from its first page till the present time represents man to be precisely such a being, in respect to moral character, as the bible describes him. In his natural, or rather preternatural character, he exhibits himself to be ignorant of God, alienated from him, filled with enmity, hatred, selfishness, ingratitude, and a false ambition. However the reflex light of christianity in civilized nations, and what is called the science of morals approbated and enforced in the social compact and forms of government of Pagan nations, have imposed restraints upon these evil principles, have offered rewards to virtue and assigned punishments to vice, still the radical principles of human depravity exhibit themselves in the children of nature, under the best human culture; and thereby prove, that, however they may be restrained, they still exist in all the bitterness of moral corruption. Hence all the crime, misery, and wretchedness, which appear in the human family. A mind alienated from God is alienated from man. This is a truism of greater momentum in morals, than any axiom of Newton's in physics. Hence every scheme which has been adopted for moralizing and improving the social character of man, which has not been based upon the above truism, has failed of its object. Like the universal *specifics* of empirics, or the nostrums of quacks, they have proved the disgrace of their authors, and the injury, if not the ruin, of the too credulous recipients. The christian scheme of moralizing and improving the world recommends itself to the philosopher upon his own principles; while false philosophy ascribes effects to inadequate causes, and would produce results, regardless of the fitness of means, true philosophy requires adequate causes, and means suitably adapted to the ends in view.—Thus the christian