

THE

CHRISTIAN BANNER.

"If any man speak, let him speak as the oracles of God."
"This is love, that we walk after his commandments."

VOL. VIII.

COBOURG, DECEMBER, 1854.

NO. 12*

CHALMERS' EVIDENCES OF CHRISTIANITY.

Dr. Chalmers was not, in the current acceptation of the term, a partizan. He had a mind too noble, a spirituality too large and wide, to move in the modern semi-circle of scholastic divinity. He spoke and wrote the height of a high mountain above the mere party men of his day. If any man asks a new proof of this, and will accept at the same time of a most valuable train of reflections appertaining to the testimony which the Christian Religion carries with it, let him peruse with care the following extract from his Evidences of Christianity:—

Were a verbal communication to come to us from a person at a distance, there are two ways in which we might try to satisfy ourselves that this was a true communication, and that there was no imposition in the affair. We might either sit in examination upon the substance of the message; and then from what we knew of the person from whom it professed to come, judge whether it was probable that such a message would be sent by him; or we may sit in examination upon the credibility of the messengers.

It is evident, that in carrying on the first examination, we might be subject to very great uncertainty. The professed author of the communication in question may live at such a distance from us that we may never have it in our power to verify his message by any personal conversation with him. We may be so far ignorant of his character and designs, as to be unqualified to judge of the kind of communication that should proceed from him. To estimate aright the probable authenticity of the message from what we know of its author, would require an acquaintance with his plans, and views, and circumstances, of which we may not be in possession. We may bring the greatest degree of sagacity to this investigation; but then the highest sagacity is of no avail, when there is an insufficiency of data. Our ingenuity may be unbounded; but then we may want the materials. The principle which we assume may be untrue in itself, and therefore may be fallacious in its application.

Thus, we may derive very little light from our first argument. But there is still a second in reserve,—the credibility of the messen-