

ignorance and misery might produce a race of Huns fiercer than those who marched under Attila, and Vandale, more bent on destruction than those who followed Genseric."

But how can christian ministers forget the utter ungodliness, unbelief and rebellion in which the vast majority of men, even where modern progress is most perfectly unfolded, are hastening down to everlasting death. How can men who profess to be the disciples of Christ, forget amid the accumulation of wealth, "How hardly shall men that have riches enter the kingdom of heaven;" amid the bustle of commerce, "What is a man profited if he gain the whole world and lose his own soul;" amid even the prevalence of a formal devotion and an outward propriety and decorum, how can they forget him who said to the chief priests and elders of the people, "Verily I say unto you that the publicans and harlots go into the kingdom of heaven before you."

We would call back our platform and pulpit orators from their exultations and vain glory, to the solemn truths of revelation, and say in its own language, "For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things of this world to confound the wise, and the weak things of this world to confound the things that are mighty, and base things of this world and things that are despised hath God chosen, yea, and things that are not to bring to nought things that are, that no flesh should glory in his presence." We would remind them that God sent his Son into the world, not to be the prince of moral philosophers and social reformers, not to be the harbinger of "the advancing car of modern progress and civilization," but to save sinners. We would remind them that with all its intellectual glory, its refinement, arts, inventions and enterprise, the world passeth away and the lusts thereof, and that whatever else he may be, except a man be born again he cannot see the kingdom of heaven. We would remind them that whatever they may say of the beauty and sublimity, the pure morality, the poetry and eloquence of the Bible compared with the productions of the sages, literati and artists of all ages and countries, it is not any of these perfections that recommend it to perishing sinners. And we would remind them that amid the brief and uncertain opportunities of a day of grace it becomes them to be instant in season and out of season, if by any means they may save some.

The gospel looks away beyond the present and the perishing—it treats with man, not in his relations to the world and time, but in relation to God and Eternity—and it regards with indifference all his temporal greatness, unless as it may hinder the salvation of his soul—if counts all his attain-

ments as loss unless he arrives at the excellency of the knowledge of Christ Jesus the Lord—it makes no note of his elevation unless he is raised up to sit in heavenly places in Christ—and it only bewails his progress unless he grows in meekness for the inheritance of the saints in light.

Take it at its best, with railroads, steamboats, and electric telegraphs—common schools and colleges—free institutions—the press, and the ballot-box—Temperance Societies—public charities—penny postage, and peace conventions—Satan is still the god of this world.

The child of God is a pilgrim, and stranger, here. The church of Christ is but a handful—a few among the many—tried, tempted, and disdained, even by the boasted civilization of the nineteenth century. Through all the intellectual, moral, and social glory of the age, there runs a broad-way which leadeth to destruction, and many there be that go in thereat. It is as true to-day, and in this country, as ever it was anywhere, that the friendship of the world is enmity with God. Whosoever therefore will be a friend of this world, is the enemy of God.

[FOR THE CHRISTIAN OBSERVER.]

THE GOSPEL LUMINOUS IN TRUTH, FROM ITS OWN LIGHT.

Nothing is perhaps more common among Christians than the admission, that the gospel is a system of truth. The fact, however, may not be so readily admitted, that in comparison with all other religions, *truth* is one of its grand peculiarities. The votaries of other religions receive not their systems because they are *true*, but because they are common. The question with the disciples of other religions is not, Is my religion true? No! It is my religion, as it was the religion of my father, and his father, through a long line of ancestry. It is urged on his reception without evidence, and embraced by him without examination.

When the Roman governor asked the question, "What is truth?" he was only expressing a common feeling of idolators of that day. With the truth of these systems they had nothing to do. It was the religion of their country; and it behoved them to yield to it an unquestioning assent, with an external obedience. How different the religion of Jesus—how specifically different! Christ came into our world a king; but he was to reign in the kingdom of truth. (John viii. 37.) By so much as any of the sects are adulterated in their creed, by so much do we see it stript of this peculiarity, and ready to pay homage to a damaging tradition;—and again, by so much as it is freed from such swathes, do you see it effulgent with the naked beauties of truth, courting the severest investigation, and willing to submit to all the tests of evidence. "Try the things which differ; hold fast that which is good."

We declare the Bible to be a revelation of God to man on the great subject of human salvation. It is not the only religion in the world; but it is the only *true* religion. How do we know? It

declares the fact, and affords irrefutable evidence of its truth. It contains long lines of prophecy, much of which is already fulfilled—much reaching into a very remote future, waiting also to be accomplished. It contains a narrative of incontestable miracles, confirmatory of God's interposition. "For no man can do these miracles that thou doest, except God be with him." And lastly, it contains doctrines and precepts—a spirit of purity and an example of untainted moral grandeur, rising far above all human conception—like the sun that proves itself the source of light by its own rays, so the Bible proves itself to have come from God, by its own rays of truth in which it shines.

There are evidently two classes of mind in the world: one enjoyed by the few, the other possessed by the many. The former *discovers*, the latter *discern*. The former render patent some great truth, which, it is true, was open to the inspection of all, but lay concealed until the discoverer brought it to light; then the multitude can discern its truth. The history of science affords ample illustration on this point. Many hints smouldered in our world and in our common nature, concerning a religion suited to man; but no eye was sufficiently penetrating—no mind sufficiently strong, to bring them out and arrange them in tangible form for the appreciation of common minds. "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe."

Yes, holy men of God, who spake as they were moved by the Holy Ghost, where the discoverers of our religion; but having discovered it; and published it to the world, with all the evidence of truth, it commends itself to every man's conscience in the sight of God. I may not know the individual who uttered it, nor the age in which it was uttered, nor the manner in which it has been preserved—things of themselves very desirable to be known, yet not necessary to prove the truth of the thing uttered. It may have the witness in itself, and needs only to be heard and received to demonstrate its own veracity. I have some slight knowledge of the harmony of sounds, and I pick up an instrument, and employ it. I immediately conclude on its correct structure, from the sounds it gives forth, though I know neither its inventor, maker, nor history. I find it true to sounds, and that is enough to recommend it to my use.

To exercise faith in the great doctrines of the Christian religion, which justify and sanctify, it is not necessary that I should prove their truth from prophetic or historic evidence; and yet before I can believe them, I must have some evidence of their truth. But this may arise from the evidence of truth which they contain, which shines like a halo around them, and which, as such, I cannot deny. For instance, this book declares that I am a sinner—that I am a responsible creature—that I am liable to punishment as an offender—that I am the subject of great moral weakness—that I offend against conviction and resolution—that I need pardon, and moral help, in the awful struggle against evil I am called to make. Now, of all these I have experimental evidence, but revelation gives a speaking vividness to them which I cannot si-