

and Latin—to get possession of all their ponderous  
 Tomes—to travel into various countries for the  
 purpose—to be existing in various centuries—and  
 to accomplish all without the knowledge of those  
 who read them daily—treasured them sacredly—  
 meditated upon them deeply—is a tissue of unrea-  
 sonable conjecture which would be repugnant to  
 the credulity of an Infant. So firmly sealed in the  
 Foundation of Eternal Truth is the integrity of the  
 New Testament.”

The rational means of coming to a conclusion on  
 the *veracity* of a writer having been touched upon,  
 the Rev. Lecturer thus proceeds, and again pow-  
 erfully exhibits the *truth* of the apostolic writings:

“Even one Historian whose character is above  
 suspicion—and who betrays none of the deficien-  
 cies which we have before enumerated, cannot be  
 slightly rejected. Men do not ordinarily lie with-  
 out a motive, and sustain a public character for  
 probity. If he was fervid without enthusiasm—  
 and firm without rudeness in asserting the truth of  
 his story—our faith in him grows stronger. If  
 he sacrifices without passion every earthly hope,  
 and endures every worldly privation without re-  
 ward, for the defence of his position—we admire  
 and trust him. But if he pours out life itself, and  
 attests by blood that he has told no falsehood—our  
 faith becomes sacred and entire in honour of the  
 martyr who has written its truth in the red charac-  
 ters of suffering.

And here again the adamant firmness of the  
 proof of scripture veracity manifests itself. Twelve  
 witnesses—co-eval—ocular—impassioned—sacrifi-  
 cing every thing appreciable—abandoning home  
 and early associations—entering on a perilous and  
 seemingly hopeless mission—declaring the facts of  
 the New Testament in trials, and labours, and  
 dangers and death, and undergoing all—if they  
 were deceivers—for sake of an Imposter and De-  
 ceiver! How the light of evidence flashes upon  
 the mind? But when we behold them surrender-  
 ing even dear Life, and entering the next world  
 with an impious misrepresentation of the God of  
 their race, and for sake of him who must be sup-  
 posed to have seduced, deceived, and ruined them.  
 Evidence becomes accumulated upon evidence till  
 we wonder at the splendid mercy of that Divine  
 economy which consults so extensively the claims  
 of REASON.”

The following remarks are worthy the attention  
 of those who read much with little profit. Men of-  
 ten blame memory or the Author for the small  
 share of information derived from a Book. They  
 should examine whether the deficiency be not in  
 their own system of study

“Before I close may I entreat of the young to

“redeem the Time” at their command by labouring  
 to comprehend and apply principles such as those  
 at which I have glanced to-night To read an au-  
 thor with pleasure, they must borrow the vision of  
 his intellect—they must labour by the light of his  
 mind. An acquaintance with his character—his  
 mode of thinking—his general relations—his vir-  
 tues and his weaknesses are very useful if not ab-  
 solutely necessary. As his ideas are to be acquir-  
 ed through those you already possess—the conse-  
 quence follows that your mind should be prepared  
 for the study of the author whom you would select.  
 Many are heedless of these necessities to the loss  
 of their precious time, and even of the literary  
 taste which nature gave them. What labour for  
 Reason—our noble and neglected reason is here!  
 We cry out for the “Rights of Reason” very often,  
 when we are too fraudulently unmindful of them  
 ourselves. Forgetting that Reason is the reflected  
 judgment of Eternal Truth—that this is the only  
 Reason that can have a “right”—and that one of  
 its greatest demands is that the phantasy of our  
 self-love does not usurp its place, we invest our  
 whim with the radiant attributes of TRUTH ETER-  
 NAL, and under the plea of worshipping the DIVINITY,  
 we bow down before the presumptuous weakness  
 of an undisciplined mind. This must ever be the  
 case unless we learn to toil in the service of  
 brightening this Godlike power. The Lamp in  
 the Eastern Tale summoned the Genii, that with  
 uncircumscribed power performed the commands  
 of the owner only when it was rubbed. The spirit  
 of Truth will be summoned only by a like labour  
 applied to the lamp of Reason. Neglect this, and  
 half the radiance of the soul is lost for ever; and  
 half the beauty which its undimmed lustre flings  
 over this world of ours has faded. Attend to it—  
 and by its light you discover a new creation—live  
 in the midst of another universe—hold intercourse  
 with a new order of Being—render study delight-  
 ful—meditation refreshing—home happy—life use-  
 ful—and tend to realise the hope of a happy future.”

We shall from time to time publish Original Pa-  
 pers of interest, which may be acceptable to all  
 our Religious Friends,

#### “LIVES OF THE SAINTS.”

We give another very interesting extract this  
 week from Mr. Newman’s “Lives of the Saints.”  
 Can any thing be more incomprehensible, than the  
 Protestantism of the class of men, who indite such  
 sentiments as those which follow? Truly are the  
 ways of Almighty Providence “unsearchable” and  
 his judgments inscrutable, who thus anew seems  
 to say “*Quo in hoc ipsum excitavit te, ut ostendam  
 in te virtutem meam, et ut annuntietur nomen me-*