

we prove that the Bible is universally admitted, by the organs of Protestant Christianity, to be the only infallible rule of faith and practice. Fortunately for us, however, Goode, (in his late work in vindication of the Bible as the rule, &c. against Puseyism and Romanism,) and many others, have rendered this labor needless. But if the Bible be indeed the religion of Protestantism; if it is in reality the Protestant maxim that this is the *only* infallible rule of faith and practice; why do we see so many systems adopted by Protestants, besides the Bible? True, echo answers, why? Nevertheless this fact has only served to demonstrate more clearly the truth of their own maxim, as it certainly has also their own absurd inconsistency. For is it not true that wherever any system has been thus adopted, besides the Bible, that system has, by rival and contending sects, been exposed as fallible, at least, if not decidedly erroneous. No reflecting man who reads or hears the denunciations with which sectarians assail each other in their public and private controversies, as well as various polemic writings, can come to no other conclusion, than that they are all fallible, all err, not sufficiently knowing the scriptures, nor the power of God; and farthermore, that all this will result in the verification of such scriptures as, "If ye bite and devour one another, take heed that ye are not consumed one of another." "If a kingdom or house be divided against itself, it cannot stand." The number of conflicting systems, and consequently of sects who adopt them, prove that they cannot all be right, and probably all wrong. What better proof, in short, could Protestants give of the correctness of their maxim than they have given, in their exposures of each other; than they have given in their whole past history and present aspect; and still give in their universal agreement in regard to the Bible, and that, too, up-

on the very best evidence, as the word and truth of God.

To be continued.

THE CHRISTIAN SUN.

BROTHER KERR: This name will carry to the reader a high pretension, as the Sun is a fountain of light; and he will have a right to expect clear light for the mind. Some, however, may suppose that it is impossible to make a paper equal to the title assumed, as Christ is the light of the world, and his Gospel gives us knowledge of him; and conclude, the best men can do is but to reflect borrowed light, as lesser planets do that of the sun. But my mind is otherwise; for in all cases of reflected light, its nature or degree is changed, the rays become more dim, objects seen thereby are less distinct, and the value of the light greatly decreased by being modified by the object reflecting it. This is often the case with religious labour, but ought not so to be.

A man should never stand as a reflector of the Gospel, giving it a shade of his own, or darkening its original clearness by the fruit of human fancy; but should ever present the Gospel in its native purity, inspired simplicity, and Divine brilliancy. Then would men be the "light of the world," as required; (or more strictly, Christ in them;) and the true light would burst forth where now only a faint, glimmering, star-light reflection is occasionally enjoyed, amidst thick darkness, almost a total eclipse of the Gospel, by dark bodies (councils, &c.) standing between that and those for whom it was given.

As Christ was, the Gospel is, and men should be, so your paper may be—a light wherever received. But to do this, it must not teach "for doctrine the commandments of men," or spread abroad human darkness for Divine light; but let it ever carry the glorious truths of the Gospel, spread plainly on every page, with the