

Skeptics and the Bible.

The Rev. Henry T. Miller, in his sermon opening commencement week of the University of Rochester, thus spoke:

"Talk about Newfoundland fogs! Why, there are no such mists hanging over any coast as hang over the teachings of these skeptical philosophers. Take the writings of Huxley, and Spencer, and Comte, and what have you? Fog, fog, from first to last. The very plainest truths held off the distance of an arm's length can not possibly be seen through their thick air. Comte wished to describe the god he believed in, and listen to the words. Here he is:

'The continuous resultant of all the forces capable of voluntarily concurring in the universal perfecting of the world.' I am sure we shall all know that being the very next time we meet him. Down on your knees that you may worship him! But I say no. Nothing of such sacrilege as this. Rather up from your knees, and down again that you may worship the God of the Bible. Oh, how tired I am of this everlasting talk about a philosophy that is going to hound the Almighty out of the universe. One would think from their pretensions that these skeptics were the makers and owners of the world, and that God is but a vagabond tenant suffered to have a place in it only by their exceeding forbearance. Away with their teachings! You must not be caught by them. From first to last they are only snares. Never did fowler in fields of Palestine spread his net more slyly for sparrows and larks than these skeptics of our day are spreading their infidelity to catch your feet and mine. Be careful where you step. That book you are reading may curse you with everlasting doubt. That magazine you are taking may be the flight of a pestilence on the wings of the months. Those lectures you are hearing may damn your soul forever. Be careful! Don't take any risks. I tell you, no greater compliment can be given a young man than to say he has the word of God abiding in him. No knowledge like this the world through. It is better than Shakespeare, better than Dickens, better than John Habberton, better than all other books you can bring—the word of God.

You wonder at this enthusiasm? Oh, yes, I am always enthusiastic when talking about the Bible, and hear the reason. It is all because it is the word of God. Had you written it, I should not be so stirred. Had Pliny or Josephus written it, I should not be so awakened. But when I remember that the Lord God Almighty wrote it on stone, on vellum, on papyrus stock, then I am fired through and through that I can hold such a volume in my hand!

Shall I tell you what I think of those who are attacking God's word? I think they are mean. I think they are playing the swine. You never saw an oak that was rooted against to be overthrown by the very swine that ate of its acorns, and that is the very doing of these persons. Voltaire, I care nothing about his genius; it is enough for me that he hated the Bible. Bolingbroke, I care nothing about his polish; it is enough for me that he ridiculed this blessed word. Robert Ingersoll, I care nothing about his eloquence; it is enough for me, and should be enough for you, that with low blasphemy he blackens these white pages.

Yonder west, southwest off the isle of Mull, stands the Skerryvore lighthouse. Great need that it should be built; for in forty years forty ships have gone to pieces on the hungry shore. Commencing the work, it was only by almost superhuman effort that a foothold could be gained on the rock. With a force of three tons to the foot the waves hammered on the reef, and only after six years of battling was the structure run up. Here

comes a vessel making for the harbor. It is midnight, and the wind is blowing right on shore with sweep of hurricane. "Up," you say, "with wicks the highest and set the lanterns to revolving." But I slip a hammer into my pocket; I slyly creep up the winding stairs; I break the glass, and, filling lungs the fullest, blow out the light. What do you think of me? You think me a wretch; you think me a villain. Yes, and so do I. I think that man a wretch and that man a villain who in any way touches this word of God.

Why, what is this world? Only a great ship, loaded with thirteen hundred millions of passengers, through storm and rock and midnight trying to make a heavenly harbor. That we may know where to steer, God has set off from shore this light of his truth. Most brightly does it shine, and that person, I care not what his name, I care not what his gifts, who tries to blow out this light does a thing so contemptible that for him I have no respect. Did Hume, or Paine, or Ingersoll only go up the winding stair to set a better lamp in the tower, they should have my praise; but when their whole doing is only to tear down and blow out I brand them as monsters to be execrated.

Oh, you want to cling to this book! Never let it go. What did your aged father believe in to the very last? You say, this Bible. What did your sainted mother believe in? You say, the Bible. Very well; a book that was good enough for them to live and die by is good enough for you to live and die by, world without end. I beseech you cling to it. In no other way can you get the victory. Who was it that conquered at Waterloo? You say, Wellington; I say, Blucher. Had not the great Prussian general swept on them just as the clock was striking five that afternoon, Wellington would have been whirled in utter rout from the field, a defeated man. Blucher saved him. The Bible is the Blucher God sent to save you."—*Baptist Weekly.*

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Experience has demonstrated conclusively that mixed schools, under proper regulations and restrictions, possess decided advantages over exclusive institutions. Young gentlemen and ladies exercise a refining, restraining, yet stimulating influence over each other, when associated in the same school and in the same class, which nothing else can supply. They vie with each other for the wreath of honor, as they labor side by side in a common cause.

THE BIBLE.

God has given man two great volumes—Nature and Revelation—suited to his physical and spiritual constitutions. These are full of facts addressed to the understanding.

From Nature, we learn the principles which minister to the wants of the body, giving food to eat and raiment to wear. From Revelation, we receive those principles by which the spirit is fed, and clothed with truth and righteousness. Any system of education, which neglects either of these volumes is incomplete. To train the intellect in physical science and neglect the moral nature, is dangerous to society; for it imparts power which, without moral principle to guide, may be destructive to the peace and happiness both of the individual and society.

TO THE FRIENDS AND PATRONS OF CHRISTIAN COLLEGE.

The prospects of Christian College are most flattering. The institution is increasing in reputation, and its influence and popularity are rapidly extending. Its friends may anticipate a career of still greater usefulness. The patrons of the school will do well to begin now to shape their business so as to send their sons and daughters at the opening of next session. One full term, taking the classes in order, is worth more than double the time scattered over several sessions. We hope to welcome to the halls of Christian College on the third Monday in September next, a large number of students, and to inaugurate a more successful and prosperous session than the one just closed.