

**THE WORLD'S RELIGION,
AS CONTRASTED WITH
GENUINE CHRISTIANITY**

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The world's religion, as contrasted with genuine Christianity by Janet Colquhoun

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JANET COLQUHOUN

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BY
LADY COLQUHOUN.
DAUGHTER OF THE HON. SIR JOHN SINCLAIR.

"Our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil world."

Gal. i. 3, 4.

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1847.

“They praise and they admire they know not what
And know not whom, but as one leads the other ;
And what delight to be by such extoll'd !
To live upon their tongues, and be their talk,
Of whom to be dispraised were no small praise !”

MILTON.

PREFACE.

THAT the things of time should so frequently be held in higher estimation than those of eternity, is a fact that appears strangely inconsistent; and to account for it with any thing like reason is impossible. Several circumstances, however, concur to produce this anomaly. And first, our short-sightedness. Our eyes seem strained when we look beyond present objects and enjoyments; we are unable to fix them for any lengthened period upon futurity; we see what is around us in the world, but we see not, or very obscurely, even with the light the Scriptures afford, distant realities, however glorious. And then our depravity confines our thoughts and desires to the vanities of time. As fallen creatures, we have no taste for the sublime pleasures which infinitely transcend those of earth,

and, therefore, worldly concerns alone interest, and upon them the dependence and the hope are solely placed for gratification and comfort. To forget that there is another state of being is frequently the aim of mankind, and if it be kept in view at all, a reversionary interest in the heavenly felicity, when every thing here fails, is that which induces a thought concerning it, and not delight in the joys that surround the throne of the Eternal.

Thus men are contented to play with earth's baubles; and when disappointment succeeds to hope, some other toy supplies the place of the former, till its fallaciousness also is proved. And so man's earthly career is spent in grasping at shadows, and grieving to find them unsubstantial, unsatisfying, and evanescent.

This life cannot yield sufficient happiness for an immortal soul, inasmuch as its utmost bound is but as nothing in comparison with the infinitely lengthened term of an eternal existence. The world's good is but a pittance when enjoyment must be found for endless years, or these years spent in the lack of it. It is mockery to desire a man to live eternally upon the sustenance of a day! If we secure not something more lasting than earth's best

gifts, we must shortly be deprived of all on which our hearts are set.

That the world is delusive and ensnaring, it is our endeavour, in the following pages, to prove. That no solid joy can accrue from its vain show and idle pageantry, we believe all who possess them will, as with one voice, testify. The pleasures of earth allure in anticipation, but they seldom deceive in possession. Take but a full draught of worldly enjoyments, and the intoxication ceases; and if wedded to the world still, it is because true joy is unknown.

Wherein real blessedness consists, and the way in which it may be attained, it is likewise our desire to point out. And should we have the unspeakable comfort of being instrumental, through the divine blessing, in opening the eyes of one worldly character, to see the futility of his hopes,—to perceive that he is building on the sand, and that his pleasures perish in the using,—the value of such a discovery will be inestimably precious. The soul that ceases to cleave to earth, is taught of God to seek imperishable riches,—“a treasure in the heavens that faileth not; where no thief approacheth, neither moth corrupteth.” And they

that seek the joys that are at God's right hand, have the unfailing promise, that they shall find them. The water of life is free to all, and *its*, draught satisfies.

And never let it be forgotten, that if we secure immortal blessedness, we shall have true enjoyment in the world besides ; but if we lose heaven's joy, we *can* possess no other that is worth the coveting. Thus *real* is inseparable from *everlasting* happiness. Joy is never dealt out by halves ; it is all, or none. If we accept of it, we shall have the full portion that never ends ; if we reject it, not one particle of *pure* bliss can even here be ours.

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