

out from the Church's communion. And who shall dare to say that they were wrong?

Yes! peace without truth is a false peace, it is the very peace of the devil. Unity without the Gospel is a worthless unity; it is the very unity of hell. Remember the words of our Saviour, "Think not that I am come to send peace upon earth. I came not to send peace but a sword." Remember the praise He gives to one of the churches in the Revelation: "Thou canst not bear them who are evil. Thou hast tried them which say they are Apostles and are not; and hast found them liars." Remember the blame he cast upon another: "Thou sufferest that woman Jezebel to teach." Never be guilty of sacrificing any portion of truth upon the altar of peace. Be like the Jews, who, if they found any manuscript copy of the Old Testament incorrect in a single letter, burned the whole copy, rather than run the risk of losing one jot or tittle of the word of God. Be content with nothing short of the whole Gospel of Christ.

Divisions and separations are most objectionable in religion. They weaken the cause of true Christianity. They give occasion to the enemies of all godliness to blaspheme. But before we blame people for this, we must be careful that we lay the blame where it is deserved. False doctrine and heresy are even worse than schism. If people separate themselves from teaching which is positively false and unscriptural they ought to be praised rather than reproved. In such cases separation is a virtue and not a sin. It is easy to make sneering remarks about "itching ears" and "love of excitement;" but it is not so easy to convince a plain reader of the Bible that it is his duty to hear false doctrine every Sunday, when by a little exertion he can hear truth. The old saying must never be forgotten, "He is the schismatic who causes the schism."

Unity, quiet and order, among professing Christians are mighty blessings. They give strength, beauty and efficiency to the cause of Christ. But even gold may be bought too dear. Unity which is obtained at the sacrifice of truth is worth nothing. It is not the unity which pleases God. The Church of Rome boasts loudly of a unity which does not deserve the name. It is unity which is obtained by taking away the Bible from the people; by gagging private judgment; by encouraging ignorance; by forbidding men to think for themselves. Like the exterminating warriors of old, the Church of Rome makes a solitude and calls it peace. There is quiet and stillness enough in the grave, but it is not the quiet of health, but of death. It was the false prophets who cried "peace" when there was no peace.

Controversy in religion is a hateful thing. It is hard enough to fight the devil, the world, and the flesh, without private difference in our own camp. But there is one thing which is even worse than controversy, and that is false doctrine tolerated, allowed, and permitted, without protest or molestation. It was controversy that won the battle of Protestant Reformation. If the views that some men hold were correct, it is plain we never ought to have had any Reformation at all! For the sake of peace, we ought to have gone on worshipping the Virgin, and bowing down to images and relics to this very day! Away with such trifling! There are times when controversy is not only a duty but a benefit. Give us the mighty thunderstorm rather than the pestilential malaria. The one walks in darkness, and poisons us in silence, and you are never safe. The other frightens and alarms for a little season. But it is soon over and it clears the air. It is a plain scriptural duty to "contend earnestly for the faith once delivered to the saints."

I am quite aware that the things I have said are exceedingly distasteful to many minds. I believe that many are content with teaching which is not the whole truth, and fancy it will be "all the same" in the end. I am sorry for them. I am convinced that nothing but the whole truth is likely, as a general rule, to do good to souls. I am satisfied that those who wilfully put up with anything short of the whole truth, will find at last that their souls have received much damage. These things there are which men ought never to trifle with, a little poison, a little false doctrine, and a little sin.

DANIEL A MAN OF PRAYER.

"Daniel was a busy statesman. Darius had made him his chief minister. He had charge of the royal revenue, and was virtual ruler of the empire. But amidst all cares of office he maintained his wonted custom of praying thrice a day. For these prayers nothing was neglected. The administration of justice was not standing still; the accounts did not run into confusion. There was no mutiny in the army, no rebellion in the provinces, from any mismanagement of his. And though disappointed rivals were ready to found an impeachment on the slightest flaw, so wise, and prompt, and impartial was his procedure, that they at last concluded, 'We shall find no occasion against this Daniel except we find it against him concerning the law of his God.' He found leisure to rule the realm of Babylon, and leisure to pray three times a day. Some would say that he must have been a first-rate man of business to find so much time for prayer. It would be nearer to say that it was taking so much time to pray which made him so diligent and successful in business. It was from God that Daniel got his knowledge, his wisdom, and his skill. In the composure and serenity which these frequent approaches to God imparted to his spirit, as well as in the supernatural sagacity, and forethought, and power of arrangement, which God gave in direct answer to his prayer, he had an infinite advantage over those men who, refusing to acknowledge God in their callings, vex themselves in vain, and who, when the fret, and worry, and sweltering of their jaded day is done, find that they have accomplished less, and that little far more painfully, than their brethren who took time to pray. The man must be hazier than Daniel who has not time to pray, and wiser than Daniel who can do what Daniel did without prayer to help him. Daniel was in a place where prayer was eminently needful. He was in Babylon—a place of luxury and revelry—and from his position in society he was peculiarly exposed to the idolatrous and voluptuous tempta-

tions around him. It was difficult, and ere long it was dangerous, to maintain his singularity. But so far as there was any seduction in the mirth of that jovial city, prayer kept him separate; and so far as there was any danger in withholding countenance from its idol-orgies, prayer made him bold. Though the clash of the cymbal and the shouts of the dancers were coming in at the window, they did not disturb his devotion; and though he had not forgotten the king's decree and the lion's den, he did not close the lattice, nor try to conceal his faith and his worship; and secure alike from spiritual detriment and personal danger, the Lord hid His praying servant in the hollow of His hand."

THE POOR MAN'S SABBATH.

"It is the poor man's Sabbath which is the source of his week-day virtues. The rich may have other sources, but take away the Sabbath from the poor, and you inflict a general desecration of character upon them. Taste, and honour, and a native love of truth, may be sufficient guarantees for the performance of duties to the breaking of which there is no temptation. But they are not enough for the wear and exposure of ordinary life. They make a feeble defence against such temptations as assail and agitate the men who, on the rack of their energies, are struggling for subsistence. With them the relative obligations hold more strongly upon the religious; and if the tie of religion, therefore, be cut asunder, the whole of their morality will forthwith go into unlimbment. *Whatever virtue there is on the humbler levels of society, it holds direct of the Sabbath and of the sanctuary; and when these cease to be venerable the poor cease to be virtuous.* You take away all their worth when you take away the fear of God from before their eyes: and why should we wonder at the result of a very general depravation among them, if before their eyes there should be held forth, on the part of their earthly superiors, an utter fearlessness of God? The humbler, it ought not to be expected will follow the higher classes on the ground of social virtue; for they have other and severer difficulties to combat, and other temptations, over which the victory would be greatly more arduous. But the humbler will follow the higher on the ground of religion, only they will do it in their own style, and, perhaps, with the more daring and lawless spirit of those who riot in the excesses of a newly-felt liberty."—Dr. Chalmers.

A CHRISTIAN HOUSEHOLD.

In his own house everything was fitted to make you feel that the service of God was a cheerful service, while he sought that every arrangement of the family should bear upon eternity. His morning hours were set apart for the nourishment of his own soul; not, however, with a view of laying up a stock of grace for the rest of the day,—for manna will corrupt if laid by,—but rather with the view of "giving the eye the habit of looking upward all day, and drawing down gleams from the reconciled countenance." He was sparing in the hours devoted to sleep, and resolutely secured time for devotion before breakfast, although often wearied and exhausted when he laid himself to rest. "A soldier of the cross," was his remark, "must endure hardness." Often he sang a psalm of praise, as soon as he arose, to stir up his soul. Three chapters of the word was his usual morning portion. This he thought little enough, for he delighted exceedingly in the Scriptures: they were better to him than thousands of gold or silver. In expressing his value for the Word, he said, "One gem from that ocean is worth all the pebbles of earthly streams."

His chief season of relaxation seemed to be breakfast-time. He would come down with a happy countenance and a full soul; and after the sweet season of family prayer, forthwith commence forming plans for the day. When he was well, nothing seemed to afford him such true delight as to have his hands full of work. Indeed, it was often remarked, that in him you found—what you rarely meet with—a man of high poetic imagination and deep devotion, who, nevertheless, was engaged unceasingly in the busiest and most laborious activities of his office.

His friends could observe how much his soul was engrossed during his times of study and devotion. If interrupted on such occasions, though he never seemed ruffled, yet there was a kind of gravity and silence that implied—"I wish to be alone." But he further aimed at enjoying God all the day. And referring on one occasion to those blank hours which so often are a believer's burden,—hours during which the soul is dry and barren,—he observed, "They are proofs of how little we are filled with the presence of God, how little we are *ban-like* in our faith."—*M'Cheyne*.

"In the present day the greatest difficulty is occasioned by some who seize every opportunity of impugning what has generally been received as orthodox or evangelical, though we cannot place them in the same class with sceptics or rationalists. If we look, however, into the history of these teachers, into the formation of their minds, we shall generally see good reason for withholding from them our confidence, as trustworthy theologians. It will be found that many of them never received in their youth aught which deserved the name of religious education. They have the defects as well as the merits of the *self-taught*. These defects are the more glaring if they have entered upon their theological studies in *manhood* as an arena for philosophical investigation and intellectual discipline. The mischief, too, is further increased when any, by a self-sufficient reliance on their natural powers, or an ardent thirst for universal study, have refused to submit their minds to the yoke of patient wearisome diligence in the beaten walks of literature and science. The new lights of our age have affected to strike out a fresh path for themselves in secular learning as well as in divinity. Each of these causes taken singly may well abate our confidence in any who are, or who have been subject to their unfavourable influence. If these three causes should haply be combined in the early life of the same individuals, can we wonder that their feet should stumble on the dark mountains, great as may be their industry or talent, their amiability or piety?"

WORDS OF THE WISE.

SCIENCE is the result of inquiry, Theology is the result of faith. In the one the spirit of doubt, in the other the spirit of belief. In science, the originality is the parent of discovery and is therefore a merit; in theology it is the parent of heresy, and is, therefore a crime. Every system of religion the world has yet seen recognizes faith as an indispensable duty; but to every system of science it is a hindrance, instead of a duty, inasmuch as it discourages those inquisitive and innovating habits on which all intellectual progress depends.—*Buckle*.

RELIGION OF THE WORLD.—The tendency of the world's religion just now is, to reject the blood, and glory in a gospel which needs no sacrifice, no "Lamb slain." Thus they go "in the way of Cain" (Jude 11). Cain refused the blood, and came to God without it. He would not own himself a sinner condemned to die, and needing the death of another to save him. This was man's open rejection of God's own way of life. Foremost in this rejection of what is profanely called by some scoffers, "the religion of the shambles," we see the first murderer; and he who would not dandle his altar with the blood of a lamb pollutes the earth with his brother's blood.

DEAN STANLEY imagines a case: What if a courageous, clear-sighted Pope should arise and plainly tell the Church and the world the whole truth about himself and his office,— "the truth which all the outside world knows, and which many of the best spirits within his own communion fully believe,—that he, his predecessors, and his successors were, and are, and will be, fallible, personally and officially; and may err—and probably will err, as they have erred again and again—in faith and morals. By so doing he would incur insult, obloquy, perhaps death; but . . . he would have risen above his station, his order, and his office; he would have relieved the Roman Church from an inextricable entanglement, and restored it to life and freedom."

"HEIRS OF GOD, AND JOINT-HEIRS WITH CHRIST."—Rom. viii. 17.—What are all the vain empty titles of honour to the glorious and substantial privileges with which believers are dignified, and raised above all other men by Jesus Christ? He is the Son of God, and they are the sons of God also! He is the "Heir of all things," and they are joint-heirs with Christ! He reigns in glory, and they shall reign with Him! He sits upon the throne, and they shall sit with Him on His throne. Oh that believers did but understand their own happiness and privileges by Christ, they would never droop and sink under every small trouble as they do.—*John Flavel, 1699*.

WHEN the preacher is in the pulpit, let him argue and speculate as little as possible. If he wishes to argue, the press is open to him; if he has treasures of learning let him publish them. The people who come to him want sympathy, help, direction, comfort, and practical advice. Special occasions will, of course, admit of special treatment; but speaking of the general and continuous ministry of the Word, let us eschew semi-philosophicisms and blind speculations, and keep ourselves to the holy and useful work of expounding such portions of Holy Scripture as appeal immediately to the agony of our remorse and the necessities of our daily life.—*Farker*.

"A PLAIN, full proclamation of an unadulterated Gospel was never more needed than it is now. Under all the culture of the age, under all its intellectual antagonism to Christianity, under all its scientific scepticism and philosophic positivism, there lie the needs, the want, and weariness of souls, that cannot be met or satisfied without God. There is a sense of sin in all hearts, a pressure of care, a burden or sorrow, a dumb, vague longing after a portion not to be found here, which proves that man needs the Gospel now as much as in any former time. Therefore let us proclaim Christ in his love, and power, and infinite compassion. Let us be less occupied with proving the Gospel, and more busy in preaching it. Let us not change the attitude of earnest evangelists for that of eager controversialists. Let us be more anxious to preach the truth than to assail error."

"BEHOLD THE LAMB OF GOD, THAT TAKETH AWAY THE SIN OF THE WORLD."—The deep spiritual knowledge exhibited by John the Baptist in this verse, ought not to be overlooked. Such a sentence as the one before us never fell from the lips of any other disciple of Christ before the day of Pentecost. Others could say that our Lord was the Christ, the Son of God, the Messiah, the Son of David, the King of Israel, the Son of the Blessed, who was to come into the world. But none seem to have seen so clearly as John that Christ was the sacrifice for sin, the Lamb that was to be slain. Well would it be for the Church of Christ in the nineteenth century, if all its ministers possessed as much knowledge of Christ's atonement as is here shown by John the Baptist! John saw the vicarious sacrifice of Christ, before He died on the cross. Many so-called Christians cannot see Christ's vicarious sacrifice even at this day!

"OBSERVE the motto on the battle-shield of the apostle Paul, 'I determined not to know anything among you, save Jesus Christ and him crucified.' It is not simply Jesus Christ, though given by an angel and full of meaning, that was a great name. Nor is it Christ come, nor Christ coming, nor even Christ crowned; but Christ dying on a cross, 'Christ and him crucified.' Life to sinners through a Saviour's death, salvation by substitution, redemption through blood—that blood the ransom, and Jesus the Redeemer—was the substance of all Paul's sermons, the theme of his praise, the deepest rooted and most nourished hope of his heart. He lived and died in that faith; and though that tongue of power and eloquence be now silent in the grave, he proclaims to listening angels in heaven what he preached to men on earth. He proclaims it, not in sermons, but in songs; for in that serene and better world, where no storms disturb the Church, nor controversies rage, nor clouds obscure the light, they sing, salvation by the blood of Christ."—*Dr. Guthrie*.