

ning suggestions of the foul tempter—the implacable foe of Messiah the Prince, as well as of our own souls, and the souls of hundreds of millions besides—listened, I say, as surely as our grand-parent listened to his glozing lies in the form of the subtle serpent that haunted the bowers of Eden, and with the same disastrous effect! We have, consequently, in a great measure, turned aside from the vast field of the world; we have reared our separate castles and towers of offence and defence; established our own distinctive causes and ends—and, instead of the one glorious standard and banner for our combined forces, conspicuously exhibiting the significant words, “Unite and conquer,” under the leadership of the Captain of our salvation—we have set up a thousand petty standards and flags, each with the fatal words, “Divide and conquer”—which can only mean divide and conquer in the service of him who is the prince of darkness, Apollyon, the Destroyer—lord and monarch of the bottomless abyss!

There need be no fear on the part of our readers that Dr. Duff is in danger of drifting into the “*comprehension*” of Dr. Stanley. Dr. Stanley’s comprehension has for its object to keep up the English Establishment as a kind of Noah’s ark. That Dr. Duff’s cry for unity is of another kind can be seen from his own words:—

“What, then,” it may, by some of the more active spirits, be asked, “would you have us to do? Abandon the consideration and settlement of all minor questions whatsoever of a merely local or purely intestine character, and devote ourselves exclusively to what you reckon the more important affairs of the world-wide crisis?” No, no; nothing of the kind. Christ, as Head over all things to his Church, has to do with these lesser matters as well as with the greater. And what we ought peremptorily to determine is, that the lesser be attended to as the lesser, receive due and proportional consideration, and that, too, in the spirit that shall be most honoring to Christ, most conducive to the promotion of his cause, and most profitable to all concerned, and, being thus duly and wisely considered, be amicably adjusted and speedily despatched. It should be ever borne in mind that men will continue to feel and judge for themselves if they are worthy of the name of *men*, and so long as there are *freemen* to feel and think, and that, therefore, differences of judgment on all manner of subjects may be expected to rise between them. Indeed, from the endless diversities in the original constitution and capacities of different minds, and the endless diversities in their training and culture, as well as the infinitely varied, modifying cir-

cumstances by which they are severally encompassed, it must needs be that, except under a grinding, crushing, all-pervading, resistless despotism, there shall be numberless differences of judgment, of greater or lesser divergency, concerning almost all manner of topics, whether these admit of being reduced to substantive, definite formulas or not; and, consequently, an unavoidable admission of an equal number and diversity of questions which should be regarded as matters for mutual, friendly, brotherly forbearance, unless not only the Church of Christ, but society at large, be congealed into a frozen mass, as destitute of life, and warmth, and verdure as the fields of polar ice, or turned into a universal bear-garden, for men to bite and devour one another.

Surely such were the views under the influence of which the celebrated Chillingworth, the most powerful controversialist of his day, was led to remark, “In other things” (*i.e.*, things not clearly revealed in God’s Word), “I will take no man’s liberty of judgment from him, neither shall any man take mine from me. I will think no man the worse man nor the worse Christian, I will love no man the less, for differing in opinion from me. And what measure I mete to others I expect from them again.” And if all professedly Christian men were to deal with each other on this noble scriptural model, they could not fail to treat each other in the spirit of meekness, gentleness and patience, generosity and confidence, brotherly kindness and charity, reverentially respecting each other’s feelings, judgments, and conscientious convictions. The strong would learn tenderly to bear and forbear with the infirmities of the weak, and the weak would not, in mere captiousness, or wilfulness, or obstinacy, or wrong or strong-headedness, flippantly or ignorantly criticise the, to them, unintelligible thinkings, sayings, and doings of the strong. And when real differences of judgment would arise, as arise from time to time they must, it would no longer be to make these the occasions of unseemly contention, or strife, or bitter variance before the world, still less of threatened ruptures or of schismatic separations, which might come to be stigmatized by impartial onlookers as the scandal of the Christian Church. No; but a ground and call for looking at them more minutely and scrutinizingly, with the coolness, calmness, and impartiality of judge, and the tenderness, delicacy, and loving-kindness of brethren in the Lord—in order, if possible, to discover and lay bare their secret and subtle lurking causes, with a specific view to their mitigation or removal, being resolutely determined, the Lord helping them, mutually to bear and forbear with one another, agreeably to the oft-repeated injunctions as well as example of the Lord and His