

two kinds of law and two kinds of heresy. If we are 'sound in the faith' according to the testimony of our Lord and his Spirit, we are desirous of independently and meekly suffering the reproaches of those who have obtained 'precious faith' in some other system, and have wisely chosen 'a more excellent way.' We are however fully persuaded, that, "as we shall all stand before the judgment seat of Christ", a knowledge of Christ's own words, and a strict adherence to them in all that pertains to our faith and practice, is the safest and surest defence against condemnation when we shall stand before him, as well as a present 'joy that is unspeakable and full of glory', in yielding obedience to what the apostle John says is not grievous.

But has it never occurred to our earthly judges, that there is something like incongruity in the charge that we are irreligious and heretical when we are also charged with depending too much on scriptural and religious authority! This requires explanation. On the authority of the scriptures we are accused of heresy, and then upon further examination it is ascertained that our guilt consists of having more faith in the scriptures than our accusers!

There is another view to be taken of this subject. If we are condemned as heretics on account of our confidence in and habitual reference to the scriptures, will not the accusation only show that we truly pattern after him who was frequently heard to say '*It is written?*' Christ, in resisting temptation, in answering questions, and in his general public ministrations, has taught us by his own example how repeatedly we should appeal to the words of inspiration. Better proof cannot be adduced that we are correct in following our Lord's example than we have in the fact that the apostles and first teachers also taught in this style. The eloquent Apollos, an approved teacher, was 'mighty' in this kind of teaching, and Paul 'reasoned out of the scriptures' proving the correctness of his doctrine by what was spoken by 'holy men of old' who declared the revelations of the Spirit. If, indeed, it was on record that Paul reasoned out of a news-paper, a pamphlet, or a creed-book, we could not be so bold in speaking for the bible alone; but since we are assured that Paul and his Master reasoned from the scriptures, in defending our position we will not fear "though a host should encamp against us."

Are we heretics because we speak our views and publish our principles openly, boldly, freely, fully, fearlessly? or because we invite investigation, court inquiry, and depend only upon the certainty of proof? Truly we are heretics here also. It is all admitted—gloried in—approved! Who would not speak freely and fully of the love of God and of the love of his beloved son? Who would not speak openly of the living and liberalizing truths