

selves the warring freedom of soldiers and man-slayers. In a word, some are disposed to peace, without respect to truth or truth's principles, and others are equally disposed to conflict and moral war, but as careless of the final issue, or of the principles by which Christianity is to be promoted.

As a people, and as the advocates of religious reform, shall we not devoutly lay ourselves out for a sterling adherence to the divine word and divine standard, and crucify every disposition, feeling, and tendency of our nature, not yielding itself subservient, in order to the advancement of the cause which claims our souls, our lives, our all? Truth should be our motto—love our motive—salvation our object—and every step we take, every argument we advance, every ordinance we enforce, and every truth we express, should be in harmony with these directories of the soul and heart in the work of the Lord. The frailties of timidity and severity, of human charity and cavaling controversy, are then to be discarded, and the high model of Christian principle hold a central place, to which every action shall happily tend.

Mildness is not Christianity—combativeness is not Christianity. These are found in all their native merit or demerit in hearts where the Christian religion never entered. Natural disposition, in any of its moods, is not to be confounded with the grace of Heaven. The apostle John was mild—the apostle Peter was bold; and in so far as these dispositions were constitutional, there was no virtue in either. Still, there is a grace—a matchless sweetness in Christianity, which gives new ornament and unction to the gentle, and which softens and modifies the stiff-necked temper of the violent. Hence, wherever we find the truth as it is in Jesus taking effect in the fountains of the heart, moulding the affections and remodeling character, we at the same time meet with a devotedness, a piety, a divine odour peculiar to Christianity, alike serving to attract attention without ostentation, and to render effectual every argument and effort for the promulgation of the “glorious gospel of the blessed God.”

More attention, then, must be paid to the devotional part of the Christian religion. Piety and purity constitute the wine and the oil of Christianity. Knowledge is good; learning is not bad; sound principles are not to be despised; but all these without holiness of heart, pure love, and personal piety must be regarded as the raw material not yet brought into the spiritual building. “The temple of the Lord is holy;” and, therefore, whatever is not holy forms no part of the sacred edifice. The Lord’s people are a peculiar people—not