

who delight in it, but he loves all the holy in earth and in heaven. This is the pattern of the love that I cultivate. Is it a lovely principle that loves everything—evil as well as good—disorder as well as order—death as well as life? This is the charity of Satan himself. Who will impeach the wisdom of the love of God? His love, I repeat, is worthy of being our example, and where it leads I also would be led, and where it remains I desire also to remain with it. *This love has always been regulated by LAW*; and the charity which is from above, says, "If a man love me, he will keep my words." "He that hath my commandments, and keepeth them, he it is who loveth me." "This is love, that we walk after his commandments." \* I speak a volume in one sentence when I say,—All true love is of God—*He* loves according to law—*His* love is the proper model of ours—our love to Him must be tested by obedience—all who thus obey are the only objects of our *christian* or *brotherly* love—these we are to love dearly 'for the truth's sake that dwelleth in them'—and all others we are to love so much as to teach them the way of life everlasting. This, I affirm, is the charity of the bible, and the person who denies it, be he priest or priest's pupil, has made but little progress in sacred learning.

ALPHA.—Father, did you not tell me once that sin is a disease, and that every sinner is affected with a worse disorder than leprosy?

OMEGA.—It is probable that in some of my teachings I used this comparison, but whether I did or not, it is true that sin is a disease, and that no remedy is sufficient for its cure but the 'blood of Jesus Christ,' the saving efficacy of which must always be received through divinely instituted means. It must, indeed, be a disease, and a fatal one; for we learn from the best authority that it works or produces death.

ALPHA.—To cure souls, then, is, in one respect, like curing the body. Both require means. But how should a physician be esteemed in this country who would profess to cure disease by kind feelings and tender wishes? Our confidence in him would degenerate into contempt, if, on soliciting his aid for a dying man, he should reply to the messenger, 'Go, tell the sick man, Thy pains and thy fears mayest no longer continue. Thou art sincere, and as for me I am full of kindness for the sick; and, even if thy sincerity were less, my affection alone would cure thee.' No one would send for this Doctor twice. His cures would be equal to 'Be ye filled and be ye warmed' to the hungry shivering sufferer. If this be a just illustration of the manner in which theological Doctors cure men's souls, they must have studied as much if not more in the schools of Babylon than of Jerusalem.

\* John 14 : 21, 23. 2 John, 6.